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DESCRIPTIVE

SOCIOLOGY;

OR, GROUPS OF

SOCIOLOGICAL FACTS,

CLASSIFIED AND ARRANGED

BY

HERBERT SPENCER.

487

Chinese.

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COMPILED AND ABSTRACTED UPON THE PLAN ORGANIZED BY HERBERT SPENCER,

BY

E. T. C. WERNER, H.M.'s Consul at Foochow.

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EDITED BY

HENRY R. TEDDER,

Secretary and Librarian of the Athenæum.

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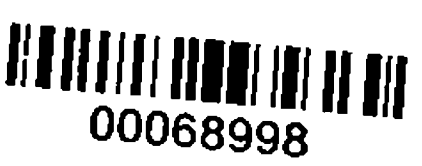
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PREFACE.

WHILE preparing *The Principles of Sociology*, Mr. Herbert Spencer collected and classified as bases of induction large quantities of facts relating to societies of different types, ancient and modern. The work commenced in October, 1867, with the help of several competent assistants. Although designed in the first instance solely to facilitate his own work, Mr. Spencer ultimately decided to publish some of the sections. The facts, arranged for easy reference and convenient study of their relations, were presented in such a manner as to enable students of Social Science to draw their own conclusions uninfluenced by the hypotheses or prejudices of other persons.

The general plan of the *Descriptive Sociology* may best be told by Mr. Spencer himself in the words of his Provisional Preface:—

> "The work consists of three large Divisions. Each comprises a set of Tables exhibiting the facts as abstracted and classified, and a mass of quotations and abridged extracts, otherwise classified, on which the statements contained in the Tables are based. The condensed statements, arranged after a uniform manner, give, in each Table or succession of Tables, the phenomena of all orders which each society presents — constitute an account of its morphology, its physiology, and (if a society having a known history) its development. On the other hand, the collected Extracts, serving as authorities for the statements in the Tables, are (or, rather will be, when the Work is complete) classified primarily according to the kinds of phenomena to which they refer, and secondarily according to the societies exhibiting these phenomena; so that each kind of phenomenon, as it is displayed in all societies, may be separately studied with convenience.
>
> "In further explanation I may say that the classified compilations and digests of materials to be thus brought together under the title of *Descriptive Sociology*, are intended to supply the student of Social Science with data standing towards his conclusions in a relation like that in which accounts of the structures and functions of different types of animals stand to the conclusions of the Biologist. Until there had been such systematic descriptions of different kinds of organisms, as made it possible to compare the connexions, and forms and actions, and modes of origin, of their parts, the Science of Life could make no progress. And in like manner, before there can be reached in Sociology, generalizations having a certainty making them worthy to be called Scientific, there must be definite accounts of the institutions and actions of societies of various types, and in various stages of evolution, so arranged as to furnish the means of readily ascertaining what social phenomena are habitually associated.
>
> "Respecting the tabulation, devised for the purpose of exhibiting social phenomena in a convenient way, let me add that the primary aim has been so to present them that their relations of simultaneity and succession may be seen at one view. As used for delineating uncivilized societies, concerning which we have no records, the tabular form serves only to display the various social traits as they are found to co-exist. But as used for delineating societies having known histories, the tabular form is so employed as to exhibit not only the connexions of phenomena existing at the same time, but also the connexions of phenomena that succeed one another. By reading horizontally across a Table at any period, there may be gained a knowledge of the traits of all orders displayed by the society at that period; while by reading down each column there may be gained a knowledge of the modifications which each trait, structural or functional, underwent during successive periods.
>
> "Of course, the tabular form fulfils these purposes but approximately. To preserve complete simultaneity in the statements of facts, as read from side to side of the Tables, has proved impracticable: here much had to be inserted, and there little; so that complete correspondence in time could not be maintained. Moreover, it has not been possible to carry out the mode of classification in a theoretically complete manner, by increasing the number of columns as the classes of facts multiply in the course of Civilization. To represent truly the progress of things, each column should divide and sub-divide in successive ages; so as to indicate the successive differentiations of the phenomena. But typographical difficulties have negatived this: a great deal has had to be left in a form which must be accepted simply as the least unsatisfactory."

The three Divisions, constituting the entire work, comprehend three groups of societies:—(1) *Uncivilized Societies*; (2) *Civilized Societies—Extinct or Decayed*; (3) *Civilized Societies—Recent or Still Flourishing*. By 1881 these Divisions reached the following stages:—

DIVISION I.—*Uncivilized Societies.*—Lowest Races, Negrito Races, and Malayo-Polynesian Races, by DR. DAVID DUNCAN (1874); African Races, by DR. DAVID DUNCAN (1875); Asiatic Races, by DR. DAVID DUNCAN (1876); American Races, by DR. DAVID DUNCAN (1878).

DIVISION II.—*Civilized Societies—Extinct or Decayed.*—Mexicans, Central Americans, Chibchas, and Peruvians, by DR. RICHARD SCHEPPIG (1874); Hebrews and Phœnicians, by DR. RICHARD SCHEPPIG (1880).

DIVISION III.—*Civilized Societies—Recent or Still Flourishing.*—English, by JAMES COLLIER (1873); French, by JAMES COLLIER (1881).

The eight parts mentioned above occupied fourteen years to prepare and were published at a net loss to Mr. Spencer of £3,250. He found the expense of production too much for his means, and brought the publication to a close in 1881, when he publicly stated: "Should the day ever come when the love for the personalities of history is less and the desire for its instructive facts greater, those who occupy themselves in picking out the gold from the dross will perhaps be able to publish their results without inflicting on themselves losses too grievous to be borne—nay, possibly receive some thanks for their pains." The continuation of the undertaking was one on which he was bent with characteristic tenacity of purpose, and being unable to carry out his wishes in his lifetime he resolved that after his death the residuum of his estate should be devoted to complete the work closely after the plan of the parts already published. In his will he appointed the late Hon. Auberon Herbert, Dr. Charlton Bastian, F.R.S., and Dr. David Duncan as his Trustees, requesting them to appoint as the first superintendent of the publication and general Editor "Henry R. Tedder, secretary and librarian to the Athenæum Club." After the death of Mr. Spencer immediate steps were taken to prepare for the work. The Trustees and the Editor have been fortunate in securing the services of a number of highly qualified scholars who were willing to undertake the laborious task of compiling, extracting and classifying facts relating to the various civilized societies not yet included in the *Descriptive Sociology*.

The compiler of the present volume on Chinese Civilization, Mr. E. T. C. Werner, H.M.'s Consul at Foochow, was engaged on his laborious task long before Mr. Spencer's death. The Trustees are much indebted to Mr. Werner for the painstaking enthusiasm with which he has devoted the scanty leisure of many years of strenuous official life to this important addition to the Descriptive Sociology. As the volume describes a civilization of vast topographical area and unequalled length of development it will form the most extensive section of the whole series. The method has been to obtain the necessary facts from authoritative native and foreign sources, so that the information, collected and criticized by the most capable among eastern and western students, may be fully represented and, it necessary, compared. The extracts from the Chinese books, which number nearly 800, were specially selected and translated by Mr. Werner, while the extracts from western literatures are taken from 238 books, ranging from Marco Polo to authors of our own day. The total number of quotations and abridged extracts, which are encyclopædic in range of information and systemative in the method of their presentation, extends to upwards of 10,000. Care has been taken in the precise classification of these extracts and their adjustment in proper chronological order; and equal attention has also been given to the nine elaborate Tables and the Scale of Progress, which describe "the morphology, the physiology, and the development" of the civilization under review.

As regards transliteration of Chinese characters, Mr. Werner desires it to be stated "that whilst in the Tables Wade's system of romanization of Chinese characters has been adopted (except in the names of places, etc., which have become stereotyped in their present form), in the extracts the system of each author has not been interfered with except where the meaning would otherwise be unintelligible."

A complete list of the works quoted is appended (page 307) and the Trustees and the Editor have the pleasure to thank the following publishers for their courtesy in allowing extracts to be made from books published by them, or in which they have an interest: Messrs. Asher & Co.; A. & C. Black; Cassell & Co., Ltd.; Century Co. (N.Y.); Chapman & Hall, Ltd.; The Clarendon Press; The Columbia University Press (N.Y.); J. M. Dent & Co.; W. Glaisher, Ltd.; William Heinemann; Hodder & Stoughton; Kelly & Walsh; P. S. King & Son; The Leadenhall Press, Ltd.; Longmans, Green & Co.; Sampson Low, Marston & Co., Ltd.; Luzac & Co.; Macmillan & Co., Ltd.; John Murray; David Nutt; Oliphant, Anderson & Ferrier; S. W. Partridge & Co.; Kegan Paul, Trench, Trübner & Co., Ltd.; G. P. Putnam's Sons; Religious Tract Society; The Fleming H. Revell Co. (N.Y.); Charles Scribner's Sons (N.Y.); Swan Sonnenschein & Co.

The following authors have also freely granted the permission to quote from their works: Lord Avebury, Mr. Demetrius C. Boulger, Sir R. K. Douglas, Professor A. Forke, Professor H. A. Giles, Professor J. J. M. de Groot, Professor F. Hirth, Sir Henry H. Howorth, Mrs. Archibald Little, Mr. W. A. P. Martin, Mr. H. B. Morse, the editor of the *North-China Herald*, Professor E. H. Parker, Dr. A. H. Smith, and Rev. W. Gilbert Walshe.

The Trustees and Editor desire to offer their special acknowledgments for permission to make extensive quotations from the following works: D. C. Boulger's *Short History of China* (W. Glaisher); H. A. Giles, *A Chinese Biographical Dictionary* and *A History of Chinese Literature* (W. Heinemann); Archdeacon Gray's *China: a History of the Laws, Manners, and Customs of the People* (Macmillan); J. J. M. de Groot's *Religious System of China* and *Sectarianism and Religious Persecution in China;* Professor F. Hirth's *Ancient History of China to the Chou Dynasty;* S. Johnson's *Oriental Religions* (Trübner); J. Legge's *Religions of China* (Hodder & Stoughton); and *The Li Ki* (Clarendon Press), and the representatives of the late Dr. J. Legge for *The Chinese Classics* (Clarendon Press); P. G. von Möllendorff's *Family Law of the Chinese;* E. H. Parker's *China: Her History, Diplomacy, and Commerce; Sacred Books of the East*, translated, edited by F. Max Müller (Clarendon Press); Miss E. J. Simcox's *Primitive Civilisations, or Outlines of the History of Ownership in Archaic Communities* (Swan Sonnenschein & Co.); S. W. Williams's *The Middle Kingdom* (Ch. Scribner's Sons); and Sir H. Yule's *Book of Ser Marco Polo* (John Murray).

HENRY R. TEDDER.

OFFICE OF MR. HERBERT SPENCER'S TRUSTEES,
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November, 1910.

CHINESE.

TABLE I.

INORGANIC ENVIRONMENT.

General Features.—In the earliest times China, comprising a territory lying between lat. 35° and 40° N. and long. 110° and 120° E., was bounded on the N. by Mongolia, on the W. by the modern province of Kansuh, on the S. by the modern provinces of Shensi and Honan, on the S.E. by the modern province of Shantung, and on the N.E. by the Gulf of Pei Chih-li and the modern province of Chih-li. By the time of the Manchu Period its limits had increased so as to embrace all the territory lying between lat. 18° and 40° N. and long. 98° and 122° E. (known as China Proper or the Eighteen Provinces), with the addition of the outlying territories of Manchuria, Mongolia, Ili (comprising Sungaria and Eastern Turkestan), Koko-nor, Tibet, and Corea, with suzerainty over Burma and Annam (total, 5,300,000 square miles in 1840). The Eighteen Provinces (measuring 1,474 miles from N. to S. and 1,355 from E. to W., with an area of nearly 2,000,000 square miles) are bounded on the N. by Mongolia, on the W. by Tibet and Burma, on the S. by Burma, Tongking and the China Sea, and on the E. by the China Sea, Pacific Ocean, and Yellow Sea. In form this area approaches a rectangle, and is of varied elevation, rising generally from the E. towards the W. Two principal islands on coast (one on W. and one on S.); two promontories; two gulfs; many excellent harbours; numerous bays. N. presents large plain; W. generally mountainous, sloping eastwards; S. and E., level plains interspersed with hills. Three chief ranges of mountains: Pei Ling, Yün Ling, and Nan Ling. Three great, and about thirty large, rivers flow into the sea, their numerous tributaries (mostly navigable by native craft) reaching every part of the country; six large, and several smaller, lakes; many swamps and marshes.

Geological Features.—Great plains alluvial, resting upon granite, new red sandstone, or limestone. Loess formation in N. In S. succession is (1) granite, (2) grits and slates; these are covered by old limestones, supporting another series of limestone strata: Passage from S. to N. is generally from older to newer rocks; from E. to W. a similar series of rocks is found, the granites being overlaid by crystalline schist, and gneiss and quartzites, over which again lie carboniferous beds, with patches of volitic rock yielding fossil fishes. Some volcanic features in W. and S. Coal and iron are the chief minerals. Gold, silver, copper, lead, tin, jade, etc., also mined. Salt in some parts mined, in others obtained from lakes and artesian wells, or evaporated from soil.

Climate not uniform. In N. winter long and vigorous, summer hot and dry; in S. summer long, hot, and moist, winter short and cool. Thermometer generally low for latitude. Climate said to be more moderate than in early periods, except in N., where it was milder. Mean rainfall, N. 16, S. 70, inches, with variations in other parts. Mean temperature, N. 52° 3′ F., S. 70° F. Typhoons in S. between July and October.

ORGANIC ENVIRONMENT.

The *vegetal* productions, abundant and most varied, comprise rice (in S.), wheat, barley, maize, millet, and other cereals, bean, yam, sweet and common potatoes, tomato, egg-plant, ginseng, cabbage, cotton, hemp, silk, tea, sugar, pepper, indigo, camphor, tallow, varnish, tobacco, ground-nuts, poppy, bamboo, water-melon, ginger and medicinal plants, dye-woods. Among fruit trees, pear, apple, grape, date, mulberry, orange, lemon, pumelo, persimmon, lichi, pomegranate, peach, plum, apricot, pineapple, fig, cherry, chestnut, cocoanut, mango, banana. Excellent timber for ship-building and carpentry. Among wild *animals* are tiger, panther, leopard, tiger-cat, weasel, sable, civet, tree-civet, stoat, marten, otter, lemur, ape, monkey, brown bear, black bear, badger, wolf, raccoon, fox, at least 27 species of ruminants, and numerous species of rodents. Rhinoceros, elephant, and tapir said still to exist in forests and swamps of Yünnan. Commonest domestic animals are horse and oxen (dwarfish), ass, mule, camel (in N.), sheep, goat, pig, cat, dog, water-buffalo (in S.). Fowls, ducks, geese very abundant. Among birds (about 700 species) are falcon, kite, vulture, eagle, sparrow-hawk, night-hawk, swallow, kingfisher, hoopoe, cuckoo, bee-eater, nuthatch, wren, chat, peacock, parrot, mino, woodpecker, crow, pigeon, magpie, lark, thrush, canary, nightingale, gold, silver and other pheasants, partridge, grouse, teal, quail, sand-snipe, curlew, plover, crane, heron, egret, ibis. Fish: mackerel, gobi, herring, shark, ray, and saw-fish on coast, sturgeon (in Yang Tzŭ), torpedo, cod, carp, tench, perch, pomfret, sole, mullet, shad, eel, bream, gudgeon, saurus ("silver-fish"); gold-fish and paradise fish; lobsters, mussels, oysters. Honey bee and silkworm extensively reared.

SOCIOLOGICAL ENVIRONMENT.

On the arrival of the Chinese, relations with aboriginal tribes hostile. Latter were exterminated, absorbed, or gradually driven south with the spread of Chinese rule. Some still half-absorbed islanders bringing tribute from S., and of tattooed tribes from part of Yüeh (modern throughout greater part of history. Military activity in 2nd cent. B.C. opened up West to China. Tradal intercourse with Hsiung Nu, N. Corea, and Tunguses. Extension of empire with Rome, Parthia, Turkey, Mesopotamia, Ceylon, India, Indo-China, and, in 7th cent., with also intercourse with Tangut and S. Corea. From 10th to 13th cent. N. occupied by Kitans and Nüchêns, and whole empire under Mongol sway for 88 years in 13th and 14th cent. By 13th cent. regular intercourse, viâ Cochin China, with Sarbuza (Palembang in Sumatra), Java, and Borneo. Relations of a commercial and religious nature with neighbours and others during 14th, 15th, 16th, and 17th cent. Regular diplomatic intercourse with Western from alliances, and was generally averse to foreign intercourse. Portuguese settled at Macao populated by Chinese), Mongol Tunguz and Tibetan tribes on W., Burmese (under British since 1886), Shan tribes, Annamese (under French since 1885), and British at Hongkong (1841–2) on S., and Wei-hai Wei (1898) in N., Germans at Kiao Chou (1897) in N., Portuguese at Macao in S., Japanese (transmarine) and Koreans on E., and with foreign the coast and rivers.

PHYSICAL CHARACTERS.

Chinese complexion generally pale-yellow, tawny, or olive, ranging from light lemon and almost white shade in N. to deep brownish hues in S.; eyes almond-shaped, usually small and more or less oblique upwards and outwards, vertical fold of skin over inner canthus, orbits far apart, iris black; nose normally square and concave, but often large and straight, especially among the upper classes; stature generally under average (5 ft. to 5 ft. 4 in.); forehead low, receding, narrow; weight of brain considerably below average; proportion of cerebrum to cerebellum as five to one (average 8½ to 1); brachycephalic; prognathous; cheek-bones high and prominent; features square, angular, and flattened; neck short and thick set; mouth large, with thick lips; chin small and receding; hands and feet small; hair lank, black, coarse, cylindrical; beard black, scanty, or absent. *Mongols* generally stout, squat, swarthy, ill-favoured; high and broad shoulders, short, thick neck, brachycephalous, black, lank, coarse, cylindrical hair, broad, flat features, prominent cheek-bones, small, messorhine nose, eyes black, elliptical, unsteady, with "third lid," mesognathous jaw. *Manchus* of lighter complexion and somewhat larger than Chinese, same conformation of eyelids, straight nose, rather more beard, and in a few cases brown hair. *Aboriginal tribes* not yet completely ethnologized.

EMOTIONAL CHARACTERS.

Chinese gregarious, mild, frugal, sober, industrious, of remarkable endurance, cowardly, revengeful, very cruel, unsympathetic, mendacious, thievish, libidinous, not ungrateful, excessively courteous and ceremonious amongst themselves; very high sense of mercantile honour. Variations from normal in different parts of empire. *Manchus* generally similar, but lazy, proud, and prone to drunkenness. *Mongols* lazy, cowardly, much addicted to drunkenness, kind, simple-minded.

INTELLECTUAL CHARACTERS.

Chinese non-progressive, slaves to uniformity and mechanism in culture, and following ancient stereotyped forms in every department of thought and action, unimaginative, uncreative, imitative, lacking free individuality and original force, slow in organizing, torpid, lacking reflection and foresight, incapable of grasping a subject in a comprehensive and practical manner, inaccurate, "talent for misunderstanding and indirection," suspicious, superstitious, vague in expressing thoughts. *Manchus* more intellectual, with more determination and largeness of plan than the Chinese. *Mongols* similar to Chinese.

EARLY FEUDAL PERIOD (*c.* 2357 TO 1122 B.C.).

STRUCTURAL.

OPERATIVE.

OPERATIVE:

Division between sexes: Men took care of farms and women of mulberry orchards. Women generally did weaving and embroidery.

Specialization of trades: Specialized trades were potter, carriage driver, makers of earthen vessels, carriages, bells, boats, astronomical instruments, musical instruments, robes, baskets, workers in metal, stone, skins, brewers, builders, carvers, coffin-makers, etc.

Localization: People who lived on the water were ordered to occupy themselves only in fishing. Tsê was noted for its salt and fish; Yen Chow for its varnish and silk.

There were no slaves: "Elders employed the younger, and the well-to-do the ill-to-do."

Labour of subjects was at absolute disposal of sovereign. Imperial funereal monuments were erected by statute labour.

Amount of forced labour exacted varied according to goodness or badness of harvest. The duty of rulers was conceived to consist in securing to free labourers the enjoyment of the fruits of their labour, and also in making labour itself as remunerative as possible. No man was allowed to have an occupation different to that of his father without the king's permission. All of one occupation were put in streets by themselves. Specialization was also generally enforced and high officials, etc., restrained from trading or competing for wealth with the people.

REGULATIVE.

Land: Held in common under the earliest chiefs, who, on election, parcelled it out amongst their officers (the people, with few exceptions, not being allowed to hold any real property), land became, under Yü the Great (*c.* 2205 B.C.), hereditary in the family of the king, who bestowed upon his relatives appanages from which they derived their revenue, in the same way as the king derived his maintenance from the royal tenure. The feudal tenure existing under the Hsia dynasty took definite shape under the Shang. Outside the royal domain the feudal states were all hereditary. Each feudatory prince, etc., could parcel out his estate to sub-feudatories, who stood in the same relation to him as he to the king. As regards the mass of the people, every man was assigned by his lord a piece of ground sufficient to maintain him and enable him to pay his taxes. This territorial system, which was in force under the Hsia dynasty (2205–1766 B.C.), was known as *kung*. Under it each family cultivated its allotment or individual holding of 50 *mu*, and paid ⅒th of the produce to the king or overlord as the case might be, or cultivated ⅒th (known as *kung-tien*, or public field) of his allotment for his superior, similarly paying to him the produce of that portion. The *kung* system gave place, under the Shang dynasty (1766–1122 B.C.), to that known as *chu*, by which an area of 630 *mu* was divided into 9 *chia* allotments of 70 *mu* each. The middle *chia* was state-owned; the rest, owned individually, contributed *corvée* to the State field. The State thus took ⅑th of the total produce.

The king could transfer cultivators from place to place at his pleasure. Land was grouped in three classes according to quality. The kind of tax depended on the greater or less distance from the centre. Woods and waters were free.

Ranks: (1) *Agriculturists* (*Nung*), (2) *Artizans* (*Kung*), (3) *Merchants* (*Shang*). These three classes were distinctly separated and a very marked gulf existed between them and the *shih* (officer) class next above them. Only 3 *nung* and one *kung*, ever reached a higher rank.

Labour of subjects was at absolute disposal of sovereign. Imperial funereal monuments were erected by statute labour.

Amount of forced labour exacted varied according to goodness or badness of harvest. The duty of rulers was conceived to consist in securing to free labourers the enjoyment of the fruits of their labour, and also in making labour itself as remunerative as possible. No man was allowed to have an occupation different to that of his father without the king's permission. All of one occupation were put in streets by themselves. Specialization was also generally enforced and high officials, etc., restrained from trading or competing for wealth with the people.

POLITICAL.

CIVIL.

DOMESTIC.

MARITAL. The rite of marriage had been substituted for capture. Marriage was permitted with members of the same clan. The bride was accompanied by *ying*, lady's maids, of the honour, consisting of the bride's brother's daughter, and of maids of presented by two States of the same surname. Polygamy prevailed, and was a constant source of disorder. Some evidence of polyandry. Imperial palaces contained hundreds of concubines. Prostitution is mentioned as having existed in the earliest times. There are allusions to unnatural crime.

FILIAL. Some philological evidence apparently indicates that descent was at first traced through the mother. Later succession was in the line of eldest son. Adoption took place among children to parents the same surname. Devotion extreme.

PUBLIC.

GENERAL.

RANKS:—General division — King and people. I. *King:* Under the patriarchal rule of Yao and Shun the ablest citizen was elected by the sovereign to succeed to the chieftainship, but with Yü (2205–2197 B.C.) succession in the male line of the king's family was established. The sovereign was regarded as holding his appointment by the will of heaven (*pi*), amputation of the nose and as the parent of the people. He was the chief priest and commander-in-chief. He held his place, however, only so long as the prosperity of the kingdom and the people indicated the approval of heaven. When this failed, it was were rebellion, murder, the duty of the most virtuous and powerful of der, wounding, burglary, and adultery. Punishment sometimes modified to banishment (*liu*). Lighter crimes were punished by whipping (*pien*) and flogging (*p'u*), modified to the infliction of money or loss of fines (*chia shu*). Yü instituted the punishment of mutilation (*jou*). *Hai*, mincing, and slaying children as well as the criminal, were occasionally resorted to, but under Yao, Shun, and Yü "punishments did not reach to descendants." Imprisonment of followers of chief criminals were spared.

Under Yü there were *lien*, general regulations about government, and *tsê*, special rules about sacrifices, penal laws to meet the disturbances caused by barbarians (or subject tribes).

The tyrant Chieh (1818–1766 B.C.) inflicted cruel punishments, and dismemberment, in this time children were included in the death penalty of their parents. Ministers who did not try to correct dissipation, etc., of the sovereign were punished with branding.

The reaction against the cruelty and licentious extravagances of Chou Hsin and his concubine T'an Chi (*c.* 1123 B.C.) was met by the introduction by the latter of two new forms of the torture, clasping a red-hot piece of iron (or embracing a heated copper pillar) and walking on a greasy pole so as to fall into a burning pit. These were abolished 3 years later.

The military punishment (in use by Yü's son and by T'ang) of putting to death the children of soldiers who failed in their duty was carried by Chou into the civil administration, parents, brothers, wives, and children suffering with the offender. Under King Wên of Chi, however, wives and children were not involved in their guilt.

standard (*t'ao*) to every Eight "travelling officers" for traitors, promoted harmony amongst the men, and scrutinized the enemy's movements. Ranks were adjusted after each advance of a few paces and after every few blows. Enemies who submitted were not slain, but taken as servants.

LOCAL. Local apparently not differential from general government.

LAWS. *Laws and punishments:* Punishments were branding (*mo*), amputation of the nose (*yih*), castration (*kung*), and capital crimes for which the punishment was death (*ta p'i*). Capital punishment could not be relaxed without the approval of heaven. When this failed, it was were rebellion, murder, the duty of the most virtuous and powerful of der, wounding, burglary, and adultery. Punishment sometimes modified to banishment (*liu*). Lighter crimes were punished by whipping (*pien*) and flogging (*p'u*), modified to the infliction of money or loss of fines (*chia shu*). Yü instituted the punishment of mutilation (*jou*). *Hai*, mincing, and slaying children as well as the criminal, were occasionally resorted to, but under Yao, Shun, and Yü "punishments did not reach to descendants." Imprisonment of followers of chief criminals were spared.

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MILITARY.

The multitudes of the people were liable to become its army when occasion required. Reviews and manœuvres took place when the fields were clear of crops.

2205 B.C. Flags and banners were used to distinguish superior and inferior ranks.

Spirit tablets (of ancestors of spirits of the land) were carried on warlike expeditions. Disobedient warriors were put to death in front of them.

Chariots were much used in warfare. Each contained an archer on the left, a soldier armed with javelins and pike or spear on the right, and a charioteer in the centre.

The "Six Armies" (*liu chün*) composed the military force of the emperor, and were under the "six high nobles" (*liu ch'ing*). The troops were assembled and addressed by the emperor, who probably took the field in person.

Martial law was severe.

Under the Shang dynasty the king conformed to address the troops before battle. He led the army after offering special sacrifices. There was a black silk 500 men, watched

1122 B.C.

FUNCTIONAL.

REGULATIVE.

SENTIMENTS.

ÆSTHETIC. Early poetry showed development, specialized æsthetic sense.

MORAL. It is said that there were laws, and no occasion to exact penalties. Houses doors were left open at night, lost property was left for the owner. "All was virtue, happiness and prosperity." Men and women were not allowed to touch each other's hands as a safeguard of morality. Yao, Shun, and Yü were staunch upholders of temperance. All questions were decided by moral right and justice. The king was presumed not to set an example of indolence and dissoluteness. Exemplification of the blessings of peace were used to bring disobedient princes to submission. There was an idea of the connection between right and happiness and wrong and misery.

Yet in spite of high precepts and some noble examples it is said that the people of Hsia, Shang, and Chou dynasties "exceeded in lewdness." The prevalence of drunkenness and of various kinds is shown by the exhortations against them. Wanton cruelty in warfare, cannibalism, luxury, and drunkenness prevailed. Under the Shang the public morality is said to have deteriorated greatly. The prevalent state of morality is shown by Wên Wang's lifelong remonstrance against the cruelty and corruption of the age. Lust, excess of hunting, wine, music, and luxurious dwellings were regarded as the prelude to ruin both in the family and State.

IDEAS.

RELIGIOUS. The *soul*, at first regarded as single, and abiding with the corpse, was later supposed to be duplicate, the *hun* going to heaven and sage of stars the *p'o* to earth (*kuei*). Burial beneath a layer of earth, in coffin, usual mode of disposing of dead, replacing earlier method of simply covering corpse with clay and brambles. Coffins sometimes of earth, but also of various kinds of wood. Soul supposed to remain by grave, and to pervade both coffin and earth surrounding it. Food and drink and other articles as well as most of deceased's possessions placed in grave. Size of grave regulated by position of deceased. Mourning for father or mother for three years. During this period music forbidden. Mourners fasted. Grave-clothes prepared during period of life. Corpse dressed and coffined in place of honour. Brick enclosures built over coffins.

Coffins, and grave-vaults of wood — though these may only have been used by ruling classes. Mourning same as in following period. Mourners dwelt in mourning sheds, who mourned third year resigned office after burial.

KNOWLEDGE. *Astronomy:* Simple astronomical observations with the Stars named. Length of year and division of eclipses known. Mergodian passheaven and sage of stars observed to the earth fix seasons. with the Zodiac dibody. Both vided into parts were 28 constellasacrificially tions. Places worshipped of sun and sun determined by position stage of re- among ligion was a stars, but monotheistic worship remarkable of God, deficiency in regarded as generalizathe father tion of the of the family, with in- Astroworship of nology ancestor spirits — an ancestor worship originating in belief in survival and existence of the dead. The "Supreme Ruler" and "Heaven" were synonymous. Next to this Ruler of Universe was anthropomorphic, the "Six Honoured Ones" were sacrificed to; then the hills and rivers and the host of spirits. There seems to have been a belief in a heaven for good sovereigns and ministers, but no conception of a hell, purgatory, or fate of men generally. Ancestors mentioned. Sacrificial feasts, dancing (*ku tsung*). Libraries. There were 2 classes of almshouses (*tsung*) for old men, near the Imperial palace.

LANGUAGE.

Origin and relationship of language undetermined, and history not yet fully investigated. Originally polysyllabic and expressed grammatical relation otherwise than by word-order. Words formed by addition of agglutinative elements, some of which may have had function of cases, etc. Later assumed monosyllabic, isolating, uninflected form, grammatical relations being indicated by position. From the earliest form of speech, several subordinate vernacular languages arose in various districts, and from these sprang local dialects, etc. Earliest changes of spoken language impossible to trace. Development of tone distinctions led to carelessness of articulation and multiplication of what without the tones would be homonyms. Two tones from 2500 to 1800 and three from 1800 to 200 B.C. In oldest speech vowel endings rare, surd initials common. Old Chinese characterized by extreme elliptical concise- ness, and restricted force of expression. Discrimination of parts of speech difficult owing to non-inflection and paucity of grammatical word forms. Apart from context words can only be classed as substantive words ("dead") and phenomenon-words ("living"). Any word may be used as predicate-word. Grammatical particles (greatly developed through tendency to abstraction and generalization, together with desire for logical clearness) only used when necessary to avoid ambiguity. Imitative and "empty" (formwords formed part of vocabulary. Prepositions generally phenomenon- words. Order of sentence was from general to special.

Structure of language and infinite marks of intellectual power and activity. It combined Roman brevity with Greek love of clearness and moderation of expression, but showed none of the imaginative and poetical qualities reflected in most Aryan languages. It never personified. Linguistic instinct highly abstract and generalizing.

Names taken from localities in which families settled.

Writing had passed from the alleged original system of knotted cords, through successive stages of notches on wood and rude outlines of natural objects, to the phonetic system, upon which the written characters (*ming* or *wên*) are based. They are symbols, non-agglutinative and non-inflexional, and were written in vertical columns, possibly from having originally been cut on strips of bark.

Written memorials presented to sovereign.

FUNCTIONAL.

OPERATIVE.

PROCESSES.

DISTRIBUTION. *Commerce* on a small scale early developed. Earliest mention barter of products between districts and exchange of superfluous goods for merchandise of neighbouring countries. Traditions of institutions of the Tsin dynasty bringing to Yüeh bringing goods for sale or barter. Each province supposed to bring to metropolis super- fluity of produce, receiving in return. In earliest times no markets. Goods sold at well-known side. After- wards fairs established at convenient places. Exemplification of the blessings of peace used to bring disobedient princes to submission.

EXCHANGE. *Barter:* Barter of goods for wheat and rice. Gold, silver, cloth, salt, arms, etc., exchanged for cloth and rice.

PRODUCTION. Human labour. Oxen and horses drew carts and chariots. Pestle and mortar. Potter's wheel. Iron-mines.

ARTS. Yeast and malt used in spirit making; salt and prunes in boiling soup. Metallurgy. Bronze vases cast. Pottery improved by Shun. White lead used. Weaving.

AGRICULTURE, ETC. Available land practically all under cultivation. 20 kinds each of *liang, tao, shu, su*, and *kuo* are mentioned. There was no rice at this time. Grain and flax were cultivated and the mulberry tree planted for the rearing of silkworms.

PRODUCTS.

LANDWORKS. Shun deepened the rivers. Yü, in order to drain off waters of great flood, hewed down woods, deepened channels and canals, conducting them to streams, and opened passages for streams, constructing them to sea. He "divided the 9 continents, made the 9 roads, enclosed the 9 marshes, and surveyed the 9 mountains." Wells dug. Bridges formed of a single beam of wood.

HABITATIONS. Lived in winter in artificial caves and in summer in huts made of branches. The caves were probably excavated in the loess banks of the river beds. Afterwards these gave way to huts of clay constructed by help and to have walls, were thatched, had ridge-beam and projecting roof, and contained double chambers and upper rooms. Palace of king more elaborate, but varied. Yao and Shun built palaces with thatched roofs and clay steps. In Yao's time the low walls of palaces and houses were not white-washed, the main pillars, rafters, etc., not carved, and the straw of the thatched roofs not trimmed. Yü built "low" and "mean" palaces. Halls with double windows are mentioned. Large stables and sheepfolds. Village consisted of clustered groups of houses.

FOOD. *Food:* The earliest inhabitants seem to have eaten fruits, the uncooked flesh of birds and animals, and to have drunk blood. Yao and Shun, Yü and his followers taught the use of grain as food and addition to flesh. Herb soup, wild goose soup, pheasant soup, wild boar soup, venison soup, and seasoning. The ed vegetables, cuttle-fish condiments, went, paws, and leopards' wombs mentioned. Foods were sometimes spiced. *Beverages:* An ardent spirit, distilled from black millet, was drunk.

CLOTHING. First clothing was skins and garments made of feathers, and the feet were uncovered. Later, simple cloth worn in summer and lambskin in winter. Headdress was a band folded round head and formed of the same materials. Hair-pins, plain and ornamented. Clothing seems to have reached an advanced stage at an early date. Upper and lower garments often embroidered, trousers, shirts, caps, belts and ornamented girdles, gowns, stockings or gaiters, shoes of various kinds, and court dress are all mentioned as in use before the end of Yü's reign.

IMPLEMENTS. Bamboo baskets, vases, ropes, string, stoves, lamps, lanterns, wax-candles, varnish, ivory chop-sticks, drinking-gourds, goblets, cups, steamers (for cooking rice), cauldrons, pestles and mortars, dishes, wash-basins, jars, drums, bells, mats, tables, screens, pillows, rugs, hair-pins, "head-scratchers," brushes, mirrors, fans, dust-pans, brooms, clepsydras, boats with sails, masts, anchors, etc., carriages drawn by horses, carts, sedans, bamboo stylus, watchman's rattle, hoes, spades, earth-basket, rammer, baler, etc.

WEAPONS. *Offensive:* Sword, dagger, battle-axe, lance or spear of various lengths and number of points, bow and arrow, bow-case and arrow-tube. *Defensive:* Shield, leather cuirass.

AESTHETIC PRODUCTS. *Object-decoration:* Earthenware unvarnished. Inscriptions, poetical and other, attached to articles of daily use. Official robes embroidered with figures of sun, moon, etc. Feather-mosaic used for ornament.

Personal adornment: Face-powder used. Finger-rings, bracelets, and artificial flowers worn.

Architecture primitive. Yao's dwelling was a hut with roof of earth and straw. Imperial temple showed increasing richness and dignity. The roof was made double and the hall larger.

Painting was reckoned among the fine arts. Little is known as to its origin.

Literature: Oldest monuments of literature are in verse. In poetry both measure and rhyme used, but in very irregular manner. Lines occasionally of all lengths; rhyme subject to little rule and sometimes absent. Burden usually melancholy. No general literature.

Music was cultivated as a special study based on system of 12 notes separated by hemitones — the 12 *lü*, or pitch-pipes. It was sacred and intimately connected with religion and the constitution of the State, but probably, like that of later times, wanting in variety and completeness.

Chief instruments were reed-organ, flute, lyre, pipes, hand-drum, common drum, wooden tapper, sonorous lion, earthen-egg, pipe or ocarina, bell, sonorous stone, pipe, 25-stringed lyre, etc. Their compass did not extend beyond one octave and they were tuned by ear.

Dancing was represented by a kind of solemn posturing, forming part of religious worship.

CHIEF PERSONS.

EXECUTIVE. Tang Yi Yao (2357). Yü Ti Shun (2255). Wu Ping (physician). Yo Hsiung (philosopher). Chi Tzŭ (author). Wên Wang (philosophical politician and humanitarian). Chou Kung (ditto and legal codifier).

INGENIUM. Kun. Kŭ i. Lung. Po I. Kao Yao. Chung Huí. I Yin. Fu Yüeh. T'ai Kung (Lü Shang).

ECCLESIASTICAL.

Priests, etc.: The earliest traces of a priesthood are to be found in the chanting and dancing exorcists (*wu*). There was no sacerdotal class. Worship of Heaven could only be performed by emperor. The Minister of Religion was called "Arranger of the Ancestral Temple."

Sacred places: There were altars to ancestors and ancestral temples with spirit-tablets.

Sacrifices and observances: Sacrifices made on undertaking government, before and after great undertakings, by king at halting places on tour of inspection, etc. They were offered to God, the 6 Honoured Ones, hills and rivers, and the host of spirits, but were not so numerous as they afterwards became. Worship of Heaven consisted of offerings and prayers, without images. In sacrificing a piece of silk containing written prayer was burnt. Spirits used only in sacrifices to Heaven, Earth, and Ancestors. King sacrificed, fasted, and prayed for removal of calamities.

Connection with State: Not completely separated from political. King or "Head of the State" was "Head of the Church" ("Lord of all the Spirits").

Rites: Dancing held a conspicuous place in worship. Idols said to have been first made in 1197–1194 B.C.

PROFESSIONAL. Physicians and blind musicians are mentioned. Painters (?)

ACCESSORY INSTITUTIONS.

There were schools and colleges. The "Great Learning" was given in the Higher School, Eastern College, and Right College, and the "Primary Learning" in the Lower School, Lower College, and Left College, in the times of Shun, Yü, and the Yin dynasty respectively. The Prince of Têng established schools for archery (*hsün*), superior schools at the capital (*hsüeh*), and local elementary schools (*hsiao*). Under the Shang dynasty, boys entered the lower school (*hsiao hsüeh*) at 15 and the upper (*ta hsüeh*) at 18. In this dynasty there were also special schools for music and dancing (*ku tsung*).

CEREMONIAL.

MUTILATIONS. Skulls of babies were flattened, by means of a stone, so as to taper at the top. Hair and nails were cut as a sign of grief. Cutting off the nose, the ears, the feet, castration, and branding were punishments.

FUNERAL RITES. Dead besought to return by shouting from house-tops. Corpse fed and food placed by its side, burial being delayed in hope of revival. Cave dwellings, etc. or huts. *Ceremony:* Ceremonies deserted Cere- and left monies at first under the very simplified by the Later Feudal Period. Kings and Ministers did obeisance with face to hands and head to ground. *Presents:* "Articles of introduction" and presentswere brought by feudal princes to the king's court. Part of furniture for emperor's ancestral temple given to a deputed noble. *Forms of address:* Deceased emperors were addressed by special titles. The son of an emperor received a special title. Emperor referred to himself in relation to the people as "the one man," and in relation to God as "the little child." It was the custom of Shang to flatter superiors.

LAWS OF INTERCOURSE. *Concrete distinctions:* Ranks distinguished by different head-dresses, garments, badges, writing-tablets, number of attendants, horses, etc. *Ceremony:* Ceremonies under the Shang characterized by simplicity compared with the Yin were those of the Later Feudal Period.

HABITS AND CUSTOMS. *Public:* The Mid-Autumn Moon Feast originated in Hsia. "Li's" eating one of his cakes of immortality and fleeing to the moon. This developed into an annual festival about 2,500 years later. There were festivals of harvest-thanksgiving in the 12th moon and at the Spring cultivating. Drums beaten on occasions of eclipses. Coronation speeches made.

Sports and games: First games were those of bow and arrow and festival gatherings for purposes of archery. Competition and rewards. To these succeeded exercises partaking of a military character. Catapult. Hunting. "Game of war (*wei ch'i*), kind of chess, said to have been invented by Yao. *Private:* Eating part of food set aside for the benefit of the inventor of cooking. Two meals a day.

EVENTS.

2297. Great flood.

2278. Yü completed the regulation of the waters.

2221. Yüsent on an expedition against the Yu Miao.

2205. Hsia dynasty founded.

2195. Great battle at Kan (in Shensi) against Yu Hu.

2068. Overflow of Yellow River.

2067. Yüeh founded by Wu Yü.

1996. Six barbarian nations submitted.

1837. Barbarous tribes submitted.

1783. T'ang's expedition against Ko.

1767. Slip of Mount T'ai, earthquake, Rivers I and Lo (in Honan) dried up.

1766. Kie defeated at Ming T'iao in Shansi. Shang dynasty founded.

1766–1760. Drought.

1751. T'ai Chia returned to Po.

1557. Country plundered by the Lan barbarians.

1401. Title of Shang dynasty changed to Yin.

1324. Six tribes of the Southern barbarians tendered submission.

1293. Three years' war with the Kuei Fang, a Hun tribe.

1124. Success of Chi-li of Chou against the Jung.

1177. Earthquake in Ch'i (Chou).

1140. Earl of Chou's expedition against Ts'ung (near Si-ngan).

1123. Earl of Fa vanquished Li in Shansi.

1122. The king of Chou defeated Chou Hsin.

LATER FEUDAL PERIOD (1122 TO 221 B.C.).

TABLE II.

DATES

1122 B.C.

OPERATIVE.

Division between sexes: Women had care of silkworms, spinning, weaving, and did embroidery.

Men did agriculture and husbandry, and practically all work mentioned under *Specialization.*

Specialization: Class known as "hundred artizans" included metal-workers, clay-workers, cartwrights, thill-makers, boat-builders, masons, tanners, founders, carpenters, furniture-makers, leather-workers, basket-makers, makers of writing-knives, arrow-heads, javelins, swords, bells, and measures of capacity, leather-armour, drums, and 3 kinds of cabinet-makers.

Dyers, silk-dressers, colour-workers, indecorticaters and polishers, potters, and moulders of ordinary utensils specialized trades. Chariot-making characteristic industry of period. Workers in precious woods for musical instruments also made wood, on targets and handles of pikes and javelins.

Bow-makers formed separate class. Work of quarter-right included making ploughs. Makers of pitfalls and traps for wild beasts, cow-herds, sheep-herds, husbandmen, farmers, weavers, cabinet makers also mentioned.

Localization: Excellence of knives of Lu, swords of Chêng, two-edged swords of Wu and Yüeh, and axes of Sung attributed to "emanations" of earth, and of bows and arrows of other parts to quality of material foundthere.

Jade cases produced at K'un Shan, cutlery at T'ai Yüan Fu, agricultural implements in Yüeh, armour in Yen, long spears in Chin, and bows and carriages in Hu.

Certain quarters assigned in towns and cities to mechanics, and all of one art required to have shops together.

REGULATIVE.

LAND.—Ownership of land remained in king. He, princes, and officials all had their private lands, titles and appanages being hereditary. Feudal system attained great development.

Land was inalienable and reverted to the government at 60. Feudal lords owned their states under nominal authority of "Son of Heaven."

Chiang system was *chu* system developed and universalized. There were 9 squares of 100 *mou* each, of which central square formed public field, cultivated for benefit of State by united labour of 8 farmer-families around it, from produce of whose private fields nothing was levied. Area of State field was levied. Area of State field was however, reduced by deducting ground required for separate houses and gardens of 8 families, public land being thus 800 *mou* and private 820. Hamlet of 25 families was unit in this system of common cultivation or "mutual aid," which formed essential feature of régime of period.

No duties levied on travellers, nor produce from fields assigned to younger sons nor from holy fields (which supplied animals for sacrifices). Only 8 days' labour required by State from people in year. Cultivators lived on land for 6 months, villages being for that time deserted. Officers on land divided in new fields received impartial treatment. In populous districts *kung* method of Hsia, in less densely peopled *chu* method of Shang used. Forced labour was exception.

Taxes levied on non-cultivating occupiers and on woods and marshes, and poll-tax on unemployed. Non-agricultural produce paid in kind.

In 594 B.C. additional tithe levied on village lands, probably by tithing valuable homesteads property.

960–336 B.C. Land ceded [in Ch'in State] for first time in absolute ownership [see also foll. Period]. Vacant lands sold in freehold. Waste lands (unlike village lands) freely saleable. Taxes on persons being greatly increased, and State ceasing to provide all with lands, poorer cultivators became dependent upon holders of large estates. Families grouped by fives and tens for maintenance of order by mutual responsibility; idleness punished; and skilled artizans exempted from great corvées. Separation of families forbidden during father's lifetime, and scattered families brought together and settled in townships (thus tending to restore rather than abrogate former system).

With institution of private property in land same demand made upon all, to ruin of poorest.

RANKS.—Ranks remained as in previous period: (1) Agriculturists (*Nung*); (2) Artizans (*Kung*), and *Merchants* (*Shang*). All were under governmental direction.

Domestic service: Rich had housework done by hired servants, men and women (see also *Slavery*). These paid no taxes, but as regards punishments had no distinction between them and tax-paying classes.

Natives of wild tribes employed at funerals, etc. Skinners, cooks' assistants, fan-wavers, and door-keepers were meanest class.

Slavery: Only slaves "public slaves" condemned to penal servitude for crime (high officials, men over 70, and young children exempt). Could change domicile at pleasure. Sons of male slaves supplied class of lictors and official menials, daughters being domestic servants. Eunuchs (1100 B.C.).

In all periods except Tang and Sung (Table V) freed slave passed without intermediate stage into condition of free citizen.

INDUSTRY.—Sons followed fathers' and wives husbands' occupation, or sewing or spinning. Ruling idea was employment should be hereditary. Each adult registered as following lawful pursuit. Government considered large displacement of industry matter for regulation to prevent disturbance of social order. Individuals or household having "neighbourhood" received pass and were introduced to new chief. Provisions regarding internal commerce and markets as full and elaborate as those relating to agriculture. State trading continued. Six kinds of public trades, each minutely regulated. Markets under provosts with extensive duties, including regulation of weights and measures, etc., and equalizing of quantity and prices of goods offered for sale (*cf.* duties of superintendents of agriculture). Rent charged for stances in market-places, but wares not taxed.

7th cent. B.C. State purchases and sales of grain, followed by establishment of State granaries, became in time serious tax.

Trading guilds numerous and energetic.

DOMESTIC.

MARITAL. FILIAL.

Age for man 20; girl 15. Celibacy limit since 30th and 20.

Unmarried at 30 and 20 urged officially to marry.

Patriarchal system by which sons brought wives to parental abode, absolute property vested in Ch'in Statesman (350 B.C.).

Consent eldest of parents sought; if son deceased, announce consent ment of marriage had made in ancestral temple. Girls taught duties of wife 3 *ying* and months before marriage.

Impediments: Unmarriageable women: Daughter of rebellious house; disorderly house; criminal house; leprous house; and daughter who had lost father and elder brother. Man-piety" rigae with those of were to same surname now dignify forbidden. Marriage and sup- of wife could not port; take place within 3 parents. years of mourning. This Posthumous marriages forbidden, but apparently ineffectively.

Betrothal: Intervention of matchmaker and marriage presents indispensable.

Conclusion of marriage was progress of very bride from home of minute parents. Prince's and daughter accompanied by *ying*, bride's lady's maids. formed After short interval various bride visited parents. menial Marriage not consummated. Parents plete until this period ended. After 3 and son months wife pre- could not sented in ancestral visit on temple.

Concubinage, etc.: Elder The higher the rank, children, larger was number of wives, concubines and hand- only subsidiaries maids in addition to subject to wife proper. King constitumarried 9 women (including consort, wife, Princes had consorts, titled wives, wives, had to and concubines. consider Feudal princes might in private bring daughters of life-time 3 states as wives. ests and Polygamy limited in- riod. clination only by means; conditions of sidered prejudicial to State. Prostitution common.

Relation between husband and wife: Rich had housework done by hired servants, men and women (see also *Slavery*). These paid no taxes, but as regards punishments had no distinction between them and tax-paying classes.

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POLITICAL.

CIVIL.

PUBLIC.

GENERAL. LAWS.

RANKS.—With consolidation of feudal system power of *king* grew. He ruled over his appanage, the his middle kingdom, in same way as feudal princes over their respective states, but received from them revenue and military service. Maintained court of great ministers. *Succession* was to eldest son. Palace was both temple and audience chamber, and king head of military forces. Made tour of feudal states once in 12 years. Central authority waned with increasing power of feudal princes. *Princes*, or nobles, were little kings within own states, with power of life and death. Assigned lands in six districts. Had infeudation required imperial sanction. Presented themselves at Court once in 6 years, during 2 6-year periods, and in following period attended on king during his inspection of their domains. Were classed in 5 degrees with sets of ceremonies on threefold scale. Dukedoms limited hereditarily to 5 generations.

A. *Officers* (*Shih*): Relations between princes and ministers less favourable to latter than formerly. Class included all executive and judicial officers (*ch'ên*) carrying on administrative duties. Rank not hereditary. Officers carefully selected. Princes and officers appointed by sovereign.

Of gentry (*shên shih*) unofficial literati (scholars) occupied place of priests and ministers in western lands. B. *Agriculturists* (*Nung*). C. *Artizans* (*Kung*). D. *Merchants* (*Shang*): remained unaltered. Below them were ranks of *servants* (*Chih Shih*), *bond-slaves* (*Nu Li*), and *eunuchs*.

INSTITUTIONS.—*Executive:* Capital was Hao Chung (1122), Lo Yang (770), and Lo (519–475). *Divisions* were 9 provinces divided into states, unit being *hsiang* or *li*. *Later chin.* Administration: To *San Kung* were now added *San Ku*. Were assistants to *Kung*, but quite subordinate officers of departments. Though principally lords in waiting on sovereign, *Kung* and *Ke* had more or less authority in administration of affairs. This was, however, almost entirely in hands of Six Chief Ministers (*Liu Ch'ing*), viz. (1) Prime Minister (*Chung Tzai*), (2) Minister of Instruction (*Ssü T'u*), (3) Religion (*Tsung Po*), (4) War (*Ssü Ma*), (5) Crime (*Ssü K'ou*), and (6) Works (*Ssü K'ung*). Recorders or annalists (*Shih*) attached to Ministry of Religion, were advisers of Prime Minister and heads of government. Ministry of Instruction, Works, with many subordinates.

Legislative: King alone enjoyed legislative power, ordering laws to be made or altered.

Judicial: Duties of Minister of Crime, and subordinates were judicial, but judicial not entirely separated from executive. Princes had power of life and death in own States. Extreme care against injustice inculcated.

Revenue derived from towns, taxes on land, forests, revenue, customs, salt and iron monopoly, princes' offerings, and tribal tribute. Taxation generally light and rarely exceeded tithe. Nine different Boards of Revenue instituted. Chief minister determined expenditure of State at close of year on 30 years' average. Independent townships coined money.

Military. Councils of war held. Prayers offered to manes of deceased rulers. Practice of taking tablets from temple. Victims on warlike expeditions continued, but condemned by Confucius. Frontier-posts supplied from peasantry, and relieved from year to year. Infantry composed of husbandmen. 3 similar to police. Chariots of strong men, strong women and weak and old respectively. Latter watched while former fought. Those of age to fit on armour went out to war. 6 *hsiang* (district of 12,500 families) called principal army, 6 *sui* (district) auxiliary forces. King had 6 *hsiang* and 6 *sui* forming 12 armies (*chün*), known, however, as "six armies." A large State had 3 *hsiang* and 3 *sui*; smaller States in proportion. King had troops to battle. 6 royal armies commanded by 6 *ch'ing*. Principal element was chariot drawn by 4 horses, containing charioteer, spearsman, and archer. Horses protected by mail, and chariots by "iron rein." Infantry in centre, cavalry on wings. Commander-in-chief appointed for campaign. Military discipline severe. Punishments of brandings and nose amputation stricter; castration and death more lenient. Alternative fines. 3,000 punishable crimes. Undefined cases ended with next higher or lower. Women not punished, but branded nor amputated. Drunkenness connected with treason punishable with death. Stranglings, or hanging, also mentioned, and fetters and manacles, stocks, and cangue, chaining to market stone (for injuring neighbours) in "three-stock" law existed until 529 B.C. *Lex talionis* abolished as accessory duty.

Crimes: Robbers, murderers, unfilial, unbrotherly, unworthy and factious officers punished with death. Capital crimes also included unsettling laws, unauthorized intercourse, etc. Confucius' arrangement of crimes was (1) offences against heaven and earth; (2) reviling; (3) opposing human relations; (4) confusing civilization; (5) insurrection; (6) murder. Ministers slaying ruler or sons fathers were to be lynched.

Mitigations and exemptions: Persons over 90 and children under 7 exempt. Women exempt from taxation, looming face and cutting off feet. Members of king's clan not capitally punished, but branded, shaved. Slayers of robbers, etc., not punished. Letters, etc., discussed in spring.

Laws, codification, etc.: Primitive codification represented by *pa hsing* (8 laws on tripod (581–521). Another attempt made in 4th cent. B.C. This divided into 6 portions, first 3 relating to practice, and last 2 exposition of offences. Under revised code of Lord Yang (351 B.C.) crime involved 10 families and 5 neighbours. Any-one failing to denounce offender cut in two. Several other codes drawn up at various times. Written deeds and agreements in common use.

Procedure: In presence of both parties, with documents and witnesses complete, all judges listened to "five-fold" statements. They adjusted case to one of five settlements or redemption fines for "cases of error." Latter stricter than former. Portcullis period. Punishments with stocks, exposure on public stone, or labour on public roads.

ECCLESIASTICAL.

Priesthood, etc.: King alone had right to sacrifice to Supreme Lord of Heaven, earth, and inferior deities. Was *pontifex maximus*; priesthood of royal princes and civil and military officers. Ranks similar to police.

Wu soothsayers, male and female, had powerful influence and official standing.

Sacred places: Rulers worshipped at "Hall of Light," which was also palace, audience and council chamber.

1001 – 946 B.C. Taoist *Li*.

685–643 B.C. Exorcising priests also temple shrine.

Wu had temples to earth, gods of grain, prayer sun, moon, mak-etc., of spirits ers, of deceased statesmen and eminent scholars, etc., respectively. Paintings of ceremonies, animals, silk, divigrain, jade, ners, etc. Human sacrifices abolished, but monies offered on these occasions. Penalty for neglect of ceremonies attached to conformity, separation and attempts to people to join worship punished by death. Effects of worship and were to dwarf state hierarchy and prevent growth of powerful priestly class and associated hypocrisy. Robes of appropriate colour worn. Ordinary musicians and "eyes and ears," private individuals, in children's alliments, had divination as State function mixed up with other public establishments. Probably elaborate festivals connected with institutions described in *Chou li* never realized in actual life. Associations of scholars formed among Confucius' and Mencius' disciples. Signs of masonry in 700 B.C.; it probably existed at Lu in 540. Provision made for aged, dumb, etc. Corn distributed from king's vaults to friends in times of scarcity.

PROFESSIONAL.

Official physicians had charge of all-seases of people. Private specialists also in children's ailments, and diseases of eyes and ears," "horn - gong." Ancient wooden kite now made of paper. Stilts. Singing and dancing mascottes. Football. Dice-throwing and sealing. Hunting and fishing expeditions. Ball-playing. Boat-racing. Cock-fighting.

Private: Sacrifices to patroness of silk and weaving. Sacrifices to Supreme Spirit at summer and winter solstices. Seasonal sacrifices, *yü ch'ih* (in summer), *ch'ang* (in autumn), and *chêng* (in winter). Sung raised altar of earth to spirits of land. At beginning of year sacrifices offered to same spirits in every district. Analogous sacrifices in autumn. Right to sacrifice to different spirits graduated according to rank, etc. Lower people of country district could sacrifice only to ground and second-ary spirits. Solemnities preceded by fasting and various purifications. Great concourse of feudal princes. Libations, victims, incense, music, feasting, etc.

478 B.C. Temple erected to Confucius; sacrifices offered at 4 seasons.

424 B.C. Annual sacrifice of maiden to God of Yellow River stopped.

Buddhist books and Buddhas introduced. Heresy persecuted.

ACCESSORY INSTITUTIONS.

A system of schools, academies, colleges and universities obtained in villages, districts, departments and principalities. Public instruction as State function mixed up with other public establishments. Probably elaborate festivals connected with institutions described in *Chou li* never realized in actual life. Associations of scholars formed among Confucius' and Mencius' disciples. Signs of masonry in 700 B.C.; it probably existed at Lu in 540. Provision made for aged, dumb, etc. Corn distributed from king's vaults to friends in times of scarcity. Public granaries established in all districts. Hospitals for foundlings, diers, and 25 other follow-ers, to look after baggage, cooking, etc., but whole force of kings of Chou only amounted to armies of 12,500 men each. "thousand chariots" was regular. Large regular army (300 chariots) had advanced guard of 10 chariots. Ox-waggons bearing provisions followed. Chariots formed round place of encampment. Warriors wore buskins on legs. Beacon fires. Drum used. Dividing into 6 portions, first 3 relating to practice, and last 2 exposition of offences. Under revised code of Lord Yang (351 B.C.) crime involved 10 families and 5 neighbours. Anyone failing to denounce offender cut in two. Several other codes drawn up at various times. Written deeds and agreements in common use.

Procedure: In presence of both parties, with documents and witnesses complete, all judges listened to "five-fold" statements. They adjusted case to one of five settlements or redemption fines for "cases of error." Latter stricter than former. Portcullis period. Punishments with stocks, exposure on public stone, or labour on public roads.

CHIEF PERSONS.

EXECUTIVE. LEGISTATIVE. JUDICIAL.

CEREMONIAL.

FUNERAL RITES.

MUTILATIONS.

Ears cut from bodies of slain. Instances of amputation of arms, feet, nose, etc. Children had hair cut and done in top-knot; adults apparently only cut hair in Yüeh. Shaving head substituted for castration as punishment for criminals. People bit or cut their arms to pledge oaths. Flesh cut from thigh or arm to feed sick persons or occasionally superiors in difficulties. Men practised tight-lacing in Chu (539–528).

Dying removed from sick - bed to floor or "water-bed," and clothes changed. Death-howl had become a studied rite, sometimes accompanied by stamping feet and beating breast. Howling in public prohibited. Soul recalled from house-top. Corpse washed and cleansed on "water-bed," covered with shroud, and lights placed by side. Furniture removed. Visits of condolence paid by kinsmen and friends, who presented grave - clothes, performed ceremonies of leaning over corpse, "laying-on of hands," and other marks of respect. Rulers accompanied on these visits by exorcists and invokers. Mouth of dead filled with cowries and other articles to arrest decomposition. Dress-ing, coffining, and burial delayed as long as possible in hope of revival. Grave-clothes numerous and elaborate. Various mourning and sacrificial ceremonies performed before burial. Corpse carefully preserved from mutilation. Coffins of great solidity, sometimes several; but no trace of embalming. Ropes, straps, wooden and bone pegs used in fastening the coffin-lid. Vaults in most cases of wood, but not considered indispensable for burial. Both coffins and vaults objects of great solicitude; often prepared during life-time. Enclosed bodies stored in dwelling, artizans' tools provided, and sacrifices performed on leaving dwelling and on way to grave. Funeral processions headed by *ying* (pennon) which "clears the way" (*k'ai-lu shên*), and accompanied by music, presents sent by friends, linen banner, etc. Catafalques wheeled and curtained, decorated with insignia of rank, and drawn to tomb by large numbers of men, generally closely allied to deceased. Many sacrificial articles, including food, silk, clothes, implements, weapons, valuables, etc., placed in tomb; now regarded more as receptacles to manes which resided with corpse, and placed on instead of in grave. Moderation began to be adopted, substitutions being made of coarse for fine implements and weapons, of straw and other images of men, wives, slaves, and of horses, for real sacrifices formerly made. Human immolations still, however, occasionally took place, practice being limited by Sutteeism, which gradually spread and finally took its place prior to being itself modified into permanent and after-wards merely temporary dwelling upon tomb. Post-mortem weddings also took place. Mausoles and grave-mounds sometimes of enormous size, graduated according to rank, and surrounded by tumuli of monarchs. Ramparts and battlements built, guards established on site, and grave-trees planted, both for concealment from enemies and by means of *yang* influences to prevent decay.

Mourning: Mourning slightly less oppressive but still severe. Body bared but raiment not surrendered to dead; head-gear abandoned and hair tied in knot. Washing or shaving beard and cleansing body prohibited. Comforts generally relinquished. Mourners screamed, wailed, stamped feet and beat breasts. Chanting and howling at house belongings to defunct and removed to mourning-sheds of clay, eating only rice gruel, sleeping on straw with clod for pillow, and speaking only on subjects of death and burial. No ornaments worn. Mourning garments undyed and unbleached materials, of 5 degrees. People over 80 exempted. Fasting and mourning rites practically confined to same clan. Office and public duties resigned; music, sexual intercourse, marriage, and separation from clan prohibited. Rulers and teachers mourned by ministers and pupils in same degree as fathers by sons. Contact with mourning harmful. Fasting slightly less rigorous.

Forms of address: King styled "Son of Heaven," etc. By feudal princes called "King by grace of Heaven." Various forms for various occasions.

Laudatory expressions addressed by Court dignitaries to sovereign; also by guests to master of house.

Honorary posthumous titles first given in 684.

Addresses to teacher or father equally elaborate.

War and peace: Loser provided feast on conclusion of treaty of peace.

LAWS OF INTERCOURSE.

Courtesy distinctions: King's palace - walls, carriages, bows, arrows, etc., distinguished from those princes, etc.

Different ranks marked by number of carriages, robes, etc., conferred by king.

Practice as regards ornaments on official robes, colour of bow cases etc., underwent considerable change.

National colours introduced *c.* 1000 B.C. All classes anciently carried staff, but about 500 B.C. right restricted to men of rank.

Ceremonial observances pushed to extreme limit; they were "the greatest of all things by which men live"; but mainly confined to proceedings of princes, courts and courtiers *vis-à-vis* imperial court and each other and to daily life of persons-ages of leisure and social standing.

Emperor's personal and official life regulated by minute ceremonial. Investiture accompanied by gifts and ceremony.

Daily life of people also subject to strict ceremonial. On roads, men took way Demo- of Mountains, this afterwards superseded by lettie- off ing up pic- charms.

During ex- drums beater- bows and arrow- discharged tree- cue sun or moon.

Ceremony of Oppressive governments denounced; "superior man" only received reward for services done. Cruelty, growth of pride, indulgence of desires, gratification of will, excess of pleasure and deceit denounced. Affection towards parents insisted on. Bravery shown in hunting.

Revenge prescribed according to wrong inflicted. Unnecessary killing denounced with certain "sporting" tendency and constraint shown towards animals and even insects.

Soldiers described as feeling sorrow on leaving homes and anxiety respecting welfare of parents.

Honesty in official administration and friendly relations with neighbouring states recognized as essentials to national prosperity.

Taoists practised fasting, discipline, worship, etc., to bring out higher part of man's nature.

Generally exalted nature of precepts of time, however, probably directed at growing immorality. Continued prevalence of drunkenness alluded to. Sons frequently killed and sometimes beaten by fathers. Towards end of period relaxation of morality deplored. Men are drunken and debauched and women immodest.

HABITS AND CUSTOMS.

Public: Gags applied to stop tumultuous cries on public occasions.

On New Year's Day magpie's nest burnt to scare away. King prayed for good year.

In spring king in person inaugurated agriculture.

Festival of Dragon-boats (*lung chou*) (450 B.C.). Roly-poly playthings. Paintings or images of Chang, founder of magic, put on doors.

Festival of *Chün* Stone or 3rd and moon 5th days also called *Hsia Chih*.

Eating cold things. Free not kindled in memory of Chieh Tzŭ-tui, who was burnt in forest. People pro-hibited from each other pat-ting ducks' eggs.

At Festival, meats and sweets under trees, etc.

Newly - married Doctor of Law gave entertainment: also to and ball-playing parties.

At winter solstice millet dumplings sacrificed to heaven and ances-tors, and reverence and congee to wax off fierce demons.

On 13th day of 12th moon ram- boos burnt to cave- away Demon

Customs: Various kinds of obeisances for meetings, feasts, congratulations, etc. When congratulating, the head bowed to ground, and

Baths taken every 5th day

Collections of curiosities made.

Fashions: Women wore false hair.

SENTIMENTS.

ÆSTHETIC.

A constitutional delight in flowers shown by Odes of *Shih ching* and other works. Hills beautified with flowers and shrubs. Highest place given to art of music, to it being regarded as means of softening relations between different ranks of society. "In olden times" poets celebrated even more than sages.

Slender eyebrows, eyes with black and white well defined, tapering fingers, slender neck, teeth like moon seeds, white rounded temples, black hair "in masses like clouds," fragrance, and countenance "like flower of cephalanthus hedge-tree," were signs of female beauty. In men, a highly-coloured complexion admired.

MORAL.

Temperance in use of spirits admired, vocated, showing intemperance indulged in. Itand concubinage regarded as sources of disorder. Attitude towards women despotic. Men and women not supposed to bathe in same room or sit together. Moral principles pervaded earliest classical writings and formed base of law.

Chou li enjoined family affection, reverence for age, kindness to strangers, etc. Forbearance root of harmony. filial piety and fraternal affection, submission cause of prosperity. Book of Poetry contains no hint of decency. Oppressive government denounced; "superior man" only

IDEAS.

RELIGIOUS.

Soul still regarded as able to leave body; reality of death not yet established.

Dreams acted upon.

Ancestor-worship dominated and influenced whole nation. Dead chiefs possessed great power and could control lives and fortunes of kindred on earth. Spirits of departed heroes worshipped and protection invoked. There was hier archy of spirits headed by Shang Ti. There was no object to which in a tutelary spirit might not be ascribed and no place where approaches of spiritual beings might not be expected. Pro-tecting favour of departed could be lost by bad conduct. Incense burned before family shrine. As time on worship of the remoter ancestors exchanged for that of recently dead. Various animals, etc., propitiated.

Chief *deities* were Shang-ti (God), spirits of hills, rivers, stars, and almost everything animate and inanimate in heaven and earth.

Taoism originally compendium of customs and practices framed upon prevailing ideas concerning human soul; epicurean in doctrine and as yet free from superstitions and extravagances.

Confucianism: Heaven, earth and saints or sages (*shêng jên*) formed triad of equal powers, but knowledge professed re-specting gods, immortality of soul, future rewards and punish-ments, or future state. Virtue and vice received with indifference. Man considered as of visible body (*hsing*) and spirit (*ch'i*), separation of which was death. Latter part of system but not yet recognized.

Cosmogony started with Nothing, which became Unity or Great Monad (*T'ai Yi*), which split into two principles (*Yang* and *Yin*), one active, the other passive, the other negative, light and darkness, male and female. Interaction of these two produced all things. The Rationalist gave no definite shape to this early cosmogony, showing how P'an Ku chiselled Universe out of Chaos, and having formed heaven and earth, died, his body becoming mountains, his breath wind and clouds, etc.

Mythology: People were not naturally inclined to mythological invention. Legends introduced from abroad.

Myths and religious romance very rare before 300 B.C., very abundant 500 to 100 B.C.

Foreign elements assimilated by early Taoism.

Superstitions: Strange prodigies recorded births of remarkable men. *Chi-lin* supposed to appear at birth of sages. Dragons, etc., also mentioned.

Divination generally practised. Plancheite, kidney-shaped pieces of wood, and bamboo slips used. "Possession." Messages obtained from other world.

Cosmogony: Supported on 4 feet of monster. Breaking of pillars of heaven caused earth to list to S.E., rivers to flow into sea.

Geography: Ocean round world (400–200 B.C.), dwarfs, giants, etc.

Geography: This earth was round and suspended in space w foreign knowledge not widely accepted. Slight knowledge of foreign countries. Map-making and division of provinces briefly described.

Meteorology not separated from astrology.

Botany: Fruits said to be transformed by climate.

Medicine: Quasi-scientific efforts at healing. Diseases classified under 4 seasons. Jade supposed to prevent deterioration of body. Sulphate of soda panacea for most sicknesses. Acupuncture and cauterising. Action of pulse and effect of various articles on different organs, recognized. Treatment classified as "internal," "external," and as counteracting "over-indulgence." Mesmerism.

Anatomy: Metal models said to have been used.

Political economy rudimentary.

Ethics, etc.: Taoism was merely "path" of immediate and as yet free from mysticism.

Confucius' ethical doctrines dwelt chiefly on social duties having political bearing; included obedience, filial piety, deference to superiors, and subordination, maintained sufficient foundation in nature for government in sense of relations of society, and that art of government lay in economical use of revenues. Relations of sovereign and minister, father and son, etc., gave rise to certain duties. It only needed that sacredness of those relations be maintained and that people belonging to them faithfully discharged, to produce universal peace and happiness.

Mo Tzŭ (Mo Ti, philosophical writer). Kung-sun Chih (dialectician). Kung Ch'ih (Ch'ih), Chuang Chou (philosophical critic). Hsün K'uang (ethical philosopher). Ch'êng Mao (inventor of lesser seal character, etc.).

Mo Tzŭ (Mo Ti, philosopher). Mêng K'o (Mencius) (teacher and criminal law, etc.). Hsün Ch'ing (Hsün Yüeh) (philosopher). Han Fei (writer on criminal law, etc.).

Shih Chou (historical writer). Lao Tzŭ (teacher). Kung Ch'ih (district). Kuo-liang Ch'ih (district). Yang Chu (philosopher). Wei Liao (military writer). Meng K'o (Mencius) (teacher and philosopher). Tsou Yen (writer on cosmology).

Chiao Ts'ai (Chiao). Chao Tun (Chao). Hsün Hsi (Chao). Fan Li (Yüeh). Mi Pai-chia (Wei). Tien Jao (Ch'i). Yüeh Yang (Ch'u). Wu Ch'i (Ch'u). Wei Yang (Ch'in). Shên Pu-hai (Chao). Shih Ch'ü (Yen). Chang I (Wei). Pai Ch'i (Ch'in). Wu Ch'i (Ch'u). Wei Ch'ing (Ch'in). Shang Yang (Ch'in). Hsün Hsi (Chao). Fan Li (Yüeh

ABSOLUTE MONARCHY (221 B.C. TO A.D. 221).

DATES.

221 B.C.

A.D. 221

OPERATIVE.

Sexual: Men planted grain and women mulberry trees. The latter reared silkworms and did weaving.

Specialization: The advantages of specialization were recognized. Under Ming Ti it was forbidden to engage in two occupations. Occupations of shepherd, swineherd, fisher, hunter, horse-breeder, butcher, dog-butcher, screen-maker, varnisher or painter, builder of pagodas, weaver, carpenter, knife- and sword-maker, etc., are mentioned, as well as most of those previously existing.

Fishermen made their own nets, hooks, etc.

Silk brocade making was a specialized monopoly.

Localization: Figures for embroidery were produced in Hsiang Yi.

The iron industry and trade were localized in Liang, that of cinnabar and woollen cloth in Lung and Shu, of skins and hides (or leather), bone and ivory ware in Ching and Yang, of wood and bamboo arrows in Ching Nan, of fish, salt, rugs, and furs in Yen and Ch'i, of varnish, silk, and hemp- or grass-cloth in Yen, Yü, and Ho.

REGULATIVE.

LAND.—The system of private ownership was extended to the whole empire. Each family had to pay both the land tax and the personal tax, but numerous *corvées* were nevertheless still exacted. Pressure of taxation caused the poor to become tenants of the rich, thus creating a crowd of petty lords and agglomerations of property distasteful to the sovereign. An attempt to make land once more inalienable, however, failed; and Wang Mang, who usurped the throne in A.D. 9, tried to restore the *ching*, declared himself as emperor sole landlord, and disposessed by edict all private proprietors. This was revoked 3 years later, and the second Han dynasty re-established the taxation-system of the first.

In A.D. 78 land was divided into 3 classes according to productiveness, and the *chu* tax (to be paid in hemp-cloth and silk-stuff) regulated. In A.D. 165 and 185 the tax was tripled if not quintupled.

RANKS.—(a) *Nung*, agriculturists. Burdens of cultivators somewhat relieved by sale of rank and fine commutation by rich criminals.

(b) *Kung*, artizans.

Shang, merchants. Having prospered during the war, traders were suppressed by additional taxation as well as by sumptuary prohibitions. Later, when these restrictions were withdrawn, sons of traders were still disqualified from holding official rank.

Hired labourers were servants, waiters, clerks, several kinds of manual labourers, and office runners.

Slaves: In 204 B.C. parents might sell their children. Under the Han dynasty slavery became a recognized institution. Distinction of ranks became, under the first Han, much more marked, and the slave was scarcely included within the pale of the law. Rebels with their families were condemned to be slaves of the State. Criminals were always punished with slavery. During the Later Han, prisoners made during the civil wars became State slaves; afterwards they were freed, and re-entered the class of the people. *Private slaves* were (1) prisoners of war; (2) persons who sold themselves or were sold; (3) children of slaves. Wu Ti (140–86 B.C.) deprived masters of the right of killing their slaves at pleasure, and Ai Ti (B.C.–A.D. 1) limited the number and the age of slaves belonging to the principal dignitaries. No one under 10 or over 60 could be a slave. Kuang Wu Ti (A.D. 25–58) freed by many edicts even private (as well as government) slaves; forbade the killing and branding of slaves; and abolished a law which condemned every slave who had wounded a person with an arrow to be beheaded. But he did not allow a slave to buy his freedom by his own labour. The maintenance of the State slaves was a serious burden, and they were at times emancipated in large numbers.

Mausolea of emperors and high officials were constructed by statute labour.

INDUSTRY.—Literary property was restricted to works on medicine, divination, and husbandry from 213–202 B.C.

Multiplication of occupations was forbidden.

"Iron-masters" were appointed in several districts to superintend the iron-works.

During drought trade in wine was prohibited.

Wang Mang imposed vexatious duties on trade.

Minting sometimes a trade.

POLITICAL.

DOMESTIC.

MARITAL.

Marriage: In Kuang Tung, adultery was forbidden and marriage ordered between persons of suitable ages. In the State of I, women married travellers. More than 2,000 poor people of Chiu Chên were married through the pecuniary help of the local officials. A custom, first adopted as an expedient in cases of emergency and afterwards continued as a common rite, of marrying by reviving the husband of the lady's brother-in-law, arose at this time.

Age, impediments, betrothal, etc., remained as before. The marriage laws were relaxed during the usurpation of Wang Mang owing to the large number of forbidden persons condemned to slavery.

Connubium, etc.: The emperor had 12 wives including the empress; nobles and officers, 9, including the consort. Princes could not legally have more than 40 concubines. A "great minister had a wife and 2 concubines. A scholar, 1 wife and 1 concubine. When a wife was absent, a concubine could not presume to take her place.

Dissolution of marriage: Instances occur of divorce of wife on ground of her being daughter of rebel, of stealing neighbour's dates, etc., and of a wife leaving her husband on account of his poverty.

Re-marriage: Divorced lady's maids and concubines were allowed to re-marry. The usual number of instances occur of widows preferring death or mutilation to re-marriage.

Prostitution: Camp prostitutes for the soldiers were instituted by the Emperor Wu.

FILIAL.

Inheritance and succession: An unbroken succession in the male line was established as the greatest blessing (or sign of righteous happiness). Eunuchs were at first allowed to adopt sons as heirs to their hereditary nobility, but the adoption of sons of distant relatives or those bought in the market was deprecated as opposed to the law of the country and family.

Relation between parents and children: It was a mark of high sense of duty on the part of children to live with their own hands large mounds over their parents' graves, and to plant trees thereon.

Numerous instances are given of filial devotion (sometimes supernaturally aided or recompensed) of children to parents, and of imperial rewards to mothers for special care of their children.

GENERAL.

On the ruins of the old feudal system the First Emperor laid the foundations of a coherent empire. Many wars were fought with the Mongolian tribes. The Gobi desert was crossed and Hami made the frontier fortress of the empire.

A general disarmament of the provinces was effected to aid the carrying out of the system of government.

Treachery, however, shortly brought the Ch'in dynasty to an end.

Feudalism revived, but was supressed by the military skill of the founder of the new dynasty (Han). Chinese influence now began to penetrate southwards. Frequent incursions of the Hun tribes sustained military activity within the empire.

The King of Nanhai tendered allegiance. By 179–156 the Prince at Canton recognized the imperial sway, a civil war being thus averted. The Hun agan caused much trouble and frequently met with success. The empire, however, in spite of these disturbances and wars with the Turkish tribes on the West, made much progress towards tranquillity and prosperity. Some of the Huns were won over. The wild tribes of modern Yünnan were subjected and their territory annexed. Fukien province was added to the empire by Wu Ti. The policy of China was to subject the Tartars, but first attempts were unsuccessful. Süch'uan was meanwhile annexed and the ruler of Manchuria rendered submission. The ancestors of the Scythians evacuated Kansu. Liaotung was conquered and added to the empire. The stability of the dynasty had greatly increased. In 73–48 B.C. all the tribes of Central Asia as far as the Caspian sent tribute to the Chinese sovereign. During the usurpation of Wang Mang (A.D. 9–23) due to the weakening of the sovereign power by the eunuchs, the Huns resumed their incursions. The Queen of Kao-chi (Annam) was overthrown. The dynasty (now styled Later or Eastern Han) was firmly established again by A.D. 57. The imperial authority was maintained over the Huns, who were at length successfully driven from the frontiers, the Chinese carrying their victories as far as Khiva and the Caspian Sea. It is possible that the Chinese general came into contact with the Roman Empire at this time. Several rebellions in 126–45 threatened the extinction of the dynasty. In the reign of Huan Ti (147–68) the Sienpi tribes were defeated, but after the death of this sovereign the dynasty rapidly declined. Dissensions arose in the Han family, and after many changes of ruler the imperial power, which was latterly disputed for by the generals rather than emperors, was usurped by Ts'ao Ts'ao, a successful general, and his son, who founded a new dynasty. During the consolidation of the empire by the Hans Cochin China became a vassal state.

PUBLIC.

LAWS.

The Ch'in "laws" were complex and punishments strict." The laws of the abolished and new ones made. Crimes involved the criminal's family as well as his 5 neighbours. Ministers dismissed for treason were cut in two at the waist and their 3 clans exterminated. Slandering the government was punished by execution of the criminal and his whole family. Anyone who discussed a book or poem was executed and his body exposed.

The laws of the Ch'in were repealed by the Han and in their place the "Three Laws" instituted, under which 3 penalties were imposed—for murder, death, and assaulting and robbery in proportion to the act committed.

Codes or revisions were issued in 200 B.C., A.D. 89, and 196.

Punishments were branding (tattooing), amputation of the nose, amputation of and the knee-cap, castration, and death. *Yu* ished the punishment of bruising the legs by driving a cart over them, is also mentioned. Prisoners were sometimes allowed to die from cold (*shon*).

Crimes punished with death were rebellion, illegal acts towards parents, etc., selling people as slaves, etc.; with shaving the head or compressing the feet, housebreaking, wounding, adultery, receiving bribes, etc.; with tattooing, adulteration of coining-metal; with fetters, casting implements or boiling salt illegally; etc. 500 crimes were still punishable by amputation of the feet (or knee-cap).

In 187 B.C. the punishment of execuating the "three clans" was abolished. In 179 B.C. the Emperor Wên abolished the law by which sons were involved in their fathers' crimes. In 167 B.C. the punishment of mutilation was abolished, and flogging (probably more severe until reduced) substituted. In 157 B.C. the punishments of having the body cut open (*tsê*) in the market place was changed to that of public execution. In 33 B.C. the death penalty applied to only 34 crimes, but in 6 B.C. to 81, in 42 of which mitigation was permitted. It was said that leniency had produced increase of crime, and the throne was memorialized to revert to the old standard. Imprisonment for using enticing words, which formerly involved 3 related clans, was abolished in A.D. 86.

Exemptions were favourites of emperor, men of 80 (except false accusation and murder), etc., robbers who killed a robber, sons concealing crimes of parents, etc.

Commutation by fine or purchase of rank was decreed in 194, 150, and 96 B.C., and by contribution of grain in 179 B.C.

LOCAL.

Ten *ching* made a *hsiang*, under the *San Lao*, Three Elders. The *Sê Fu* decided lawsuits and collected taxes, the *Ting Chang* regulated education, and the *Yu Hsi*, *Wu Chang*, and *Shih Chang* decided police jurisdiction, and *Li* and *Li Kʻuei* rewarded the good and punished the bad.

MILITARY.

To pacify the country a general disarmament was ordered, and a standing army formed of men of exceptional physical strength who had no fixed profession. Very large armies were occasionally placed in the field.

All the people as well as scholars and great ministers practised the military art. the former acting as soldiers and the latter as generals. There was thus no necessity for a permanently mobilized force.

Wu (140–86 B.C.) divided the N. army into 8 *hsiao* divisions for the safety of the capital.

A bodyguard of skilled archers and horsemen was formed in 137–52 B.C. B.C. 25–58 the N. army was reduced by 3 *chiao*.

Tactics showed skill. Troops arranged so that only old soldiers and lean animals were visible to enemy. Columns formed with open intervals. Troops formed in concentric circles to hem in enemy. Enemy's grain intercepted. Emperor (the "Highest General") wore mail and rode on horseback.

160 B.C. Their strong mail, sharp swords of various lengths, and crossbows, gave the files of 5 and 10 men advantage over the Hsiung Nu.

Trumpets, bells, drums, cymbals, etc., were used to convey commands and signals. Many banners and ornamented flags.

Generals had orders cut on seals for rapid circulation among the troops. Chariots with spy - towers drawn by several oxen are men - tioned. A brass peck - measure was carried before the troops when they advanced. Cowards and laggards were executed. Bodies of dead soldiers encoffined and returned to their families, and their sons and grandsons provided for.

ECCLESIASTICAL.

Priesthood: The *wu* were the priesthood proper. They were chiefly women, and employed by all ranks.

217 B.C. Buddhist priests arrived, but were imprisoned.

A.D. 67. Two Indian Buddhists arrived as a result of the mission sent to the West six years before. The Chinese generally were not allowed to become priests.

Priests wore distinctive dress.

Sacred places and temples: There were village temples to ancestors, gods of thunder, rain, wind, grain, agriculture, and the Great Bear.

140–86 B.C. Imperial monastic series became abundant.

A.D. 26. Altar built in Lo Yang to Gods of Land and Grain.

A.D. 58. Monasteries were also built.

A.D. 67. On the introduction of Buddhism, Buddhist monasteries were built, and the *miao* changed to *ssü*.

A.D. 166. Altar to Lao Tzü built at Lo Yang, at which emperor worshipped in person.

A.D. 200. Buddhist temples built in various parts of the empire.

Sacrifices and observances: 178 B.C. Rite of imperial ploughing revived.

166 B.C. Scapegoat abolished.

140–87 B.C. *Fêng* and *Shan* sacrifices to Heaven and Earth established.

Prayers for burning were now written on paper instead of on silk.

The worship of Confucius extended from the country of Lu to the principal territorial divisions of the empire. In this worship he was associated with the duke of Chou. Emperors sacrificed at his tomb.

Sheep were sacrificed on altars to the founder of silkworm rearing.

Buddhist books, translated from Sanskrit, were read and chanted in the temples.

To the "god of Chin Jên" (Buddha) no animal was sacrificed, only incense burnt and prostrations made by worshippers.

CHIEF PERSONS.

EXECUTIVE.

Rulers.

Mao Chiao. Sung I. Mêng Tien. Li Sêu. Chang Ch'ien. Hua Hsin. Hsiao Ho. Ch'ên P'ing. Chao Tʻo. Kung-sun Hung. Ho Ch'u-ping. Chi An. Fu Chieh-tzü. Yin Hsien. Kuang Hêng. Chang Ch'ang. Wang Mang. Têng Yü. Wu Han. Tou Kʻo. Chang Pao-lung. Yang Chün. Liang Chi. Kuan Yü. Mao Yen-shou (painter). Chiao Kan (philanthropist and writer). Sêng-ma Hsiang-ju (poet). Sêng-ma Ch'ien (historian). Liu Hsiang (historical and biographical writer). Wei Hung (classical writer). Chiao Yeh (historian). Fan Chao (ditto). Chia Kʻuei (scholar and historian). Tu Fu (commentator). Pan Kʻu (historian). Chang Hêng (astronomer). Yang Hsiung (scholar, artist, and poet). Chêng Hsüan (commentator). Hsü Kan (ditto). Hua Tʻo (physician). Kʻung An-kuo (ditto). Liu An (alchemist). Mao Chʻang (ditto). Han Ying (ditto). Liu An (ditto). Wang Chʻung (heterodox critic). Yüan Tʻu (scholar). Kʻung Kʻang (ditto). Ma Jung (teacher and poet). Chêng Hsüan (commentator). Hsü Shên (philologist). Kao Tʻang (classical writer). Tung Chung-shu (ditto). Huan Tʻan (political writer). Chʻên Liu (scholar). Fu Chʻien (commentator). Liu Pʻeo (painter). Chao Chʻi (commentator, artist, and poet). Yang Shao (writer). Wang Tʻsan (scholar and poet). Liu Chêng (ditto). Yü Fan (classical writer). Yüan Yü (scholar). Shih Huang Ti (221 B.C.). Erh Shih Huang Ti. Kao Tsu (206 B.C.). 4 Empresses to Wu Ti (140 B.C.). 7 to Wang Mang (A.D. 9) (usurper). 1 to Kuang Wu Ti (25). 12 to Hsien Ti (190).

ACCESSORY INSTITUTIONS.

Literary associations: Schools of literati called together by the princes discussed literary, philosophical, and religious subjects. Poetical or literary clubs (*e.g.*, "Seven Sages of the Bamboo Grove") are mentioned in the 3rd cent. A.D. Secret societies known as "associations of friends" were numerous in the reign of Hsien Ti (A.D. 189–202).

Charitable aid was bestowed by the Emperor Chang (A.D. 76–89) upon pregnant women.

Literary degrees were established in this period.

Libraries attached to the imperial palace, or otherwise, were numerous. Lecture-halls were built.

Education: After harvest unmarried youths went at 15 to lower, and at 18 to higher school. At winter solstice they left school for 45 days to prepare for the labours of cultivation. Lads at 15 learnt music and the Rites. Scholars were numerous and education prospered. Ming Ti (A.D. 58–76) instituted a system of examinations.

The High College was re-established (25) and the other colleges repaired (126–45).

The new Imperial Academy was built in 132.

In 203 an officer of instruction was appointed to each district of 500 families.

CEREMONIAL.

MUTILATIONS.

The number of eunuchs greatly increased. They were employed in the palace.

Flesh cut from body for filial purposes.

Widows mutilated themselves to prevent re-marriage.

Head-flattening of infants continued.

FUNERAL RITES.

Style of funeral rites became more magnificent. Temples and parks were attached to imperial mausoles, being probably developments of their prototypes of former ages. *Buddhistic* were constructed on tombs to shoot at trespassers. Mirrors, torches, and bamboo tablets were placed in the crypt. Living people still buried with the dead up to 209 B.C. Imperial grave-mounds were of enormous size.

Dead still fed, etc. Coffins less substantial with scarcity of timber. Interval between death and burial gradually grew shorter. Some instances of final home-burial still occurred. Exorcists accompanied funeral procession, in which the decorated catafalque (*shih*) had its place. Clothes, sacrificial garments, boxes of jade, books, and the deceased's insignia were buried with him. Suttee ism, which took the place of human immolations, was frequent and considered honourable. Custom of dwelling upon graves became more general, owing probably to the cessation of human sacrifices, which also accounts for the numerous clay, wooden, and straw effigies placed in the grave. Pines and cypresses planted on graves, and stone figures erected.

Mourning: Mourning minutely regulated in every detail. Officials resigned office. Marriage during mourning considered improper by orthodox, but not by bulk of people. Ministers and high officials mourned for sovereign and pupils for teachers. Fasting.

LAWS OF INTERCOURSE.

Concrete distinctions: King's apartments, carriages, horses, flags, robes, gems, food, utensils, etc., differed from those of his ministers and others. He had more city gates and towers than a prince. Imperial seal now of jade.

National colours continued to be in use. Traders forbidden to wear silk or ride in carriages.

Titles: Shih Huang Ti abolished the rule as to post-humous titles.

179 B.C. A *kuo hao*, or dynastic designation or name was first assumed by the sovereign on ascending the throne. Some of the earlier succeeding monarchs changed it several times during their reigns.

A.D. 1. Honorary designations began to be conferred on Confucius.

Ceremony: Ruling classes wished long life to Emperor on New Year's Day with wine prepared from cypress leaves.

It was contended that soldiers under arms were exempt from ceremonial observances. Ceremony generally remained as before.

Forms of address: The term *ta jên* (lit. "great man"), = elder," "you," "your Excellency," was first used in A.D. 25–58.

Before A.D. 100 princes were often spoken of by the names of their appanages.

HABIT AND CUSTOM.

Public: On New Year's morning, good or bad, the year predicted from direction of wind. ● "Peach charm" placed on doors. Ruling classes wished long life to emperor, by "sowing the heavens" on 20th of 1st moon.

On opening of spring, officials dressed in black with black banner escorted earthen ox and plough to the city gate. People also swallows made of silk pastel slips of paper on the door- to welcome the spring"; and ate salad, syrup, and congee. Spring also welcomed with singing and dancing.

Peach-charms pasted on doors originated in two gods (Shên Tu and Yü Lei) who lived under a peach-tree being supposed to be able to swallow devils and evil spirits.

On 5th day of 4th moon offerings made of vegetables to Buddha image, which was bathed with 5-coloured water.

Cakes also offered by childless women to Goddess of Nine Children.

Ploughing ceremony. Emperor ploughed and then his ministers.

Feasts at close of year. Cost astrologers.

Sports, games, etc. Hunting wild animals was a form of amusement. Cock-fighting. Horse-racing. Female musicians, dancing elephants, and marionettes afforded diversion.

Plan-chettes used. Chess. Game of "cash-guessing." In game of *tzŭ yu*, people butted at one another with ox-horns worn on their heads. Paper kite. Football. Swing introduced from North; used by women. Magic lanterns. Tiddly-winks.

SENTIMENTS.

ÆSTHETIC.

Sense of beauty well shown in paintings and poetry.

MORAL.

The prevalent morality was not of a high standard. Officials were corrupt. Luxury spread. Cannibalism obtained to a large extent, especially with regard to enemies, for whose heads rewards were offered. Yet leniency is said to have been shown towards prisoners in trying circumstances.

The laws against sacrilege were made severe by Shih Huang Ti.

Wên Ti was a strong advocate of peace. A work of the period aimed at elevating female character.

Re-marriage of an emperor was discountenanced as tending to fewness—"giving up virtue for beauty."

IDEAS.

RELIGIOUS.

Soul was supposed to be present near the corpse. This belief led to celebration of succession to throne in imperial presence of deceased monarch.

Numerous *deities*, male and female, were worshipped, including Wên Ti, the God of Literature, Kuan Ti, the God of War, etc. The worship of the Fire Goddess, adopted in 133 B.C., afterwards became that of the Kitchen God.

The worship of the Five Emperors was more developed, and became imperial.

Taoism was epicurean in doctrine, but in attempting to find the elixir of life degenerated into a superstitious alchemy. There was a Taoist Triad, the nominated the "Three Pure Ones," presiding in heaven, whence benevolence and mercy were promulgated in the lower world. Lao Tzŭ's doctrines, originally philosophical, assumed a religious nature by being placed in rivalry with Buddhism. The founder was considered an impersonation of the ultimate principle (*tao*), which all things sprang, and became incarnate at various times. Only the priests of the sect were regarded as its members. They studied astrology and professed to have dealings with spirits, and walked barefoot through fire as a test of sincerity of mind. A great variety of idols were worshipped, the pantheon including genii, devils inferior spirits, and numberless other objects of worship. The organization of the sect, which has been called Rationalist, was a regular hierarchy, under the supervision of the government. Succession to the headship was determined by casting a piece of iron into a well which when it floated had the required name written on it.

Buddhism found in China a popular religion, the chief characteristics of which were serpent and tree worship, the ethical system of Confucianism with its ancestor-worship, and Taoism, now greatly degenerated.

It took the side of popular superstition and Taoism against Confucianism. It accepted first on philosophical grounds a belief in extinction, but, giving way to popular sympathy, taught a happy future state. Its power lay in its ability to supply the lack of certainty in the popular notions respecting this future state and the nature of the gods. It enjoined obedience to its ten command-ments, celibacy, contemplation, prayer, fasting, and almsgiving, the reward being attainment of purity and the serene nirvana. The progress to power of the priesthood was checked by the scholastic literati, who had in the classics a higher standard of ethical philosophy. Until officially recognized (A.D. 62) it met with little success. In spite of its defects, its salutary influence on the national life cannot be denied.

Judaism obtained a footing, but did not attract much serious attention.

Christianity said to have been preached and a church built.

The effect of Babylonian thought was said to be apparent in Buddhist *mythology* and cosmogony in China.

Charms rapidly multiplied on the introduction of paper. Seals were used as amulets. *Magic arts* were practised. *Supernatural powers and qualities* ascribed to men and things. Believed in existence of elixir of life. *Sorcery, witchcraft*, etc., common.

Divination continued to be practised.

KNOWLEDGE.

Mathematics: Arithmetic studied. Hindu processes in algebra known. Decimal system of notation adopted.

Chronology: The old method of determining duration of the national history by the lengths of the sovereigns' reigns was replaced by a chronological scheme in which the old cycle of 60 was employed. The calendar was reformed and an annual almanac published. The cycle was now used to chronicle years as well as days, and a duodecimal division of the day was adopted.

Publication of annual almanac began 104 B.C.

Magnetism, etc.: A.D. 1. Property of polarity was known but not applied.

100. Magnetic needle said to have been used in imperial boats and carriages.

150. *Alchemy.*

Astronomy: Knowledge of the epoch of Calippus and that the moon shines by borrowed light were brought from the West. Bronze astrolabes used to observe stars.

Sunspots and "sun-shadows" recorded 28 and 20 B.C. and A.D. 188.

Geography: Indistinct views were held respecting the antipodes.

Special officers were sent, in this and later periods, to trace the Ho (modern Yellow R.) to its source.

Khoten first mentioned.

An office for map-making.

Botany: Ideas respecting nature and growth of plants unscientific.

Anatomy, medicine, surgery, etc.: Some indistinct ideas as to effect of environment. Nature of organs little understood. Effects of various fruits recognized.

Various medicines. Anæsthetics invented. Trepanning suggested. Acupuncture with needle and surgery practised. Various treatises on medicine, etc.

Political economy: Problems of wealth and poverty, poverty and crime, etc., discussed.

Political science was affected by the foreign element of thought.

Ethics: Man's nature neither good nor evil. Development wholly dependent upon environment.

Confucian ethics predominant.

History took a mature form. It was sober, conscientious, and free from supernaturalism.

Learning: There was a general revival of learning and authorship greatly aided by the invention of paper.

LANGUAGE.

Characters (now called *tzŭ*) underwent certain modifications and orthographical improvements. Sounds began to receive attention.

Many new words, chiefly technical, came in with Buddhism.

Imparting tone commences with vowel finals.

c. A.D. 100. The *hsing shu*, "running hand," and *tsʻao tzŭ*, "grass character," forms of writing were introduced. They caused confusion and later on reversion to ancient form.

The *Fang Yen* recorded the dialectical varieties existing in 1st cent. B.C.

The *Shuo Wên*, a dictionary and lexicon of lesser seal characters, compiled to preserve original form of characters.

c. A.D. 200. *Li shu* style of writing.

It was the style of official attendants and used in engrossing documents.

It differed but little from the ordinary writing.

PROCESSES.

DISTRIBUTION.

Trade: Trade with other countries began. Two N. and S. of the Tien Shan. The trade route by the Canton River and the Hu Nan Hsiang R. had been used long before 196 B.C. In 134 B.C. a regular junk trade existed between Yün Nan, Kuei Chou, and Canton. But some of the river routes to Canton were only discovered about 100 B.C.

Silk and iron went by land until driven to sea by Parthian cupidity 2 centuries later. Over 50 kinds of produce imported from Ta Tsʻin. 5 to 10 caravans sent annually to Ili and Ferghana. Communications with India and Central Asia were first opened 140–86 B.C. By 115 B.C. a regular intercourse with the 36 States of the Western regions established.

The Hans permitted the Hsiung Nu to carry on a regular border trade during the greater part of this period. There was some trade with Corea.

The backbone of internal trade consisted of grain, salt, iron, horses, provender, carts, silk for clothing, wadding, and copper—almost entirely subserving military purposes.

Frontier fairs and even clandestine trade are mentioned as early as 140 B.C.

A.D. 50. Chinese products and manufactures were imported into Egypt.

94. Parthians and other West Asian nations acted as intermediaries between Chinese and Roman Empires and prevented direct intercourse. In the 1st cent. A.D. there was a brisk trade in silk between China and Rome. The Parthians trying to monopolize it, the Romans had recourse to the sea route.

136. Carthaginians and Romans maintained regular commercial intercourse with the Chinese.

220. There was irregular communication with Persia and India. The silk trade with those countries was carried on in face of formidable obstacles, raising its market value.

Nine markets were established in Ch'ang An.

Means of conveyance: Prisoners were conveyed in a van resembling a cage.

The system of transporting the revenue in kind was burdensome.

Other means were the same as before.

EXCHANGE.

A uniform *system of currency*, which lasted 400 years, was established.

The golden coins (*chʻien*) were the principal media of exchange.

Precious stones and shells were perhaps still formed part of the monetary system.

Certain articles obtained money value by being impressed with the official seal.

Copper coinage good. Cowry disappeared (c. 200 B.C.).

Characters inscribed on coins (200 B.C.).

The *measures* and standards of length and capacity were unified.

Measures were adjusted in the 2nd month of autumn.

Measures of length:

Chʻih measured 9 *tsʻun* and 9 *fên*. It is calculated to have been equal to 11·17 in.

1 millet seed	=	1 *fên*.
10 *fên*	=	1 *tsʻun*.
10 *tsʻun*	=	1 *chʻih*.
10 *chʻih*	=	1 *chang*.
10 *chang*	=	1 *yin*.

Land measure:

100 *pu*	=	6 *chʻih* = 1 *pu*.
100 *mʻu*	=	1 *fun*.
3 *fu*	=	1 *ching*.

Area:

Apartments measured by *chʻi* (small tallies).

Palaces	"	*pʻu* (mats).
Wildernesses	"	*kuan* (8 feet).
Roads	"	*pʻu* (paces).
	"	*Yüeh* (tracks).

chʻi = 5 feet.
pu = 6 " "
kuei = 7 " "
kuan = 8 " "

Capacity:

10 *kuei*	=	6 *sʻai* (grains) = 1 *kuei*.
10 *kʻo*	=	1 *chʻi ʻo*.
10 *chʻi ʻo*	=	1 *kʻo*.
10 *chʻi ʻo*	=	1 *hu*.

and

2 *sʻai*	=	1 *ko*.
10 *ko*	=	1 *shêng*.
10 *shêng*	=	1 *tou*.
10 *tou*	=	1 *hu*.

The *shêng* and *tou* were larger than in ancient times.

PRODUCTION.

Oxen said to have first substituted for human labour in ploughing in 2nd cent. B.C.

"Production at a standard" first carried use of horse.

A hydraulic machine to cast agricultural implements. A sowing-machine mentioned.

ARTS.

Manufacture of porcelain said by some to have begun between 185 B.C. and A.D. 85.

Wine-making was introduced in the 2nd cent. B.C.

Paper-making introduced from the West (A.D. 200). Skin and silk.

Paper were stamped with seals. Vermilion mixed with oil was used for printer's ink.

Salt was evaporated in the sun.

The people of Wu Yüan taught weaving and spinning by Tsʻui Shih.

Candles made from the oil of the *cassia tignea*.

Walls made of earth pounded between wooden frames.

AGRICULTURE, ETC.

178 B.C. the rite of imperial ploughing was revived to guard against neglect of agriculture.

The walnut, cultivated grape, knotty bamboo, and hemp were brought to China in the 2nd cent. B.C.

Horses, pampered in accordance with the luxurious spirit of the age, degenerated, and there was a large mortality.

Levelling: A great high road was constructed from the centre of the empire to Singnan on the western frontier. A decree was issued to governors of provinces ordering roads to be made in all directions.

Raising: The Great Wall, 1,400 miles in length, 22 feet in height, and 20 feet in thickness, was completed by connecting several shorter walls previously existing. Cities said to have been first surrounded by walls. Suspension bridges invented; one 150 yards long. Numerous stone bridges, high stone terraces, towers, walls of different kinds, dams, and raised paths.

A memorial pyramid erected.

PRODUCTS.

LAND-WORKS.

Many great public works (roads, bridges, canals, and aqueducts) were constructed.

Excavating: A canal joined the Huang Ho and the Yang Tzŭ. A dyke, 30 miles long, was constructed for relief of the Huang Ho. Many canals (some to convey river-water to cities), moats, dykes, channels, sluices, large ponds for irrigation purposes, trains, and wells are mentioned. Rivers diverted to water wastes.

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A memorial pyramid erected.

HABITATIONS.

Houses probably remained much the same as in previous period, though palaces were more elaborate. Windows of *liu-li* (glass-like substance) are mentioned. Cellars with windows.

kung was now re-served for the emperor's palace.

FOOD.

Food: Principal articles remained the same as in previous period, Horse-deer, wolf-, ox-flesh, mutton, pig's liver, ribs of bacon, roast goose, boiled fish, mon-key, snake, "dried meat," "fried meat"; intestines of fish, fish, preserved fish; mutton-dog-, owl-, and camel-hoof soups; rice, dried or parched, meat (of various kinds), vermicelli, beancurd; white salt, rock salt, salted beans, condiments, sauces, and vinegar; cakes of various kinds, various kinds. Cooks or stock-ings, grass, hemp, silk

DATES.

221.

OPERATIVE.

Sexual: Empresses did weaving. The imperial maids at Fang Lo did the work of butchers and wine sellers. A female iron-worker is mentioned.

Specialization: Instances occur of soldiers serving as shipbuilders and of a magistrate trafficking in iron. In Ho Tung, there being a superfluity of traders, many were converted to farmers. Cultivation of the lake-fields in Yü Yao, Mou, and Yin originated profitable occupation for people without property. Fishermen and hunters sometimes also reared silkworms.

Dog-butchers, shepherds, costers, fowlers, fishers, makers of temple utensils, iron- and steel-workers, bricklayers, engravers on stone, etc., are mentioned.

Localization: Chamæropes shoes were produced in Shu. A hill near Ch'ang An was famous for medical herbs. Grain was plentiful at Tung Ling, and silver ore in the Li and Pai Têng hills of Ch'ang An. Ching-Tê Chên was devoted to the manufacture of pottery from 557.

REGULATIVE.

LAND.—In Wei two taxes, the land-tax (*chu*) and family-tax, both in kind, were levied, the total being perhaps $\frac{1}{20}$th of the gross produce. A certain minimum of land was secured to each individual, and additional allotments granted according to the amount of tax paid (regulated by number of able-bodied males). In 328, another system called *tou*, levying $\frac{1}{10}$th of the gross produce, was introduced. In 377 this was abandoned and the *chu* system re-introduced. Officials were allowed a certain number (not exceeding 40) of *serfs* or "foreign cultivators" on their estates, who were exempt both from land-tax and government *corvées*. During the Minor Dynasties, the power of the large land-holders and the number of their tenants grew. The tax was represented, no longer by land, but by a fixed quantity, but, as in ancient times, by the variable produce of a portion of land. The State was the owner of a certain quantity of land which it leased to its subjects and which the latter, consequently, had no right to sell. Only land held in excess of the allotments could be sold.

Lands were held only so long as the occupiers were able to cultivate them. The size of holdings varied with the number of persons in a family.

Slavery: The class of slaves was largely supplied by poor cultivators who placed themselves and their lands under the protection of powerful individuals. During the E. Chin (317–419) the protected husbandmen appear as very serfs, freed by law from taxes and personal service. Their number was limited in proportion to the rank of their lord, who was obliged to inscribe them on his domestic register, and was assessed in proportion. [See also *Land, supra.*] Under the second Wei dynasty (386–535) all labour, even on small properties, was done by slaves, the master refusing to work. Married proprietors were allowed 8 persons (male and female); unmarried ones, 4. Ten oxen were considered as equal to 8 slaves. There was forced labour on public lands.

Except in times of great distress (and particularly after the Wei and Later Chou invasions of the 6th cent.), the slave was not usually ill-treated.

State slaves over 65 years of age were (in 566) declared to be free. Under Kuang Wu prisoners of war were often sold. In consequence of the invasion of the northern kings, a great part of the population of the south were made prisoners and slaves.

INDUSTRY.—Liquor making was forbidden under the Chin. Officers of the 7th rank and upwards might not sell tea.

POLITICAL.

DOMESTIC.

MARITAL.	FILIAL.
Marriage: The law against endogamous marriages was re-affirmed. Inter-marriage between the royal families of the States became the practice.	*Adoption:* Adoption was common. It sometimes took place when the adopter was on the point of death.
Impediments: Royal family, scholars, and common people forbidden to marry out of their own class. Menial families were not allowed to inter-marry with those of scholars.	*Succession:* Sister's grandson was an improper heir.
Betrothal: A custom was in vogue of selecting partners for daughters from the list of successful graduates at examinations. There were instances of pre-natal or womb-betrothal. On the proposal being made by the man's family, the woman made a "betrothal present," as a proof of contract.	*Relation between parents and children:* A large number of instances occur of filial devotion occasionally supernaturally aided.
Widowhood: Widows continued strenuously to resist re-marriage. Marrying a widow was considered an act of unchastity.	
Prostitution: Prostitutes were given as presents to victorious warriors.	

CIVIL.

The result of the general disunion, military contests (Tibetan invasion, revolt of the "Yellow Turbans," etc.) and palace intrigue was the establishment of three separate kingdoms, ruled by successful generals. One of these, held at Sŭch'uan, then called Shu; another governed the southern provinces (Wu); and a third the central and northern provinces (Wei). Of these, the last gradually acquired supremacy. The methods of administration were similar in all the States. Wu and Shu extended the influence of the Chinese race, and assisted its emigration.

Though temporarily re-united under the Chin dynasty, the empire did not become really consolidated.

In 290–307 the Tartar chiefs drove the enfeebled Chin rulers south, where they established their capital at Nanking. The invaders, however, were obliged by disunion to remove their capital from Pingyang to Singnan, and though the disintegration continued, the Chin dynasty was unable to regain its former splendour, and was shortly afterwards replaced by the Sung.

The Sung dynasty never possessed exclusive power amongst the Chinese. It was soon engaged in a struggle for existence with the King of Wei on the north. The object was first the recovery of Honan, which Wei had overrun. This was attained, but the province was shortly retaken by the Wei. A succession of murders put an end to the line.

The Ch'i dynasty made no change in the political nature of the empire.

The Liang dynasty had its capital at Nanking, and was soon brought into collision with Wei, which, after ruling from Pingching, had transferred the seat of government to Honan. Success was predominantly on the side of Wei, and Wu Ti was at length completely overthrown, his successors sharing a similar fate.

The Ch'ên dynasty replaced the Liang in 557, and the Wei disappeared about the same time, being merged in the Chou, which also speedily extinguished the Ch'ên.

The empire was greatly enlarged towards the close of this period by annexations in the west. Diplomatic relations were opened with Japan and an embassy was sent to the court from Cochin China.

A project to re-unite the empire was formed by the Wei commander-in-chief, who revolted against the Queen, but was assassinated without fulfilling his object. Nevertheless success still attended the Wei dynasty in its contest with Wu, and the power of the latter was reduced to a shadow.

PUBLIC.

GENERAL.

RANKS.—There was no change in the principle of hereditary *succession to the throne.* In practice, however, usurpations were frequent. The sovereign was at times in the hands of his ministers, and eunuchs interfered in government affairs.

Officials (Ch'ên): The nobles held their rank on the system of the Later Feudal Period. They were afterwards divided into 6 by the Ch'ên in 260, and from 550 into 5, classes. Nobility was conferred for military service. The official administration seems to have been demoralized, until reformed by Hsiao Wên Ti (471–500).

In Wei women were for the first time admitted to official posts. The right of relatives of the queen to hold office was, however, soon taken away by law. Salaries were paid instead of land grants from 484. Scholars were numerous. Their position and that of the *agricultural and industrial classes* remained the same.

INSTITUTIONS.—Lo Yang, Ch'êng Tu, and Kien Kang were the capitals of Wei, Shu, and Wu; afterwards, chiefly Lo Yang and Kien Yeh. The *divisions* were into provinces (19), *chün*, and *hsien*.

The *executive* system was generally the same as under the Hans. The Chin adopted economical measures, abolishing 700 officials.

During the period of the Three Kingdoms, the *San Kung* were the same as under the Later Han. In 227 an additional post, *T'ai Pao*, was instituted. The duties of the *Ta Ssŭ Ma*, *T'ai Wei*, and *Ta Chiang Chün* were of a military character. On the establishment of the Wei King-dom the post of *Ch'êng Hsiang*, Prime Minister, was changed to *Sŭ T'u*. In Wu, there were Left and Right *Ch'êng Hsiang*, and Wên Ti (of Wu) re-established the post. *Shu Chien Ling*, who, together with the *Ch'êng Hsiang*, transacted secret affairs of State. Next to the *Chung Shu Chien Ling* were the *Chu Tso Shang Shu*, Secretaries of all the Boards. At the head of the Chin dynasty officials were the *Pa Kung*, Eight Officers. They were all appointed at the same time, determining the government policy and guiding the affairs of the nation, there being no Prime Minister. The other government ministers were the *Chu Tso Shang Shu*, Presidents of all the Boards. *Ch'i Pu Shang Shu*, President of the Board of Works (only appointed when required), and *Kuo Tzŭ Chi Chiu*, President of the Imperial Academy. Under the several minor dynasties which followed the Chin, the official system, like that of the latter dynasty, and of the Three Kingdoms, was framed very largely on the lines of that obtaining under the Hans. The largest number of officials were appointed under the Later Wei (7,764) and the smallest under the Ch'i (2,103).

The provinces were at first, as before, under *Chou Mu*, but later on under military Governors.

The *laws* were frequently revised by order of the emperor.

Judicial administration continued in the hands of executive and of special judicial officers. The *T'ing Wei* was a hereditary office for the aristocratic class.

Revenue was derived from the land and poll-taxes, and miscellaneous imposts (percentage on sales, market-tax, etc). In 506 the salt monopoly in the Ho Tung area was abolished. There was no material change in the financial system. Exemptions on the ground of youth, age, government service, etc., continued.

LAWS.

A.D. 233. The old laws of Ch'in and Han hitherto in use were replaced by revised laws which abridged and simplified. The punishment of castration was abolished in Wei in 248. Flogging to death substituted for decapitation. Adulterers put in "silkworm room," and robbers had feet amputated. A system of alternative punishments—amputation of the right foot for death, having the head for tattooing, etc. — saved many lives. In Wei a married woman was not involved in the death penalty of both her father's and husband's families; and the punishment for killing others through oppression was mitigated from death to slavery in the imperial household.

Under the Chin, the new law was amplified, and in 268 Chia Yün adopted the "Nine Laws" of the Han, adding 11 sections, making 630 articles or clauses. Decisions were arbitrary. The law as to plundering and seizing was subdivided. In Wei in 265–290 the punishment of amputation of the feet was changed to putting in wooden fetters. Regicides and traitors — at least in the south—had their eyes gouged out and face skinned. The Emperor Min (313–7) changed the law as to fines. Men might be fined, but women had increased flogging. Crimes might be redeemed by the criminals becoming government menials. Fugitives had their feet, and robbers their hands, cut off, and licentious people were castrated. Criminals punishable by various punishments

LOCAL.

With minor alterations the system was the same as under the previous period.

MILITARY.

A series of military tactics, called the "Eight Dispositions," was improved and perfected by Chu Ko-liang. The importance of previous strict training was recognized. The people were to be taught for 7 years so that they might be employed in war. Generals were to instruct their subordinate officers in the evolution of drill, movements, and the meanings of flags. Military exercises practised. Single file columns were first formed and others built up with them.

If attacked on both sides, troops protected themselves by chariots and waited for the enemy. If in a defile, the "saw tooth" column was formed.

Chariots were used to stop the onrush of the enemy, to convey food and weapons on the march, and to form a ring round the camp.

Drums, gongs, cymbals, and flags continued in use.

The period of the Chin dynasties (265–420) was the age of strategy rather than of hard fighting. Military science was taught in the national college. In Wu iron chains and spikes laid in rivers. Men of straw on rafts used to deceive enemy.

Ma Lung (A.D. 300) followed the system of Chu Ko-liang. For fighting in narrow defiles chariots were made with upper storeys. He also stayed armoured troops by the use of powerful lodestone. Forces of 20,000 cavalry are mentioned. Bags of earth were used (324) to dam river to flood out besieged city. Armed troops were regularly drilled and reviews held. Troops were trained for forest warfare.

Fu Têng (344–95) distributed the strength of his forces equally, mixing the strong with the weak. He used the square and circle formations. His soldiers were armed with long spears (used on horseback) and hooked swords.

352–99. Flying columns of cavalry are mentioned and stress laid on the weakness of disunion of forces.

397–419. Farmers were used as garrisons in autumn and winter.

Pæans played on victory.

The remains of an enemy were mangled or destroyed.

Yang Yün-chang in Kao Ti's reign (479–83) commanded 700 skilled archers.

A more systematic division of troops obtained under Wu Ti.

After the conquest of Wei the *Tzŭ Shih* (Viceroys) were no longer in command of soldiers, 100 military officers being assigned to a large province and 50 to a small one.

Scouting columns are mentioned. Forts.

The drill grounds were repaired and military regulations promulgated.

ECCLESIASTICAL.

	PROFESSIONAL.
Priesthood: The *wu* were very powerful. In 472 they were excluded from State religion, and further restricted in 484.	Many eminent physicians. The profession was hereditary. Exorcising priests practised medicine. Actors were officially controlled.
Chinese novices began to take the vows for the Buddhist priesthood and monasteries were endowed for their reception.	
Nunneries were introduced under the E. Chin, and in 434, under Wên Ti, of the Sung, nuns began to receive monastic injunctions.	
The people were at times forbidden and at times allowed to enter the priesthood.	
In 501 a Buddhist priest became pope with 4 jurisdictions.	
Sacred places and temples: Buddhist temples, monasteries and altars built in various parts.	
550. Temples to the goddess of Mercy (represented as a man) erected on Puto under government patronage.	
Sacrifices and observances: Fasting and prayer for happiness of deceased in Hells below.	
Sacrificial victims were ordered to be made of dough by Wu Li of Liang (464–549), in order to avoid taking life.	
In 485 a thanksgiving was first ordered by imperial decree to form part of the Confucian ceremonies.	
Sectarianism: The White Lotus Society attempted to restore the church of Buddha to its former glory.	
Heresy: Buddhism and all unorthodox sects were rigorously persecuted. Christianity was introduced by the Nestorians in 505.	
Connection with State: Several emperors were devout Buddhists, and encouraged the doctrine by building temples, etc. Tao Wu Ti (386–409) bestowed a posthumous title on a deceased Buddhist priest.	
In 424, under Wên Ti of the Liu Sung, a priest was consulted on government matters and had political power.	
In 442 the custom of emperors receiving written Taoist charms originated.	
Kao Tsu built the T'ung T'ai monastery and became a slave to be redeemed by valuable offerings to the Buddha.	
Conversion: At the beginning of the Wei dynasty many Chinese became Buddhist priests.	
In Chao the patronage and respect of the Prince towards a Buddhist priest from India brought many converts to that faith and caused the erection of many temples.	
The Emperor Shih Tsu, after being a staunch Confucianist and prohibiting Taoism and divination, was converted to Buddhism in 381.	
Buddhism was popularized by the translation of the sûtras, etc., especially in 405–12.	
The pilgrim Fa Hsien returned with Buddhist scriptures in 414.	
In 520 the patriarch Bôdhidharma arrived with the sacred bowl of the Patriarchate and was honourably received by the Governor of Canton and summoned to Nanking by the Emperor.	

ACCESSORY INSTITUTIONS.

Education: Education declined. Not 1 in 40 Court dignitaries could write. State Colleges degenerated into boarding-schools for privileged idlers. Private schools were refused official countenance, the discouragement injuriously affecting education.

In 318 *hsün ts'ai* and *chü jên* were ordered to undergo examinations in the Classics.

In 352 all the students at the metropolis were dismissed.

Colleges and schools: In the Chin dynasty the colleges in Po Yang were repaired and education encouraged. In 502 Wu Ti, 1st Emperor of the Liang dynasty, established colleges in every district. In 466, District Colleges were instituted with 20 scholars under 1 Director and 2 Sub-Directors. In 505 five classical colleges were abolished by Wu Ti, but in that year many colleges were built, and Doctors appointed to teach the Five Classics. Scholars were very numerous. Colleges of a great prefecture had 2 Doctors, 4 Preceptors, and 100 students; of medium and small prefectures in proportion.

In 506 the *Chi Yu* college was established; in 541 a *shih lin* college built at the west of the Imperial palace; and in 552 a department college, with Directors of Studies, in the Confucian Temple.

Literary associations were formed. In the 3rd cent. the poetical association known as "The Seven Sages of the Bamboo Grove" flourished.

Libraries: In 220 a library was established by Wên Ti of Wei, but was little patronized owing to the stringent conditions imposed. An instance of a private lending library occurs; a "Hall of Sacred Literature" was established by Ming Ti in 227.

Poor relief: Six buildings under ecclesiastical auspices for the sick poor were founded (479–501).

CEREMONIAL.

MUTILATIONS.	FUNERAL RITES.	LAWS OF INTERCOURSE.
Similar to previous period.	Waste in connection with burials discountenanced. Gold used in filling mouth of dead. Corpse treated with gold and jade to arrest decay. Many valuables were placed in the grave, but the practice of burying valueless counterfeits gained ground. Howling done by slaves and concubines. Recalling of soul not always essential. Practice of dwelling upon tombs common. Placing stone figures on graves forbidden (278), but stone tablets and pillars erected. Tumuli covered large areas. Mausolea contained temples. Sacrificial temples often very beautiful. Honorary gates and tablets began to be conferred upon suitees. Post-mortem marriages, at first not frequent, took place in increasing numbers towards the end of the period.	*Concrete distinctions:* There were distinctions in the number and size of the military flags, streamers, swords etc., belonging to persons, princes, ministers, etc. Scholars, soldiers, and workmen could only wear green, black, or white shoes; servants (male and female) black only. Criminals were distinguished by differently coloured head-dresses, garments, shoes, etc. There was now no arch in front of the palace door.
	Mourning: A new code based on the *Li chi* was adopted. Officials resigned their duties, but the still-extant prohibitions against marriage were not regarded as binding. The 27 months' period was re-established. Private apartments of deceased were avoided by sons and their wives. Mourning for sovereign strictly enforced. After 400 it ceased on completion of burial. Mourning involved fasting. There were many instances of its being rigorously carried out; it was, however, not officially imposed.	*Ceremony:* Ceremonial observances apparently irksome. Concubine's salutation now returned by consort.
		Titles of Confucius changed.
		Laws of intercourse generally remained unchanged.

CHIEF PERSONS.

EXECUTIVE.	LEGISLATIVE.	EXECUTIVE.
Rulers.	Ts'ao Chih (writer). Wang Shu (commentator). Wang Pi (ditto). Ch'iao Chou (author). Yüan Chi (poet and musician). Huang-fu Mi (author). Hsün Hsü (artist and editor). Hsiang Hsiu (poet and commentator). Liu Lang (ditto). Liu Shao (critic and author). Ma Chün (mechanic). Meng K'ang (commentator). Wei Yao (scholar and writer). Sun Shu-ao (philologer). Wang Su (commentator). Fan Hsüan (classical writer). Fan Hsüan (musician). Tsun Sêng (astrologer). Kuo Hung (ditto). Li Ch'ung (calligraphist, etc.). Sun Ch'o (poet). Fa Hsien (antiquarian writer). Kuo Po (geomancer, etc.). Kuo Pu (geomancer). Wang Hsi-chih (calligraphist). Ch'ên Shou (ditto). Ssŭ-ma Piao (historian, etc.). Hsieh Shêng (scholar). Liu Hsiao-piao (scholiast). Wang Chien (author). Shên Yo (historian).	Shun: Chün Lieh Ti (221) and Hou Chu, Wei (265–6). Wu Ti (266) and 4 emperors to 317. Chin: Yüan Ti (317) and 16 emperors to 420. Sung: Wu Ti (420) and 9 emperors to 479. Ch'i: Kao Ti (479) and 6 emperors to 502. Liang: Wu Ti (502) and 5 emperors to 557. Ch'ên: Wu Ti (557) and 5 emperors to 589.
Chao Yün. Chu-ko Liang. Shih Ch'ung. Liu Yuan. Chang Kuei. Yao I-chung. Mu-jung Ch'ui. T'an Tao-chi. Wang Hsi. Han Ch'in-hu.		

SENTIMENTS.

ÆSTHETIC.	MORAL.
Enjoyment of natural beauty marked. Ornamental plants introduced.	The period 291–300 was characterized by a collapse of public morality and a greed for wealth.
	Men were generally given to adultery, but the women more so. "Before the night of her marriage a woman bade farewell to her adultérers." The more numerous they were, the more she was esteemed by her husband. Adultery after marriage, however, was punished.
	Revenge was taken even on the dead. Cannibalism continued as late as the 5th cent.
	Drunkenness apparently became rarer after the introduction of the tea-plant about A.D. 350.
	The Court was in rigid subjection to the Rites. Regular hours and attention to duties were required of the sovereign.
	Rebellion was regarded as so serious a crime that even a prostitute would not serve a rebel.
	Instances occur of discountenancing of extravagance at marriage, assisting poor, leniency towards prisoners, bearing hunger for sake of parents, fraternity, bravery, sacrificing own son to save brother's, condemnation of unchastity, etc.

IDEAS.

RELIGIOUS.	KNOWLEDGE.
An impulse was given to the spread of *Buddhism* by the works brought back by pilgrims and expeditions sent to India at various times for that purpose. It became completely established and received much imperial patronage. In spite of occasional persecutions it had, by the middle of the 6th century, spread over practically the whole of the empire. Confucianism for a time lost much ground.	*Mathematics:* Counting was done by the aid of bamboo slips. From this time onwards works on arithmetic were exceedingly numerous. 442. Latitude determined by measuring shadow on S. side of gnomon at summer solstice.
Buddhist emissaries were sent from Tibet, the Church of that country being officially recognized.	*Geography:* Some knowledge of the Roman Empire was acquired through the Hindus.
Soul co-habited with body after death, but its existence was doubted by some writers. Destruction of corpse prevented return of manes.	*Chronology:* A new calendar was constructed in 445. The sidereal was distinguished from the tropical year. Various corrections made in estimate of sun's movement. Various observations on movements of planets. Day now divided into 940 parts.
Dreams treated as presages of future events.	*Alchemists* often mentioned.
Early toleration of *Christianity* due to indifference. Nestorianism. Persecutions in 699 and 715.	*Chemistry* was studied. Charcoal combined with sulphur and saltpetre.
Bamboos were burnt to exorcise evil spirits. Jade could render man immortal. Swords had super-human powers. Numerous deities. Genii, elfs, sprites.	*Astronomy:* Many calculations were made respecting the distance of the heavens, diameter of the sun, etc., with ludicrous results. 300–350. Procession of the equinoxes discovered. First observation of undoubted sunspot, 301. Many sunspots and sun-shadows observed and recorded from 300 onwards, with intervals. 438. Steel orrery constructed.
	Meteorology: Fall of "red rain" recorded.
	Medicine, etc.: Drugs, acupuncture, and counter-irritants used, professedly with good results, but medical knowledge rudimentary. Cæsarian operation performed 285. Numerous medical works continued to be written.
	Philosophy: Philosophical thought practically stationary. Hindoo sciences.

LANGUAGE

Characters classified according to sounds. Departing tone completed with final consonants. 345. Calligraphy. Old forms of written character no longer in ordinary use. The *k'ai shu*, or pattern style of writing, became established, being gradually formed by improvements in good writing. c. 500. Tones first consciously discriminated. Four tones recognized in native works. First appearance of colloquial mandarin. 500. The *yün hsieh*, system of spelling was introduced by Buddhists. 543. Radicals numbered 542. They were not uniformly placed. Characters were grouped according to sound or composition. Several "market languages" are mentioned.

PROCESSES.

DISTRIBUTION.	EXCHANGE.
Trade with Persia (chiefly silk) and various kingdoms bordering the desert continued. Land traffic was safer and quicker than sea. A brisk trade was maintained with Ceylon, India, became established, being gradually formed by improvements in good writing. c. 500. Tones first consciously discriminated. Four tones recognized in native works. First appearance of colloquial mandarin. 500. The *yün hsieh*, system of spelling was introduced by Buddhists. 543. Radicals numbered 542. They were not uniformly placed. Characters were grouped according to sound or composition. Several "market languages" are mentioned.	Numerous new coinages were issued. Barter at times reverted to. Civil troubles favoured counterfeiting. In 500 the 2 belts separated by the Mei Ling represented the weight and coinage regions. Silver came from Burma and from the Arab traders.
	Measures of length: The *ch'ih*, being a *fên* longer than in ancient times, was reduced by $\frac{8}{10}$ths to make it equal to that of the Chou dynasty. The *Su chien ch'ih* was equal to 1 *ch'ih* 2 *fên* of the Chou.
	Capacity: In the Wei and Ch'i dynasties the *tou* was equal to 2, and in the Chou and Sui to 3, of ancient times.

PRODUCTION.	ARTS.	AGRICULTURE, ETC.
Water-mills. Hand and animal labour.	*Hunting* was much indulged in by emperors, but under restraint.	Agricultural processes probably similar to those of previous periods. 350. Tea shrub cultivated for the infusion of its leaves. It grew only south of 35° lat.
	Fishing: Monkey's hair put on nets as a snare.	
	Cooking: Wax candles used as fuel.	
	Weaving: Hempen cloth woven from fibre of grass-cloth nettle.	
	Pottery: 220–264. Manufacture of porcelain established at Si-ngan Fu. 265–419. Blue porcelain made in Chekiang Province.	

PRODUCTS.

LAND-WORKS.	HABITATIONS.
Wells, dykes, ponds, and canals were made. Large dykes constructed or military purposes. The Huang Ho was banked at Mong-tsin. Towers, bridges, altars, walls and ramparts round cities, stone dams, locks, and embankments were numerous.	Palaces and imperial buildings were of costly construction and highly ornamented.

FOOD.	CLOTHING.
Food: Rice, dried meat, seasoned mince-meat, pre-served meat, hashed and pickled fish, dogs, dump-lings, etc., continued to be eaten. Roast-ox-heart, frogs, sliced swine's neck, roast gold-finch, steamed pork, steamed bear's flesh, duck soup, lambs' eyes soup, cress soup, etc., are mentioned. Salt and various condiments, etc., were used. Several kinds of congees.	Cloth-ing generally had changed little, either in shape or materials. Girdles and girdle-orna-ments continued to be worn. Hemp stock-ings, shoes (mostly of grass), and a large variety of hats, caps, and headker-chiefs.
Man t'ou, dough stuffed with meat, first made. Various cakes ("ring cake," "Tartar cake," etc.).	
Syrups, honey, and numer-ous fruits.	
Beverages: Tea was first made from the shrub, and became the national drink. Several wines and spirits.	

IMPLEMENTS.	WEAPONS
The *chi*, stool, now distinct from the *an*, low table or bench. Among implements mentioned in the literature of this period are beds, bedsteads, mattresses, quilts, pillows, screens, curtains, curtain-poles and hooks, mosquito-curtains, mats, rugs, boxes, chests, bags, purses, lanterns, bells, locks, needles, flat-irons, stoves, candles, wicks, oil, copper-pens (writing-brush), writing-paper of various kinds, ink, inkstones, chopsticks and chop-stick-vases, drinking-cups, plates, dishes, teapots (earthen-ware and tin), strainers, steamers, wine-warmers, pans, saucepans, pestles and mortars, pounding-sticks, spittoons, mirrors, mirror-cases, hair-pins, artificial flowers, ornaments, finger-rings, bracelets, face-pow-der, rouge, ointment, fragrant oil, oil of roses, salve, combs, comb-cleaners, perfume-bags, hand-kerchiefs, walking-sticks, staffs, dry-ing-frames, incense-urns, incense-spoons, sceptres, carriages, saddles, bridles, horse's leather breast-plates, etc., mud-guards, boats, junks, punting-poles, sails, halyards, hawsers, anchors, weather-cocks, rafts, and numer-ous agri-cultural, sericul-tural, weav-ing, hunt-ing, and fish-ing im-plements. The um-brella is first men-tioned in 300. It came into use in the 6th century. Fans were not allowed to be made of silk (c. 400).	*Offensive:* Swords of many kinds used. Axe men-tioned. Three-pointed halberds, "cock-crow lance," hooked spear, etc. Large bows used on foot and on horse-back. Cross-bows dis-charging 10 iron arrows simul-tane-ously. Arrow-stands. Bow-cases. Stone-hurling ma-chines. From this period the men-tion of machines for dis-charging stone projec-tiles becomes fre-quent. "Crack-ling" or "explod-ing staves." Mounds of earth and high towers con-structed for attacking purposes. War-junks, with turrets, holding 2,000 men.
	Defensive: "Tiger-head" shields. Mail of rhino-ceros-horns worn to counter-act attrac-tion of load-stones placed in passes by enemy. Iron spikes hidden in shallow rivers.

ÆSTHETIC PRODUCTS.
Object-decoration: Military standards richly ornamented and soldiers' jackets embroidered. Swords and scabbards adorned. Palace walls white-washed. Stools carved, varnish-ed, and painted with figures of flowers.
Personal adornment: Girls adorned themselves with white flowers.
Architecture: Pagodas, often built without wood, were erected in large numbers from this time on-wards. Their curling eaves were probably the prototype of those which be-gan to appear on the roofs of other buildings.
Painting: Plum flower began to be fa-vourite subject in painting.
Literature: In classical and general litera-ture there were produced essays, biographies, works on the Classics, music, philosophy, as well as numerous agri-cultural, sericultural, weaving, hunting, and fishing im-plements. The um-brella is first men-tioned in 300. It came into use in the 6th century. Fans were not allowed to be made of silk (c. 400).
Poetry flourished. It showed "energy and substantial reality." Its main themes were unity, friendship, and gallantry. Love-lyrics were most fully developed. Refinement, however, some times ran to affectation. An epicurean type of verse arose, and generally though the ideas were good, the ability to express them well was lacking, with the result that allusions and figurative expressions abounded. Under the Liang, the antique method was reverted to, but without its simplicity. Pieces stamped with the Buddhist spirit began to appear in fairly large numbers. Introduction of the tonal system and more exact definition of the rhyming endings originated the growth of the much-prized forms of versification which completed their development during the following period.
Music: Political disorder caused music to be neglected in the north, though attention was given to it in the southern provinces. Foreign music was introduced from Turfan and by Buddhists from India. A time-baton (*p'o pan*) was used. The *lü* were no longer made of bamboo, but of copper, marble, or jade-stone.
Dancing: Indian gymnasts introduced pantomimic dances and acrobatic performances.

EVENTS.

221. Minor Han dynasty established in Shu (Sŭ Ch'uan).

222. Emperor Liu Pei leading his army of 700,000 in person defeated by Sun Ch'üan's general Lu Sun at I Ling (Ichang).

Wu dynasty founded S. of Yang Tzŭ R.

228. Chu Ko-liang defeated by Wei at Chieh Ting (N.W. of Kingchou).

234. Earthquake at Lo Yang. Further earthquakes at various places in 237, 429, 513; droughts in 368, 415; a famine in 503; and a flood in 513.

265. Establishment of W. Chin dynasty.

294. Revolt of the Ti Chiang tribe in Shensi.

317. Establishment of E. Chin dynasty.

381. A Buddhist temple built in the Imperial palace.

386. Establishment of N. Wei dynasty.

399. Fa Hsien started on his journey to India, returning in 414.

405. General adoption of Buddhism.

420. Establishment of (Liu) Sung dynasty.

442. Sung repaired the temple of Confucius.

446. Destruction of all Buddhist temples, books, and priests in kingdom of Sung.

450. King of Wei sacrificed to Confucius in Lu.

479. End of Sung and establishment of Ch'i dynasty.

492. Emperor personally worshipped the ancient kings.

502. Establishment of Liang dynasty.

505. First temple to Confucius built in Liang.

509. Buddhism much in vogue in Wei; many temples built.

516. Buddhist temples and pagodas of great size and splendour built by Empress Hu.

518. Buddhist books brought from Turkestan.

520. Arrival of Bodhidharma at Canton.

534. Establishment of E. Wei dynasty.

535. Establishment of W. Wei dynasty.

550. Establishment of N. Ch'i dynasty.

555. Emperor decides in favour of Buddhism against Taoism.

557. Establishment of Ch'ên and N. Chou dynasties.

574. Taoism and Buddhism prohibited and their scriptures and images destroyed.

579. Taoist and Buddhist idolatry revived by Emperor Ching.

DATES.

589.

907.

960.

OPERATIVE.

Specialization: Butcher, wine-trader, tree-planter, plasterer, maker of satin, woodsman, paper and pen-maker, paster, workers in silver, earth, bamboo, makers of carriages, musical instruments, arrows, hats, helmets, varnisher, carpenter, embroiderer. Making legs of bedsteads was separate work from that of cabinet-makers.

Localization: Porcelain was made at Pien. On the foundation of the imperial manufactory at Chang-nan Chên (afterwards Ching-Tê Chên) this place became almost the only centre of porcelain manufacture. A special kind of light gauze was produced only at Fo Chou.

Sexual: Women wore military dresses and "circulating sentences" or palindromes.

REGULATIVE.

LAND.—All subjects, from highest to lowest, received land (called *ching nieh t'ien*; one *mu* to every 3 persons, the divisions being made according to the number of able-bodied males) to cultivate for the State. There were now three distinct charges—*ch'u, ko,* and *yung* (payment in commutation of *corvée* labour).

624. A new agricultural system was introduced, under which each person constituting a separate household received one piece of land (made up of 100 *mu* to maintain the family and 20 *mu* to cultivate for the State) as a perpetual possession, and every able-bodied person in addition another piece for temporary occupation. The former (of which traders and mechanics received half shares or none) was saleable and mortgageable under certain conditions. Of the latter, every man at the age of 18 received 80 *mu*, which he kept till his 60th year; children, old men (over 60), invalids, or widows—if occupying a separate household—40 *mu*. Soldiers were exceptionally treated. This land could never be sold, mortgaged, or handed over to others for cultivation. The limits on purchases were evaded by rich men who bought land in the name of agents or farmers, and the practice of sub-letting, which reached a considerable development under the Sung Period, originated at this time. Every man (*ting*) paid a fee-farm rent (*tsu*: 20 bushels of millet) and a percentage on personal property (*tiao*: the tax paid on the *ching nieh t'ien*) in cotton or silk fabrics, according to the products of the land. A *corvée* tax of 20 days in the year (with 2 extra for intercalary months) was added, with an alternative of paying 3 ounces of silk as a direct tax rate per day (*yung*). (These *tiao* and *yung* taxes were revived in 720.) Certain portions were remitted under certain circumstances.

In course of time, however (after various attempts to reach a satisfactory system of equality, during which taxation per head considerably increased), through growth of population, etc., the old inequality was restored. In 780 a new edict was issued regulating taxation, not according to land property or capacity to work, but simply according to property of every kind, and for this purpose the whole people were divided into 9 classes according to property. They were also free to choose their trade and change their dwelling-place. From this time the right of unlimited property in land remained unchanged for over 1,000 years.

The first result of the new edict was the decay of agriculture and the increase of trade. The *tsu, ko, yung,* and *tiao* had by it been replaced by "summer" and "autumn" taxes, and in 806 three new extra taxes (*shang kung*, offering to the emperor; *sung sui*, present; and *liao chou*, part kept back for the districts) were imposed. The distress caused by these taxes was only partly relieved (836) by attempted remedial measures ordering them to be paid in grain and stuffs without valuation, and in 841 a general exemption from taxes for 5 years was granted to tillers of barren lands and drainers of marshes. At the end of the 5 years they were to pay in kind as under the edict of 835. In 854, the taxes additional to the "summer" and "autumn" ones were suppressed, but the system of valuation was partly restored.

RANKS.—(1) *Agriculturists:* Scarcity partly supplied from class of freed slaves.

(2) *Artizans:* Neither these nor merchants were to have civil or military employment.

(3) *Merchants* increased with the development of commerce.

Military castes were instituted. *Soldiers* and *priests* were objected to as being non-producers.

Corvée: One able-bodied man was required from each family, in addition to the army, to construct canals.

Slavery: There were first 2 and later 6 classes. Rebels were enslaved, but private slaves were very numerous, and the government freed many State slaves in order to provide cultivators.

After the conquest of the southern provinces, prisoners who had become private slaves were freed by authority by a note under the hand of their master, who was the arbiter of their liberty. Slaves 70 years of age were freed by right. Rebels, when made State slaves, only obtained full pardon through three successive steps, gained by their labour. (This arrangement was peculiar to this period.) Slaves who accused their masters of treason or rebellion were executed. Domestic slavery was of a mild character. There were some negro slaves.

On the confiscation of the convent lands (841–64) 150,000 slaves were freed, and became liable to the land and labour taxes.

INDUSTRY.—Increase was rather in commercial activity than in industrial prosperity. Government interference hampered both commerce and industry. Official exactions and popular ridicule of provincials in the capital led to the formation of *gilds* (*hui kuan*, and later *kung so*), which spread to the provinces.

Land continued to be heavily taxed. Under the Hou T'ang the *tsu, ko,* and *liao* taxes were restored.

In 951, under the Hou Chou, the exportation of leather was forbidden.

DOMESTIC.

MARITAL.	FILIAL.
Marriage: The emperor sometimes bestowed wives. Instances are given of wives selected by lot. In 627, men of 20 and women of 15 were ordered to be married by the magistrates, and the rich were to help the poor with the same object.	*Succession:* See *Public.* *Guardians* (even strangers) were appointed by will. *Relation between parents and children:* The sale of parents, sons, and daughters was common in times of scarcity, to require a law prohibiting it. Female *infanticide* by Chu Chi was checked by the efforts against rich dowries. Several cases of filial devotion.
Betrothal. The go-between was necessary for indispensable. In Shang Tung large presents were demanded and marriage was called "marriage by sale." "Limbo" marriages took place as before. *Relation between husband and wife:* Many instances of the rule of wife's fidelity. Wives could be divorced. *Re-marriage:* Wives of officers of the 9th and higher ranks and children of officers of the 5th and higher ranks were forbidden to re-marry. Instances are given of widows refusing to re-marry. *Prostitution:* Prostitutes supported idlers.	

POLITICAL.

PUBLIC.

GENERAL.

RANKS.—*Sovereign:* The imperial authority was consolidated. The control of the Court over the provincial governors was re-established (814–9) and extended (841–7). The gradual decay of the imperial authority towards the end of the period began with the surrender of direct influence over the peasantry. *Succession* was hereditary, but violent usurpations the rule. The eldest son succeeded from 763.

A. The influence of the *literati* was restricted by that of Buddhists and Taoists and by their standing outside the sphere of the political struggles.

Of *nobles* there were first 9 and then 3 and then again 9 ranks. Under the T'ang, nobility was for life and not hereditary. A new system of *officials* was instituted in 605, but the laxity of the ruling classes created disorder, and wars depleting the Treasury, official ranks were offered as rewards or sold. Scholarship was ill-paid.

B, C, and D. *Artizans* and *traders* were forbidden to take high official rank in 596. These classes were largely recruited in 841–64 by about 4/0,000 inmates of monasteries. But only 3/5ths of the population were producers. *Eunuchs* exercised political power.

Women were less secluded. The people could still be moved in a body from one part of the land to another.

INSTITUTIONS.—1. *Executive:* The Sui *capital* was Ch'ang An and the T'ang, Lo Yang and Tai Yüan Fu. *Divisions* were, first, provinces (*chou*) (9), *chün*, and *hsien*, and later, provinces (10 and 15), *tao, fu, chou,* and *hsien*.

Ministers: The *San Shih* were soon replaced by the *San Kung*—the Great Pacifier, and Ministers of Instruction and Works. Following them were the Imperial Historiographer and Imperial Promulgator, and the Directors of Archery controlling the decisions of the Six Boards (*Liu Pu*) of Civil Office, Ceremonies, War, Punishments, People (Revenue), and Works. The T'ang re-instituted the *San Shih*, adopting also the *San Kung* and the Six Boards, each under a President (*Shang Shu*). Under the direction of the Presidents were 24 *Ssŭ* and 6 *Shih Lang*, Vice-Presidents. The *Nine Ministers* (*Chiu Ch'ing*) were the same as under the N. Ch'i. The Censorate remained as in the Han. The Grand Court of Revision laid cases of offence before the Board of Punishments. The *Han Lin* College was founded in 712. The Imperial Academy of Learning (*Kuo Tzŭ Hsüeh*) was called *Kuo Tzŭ Chien* in 605, and an Office of Transmission (*Kuei Shih Yüan*) established in 685–9.

The *provincial administration* was conducted by Governors-General and Governors, with subordinate officials over smaller provincial districts.

In 583 the *chün* were abolished and the *chou* put over the *hsien*. The *Hsün Ch'a*, Inspectors, now instituted, were the prototype of the *Shou Tao* and *Hsün Tao* of later times. The T'ang system differed but little from that of the Sui. The *Chien Yün Shih*, Provincial Treasurer (the modern *Pu Chêng*), being an important innovation.

By 835 the power of the eunuchs had so increased that all affairs were discussed and decided in their tribunal, the rest of the government discharging purely ministerial functions.

Entrance to the public service was obtained by means of a public examination-system instituted about 600.

2. *Legislative* remained as before. The emperor proclaimed the laws to the people and ordered the revision of existing codes.

3. *Judicial:* Justice appears to have been administered with great strictness during the greater part of the period, but, in spite of Tê Tsung's measures, had become corrupt by 877. The head of the judiciary was the President of the Board of Punishments.

4. *Revenue and taxation:* Kao Tsu lightened the burden of taxes; the rich paid in money and the poor in labour. The T'ang imposed poll, labour, salt, liquor, house, and other taxes in addition to the land-tax. In 793, a tax was levied on tea.

Similar to previous period.

Li Tsun-hsin, the son of the Turkish chief Li Keyong, who had supported Hsüan Tsung, extinguished the Liang dynasty, the first of the five ephemeral dynasties which followed the close of the T'ang, and established the Later T'ang dynasty. This, after a brief existence was followed by the Later Chin dynasty, which existed only on the sufferance of the Khitan ruler of Liaotung and Manchuria. The Later Han and Chou dynasties terminated a long period of disunion.

The Five Dynasties followed the T'ang system. The throne was hereditary, and the arrangement of classes similar to that of previous period. The first of the Emperor of the Hou T'ang dynasty allowed comedians to supplant eunuchs in his favour. One was appointed to an important governorship. Executive and other institutions were also framed on the T'ang model. The capital was at Pi, and the country divided into States (9), *chou*, etc. The subdivision of provincial governorships, while it increased the number of government employés, lessened each governor's power of making himself dangerously formidable. In 955, magistrates were ordered to personally investigate judicial cases. Taxes were imposed on the leaven of liquor and on agricultural implements.

Revisions took place in 910, 951–8, and 957.

T'ai Tsu amended the method of bringing accusations. In 947 robbers were ordered to be put to death irrespective of the value of booty; and neighbours were equally responsible (957). A case of unjust execution in 955 caused magistrates thereafter to decide criminal cases in person.

Castration was now punishable.

Counterfeiting gold was punished with death.

Local militia.

936. "Volunteers" provided by 1 family in 7 enlisted as warriors. Fowlers and hunters learnt the military art.

944. Village troops to the number of 70,000 men were enlisted by imperial decree.

954. Body-guard system obsolete.

Appliances: Tunnels were dug to attack cities. Army saved by digging 80 wells (907–22). Double city walls and moats. In 907, faces of 200,000 volunteers branded. Two-deck vessels used in naval engagements (909). Lime thrown to blind enemy and beans to make them slip on shipboard (919). Iron ropes sunk in river and raised by windlasses to catch enemy's ships (928, 950). Swimmers dived and fastened ships with iron chains to prevent advance. Flags, armour, and weapons made same colour as horses. Announcement of intended expedition made in ancestral temple and sheep sacrificed.

Land continued to be heavily taxed. Under the Hou T'ang the *tsu, ko,* and *liao* taxes were restored.

In 951, under the Hou Chou, the exportation of leather was forbidden.

Marriage had declined from the classical standard. It was accompanied by musical bands—a custom apparently new.

MILITARY.

The Sui military system was the *fu ping* system of the Later Chou and Ch'i, improved and completed. There were 12 *wei*, divisions, each subdivided into right and left, under the command of a general, with companies of cavalry and infantry.

The massed troops at this time numbered 1,133,800.

A defensive formation was a hollow square of mixed chariots, infantry, and dragoons.

618. The volunteer system was used with success. The imperial troops were the palace soldiers.

Naval warfare was prepared for by practice.

A new army system was inaugurated in 627 based on military circuits, and an efficient standing force of 900,000 men raised. The term of service was from 20 to 60. There were regiments of cuirassiers, archers, halberdiers, shield-bearers, and mounted spearsmen. Cavalry co-operated with infantry. Two families supplied 1 soldier. Women also fought. The emperor took part in reviews and physical exercises of his soldiers.

701. Military graduates established. The system of *t'un tien*, fields allotted to soldiers, was founded.

Appliances: A white horse was sacrificed in front of the army before starting. Garments and head-cloths of uniform colour (black, yellow, etc.) were worn; also armour. Troops dressed in skins of animals to deceive enemy. Fortifications took shape of city, frontier, and river walls, and ditches. Fire beacons. Scaling - towers. Flags were of rich material and of various designs and colours.

Similar to previous period.

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ECCLESIASTICAL.

Priesthood: The *wu* might now sacrifice to certain State gods.

Severe restrictions temporarily placed upon Buddhism, and the sect ordered to be abolished (618). In some districts priests had wives ("wives of Buddha"). Taoist priestesses.

The depopulation of the monasteries at the close of the Sui dynasty was made up by the ordination of 18,500 monks and nuns.

In 684–710 many priests did also military and professional duties.

From 710 to 907 priests were now encouraged, now tolerated, now persecuted. The ecclesiastical mandarinate first appointed under the Sui ensured to the government the religious services of the clergy.

Sacred places and temples: Temples and monasteries were numerous, and many contained images of great size and value, but their number was restricted in 626. In 650 there were only 3,716 in the whole empire. 1,700 unorthodox temples were destroyed in 688, and 4,600 Buddhist temples in 841–7.

Sacrifices and observances in 628 the worship of Confucius, his ancestors, etc., displaced that of the Duke of Chou. The homage, amounting to worship, paid to the Sage by the emperors and people could not have been more complete.

650. "Military" added to "civil" dancers.

Sacrifices to Mount T'ai-pai instituted (666).

Written prayers were now burnt in the ancestral temple only.

With the increase of sacrifices wooden horses began to be used instead of living ones. By 713 paper horses had been substituted.

713–56. Temple sacrifices sumptuous.

Necromantic practices by which idols were produced from ground, etc.

Fasting: The custom of abstaining from animal food began at this time.

Cleanness: Buddhist baptism introduced.

Connection with State: Buddhist priests were occasionally appointed to high State offices, both civil and military, received degrees, and were on intimate terms with sovereign In 458 the control of the surviving Buddhist monasteries was put under the Chinese Foreign Office, but the official religion, being part of the internal policy of the realm, was under the Board of Rites.

Heresy: The persecution of Buddhism and Taoism by the orthodox Confucianists was now and hereafter of a kind which ensured the subjection and decadence of those doctrines.

Councils were held for discussing Buddhism and Taoism.

Foreign religion: Nestorian missionaries were allowed to settle in the capital in 636.

Relics: Some bones of Buddha were brought in 818 and 873 and received with homage by the emperor.

Scriptures, etc.: Large quantities of Buddhist books, images, pictures, etc., were brought from the West in 629. The connection between the Buddhist churches of China and Tibet was strengthened.

Priesthood: The *wu* continued to exercise a powerful influence. Shih Tsung (954–60) persecuted the anti-Buddhists, and unauthorized temples were destroyed.

Sacred places: A hall for Taoist idols was built.

Sacrifices and observances: Various priestly practices, such as sacrificing the body, cutting off limbs, hanging up lanterns, wearing the pinching belt, and deceiving the common people were forbidden.

Connection with State: In 935 a Taoist priest was appointed Prime Minister and General. Another was made Duke of Shu.

Conversion: The ruler of Min became a Taoist priest.

Physicians, poets, painters, and musicians.

Though literature and learning were neglected, periodical examinations were held regularly during this period.

930. Poor scholars were oppressed and administrative offices sold.

A college containing a large library was established by Lo Shao-wei.

907. Soldiers branded.

Castration forbidden by imperial decree.

The practice of compressing women's feet is said to have been introduced about 934, though its origin has been placed as early as 583 and as late as 962 and 970. It did not, however, become firmly established for more than a century.

Living persons still buried with dead.

Similar to previous period.

ACCESSORY INSTITUTIONS.

Education, colleges, and schools: Imperial Academy and prefectural and district Colleges. Han Lin College.

601. District and "Upper" Schools abolished.

Confucian and Chou Kung temples attached to State College.

The imperial college consisted of 6 Higher Schools for different ranks (age of admittance, 14–19). Curriculum extended over 10½ years.

A mathematical college was established in 658; a musical college by Ming Huang (712–40), who also, by the Pi Tsung, built the *Li Chêng* College, which became a pattern for the Sung dynasty. Many other colleges were built, and a school established in every department, district, and village in the empire. Scholars received pecuniary assistance from the local magistrates. An edict of 706 practically caused the salaries of teachers to be paid by the scholars instead of by the State. Han Lin College. Literary examinations. Special subjects taught in families by private teachers.

Libraries: Wên Ti (589–605) opened public libraries. An imperial library was founded in the capital in 723. Private existed.

Literary associations flourished.

Poor relief: Arab travellers noticed absence of diseased mendicancy.

Artist in pottery. Court physicians. Priests also generals, artists, men of letters.

CEREMONIAL.

MUTILATIONS.

Arm cut, pierced or marked in confirmation of oath. People maimed themselves to avoid oppressive exactions. Military offenders, serving maids, and concubines were branded on the face, even for slight offences.

Castration of children cut off pieces of their flesh for the benefit of their sick parents. Various similar tokens of sincerity were adopted by widows and others. Head-dattening apparently used at this time.

Mourning: Dwelling in mourning sheds prescribed for all classes. Mourning for emperors reduced to 27 days. Mourning hurtful. Fasting.

FUNERAL RITES.

Soul recalled in accordance with the ancient rules. Jade placed in mouth of corpse. Coffins no longer accompanied owners on journeys. Imperial coffins highly decorated. Noted persons present for burial. Lucky days chosen for interment. Graves richly furnished and clay and wooden counterfeits placed therein or by the Spirit of the Soil and placing stone images given to graves place in the official precedence list. *Presents:* Hsien Tsung in 809 introduced the custom of stopping the presents.

LAWS OF INTERCOURSE.

Conventions: Use of yellow clothes by emperor began with Sui. Round or Square Seals. Ranks distinguished by colour of dress. Precedence of persons. Mourning. Decreed ceremony. *Precedence:* Family of ex-prime ministers ranked first, and then princes, and dukes.

HABITS AND CUSTOMS.

Festivals: On New Year's Day fired crackers, pasted pictures of fowls over door, etc., to frighten away evil spirits. Congratulations. Drinking and feasting.

Festivals of "Welcoming Wealth," "Flower Birthday," "Spring," Opening of Summer," and of Autumn, and 3 or 4 others, besides the following.

On 9th day of 1st moon swept dust and dirt from houses. On 15th day, or 1st full moon (Feast of Lanterns), gambled and rambled; beat drums and lit candles, hung out lanterns, etc. On 16th day they left their occupations and women crossed bridges and leaned on trees.

Tomb-worshipping at the *Han Shih* festival became common.

At *Ch'ing Ming* (2nd or 3rd moon) worshipped at family tombs.

Sports, games, etc.: 627. Hunting. Polo. "Patting the butterflies." Swinging. Shot at wooden rabbits from horseback. Shot at rice-balls with small horn bows.

Tug of war. Rope-performers. *Tang* game: throwing shoe - shaped piece of wood on to another lying on the ground at a distance. Walked on hands and performed with words. "Morra" played; wine forfeits. Chess. "Cash - guessing" (*ch'ien hsi*) or "spreading - cash" (*fan ch'ien*). Masks. Marionettes.

Private: After New Year's Day invited each other to dinner.

On 3rd moon 1st day husbands and wives slept in separate rooms.

Cannibalism said to have been practised on rebels.

Singing girls waited at feasts.

Friendships formally formed as before.

Child named when 1 month old, after ancestral temple had been notified.

756–63. Much extravagance in marriage. Picnics.

Festivals and games similar to above.

Bands played at weddings.

CHIEF PERSONS.

EXECUTIVE. Chiefs. INCENTIVE.

Ch'in Ch'iung. Wei Cheng. Hsieh Shou. Chang Chia-chêng. Chang Shou-kuei. Wu Sang-shê. Kou Hsiao-k'o. Li Lin-fu. Li Hsien. Kuo Tzŭ-i. Yang Yen. Ts'ao Hsüeh-ch'in. Yang Wang-hsin. Wei Kao. Li Hua-hsiang. Chu Ts'ŭ. Chang Chien-fêng. Liu Jo-hsing. Liu Hsü. Fan chih. An Ch'ung-hui. Liu Hsüan-ying. Wang P'u.

Sui: Kao Tsu (589). Yang Ti (605) and 2 emperors to 618. T'ang: Kao Tsu (618). T'ai Tsung (627). Kao Tsung (650) and 2 emperors to 684. Wu Hou (usurping empress) (684). 17 emperors to 907.

T'ai Yang Wang Lun. Wei Kao. Li Hua-hsiang. Chu Ts'ŭ. Chang Chien-fêng.

Posterior Liang Dynasty (907–23): 2 emperors. P. Chin (936–47): 2 emperors. P. Han (947–51): 2 emperors. P. Chou (951–60): 3 emperors. [For Liao emperors see Table VI.]

P. Tang (923–36): 4 emperors.

Ch'ên Tzŭ-ang (poet). Li Ch'i (musician). Chang Po (historian, etc.). Chang Yüeh (poet). Sung Ch'i-ching (writer). Kao Shih (poet). Li Chien (writer). Chang Chiu-ling (statesman and author). Chang Tso (artist). Li Tê-lin (historian). Niu Hsing (scholar). Wang Jung-yen (musician). Ts'ao Hsüeh (philologist). Wang Ch'i (poet). K'ung Ying-ta (classical writer). Ching Po (historian, etc.). Hsüan Tsang (traveller and author). Yang Ch'iung (poet). Sung Ch'i-ching (writer). Li Shih-min (artist). Hsü Chien (writer). Kao Shih (poet). Li Chien (ditto). Yüan Tan (annalist). Ming Hao-jan (poet). Chang Chih-ho (ditto). Wu Ch'êng (historian). Li Shih-chih (poet). Wang Wei (ditto). Li Pi (ditto). Chang Chien (poet). Han Hung (ditto). Chang Ch'ien (ditto). Ch'ên Tzŭ-ang (artist). Li Yung-nien (poet). Li Yung-chi (philologist). Pei Chü (ditto). Sung Ch'i-ching (ditto). Sung Jo-chou (authoress). Chang Chi (ditto). Li Tê-yü (writer on constitution). Chu Shu-ching (poetess). Li Ho (poet). Liu Tsung-yüan (poet). Kung Tzŭ-chên (poet). Li Shên (poet). Yüan Chên (ditto). Li Ch'ün (ditto). Li Shih-min (ditto). Li Ch'i (ditto). Li Shang-yin (ditto). Li Ch'ing (ditto). Li Ho (ditto). Li Yü (ditto). Li Ching (ditto). Li Ch'ung-hui

SUNG PERIOD (960 TO 1280).

TABLE VI.

DATES.

960.

1280.

OPERATIVE.

Sexual: Similar to previous periods.

Specialization: Bamboo-worker, stone-chiseller, moulder in clay, tile-maker, dyer of silk cloth, sericulturist, weaver, embroiderer, medicine-seller, were among specialized trades.

Localization: Porcelain factories at Pien-liang (K'ai-fêng Fu) and Hang Chou. The greatest variety of colours, and the *yao pien*, "transmutation" (*flambé*) vases, were produced at Chin Chou. Brilliant white, purple, and black were made at Ting Chou (1111 to 1126) and afterwards at Hang Chou.

The cotton industry was probably confined to the Kuang Tung, Fu Kien, Shan Hsi and Shên Hsi provinces.

Leaven was only made in the Prefecture of Huai An.

Yellow clay for tile-making found in the hills of Ch'uan Chou and Chang Chou localized that industry in those districts.

Streets received names from the articles most generally sold in them.

KIN. *Specialization:* Clothes-dyeing, figure-designing, clothes-cutting, figure-embroidering, horse-breeding were carried on by workers in special government departments.

REGULATIVE.

LAND.—Private property in land had greatly increased, causing the government to farm out the Crown lands. There were land-owners in their own right and "guests" (farmers on the métayer system). In 961 illegal taxes were abolished in the provinces. Tax on produce only $\frac{1}{20}$th of crop. Attempts to induce cultivators to settle on the land (987–1000). The land surveys in 975, 996, and 1021. By 1052 area of taxable cultivated land had fallen off by half, but much escaped assessment and the tax-paying families multiplied.

1069–85. The reforms of Wang An-shih aimed at substituting State commercial operations for taxation as the source of revenue. Advances were to be made to cultivators on security of crops, money payments substituted for *corvée* labour, etc. The measures were soon abrogated. With the prevalence of sub-letting, laws and customs grew up for the protection of the tenants, which remained in force for at least five centuries. A fair rent and fixity of tenure were secured to the cultivator. Rack-renting was prevented. But this growth of custom forbidding the ended to abolish the distinction between the tax-paying owner and the rent-paying cultivator. But large estates continued to grow, and in 1263 limitation of individual ownership to 100 *mu* was attempted.

Title-deeds came into use.

Hired servants: An ordinance fixed the maximum time for which free people might engage themselves as hired servants at 5 years, and insisted that the engagement should be made in clear and precise terms. Wages were settled by the year or month.

Forced labour: For Wang An-shih's system of money payments see *Land*. The *corvée* system was modified in 1117 and the ancient feudal dues revived.

Slavery: During this and the following periods transportation took the place of government slavery. The government aimed at reducing the number of slaves in the houses of the rich, but did not give the slaves the right of self-redemption.

INDUSTRY.–There were 12 craft-guilds at Hang-chow, each said to have a membership of 144,000. State-trading continued.

LIAO.

People cultivating waste and alluvial lands were exempted from taxation for 10 and 15 years respectively.

In 1024 private workmen were forbidden to melt metal.

KIN.

The people were allowed to sell or pawn their lands. Taxes were paid according to the different crops. Oppression of the people caused cultivation to be generally neglected.

Agricultural colonies, liable to military service, were settled in the central provinces furthest from the seat of the northern government.

1125. Influential families were forbidden to buy poor people as slaves.

Industry was subject to official regulation.

POLITICAL.

CIVIL.

DOMESTIC.

MARITAL. *Impediments:* A civil or military officer could marry when his cemetery was completed and his parents buried.

Blindness after betrothal was not a ground for rescision of contract.

Chastity: Wife esteemed for pre-marital inchastity, but carefully guarded after marriage. Adultery general, especially among women.

Dissolution of marriage: The annulling of pre-serving appearances in divorce, and "divorcing a wife so as to make her marriageable," was upheld.

Cowade obtained in Kuang Si.

KIN. Marriage with women of same surname forbidden and punishable.

Mock-marriages suppressed.

FILIAL. *Inheritance and succession:* There was substantially no change from the organization of the Later Feudal Period. Estates were bequeathed subject to many charges for the benefit of poor relations, etc.

Relation between parents and children: It was considered "unfilial" to be without descendants, and Buddhist priests were accordingly held to be wanting in this respect.

Killing the murderer of a parent was deemed praiseworthy, though contrary to law.

Thesentiment of filial devotion continued as strong as ever. A special office existed to punish children who showed ingratitude towards parents.

PUBLIC.

GENERAL.

The first portion of the Period was one of the most prosperous and peaceable of Chinese history. Later, revolts periodically occurred. The princes of Han was vanquished. Possession was acquired of Honan and Szŭch'uan with 40,000,000 Chinese subjects, and of Canton and its dependent districts and Kiangnan (Kiang-su and Anhui).

976–98. The dynasty became consolidated. The Kitan power in Lino Tung was suppressed. But by 1022 the position and power of the imperial office had greatly impaired, though the people were contented, and the population was over 100,000,000.

Tartar inroads continued. The Nü Chên, having broken with their Kitan allies, vanquished the King of Lisotung, and the Kin dynasty was set up in 1115 by the victor in opposition to the Sung. This was the first appearance in China of the ancestors of the subsequent Manchu dynasty.

The Kins overthrew the Kitans and subsequently claimed and seized all the territory north of the Huang Ho. The Chinese removed their capital to Nanking, but were compelled to flee to Canton. But in the campaigns of 1131–4 the Kin forces gradually retired and the Chinese power revived.

Honan was retained by the Kins, to whom also a large annual subsidy of silk and money was paid. The authority of the Chinese emperor only existed on sufferance. In 1161 a war began ending with the subjugation of the Kins, but before the long contest had been finally decided in favour of either side both were swallowed up by the Mongol inrush.

1211. Genghis Khan, having subdued many desert tribes and concluded an alliance with the Kitans, began the conquest of China. Shensi, Shansi, and Chihli were devastated by his troops.

Yenking (Peking) was captured in 1213, but the Mongol force, being too small to hold it, retreated. Liaotung was recovered by the assistance of Genghis' general Muhula, and the Kins were speedily overthrown. The King of Corea then acknowledged himself a vassal of the Mongol conqueror.

1218–9. Honan was invaded and the Sung emperor ceased paying tribute to the Kins. They were equally unsuccessful in the south, and their ruler resigned the imperial title in exchange for the principality of Honan. The Mongol power at this time was almost universal in Asia. By 1230 further cities had been captured and in 1234 the Kin dynasty came to an end.

The Mongols repudiated the Sung alliance and Honan was captured.

1248. Kublai attached to himself a large section of the Chinese nation with the ulterior object of invading southern China and extinguishing the Sung dynasty. Yünnan, then independent, was taken, the general left in charge immediately extending his operations to the west and invading and annexing Burmah.

The death of Mangu caused the separation of the Chinese empire from the Mongolian. Hangchou, the Sung capital, having fallen, Nanking was taken shortly after. The surrender of the provinces of Kuangtung and Fukien and the capture of Canton completed the Mongol conquest of China.

LAWS.

Ordinary laws underwent little change during this and the following period. A revised code was introduced by T'ai Tsu (960), under which the death penalty had to be confirmed by the throne. *Lex talionis* approved. Among capital punishments were: refusing imperial orders to send astronomers, etc., to Court, altering standard weights, studying astronomy and divination, casting small cash, plundering rich families during famine, concealing weapons, etc. Adultery, law-breaking, and disobedience to parents were punished by driving five carts over the victim, and scolding or reviling superiors by a hot awl thrust into his mouth. Torture was in use, as in false accusation of murder, and other cruel methods of carrying out punishments prevailed, as the *ling-ch'ih* (slicing) and the stomach-cutter, introduced 1023–6.

1127–63, the implements were regulated and some made less cruel. The law of theft was modified in 961–2; killing a stepson was not capital in times of famine after 1053. In 1090 punishments were further systematized and made more lenient. Failing to report crime, illegal coining, selling salt surreptitiously, false accusation, false entries in military registers, etc., were punishable offences, but by 1195 salt-smuggling women were no longer transported. Punishments could be redeemed in certain cases, as by payment of rice (1043), confession in killing under provocation (1068), gifts of old clothes, provisions, etc., and amnesties were sometimes granted, as on New Year's Day. In the 12th century elaborate instructions to coroners were drawn up; wounder had to nurse victim. No extraterritoriality was recognized between Chinese and Kitans.

An instance in 999 shows that a son-in-law might by will be favoured as against a son. In litigation regarding boundaries or fields losing gave one-third of his field to 1234 (10 emperors).

In 1165 a new uniform system of law and procedure was introduced. The Magistrates were to investigate cases strictly according to the law and not to forward cases to the throne for decision.

The droit administratif was in force, but was not absolute. Officials were obliged to study the law.

LIAO.

Punishments severe and not adapted to crime; of 4 kinds: death (by beheading, strangling, and slicing), exile (degrees of distance), banishment (degrees of time), and bambooing (50 to 100 strokes). Death penalty involved enslavement of criminal's family, and exile and banishment, branding on face. Punishments, at first military, were adopted as legal, *e.g.*, shooting prisoners with arrows, and many others. On adoption of Chinese code, punishments more proportioned to crime. In 994 Kitans were to be punished by Chinese law in case of serious offences, and more justice was introduced into legal administration. The *droit administratif* was modified in 1011. Robbery with violence, private persons being prohibited from competing. Taxes on tea and salt, after being removed, were re-imposed. Wang An-shih repealed the laws against the hoarding and exportation of metal, and exempted the poor from all taxation.

The system of *competitive examinations* and literary degrees was more fully elaborated. In 1066 triennial examinations were decreed. Wang An-shih's attempt to make the examinations more practical proved abortive.

LIAO AND KIN.

The Liao *capital* was Liao Yang and (920) Yen Ching (Peking), and that of the Kin, Ta Hsing Fu (Peking). The *Kuo Kung* were the only Liao nobles, but the Kin system resembled that of the Sung. The Grand Secretaries, Executive Boards, and provincial hierarchy were also similar, though the chief posts in the latter were held by military officers.

Judicial: At the beginning of the Liao, justice was loosely administered, but under Shêng Tsung (983–1031) leniency and justice characterized the administration of the laws.

MILITARY.

Much attention was given to the improvement of the army and particularly to the training of officers, who had to pass examinations both in professional subjects and physical exercises. The laws of promotion were rational and equitable. The best soldiers from the provinces were brought to the capital. The object of the new arrangements was to curb the power of the governors. There were 4 principal divisions: State guards, provincial guards, guards formed of men selected from the people, and frontier guards. The emperor held reviews in person. T'ai Tsu forbade slaughter and looting.

976. Registers introduced.

1040. The *t'uan* system instituted. Service was from 20 to 60.

The whole army numbered 1,000,000; being non-productive, it proved a serious financial burden, and was weeded out by Shên Tsung (1068).

1069. An attempt to introduce a universal system of militia was frustrated.

1075. The 6 ways of shooting from horseback were ordered to be taught, to archers. Armies marched in 5 columns.

1127. The army was improved and military resources organized. The successful employment of cavalry by the Kins stimulated its use by the Chinese. A corps of charioteers was formed. The military system consisted of squads (*wu*), (*chia*), (*tui*), battalions (*pu*), brigades (*she*), and divisions (*tu*).

Soldiers did not cultivate the land and 100,000 were dependent upon the magistrature.

Wheel vessels were used in warfare.

In 1161 volunteers were enlisted from families containing 2 males. They were taught military tactics and received an allowance from government.

Special forces were formed in 1195–1225.

The navy of Kan Pu was established in 1205 and increased in 1230.

Appliances: A spy tower was erected on the frontier. Signal flags and banners of various kinds. Impressed soldiers were branded on the hand.

LIAO AND KIN.

The Liao had a force of 200 guns. On going out to war emperor worshipped ancestors. Condemned criminal shot dead before him.

The Kin tactics were superior. Army consisted exclusively of cavalry. Attacks were made from several sides simultaneously. Troops charged at full speed shooting arrows, and when at close quarters fought with swords and pikes. Scouts.

By the latter half of the 12th cent. the Kin had become unwarlike and the troops murmured at their hardships.

In 1130 rockets were used to break the sails of the enemy's ships.

LOCAL.

The Sung adopted the system of their predecessors.

In 982 *ch'ang shih*, superintendents of agriculture, were appointed. They were assisted by the village officers and aged men in encouraging the people to cultivate waste land. They shared in the

ECCLESIASTICAL.

Priesthood: Wu-ism was exterminated S. of the Yang Tzŭ. Nuns were forbidden by T'ai Tsu to live in the monasteries, and from 972 received their injunctions at separate altars. Taoist priests were now ordered to conform to the Buddhist system of celibacy. The celibacy was, however, considered by the people as an offence against the law of filial piety. It required the work of 10 men to support 1 priest. Priests frequently received imperial favours. In 1101–26 Taoist priests were divided into 36 grades, with government allowances. Each Taoist temple had several thousand *ch'ing* of land. The most, and 300 *cash* a day given to priests caused large numbers to join the sect. 26 Taoist officials in 8 grades were established.

Sacred places and temples: Large numbers of monasteries were built, and at least one elaborate temple to house a relic. About 1009 there were very few adherents of Taoism except in Kiang Si, the cult a temple built in that year by imperial decree seems to have given a stimulus to the spread of Taoist idols all over the empire.

Sacrifices and observances: Chên Tsung in 1008 began a series of imperial sacrifices which cost vast sums. Written revelations were frequently received from God and documents lodged in special temples. Auspicious grasses and double-eared stalks of grain were sent in large numbers from the provinces, and general pardons in return for the supposed favour of Heaven became common. Images were prayed to with music for rain, &c. Honorary titles were bestowed. Confucius was likewise honoured and temples to him in all the districts decreed in 1011. The robe and dish of the "6th founder," Ta Chien, were welcomed to the palace in 1031. In 1083 Mencius was constituted "Duke of the Kingdom of Chou," and a temple erected to him. He was also given a place in the temple of Confucius.

Branding the crown, exercising the arm, bleeding, and cutting off fingers, were forbidden in 1110.

Worship of Yü Huang Shang Ti, a member of the Taoist Trinity, was instituted in 1116 under imperial edict.

The 5 commandments of the priests were: (1) do not kill; (2) do not steal; (3) do not commit adultery; (4) do not forget the Word; and (5) do not take meat or wine.

Persecution of unorthodoxy continued unabated.

Foundation: A Sanscrit college was founded by the emperor in 1035.

Relics: The remains of Shih Chia Buddha were brought to the capital in 989 and placed in a costly 11-storied pagoda specially built for them.

LIAO. Great honour was bestowed upon the Buddhist sect. Priests were appointed Presidents of the Boards of Revenue and Works. In 1073, 3,000 people became priests.

ACCESSORY INSTITUTIONS.

Schools and education: Provincial colleges re-organized. A college for Sanscrit (1035) and military schools (1043) opened. The re-established "College of Four Gates" now admitted commoners. Quality of teaching or State colleges poor. Colleges were endowed with land, etc. Many colleges were founded or re-organized and a law college established (1074). Many schools were opened in every village and hamlet and lane. They were apparently less conservative than the colleges. Under Southern régime letters, etc., were more popular than ever. All the Classics were collected and printed (1065–1275). Only men of good character and well read in the Classics were allowed to be nominated for the public examinations.

There were many well-endowed *hospitals* at Kinsay (Hang-chow) "founded by the ancient kings."

Orphan asylums provided for large numbers every year.

Charity: Wayside pavilions and drinking implements mentioned (in Kuangsi).

Storehouses: Lofty stone towers were built for the storage of articles for safety from fire.

Associations: Ch'i Yung Hui, an "association of old and virtuous Ministers," was founded in imitation of the *Chiu Lao Hui* or "Nine Ages Society." There were also "schools" of disciples attached to prominent men.

Libraries: At the beginning of the period 10,000 books were collected from the conquered States and housed in 2 libraries built by T'ai Tsung (976–98).

A library of 100,000 volumes is mentioned.

There was an imperial *museum* containing many curiosities and objects of value, including the Stone Drums of the Choudynasty.

CEREMONIAL.

MUTILATIONS. The practice of compressing the feet was gradually adopted by girls and women of all classes of society, and became generally established (1074). Many schools were opened for the process — and Ch'êng Yi, a famous philosopher, was begun during infancy. People under Southern régime letters, etc., were more popular than ever. All the Classics were collected and printed (1065–1275). Only men of good character and well read in the Classics were allowed to be nominated for the public examinations.

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FUNERAL RITES. Sons performed the ceremony of "buying water" to wash the corpse. Men sent to attend the roof of authority and along the roads to recall the soul: "some and have in this way become enfranchised." The custom is fast becoming obsolete, the recalling being done in the back-chamber or court-yard. Coins placed in the mouth of the corpse. Vaults little used. The burial of valuables discountenanced. Counterfeits generally substituted, but black and scarlet silk allowed. Occasional cases of living being buried with dead. Dwelling upon tombs much practised. *Post-mortem* marriages concluded. Sacrifices performed on grave at time of burial. Imperial mausolea had subterranean tunnels as entrances and were built by forced labour of serfs. Grave-trees and stone figures placed on graves. Empresses buried in emperors' tombs.

Mourning: Mourning institutions were those of previous period with slight modifications. Fasting held its place as a rite but was evaded in some parts of the empire.

LAWS OF INTERCOURSE. *Concerted distinctions:* A banner with scallops was enabled to distinguish the number of authority. The recall the number and grades of ranks, robes, of which is fan, by pearls, by plumage, gold thread etc., assigned to the names, being were the marks of distinction. Officers of 7th and higher rank when in service attend Scholars wore when in full dress. Occasional ants. Women of the 3rd and higher classes of nobility had special carriages differing from those of their husbands. Officers without a degree and the common people were not allowed to wear thin silk or gauze.

Ceremony: T'ai Tsu issued an amendment of ceremonial rules. Complimentary tea served at Court.

Towards superiors: Up this subject might be a sentence or two.

HABITS AND CUSTOMS. *Public:* Armour and personal spoils of enemies were offered up in temples of ancestors.

On New Year's Day and Winter Solstice punishments were interdicted for three days.

On 15th day of 2nd moon ("Flower Birthday") local officials went to waste lands to encourage cultivation.

Feast of Lanterns (15th day of 1st moon) lengthened to five nights.

Chung Yüan and *Hsia Yüan* abolished by T'ai Tsung.

Sports and games: Polo played by army.

"Throwing the brick," or (for children) "the tile," played at *Han Shih* festival.

Cards and "night-passing chart," at present played, introduced by T'ai Tsu.

Dice.

Dominoes.

Private. Family quarrels decided by sitting in "Heaven's Prison," *i.e.*, 12 small pagodas on opposite sides of palace.

Custom of casting child's horoscope by placing various articles for it to choose from continued.

Hermits.

Crackerfiring.

LIAO. Archery. Polo Pigeonshooting.

CHIEF PERSONS.

EXECUTIVE. Rulers.

INCENTIVE. Wei Po-yang (classical writer). P'u Yang-shêng (artist). Hsü Tzŭ-ping (astrologer). Kou Chung-shih (ditto). Hsüan Tsang (translation). Hu Yüan (ditto and teacher). Ou Yang Hsiu (historian and scholar). Su Tung-p'o (ditto). Ch'êng Hao (scholar). Ch'êng I (ditto). Chou Tun-i (ditto). Chang Tsai (philosopher, etc.). Shao Kung-ch'ên (artist). Li Lung-mien (painter). Mi Fei (artist). Ch'ao Pu-ch'ih (scholar). Huang Ting-chien (ditto). Hu An-kuo (classical writer and historian). Yin Shun (classical writer). Kuo Kung-ch'ên (artist). Liu Pan (poet). Liu Pi (scholar). Ou Yang Yü (ditto). Ch'ên Kuan (ditto). Ts'ai Ching (commentator). Ch'ên Fu-tsai (ditto). Ch'ên Ku-yung (ditto). Ch'ên Tê-hsiu (scholar). Chao Fu (ditto). Chao Ming-ch'êng (artist). Kao Shih-yen (poet, etc.). Chu Hsi (classical writer). Wang Ying-lin (ditto). Chên Li-hsiang (historian, etc.). Wang Po (classical writer). Chên Te-hsiu (ditto). Hsü Ch'ien (commentator, etc.). Ch'ên Ch'êng-ta (poet, etc.). Chao Hsi (commentator). Chou Pi-ta (ditto). Ts'ai Yüan-ting (ditto). Ts'ai Shên (ditto). Ts'ai Ch'ên (ditto). Ts'ai Yüan-ting (ditto). Ts'ai Ch'ên (commentator, etc.). Ch'ên Fu-liang (ditto). Ch'ên Ch'êng-ta (poet, etc.). Chao Hsi (commentator). Chou Pi-ta (ditto). Ts'ai Ch'ên (commentator, etc.). Ch'ên Tê-hsiu (scholar). Chao Fu (ditto). Chao Ming-ch'êng (artist). Kao Shih-yen (poet, etc.). Chu Hsi (classical writer). Wang Ying-lin (ditto). Chên Li-hsiang (historian, etc.). Wang Po (classical writer). Chên Te-hsiu (ditto). Hsü Ch'ien (commentator, etc.). Ch'ên Ch'êng-ta (poet, etc.). Chao Hsi (commentator). Chou Pi-ta (ditto). Ts'ai Yüan-ting (ditto). Ts'ai Shên (ditto). Ts'ai Ch'ên (commentator, etc.). Ch'ên Fu-liang (ditto

DATES.

1280.

OPERATIVE.

Sexual: Weaving continued to be the occupation of women.

Specialization: Palace-painters, variegation workmen, plating workmen, map-makers, etc., are among the trades mentioned. Imperial ornaments, girdles, clothing, etc., were made by the Supervision of Works Office. There was also a weaving and silk-dyeing office. There were 22 specialized classes of workmen in the imperial pottery at Ching-tê Chên. Occupations in the markets and villages were more numerous than in the districts; one-half were farmers and planters of mulberry trees. Many distinct processes of dyeing, not known in later periods, are enumerated. As in most periods, soldiers were cultivators during peace.

Localization: The abundance of cotton trees in Fukien and Kuang Tung gave rise to the industry of *chi pei* cloth in that district. The introduction of the plant into Kiang Su de-localized the industry, causing it to spread from Kuang Tung, Fu Kien, Shan Si, and Shen Si to Hu Nan, Hu Peh, Ho Nan, An Hui and other provinces. Rhubarb was produced principally in the mountainous regions south of Suchou and Kan Chou, ginger in southern Shensi, and musk in western Kansuh. Silk was found in greater plenty at Sunzumatu than at other places. Porcelain painted with flowers came from the departments of Fu Chou and Chien Chang. Harness was made at Yanju (Yang Chou), weapons of war and wine at T'ai Yüan Fu.

REGULATIVE.

LAND.—In imitation of the *tsu, yung, and tiao* of the Tang, the personal was substituted for the land-tax. Land was divided into three classes according to goodness, and each quality assessed at so much per *mu*. This system was afterwards modified: families were taxed by *ting*, or able-bodied individuals, old men and children being exempt. Each person, on reaching full age, paid 10 bushels of grain. Those immediately below it paid 5 bushels. Newly-settled families paid half. Compensations were admitted. Families with much land and few persons of the *ting* age paid the territorial tax. Those in the reverse position paid the *ting* tax. Artizans and bonzes (both Buddhist and Taoist) were liable to the land-tax.

Under Kublai, the taxes were considerably increased (30 and 10 bushels respectively). The difficulties of carriage necessitated the valuation of produce. The cultivation of the mulberry was still the object of special attention on the part of the government, and was the only point in which the Mongol government interfered with the arrangement of the crops.

The Mongols tried to convert the whole country into a steppe and pasture-land. Cultivation was forbidden by edict. Only towards the end of the period was some tillage permitted in the autumn.

The land nearly all came into the hands of the ruling race, who (even down to private soldiers) acquired enormous estates. The power and tyranny of the nobles caused tenancy to be preferred to ownership.

RANKS.—(1) *Agriculturists* were often brought to a state of destitution by rich landowners (*v. supra*). Remedy was sought by the appointment of headmen and by providing for fixed holidays. (2) *Artizans* and (3) *Merchants* occupied much the same position as before. Traders by sea were taxed and restricted as to certain exports. Persons sent on missions to foreign countries were not allowed to trade.

The Grand Canal and other works were executed by *Forced labour.*

Slavery: The Mongol invasion threw a great number of all classes of Chinese into slavery. Actors, actresses, and courtesans were recruited from the children of slaves. The Mongol emperors liberated private slaves only in a few individual cases. Slaves were allowed to remain in the greatest destitution, and were often branded.

INDUSTRY.—Merchants arriving from abroad were prohibited from selling gold, etc., to anyone but the emperor. Gold and silver were not allowed to be exported.

The institution of the hong merchants existed in embryo.

A large imperial pottery was established at Ching-tê Chên. The officials had power to compel people to work in it. Later, the work was done by volunteer workers, who were paid wages.

Various industries were under direct government control.

POLITICAL.

DOMESTIC.

MARITAL.

Polygamy: Kublai Khan had 4 recognized empresses and secondary wives selected from girls sent as tribute. In Kansuh men were said to marry many wives.

Concubage prevailed in W. Yünnan.

Relation between husband and wife: Empress and wives of princes and nobles sat at table with their husbands.

Widowhood: Widows refused re-marriage.

FILIAL.

Relation between parents and children: Sons were, as before, obliged to strictly carry out their parents' instructions. The poor at times exposed their new-born babes.

Succession to real property often jeopardized by oppression.

CIVIL.

The period was one of transition and unrest. An extensive migration of natives took place from the southern portions of the empire, the descendants of the migrating families being the modern Hakkas. Attempts to invade Japan proved unsuccessful. Kublai's rule over his alien subjects was both wise and generous. Burmah was conquered and added to the empire 6 years later. The Mongol conquests extended to the borders of Assam. Attempts on Tonquin and Annam were unsuccessful.

1337. The Chinese rebelled near Canton. An order for disarmament of the people could not be carried out. Palace dissensions weakened the Mongols and gave the Chinese confidence in their efforts to free themselves from the foreign yoke. Chu Yüan Chang in 1356 captured Nanking, and making it the base of his operations, extended his power over Central China. The Canton provinces being subjected in 1366, the country as far as the Huang Ho was overcome in the following year. In 1368 the Mongol supremacy came to an end.

PUBLIC.

GENERAL.

RANKS.—The Mongol conquerors brought with them their *hereditary kingship.* Their rule was vigorous and had beneficent aims. They declared themselves the patrons of Buddhism and learning. The imperial family was exceedingly numerous, and this with the undue influence of Court of women, eunuchs, and ministers of strange religions, was a cause of grievance to the Chinese. A great gulf existed between the rulers and his most independent subjects. The relations of the *literati* with the Mongol Emperors were never cordial. Mongols were introduced into the Han Lin College. A new official system was established by Kublai, but men of ability were neglected. The highest posts were confined to Mongols of birth, the nobles being the emperor's relatives.

Eunuchs were forbidden to hold civil office, but the prohibition was of short duration.

INSTITUTIONS.—(1) *Executive:* The capital was at Cambulac (Peking). The empire was divided into 13 provinces (*shêng*), sub-divided into *tao* or *lu, chou,* and *hsien.* The Chinese system of administration was adopted, but improved by selection from previous systems, ancient and modern. Civil and military administration were not completely separated, officials of the latter being held in most esteem and occupying several of the highest posts. At the head of the administration were the Prime Ministers, Ministers of the Court, etc., and the Presidents of the six Boards: of Civil Office, Revenue, Ceremonies, War, Punishments, and Works. The Archive Office, Censorate, Court of Sacrificial Worship, Grand Court of Revision, Han Lin College, Courts of Imperial Entertainments, Imperial Stud, Imperial Physicians, Board of Astronomy, Imperial Academy of Learning, etc., with other minor departments completed the central Executive system. The *provinces* were under Governors-General, with Governors, Directors of Education, Treasurers, Judges, Taot'ais, Prefects, Department Magistrates, and District Magistrates.

In 1313 the literary examinations were restored, and Chinese admitted in greater numbers to a share in the administration.

(2) *Legislative:* The central departments collected and compiled laws for the emperor's approval.

(3) *Judicial:* The Magistracy was the Court of First Instance for all civil and criminal cases. The Board of Punishments, under 3 Presidents, supervised the criminal law for the whole Empire.

There were prisons and a police system in every principal city, and rules for the protection of travellers.

(4) *Revenue and taxation:* The financial system, owing to official exaction and mismanagement, was unsound. Taxes were remitted in times of distress. Besides the usual sources, revenue was derived from special taxes. There were taxes for the public examinations, medical dispensaries, granaries, and even for the relief of distress, and duties on tea, wine, bamboos, salt (very heavily increased), and fires. In 1293 the number of revenue officials was largely reduced. Priests, Christian, Buddhist, and Taoist, were, in 1308, included in the tax-paying classes. Sale of office was introduced as a means of raising funds in 1344. Southern China was, however, in a more healthy financial condition than the north, and taxation was mainly confined to meeting the legitimate expenses of administration.

LAWS.

No new code was made at the beginning of this period, the laws in force being those of the Kin dynasty. Strangulation was abolished. Buddhist and some other priests received legal privileges. Chinese had practically all the benefits of the old Chinese law; the Mongols were under a special dispensation. The chief modifications enacted by the Mongols were as follows:—New capital offences (*v. infra*) were: secretly casting weapons, etc., forging bank-notes, intentional killing of a son or grandson to incriminate an enemy, and Mongols quitting the jurisdiction. The "linger-cordial" (*ling ch'ih*) was introduced on a regular scale. In 1260, unlicensed traders were forbidden to cross the frontier. In the following year, prunes were ordered not to decide cases themselves but to leave them to the Courts. Secretly casting weapons or not handing them in to the government were made capital offences in 1263, and in 1268 selling poisonous medicines was forbidden, and the punishment for unskilful operators increased. In 1271, appeals in criminal cases were prohibited, except where the Magistrate had decided unjustly. Whipping, branding, and other excessive punishments were abolished three years later. Gambling was made punishable with exile, and the forging of bank-notes with death, and the using of them with bamboozing, in 1276. Selling a wife as a prostitute involved both buyer and seller (1278). Except in cases of rebellion, killing parents, etc., banishment was substituted for the death penalty in 1281. Five years later the Chinese were forbidden to carry arms. In 1291 a new set of laws was put in force. The next year dogging on the back was abolished, the law of theft settled, and the possession of law-books forbidden. In Polo's time the finder of lost property had to take it to the officer's tent. The law concerning robbery was settled in 1295: the chief robber and his colleague were to be executed, and the rest sent to cultivate the fields. Later, it was ordered that no exception was to be made, but that all were to be executed. Accidental killing was punished by a small fine. A law for official criminals was made in 1301, and in 1312 and 1320 comprehensive collections of laws were published as official codes. Intentional killing of a son or grandson in order to incriminate an enemy, was murder. The game laws were relaxed (1314). Crime was pardoned on confession (1324–9). Mongols who quitted the jurisdiction were punished with death. Priests were forbidden to buy the people's lands (1327) and officers receiving bribes were banished. New *Institutes* were issued in 1329. From 1330 the wife and children were not involved. In the next year servants and employés were granted the right to inform against their masters and employers, but only if the crime concerned themselves. Possession of arms was forbidden in 1336 (see 1286 for Chinese). Magistrates were ordered to decide cases of robbery and theft (as well as of murder, etc., as before) without sending to the Record Office (1337), and in 1338 officers were appointed to circuits in charge of capital cases.

LOCAL.

Fifty families formed a *she*, hamlet or society, under an old man acquainted with agriculture as headman. Collections of 100 families were under a *chang*, or chief. Villages with less than 50 families formed a *she* with the neighbouring village. Remote places could form separate *she*. In Cambulac (Peking), the plots assigned to different heads of families. After the bell in the central tower had been struck at nightfall people were not allowed to go out. There were guards of 1,000 men at each city gate. In Kinsay (Hangchow) each bridge was guarded by 10 men. Part of this guard formed a patrol to arrest people out after dark, give alarm of fire, etc.

MILITARY.

The Mongol success was due to discipline and study of the art of war. They improved on all the military knowledge of the time and completely revolutionized tactics.

Kublai had a body-guard of 12,000 horsemen.

Before battle troops sang and played musical instruments. Fight started at sound of Prince's kettle-drum. Gun, cross-bow, and marine forces were some of the divisions used.

Tablets of authority were given to captains, commanders, etc. Rank and salary were proportioned to size of command. The registers were secretly kept by 1 or 2 great ministers, so that the number of soldiers was not accurately known. Military officers had now no control of the people. Soldiers farmed when not on duty and were reduced in numbers in times of peace. Orphans and maimed were allowed to find substitutes. Warriors disguised as merchants and workmen entered the enemy's country as spies. A navy of 5,000 ships was built and manned by 70,000 trained fighters.

ECCLESIASTICAL.

Priesthood: Steps were taken to stop the exacting claims of Buddhist priests. Christian priests, Buddhist bonzes, and Taoist monks were ordered to pay taxes. The White Lily Society was proscribed.

There were 3 classes of Buddhist priests—meditators, chanters, and assistants.

Priests versed in 5 volumes of the Sacred books or who had performed meritorious deeds were appointed Buddhist magistrates, etc.

In 1327 Buddhist and Taoist priests were forbidden to buy the people's lands.

Priests' garments were changed from black to yellow. They used straw mats for beds.

Temples, etc.: Vast sums continued to be spent on Buddhism and images.

In 1270 the Ta Hu Kuo Jên Wang Monastery was built.

Observances: Animals supposed to be souls of the dead were fed in the Monastery at Hangchow.

Connection with State: 1280–95. Kublai was an ardent Buddhist and Confucianist. In 1281 he caused all the Taoist literature, except the *Tao tê ching,* to be burnt.

Priests were appointed by the sovereign Imperial Preceptors, Magistrates, *etc.*

Jên Tsung (in 1314) expended vast sums on Buddhist priests and ceremonies; in 1318 he caused the Canon to be written out in golden characters.

Foreign religions: The Latin friars established their mission in the 14th cent. Foreign sects were allowed to reside and preach in the empire. Some Christian churches and monasteries.

Persecution: The White Lotus sect was persecuted, but powerful. Buddhism had respite under imperial patronage.

Foundation: Grants of lands to temples were made in 1301 and 1324-9. In 1311, 10,000 ingots of gold were subscribed by the government to the Ta Chien Yüan Monastery.

PROFESSIONAL.

Scribes. About 400 artists, including skilful portrait painters. Excellent Chinese mathematicians, one of whom also an engineer. Over 400 physicians in charge of the emperor's health. Physician, astronomer and historian sometimes united.

ACCESSORY INSTITUTIONS.

Education, etc.: Colleges were established in all the provinces. Medical studies occupied a large place in the curriculum. The Imperial Academy was opened in 1283 [or 1287] with 120 students, half Mongol and half Chinese, stationery and board being supplied by the government. Presidents of colleges now began to be appointed. (Colleges with Principals and Overseers of Examinations had, however, been established under Ogdai in 1224.)

Privately-founded school endowed with large library mentioned.

Foundlings and poor relief: 20,000 foundlings per annum were provided for by the King. Clothes were given to the poor, but were provided by means of taxes and corvée labour. (Free dispensaries were established by the Mongols in the North in 1237.) A "charity granary" was established by Chang-Yüan-chên for relieving poor clansmen and neighbours.

Libraries: Large private libraries are mentioned. One was founded in the college at Tung P'ing. Lodging was provided for people from other countries. Glass, china, &c., supplied to picnic parties at Yang Chow. Fireproof towers for the storage of valuables were common.

CEREMONIAL.

MUTILATIONS.

Cutting off flesh, disfiguring the face, and shaving the head (for filial and other purposes continued. Custom of compressing women's feet much in vogue.

FUNERAL RITES.

Mirrors placed inside coffin. Corpse dressed in fur-coat, leather cap, boots, and leather gingas, and a bowl tied to waist. Four belts of gold bound round over the clothing. A female exorcist rode at head of procession and a single horse ("the golden steed for the manes") was led by hand. Coffin made out of two logs, buried deep in ground, and site obliterated by trampling of many horses. Imperial mausolea had no grave-hills. Living women said to have been buried with deceased monarchs. Cases of Suttee-ism by fire and otherwise very numerous. Practice of dwelling on graves common. Marriages between deceased persons also took place.

LAWS OF INTERCOURSE.

Court: Prayers and the extreme forms of reverence were made to the emperor. A strict court ceremonial was drawn up and gorgeous dresses prescribed for those allowed to approach him. Courtiers were required to dress after a uniform fashion. All festivals and wives of nobles sat at table with their husbands. Strangers from foreign states dined at a table set apart for travellers in the presence of the king, who feasted in full gaze of the people. The court showed lavish splendour.

Towards superiors: Whilst still at a distance from the palace Barons preserved quiet men; said to carried small spittoons; and donned buskins of white leather so as not to foul the carpet.

Etiquette was elaborate.

Salutations: They saluted "with a cheerful countenance and great politeness."

Presents: Emperor gave presents of silk to old men of 80 and upwards.

Concrete distinctions: Tablets of authority were of different materials and differently ornamented. Long nails, and small feet in women, signs of gentility.

HABITS AND CUSTOMS.

Sports and games: Chess came into more general use. Games, such as riding and shooting at willows, polo, etc., often accompanied the worship of heaven and earth. Players encouraged by music. Water parties and picnics favourite amusements.

Private: Hot baths taken frequently. Dinners given at restaurants. Bodies of capital criminals eaten.

CHIEF PERSONS.

EXECUTIVE.

Rulers.

Kublai Khan (1280). Ch'êng Tsung (1295). Wu Tsung (1308). Jên Tsung (1312). Ying Tsung (1321). T'ai Ting Ti (1324). Ming Tsung (1329). Wên Ti (1330). Shun Ti (1333). Po Yen. T'o To. Ch'en Yu-liang. Ming Yü-chên. Hsü Ta.

INCENTIVE.

Wu Chih (artist). Wang Ming-tê (classical writer). Tai Fung (philologist). Chang Kou-lin (scholar and poet). Ma Tuan-lin (encyclopædist). Chao Meng-fu (painter and calligraphist). Wu Ch'êng (classical writer, etc.). Yüan Ming-shan (essayist). Ch'ên Li (teacher, etc.). Hsü Ch'ien (classical writer). Ch'ên Hao (ditto). Yang Chih (artist, etc.). Chou Pê-ch'i (scholar and author). Ni Tsan (artist). Lin Chi (poet).

SENTIMENTS.

ÆSTHETIC.

Ate with propriety. Described as cleanly. Artificial wooded hills.

MORAL.

Described as not quarrelsome, honest, truthful, possessed of good-will, and as treating women and foreigners with greatest respect.

Water-parties and picnics accompanied by prostitutes, who were, however, apparently well educated.

Women generally occupied a more elevated position.

IDEAS.

RELIGIOUS.

Mohammedanism spread. Kublai patronized impartially Mohammedanism, Buddhism, Christianity, and Judaism.

There were 4 cathedrals at Cambulac.

A *Christian* missionary (John of Monte Corvino) reached Peking in 1293, was favourably received, and not hindered in his propagandism. Franciscans not interfered with throughout the period. Emperors engaged in constant warfare, indifferent to various forms of religion propagated.

The existing *native religions* apparently remained unchanged.

Souls of human beings continued to pass into animals, etc.

Tree-planting supposed to produce longevity. Arrow striking property unlucky.

KNOWLEDGE.

Chronology: Calendar corrected by a commission, composed partly of Mohammedans and Nestorians. Sunrise, etc., now calculated from Peking. Mongols borrowed cycle from Chinese. Elaborate water-clock and bell and drum struck hour in Peking.

Astrology: There were 5,000 astrologers and soothsayers maintained by the Kaan. They were apparently much resorted to by persons of various creeds.

Astronomy: Sunspots continued to be recorded. Some new views on the solar system propounded.

Geography: The Yellow R. was explored to its source. Maps of empire imperfect.

Physiology empirical. In *medicine* and *surgery* acupuncture and counter-irritants, and operations under the influence of hashih, in use.

History voluminous. Various critical works.

LANGUAGE

Polo refers to the unity of the written, and differences of the spoken languages. Loss of final *m* and initial *b, d, g.* An attempt was made to trace the origin and development of writing and its connection with speech.

PROCESSES.

DISTRIBUTION.

Trade, etc.: The line of overland traffic probably led normally to Mongolia, Peking, and the district north of the Yellow River, while maritime trade stopped in Southern China. The foreign trade interrupted to the close of the Sung period was regularly restored in 1292. In 1312 trade was interdicted for 2 years, after which the 3 ports of Chin Chew, Canton, and Ch'ing Yüan were opened to foreign commerce.

There was considerable commercial intercourse with Arabia and Western countries. Florentine, Venetian, and Genoese merchants traded both by land and sea.

1323. Trade in precious stones denounced.

The post-al service was active. Gravelled bridle-roads by sides of paved highways kept for couriers. Government post-houses at distances of 25 miles on all principal highways and at greater intervals in less inhabited parts. Post-horses provided by nearest city or village.

1293–1328. Priests forbidden to use the courier-horses.

Means of conveyance: Boats with watertight compartments used. Length of vessels used on rivers regulated.

EXCHANGE.

1285. Bank-notes from 50 to 1,000 *cash* made current.

1287. A new paper money, called *pao ch'ao* or "precious bills," a Chinese foot square, made from the bark of the paper mulberry, was issued. New issue of silver and tael notes. First Mongol *cash* coined.

During this period one issue of coins was succeeded by another, which the new names were invented to deceive the people, solemn pledges were given by the government, and many other devices adopted to avert the threatened bankruptcy of the State. Many changes were also made in the system of paper money, which lost much of its credit. The issue by the government of inconvertible paper paralyzed trade and reduced the people to barter.

Weights and measures: Measures of length.—The decimal system was re-introduced and has since prevailed.

PRODUCTION.

Furnaces used in potter's trade. In brick-making clay trodden by men or buffaloes. A kind of black stone used for fuel.

ARTS.

Fishing: Cormorants used.

Also divided into water and caught fish with their hands, putting them into bags and afterwards emptying them into tubs in the boats.

Weaving: Cloth woven from flowers of cotton-tree.

Several of the processes *of dyeing.*

AGRICULTURE, ETC.

Private owners not being allowed to leave their holdings untilled, and the State providing every plot with a cultivating owner, China was the best-cultivated country and in the world.

Cotton-cultivation was extended in spite of the opposition of the silk and hemp growers, mainly through the distribution of seed throughout Kiangnan.

Rhubarb was grown in large quantities in the mountainous region S. of Suchow and Kan-chow, as well as in Shan Si, Shen Si, Ho Nan, and Sha Ch'uan; ginger in S. Shen Si, Fu Kien, and Kiang-ning Fu.

The Mongol demand for horses caused 14 great centres to be maintained to supply horses for the army.

The scarcity of this animal towards the end of the period is attributed to the effects of the damp climate.

Tame yaks were kept as beasts of burden and for ploughing. A cross between the yak and common cow was bred.

Geese, ducks, and fowls were biggest, finest, and cheapest at Canton.

The Fo-chow cocks were the largest in the world. White "woolly" hens are mentioned.

PRODUCTS.

LAND-WORKS.

Grand Canal completed. The Hui L'ung Canal, for grain transport, constructed. Course of Huang Ho directed into one of its deserted beds. Wells. Highways bordered with trees, or (in dry soil) pillars or stones as landmarks. Roads and waterways chiefly used to transport armies or means for their maintenance.

1345. Archway in Nank'ou Pass with Indian ornamentation. Stone dyke built along Ch'ien T'ang River.

HABITATIONS.

Large numbers of people lived in wooden houses built on boats.

FOOD.

Food: Bread, wine, rice, flesh, and fish in abundance. Taking flesh and fish at the same meal was considered "delicate living." The cheapness of pheasants caused them to be largely eaten. Human flesh was eaten during the disorderly times at the end of the period.

Beverages: The Mongols had not acquired a taste for tea. They drank a spiced rice-wine.

CLOTHING.

Officials' and people's dress made distinct by sumptuary regulations. Priests began to wear yellow. Waiters at banquets wore veil. Amongst variety of hats was one to shade eyes from sun's rays.

IMPLEMENTS.

Calabashes, quilts, mats, bracelets, mirrors, sceptres, staffs, clepsydræ, chariots, dog-sleighs, milk-carts, dragon-boats, writing materials, agricultural and weaving implements, etc.

WEAPONS.

Offensive: The composition and forces of gunpowder were evidently understood, but there was no marked advance in the methods of its employment or improvement on the inventions of earlier ages. Powerful mangonels and trebuchets.

Defensive: Coats of mail.

ÆSTHETIC PRODUCTS.

Object-decoration: Porcelain painted with flowers.

Personal adornment: Court ladies decorated themselves with pearls.

In W. Yünnan men gilded their teeth and tattooed their arms and legs with black bands.

Architecture: New types of architectural work were developed.

Painting: Some good paintings of horses.

Literature: There were voluminous contributions to classical literature. An extensive encyclopædia was published. The *San tzü ching,* or "Three Character Classic," destined to be the juvenile educational primer for at least 600 years, appeared.

Novels and historical romances—as distinct from fables and short stories—began to be written.

The decadence of *poetry,* which now set in, was not stayed by the efforts of a few able poets.

Drama: Third dramatic epoch. Plays of the period classified as *yüan pên* and *tsa chü.* Dramatic art reached its highest level. Tone sound. Tendency was on side of justice and morality, and most plays pointed moral purpose. Subjects treated historical or domestic. Characters also drawn from mythology and fable. Scenery absent. Prologue in dialogue often intermingled with verse. Dramas generally divided into 4 or 5 acts irrespective of the incidents of the play. Manners of the age vividly depicted. First attempts to represent selected characters. Great number of plays produced. The *chü chiang,* or *kan chü chiang,* style of dramatic music used.

Music: Mongols introduced a scale and system of notation different from that used by Chinese.

There was a national music besides that played at the sacred games.

Flute (hsiao) began to be used in ritual music.

Porcelain, etc.: Manufacture said to have deteriorated. Hard *chêng* reached perfection. *Lacquered ware* dishes.

EVENTS.

1280. Yüan dynasty established.

1281. Taoist books burnt.

1284. Earthquake at capital; also in various places in 1290, 1295, 1303, 1304, 1305, 1308, 1311, 1313, 1314, 1317, 1322, 1327, 1332, 1333, 1334, 1337, 1338, 1342, 1344, 1347, 1352, 1358; drought, famine, or locusts in 1290, 1295, 1308, 1313, 1320, 1327, 1361; and floods in 1290, 1310.

1289. All Buddhist sacred books deposited in the capital.

1356. Chu Yüan Chang, founder of the Ming, took Nanking.

MING PERIOD: RESTORATION OF CHINESE SUPREMACY (1368 TO 1644).

TABLE VIII.

DATES.

1368.

OPERATIVE.

Division between sexes: Similar to previous periods.

Specialization was carried to a remarkable extent: "Every kind of traffic and commerce is divided into several branches." Dyers formed an especially large division of workers. Barbers combed and dressed, but did not shave, the hair. Workers in bronze and makers of bells, lacquer ware, and cloisonné showed proficiency. Gold, jade, and agate-workers are mentioned.

Localization: Tea was principally produced in Chiang Nan. A special porcelain factory for the palace was established at Ching-tê Chên. Hang Ch'êng seems to have grown vegetables for many other districts.

REGULATIVE.

LAND. — Crown lands formed one-seventh of all arable land; in the west, only one-fifteenth belonged to private owners. Crown lands served to reward favourites, endow pagodas, etc. Farms began to be carried on in the interests of the Emperor's privy purse. These domains increased rapidly. The officials in charge of them frequently enlarged them by absorbing the land of the neighbouring peasants.

No one held land except of the Emperor, and crown grants were only for life, so as to prevent the accumulation of property in a few hands, and the rise of powerful vassals.

Landless inhabitants of towns were removed to colonize depopulated districts. In other parts, soldiers were employed to reclaim waste lands.

The government, apparently, did not reserve to itself any right of directing the way in which land was to be cultivated, nor did it enact any rules for limiting individual ownership. In practice, it respected rights of property consecrated by time, but rights of ownership were not, either then or afterwards, perfectly free.

The quantity of land under cultivation varied greatly.

For agriculturists, see Land.

The *artizan* and *merchant* class included many pseudo-members seeking protection from excessive taxation. In 1522–67 dishonest merchants were bamboozled.

Forced labour: Under the organization for taxing and corvée purposes 110 households were reckoned to a village, the 10 largest taxpayers being counted as chiefs. In the capital the people were in some reigns called upon to provide for the Emperor's stud.

Slavery: Slaves were either (1) prisoners of war, (2) acquired by purchase, or (3) by gift. They could purchase their liberty from their master, who gave them a *p'ingchû*, written guarantee. Male children bought by slave-dealers were apprenticed to some occupation and after having served their master for some time were obliged to be freed and provided with means of livelihood. Slaves could only marry *pi*, female slaves. Free men might on occasion marry the latter.

300 black slaves were presented to Hung Wu and 200 men and women given as a portion of tribute. Black slaves were imported from Sumatra, Cambodia, and other places.

INDUSTRY.–Trades continued to be inherited and to be superintended by government officials. Salt was an imperial monopoly in some places.

DOMESTIC.

MARITAL.	FILIAL.
Marriage took place at an early age. Husband gave wife dowry. Could kill both parties in case of adultery, if caught in act.	*Inheritance, etc.:* Similar to previous periods.
Polygamy: Apparently under certain circumstances two women could have the status of wife. The polygamic system of the Mongol emperors was continued by the Mings.	*Relation between parents and children:* Ditto. Three remarkable instances of filial devotion are recorded.
Degrees excluded: Marriage with sister's or brother's daughter was prohibited and punishable. In Ying Lo's reign marriage was permitted between the military families (*chûn chia*) and families of the people (*min chia*).	

POLITICAL.

CIVIL.

PUBLIC.

GENERAL.

RANKS.—*Succession to the throne* was to the eldest son, but in the case of Wan Li was divided between the sovereign's two eldest sons. Emperor, secluded in palace, was seen of few. Imperial residence magnificent. There was a school for eunuchs within the palace and they continued to occupy prominent positions at court. After 1471 no audiences were given to ministers. For a quarter of a century before 1610 none but eunuchs ever saw the sovereign. Court factions chronic.

The literati were exempted from taxation.

There were 58 principal grades of *officials*, appointed by the emperor with the consent of his council, regard being had to merit not descent, and 5 degrees of *nobles*, but the titles of viscount and baron fell out of use, meritorious ministers having bestowed upon them the ranks of duke, marquis, or earl. Whether the title was to be hereditary or not was determined by the degree of merit of the recipient.

The rule that an official should not hold office in his native province was tentatively adopted.

The *Red Book* was first published about 1580.

The position of *agriculturists, artizans,* and *merchants* remained unchanged.

The position of *eunuchs* at court has been mentioned above. They were now prohibited from holding official posts and now re-appointed as spies on the official staff.

INSTITUTIONS.—1. *Executive:* The capital was at Nanking and (1411) at Peking. The empire was divided into 15 provinces. The civil administration was placed on its old and national basis without a military character. The Supreme Council of the Empire was the *Nei Ko*, Grand Secretariat, or Imperial Chancery, with its *Tu Chhên Shih*, or Grand Secretaries. The *Chung Shu Shêng* was suppressed in 1380 by the *Liu Pu*, or Six Boards. The *Ch'êng Hsiang* were abolished at the same time. The Six Boards were the same as in the previous period. The Board of Civil Office was considered as of more importance than the others. The Nine Ministries were the Censorate, Office of Transmission, Grand Court of Revision, *Han Lin* College, Courts of Sacrificial Worship, Imperial Stud, Banquets, State Ceremonial, and Imperial Academy of Learning.

At the head of the *provincial administration* were *Hsüan Fu Shih*, who became the *Hsün Fu*, Provincial Governors, *Tsung Tu*, Governors-General, or Viceroys, being added in 1439. It became the practice to send eunuchs or other court functionaries on "soothing circuits," and they gradually became a permanent institution as governors, treasurers, and judges. *T'i Chü* were officials appointed by various Boards in connection with the collection of revenue. The *An Kuan Ch'a Shih* were the *Kuan Ch'a* of the T'ang and Sung dynasties.

The administrative unit was the *Hsien Ling*, District Magistrate, ranged in 3 classes according to the amount of taxes paid, with duties of a varied character. This dynasty did not appoint *Chou Tz'ŭ Shih* (the *Chih-li Chou*, Independent Sub-Prefects of Manchu times), but *Chih Chou*, Department Magistrates, *T'ung Chih*, Sub-Prefects, and *P'an Kuan*, Assistant Sub-Prefects, formed part of the administrative machinery. The two latter were only appointed if the *Chih Chou's* district exceeded 30 *li*.

1628. Public examinations for appointments in the government service on the lines laid down by Confucius were organized.

2. *Legislative:* The laws were revised by order of the sovereign.

3. *Judicial:* Though imperfectly differentiated, some speciality of function was shown by the Board of Punishments being a place to administer punishment, the High Criminal Investigation Board to try law-breakers, and the Censorate to watch procedure, correct irregularities, and redress grievances. Accounts of the administration of justice differ. Publicity favoured impartiality. Torture used. Death sentences could not be executed until confirmed by the emperor. Many criminals died in prisons.

4. *Revenue and taxation:* Taxation was regulated, but levied according to the expenditure of the sovereign, in contrast to the adjustment of expenditure to revenue in the earliest times. In 1370, cultivated lands brought in about 29½ million measures of grain. A tithe was imposed on tea (exchanged for horses). In order to escape excessive taxation, people sought the protection of the rich, lived in boats, or pretended to be workmen or traders. Official oppression and corruption prevailed. Many products were twice taxed. Tribute was received from Bengal and Annam. In 1424, the taxes were lightened. The revenue, however, was not on a satisfactory basis, and was constantly interfered with by governmental measures, which, instead of improvement, introduced further confusion. At the close of the 15th century the grain revenue was 260 million measures of 100 lbs. each. In the latter half of the next century the money revenue was 43,000,000 taels. In 1620, mining taxes were abolished. The rate of taxation per head stood higher than during the following period. Wealth and expenditure had both considerably increased, but unsound finance and extravagance soon depleted the exchequer. Ministers of Justice, literati, and soldiers were exempt.

LAWS.

1368. T'ai Tsu published a penal code, abolishing mutilations and other punishments. He also drew up a kind of Doomsday Book regulating taxation, "simplicity and strictness" were the objects kept in view in its preparation. Whipping on the back and castration were forbidden. Self-castration was punished as unfilial. In cases of officers receiving bribes the officer and acceptor were punished and their families transported. In 1373 all the laws, regulations, etc., were circulated to the magistrates. In the same year the law as to relatives concealing one another's crimes was defined. In 1378 the emperor, considering the law was not yet the "happy mean," adopted 606 laws from the T'ang law and had them promulgated. In 1382, complainants passing over the proper officials without reason were punished by banishment. In 1397 the law governing decisions by judges in criminal cases was resettled. It was considered that a knowledge of the Classics was the first requisite in deciding criminal cases. In 1402, people guilty of crimes punishable with death were sent to cultivate the fields of Pei P'ing for 5 years; with banishment, for 3; with transportation, were employed in making Imperial Chancery, with its *Tu Chhên Shih*, or Grand Secretaries. The *Chung Shu Shêng* was suppressed in 1380 by the *Liu Pu*, or Six Boards. The *Ch'êng Hsiang* were abolished at the same time. The Six Boards were the same as in the previous period. The Board of Civil Office was considered as of more importance than the others. The Nine Ministries were the Censorate, Office of Transmission, Grand Court of Revision, *Han Lin* College, Courts of Sacrificial Worship, Imperial Stud, Banquets, State Ceremonial, and Imperial Academy of Learning.

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LOCAL.

Judicial: The system of mutual responsibility extended to 10 households. Ten days' notice had to be given of intended change of residence. If anyone departed after notice the rest became liable for his debts. Aged men were ordered to take charge of local lawsuits and criminal cases.

MILITARY.

1368. The system of commanders and generals of all divisions was abolished and 17 garrisons established, commanders being placed over divisions of 5,000, 1,000, 100, 50, and 10 men respectively.

1370. 24 naval stations were established, each with 50 war junks and 350 military officers. Marines were increased when ships were sent on an expedition.

1425. The *ying, san ta* three troops, were formed. In 1450 they were changed to 10 *t'uan*, trainband, troops; in 1488–1506 these were increased to 12. Reviews were held. The sovereign took the field in person.

1449. The *shên chi* division used the rifle, but it was feared that it would be inefficient in rainy weather, 6,000 men were detached from the *yu chün*, youths' division, to practise the use of long shield and swords.

1450–7. Owing to the inefficiency and want of coherence of the troops 150,000 soldiers were selected from the whole army and divided into 10 *t'uan*, each under a *tu tu*, attention being paid to drill and general proficiency. The system was, however, abolished by Ying Tsung (1457), who reinstituted the *san ta ying*.

The metropolitan soldiers were sent to the important places in the provinces. Each *wei* consisted of 5,600 soldiers, with sub-divisions in proportion.

Guards (*so*) and garrisons (*wei*) were established on provincial frontiers.

1522. Towers of defence were erected along the coast, and a militia called out to oppose the Japanese.

1569. Seven divisions of chariot troops were established.

1614. The Manchu Eight Banners instituted.

1620. A chain of forts was built, the Liao tung garrison raised to 180,000 men, and the capital of the province strengthened.

Appliances: 1800 single-thilled war-chariots were made in 1372. War-junks, rifles, shields and swords, towers of defence, and forts are mentioned above.

In 1457, military schools were established for teaching archery and horsemanship.

ECCLESIASTICAL.

Priesthood: Priests were held in contempt, chiefly on account of their idle life. Rigorous measures against the *sex* were frequent. Those who practised *sex*-ism were liable to be strangled.

A Tibetan priest, summoned by Yung Lo to say masses on behalf of his parents, became head of the Buddhist faith throughout the empire.

Sacred places and temples: The Hsüan Nu monastery was built.

Statues to Confucius were forbidden lest they be mistaken for idols, and the tablet was restored.

Sacrifices and observances: Emperor fasted and worshipped heaven.

Connection with State: Buddhism and Taoism were made State religions. The Emperor T'ai Tsu was an ardent Buddhist and showed much favour to the priests in opposition to the civil ministers. This caused them to become more unrestrained. Under Yung Lo Buddhist priests were raised to high positions and exerted considerable influence at Court. In 1544 a Taoist priest became Junior Preceptor.

Foreign religions: Jesuit missionaries arrived in 1573, but failed to convert the people, and in 1622 were persecuted under the idea that they were connected with the White Lily Rebellion. This and other sects and religions (Buddhism, etc.) continued to be officially persecuted.

Miscellaneous: A complete edition of the Buddhist canon was procured in 1410.

PROFESSIONAL.

Famous artists, male and female, were numerous. About 1,200 noted names occur.

ACCESSORY INSTITUTIONS.

Education, etc.: An important measure of national free education was passed. Tsu, who had already built the Academy before he ascended the throne, instituted the modern system of examinations for civil posts. In 1369 he ordered a college to be built in every prefecture, department, and district. Colleges were (1382) to provide their own grain from lands granted to them for that purpose instead of being dependent on the State. In 1375 the village schools (*she hsüeh*) were built. 1384. Examinations had become purely literary: law, arithmetics, riding, and shooting had dropped out. In 1385 the first examination for the degree of Doctor and for admission to the *Han Lin* College were held. Private examinations had (1391) to be passed by college students to gain admittance to general examination for degrees. In the middle of the 16th cent. the colleges suffered much from the competition of unattached students.

Education of the young was carried on by private tutors. Unsuccessful candidates for degrees became teachers in the intervals between the examinations.

The number of degrees conferred rose from 500 to over 2,000 per annum.

Schools for Chinese were instituted by the Manchus in 1628.

Examinations on the Chinese model were instituted in 1634. Schools were founded and prizes given for knowledge of Manchu, Mongol, and Chinese.

Libraries: Many public libraries were founded. Private ones also existed.

Poor relief, etc.: Economies in Court expenses were made to provide for the support of the sick and aged among the people. The poor, deformed, etc., were reported to a "justice of the poor" and cared for.

CEREMONIAL.

CHIEF PERSONS.

EXECUTIVE.	INCENTIVE.
Rulers. Ho Wei-yung, T'ang Ho. Chêng Ho. Chien Lê. Hsia Yüan-chi. Yü Ch'ien. Han Yung. Wan An. Liu Chin. Liu Chien. Yang Ching. Liu Chin. Sun Fei-ling. Chang Tsê. Tu-êrh-ko. Li Tê-chêng. Hsiang Ch'ung. Chang Tê-hui. Huang Tao-chou. Tung Tang-hsing. Hsi-fu. Tung-t'ai-hsi. Shih Ting-chu. Wu Sung-kuei.	Hsieh Ying-fang (philosopher). Wu Hsi (scholar). Tê-so Tuan (classical writer). Shih Chung (artist). Ch'in Chan (historian). Hsü Pei (compiler of Li-hsiang (teacher and author). Tung Ch'i-chêng (calligraphist). Liu Tsung-chou (scholar and author). Chang Kang-sun (poet). Sun Ch'i-fêng (writer on Confucianism, etc.). T'ai Ch'ing (classical writer). Shên Chou (painter). Tang Yin (scholar and artist). Yang Shên (scholar and author). Ch'ü Ju-chi (biographical compiler). Chang T'ai Tsu (1368) and 1 emperor to 1403. Ch'êng Tsu (1403) and 5 emperors to 1465. Hsien Tsung (1465) and 2 emperors to 1522. Shih Tsung (1522) and 1 emperor to Shên Tsung (1573). 3 emperors to 1628. Manchu sovereignty establishing itself 1627 (T'ai Tsung Wên) to 1644 (Shih Tsu Chang).

LAWS OF INTERCOURSE.

Ceremony: "No virtue is more important than courtesy." Great politeness shown. Friends not received in "undress." Large visiting cards in use. Ambassadors at this time had to perform abject prostrations before king's palace. Officials in provincial capitals daily did reverence before emperor's portrait; the people every month at new moon.

Concrete distinctions: Litters, with attendants bearing sun-shade, more dignified than riding on horse-back. Girdles of court dress differed with rank of wearer.

Visits: Host accompanied visitor to street door. Large cards used.

Salutations: Left fist clasped in right hand, and both held against breast whilst bowing the head. Official salutations more elaborate.

HABITS AND CUSTOMS.

Public: Custom of conferring imperial surname still existed. Feasting at New Year continued. Complaints were made of the growth of luxury and extravagance. Dramatic representations before idols.

Games: Wei (chess) had now 19 rows and 361 "roads." Game of "horse-striking" (*tu ma*) played with "cash." Boating on Western Lake.

Private: Banquets much indulged in. Women not present. Beverage drunk on taking oath. Ready-made clothes sold at book-binders.

Fashions: The queue was enforced as a sign of subjection.

SENTIMENTS.

ESTHETIC.	MORAL.
Ornamental baskets of gold and silver wire filled with flowers or sweetmeats placed on table. Described as delicate in eating.	1599 Generals ordered to report only successes. Non-combatants spared, also builders, prisoners not maltreated, and quarter given. Fidelity in business engagements. Respect shown to women, who were secluded to prevent vice.

IDEAS.

RELIGIOUS.	KNOWLEDGE.
The orthodox revived of the literati, resting on ancestor-worship and filial piety, aiming at peace, economy, and virtue, was the chief religion. Confucius enrolled among the gods and specially venerated. Advent of Christian missionaries stopped. Nestorian and Roman Catholic Christians died out. Dominican missions founded (1581) in Kuang Tung, Kiang Hsi, Nanking, and Peking. Persecution (1616–22) ended through Manchu wars.	Jesuits continued to render great assistance to all branches of science. *Mathematics:* The use of the abacus spread to the entire nation. Arithmetic and algebra made slow progress. *Chronology:* The national calendar, which had reached a stage of hopeless inaccuracy, was reformed by the Jesuits. The Mings relied upon the incomplete Mongol system, but in 1643 the European system was adopted by imperial decree. *Magnetism:* The dry took the place of the floating compass. Needle exhibited true eastern variation (1150). *Astronomy:* 1580. European astronomy revolutionizes theories. Imperial observatory placed under the charge of the Jesuits. *Geography:* Cartographical knowledge reached its lowest point. Some geographical knowledge gained from foreign sources. Ardour in study of *natural history* shown by numerous treatises published. *Medicine, etc.:* All portions of animals and of human frame supposed to possess healing properties. Preparation was generally ordinary culinary treatment. Animal substances macerated in fermented or distilled liquors were also used. Numerous works on medicine, etc., continued to be published. Medicine still associated with superstition. Vendors of "elixirs of immortality" imprisoned by Mu Tsung. 1520. Revolt against Sung *philosophy.* *History:* Age of collectors and commentators and of detailed study.

LANGUAGE

Tung fzŭ style of writing invented (*circ.* 1600). Dialect of Peking become court dialect in 1411. Radicals reduced to 360, 239, and 214.

PROCESSES.

DISTRIBUTION.	EXCHANGE.	PRODUCTION.	ARTS.	AGRICULTURE, ETC.
Trade, etc.: The transit of salt to provinces where it was scanty was simplified. Commerce greatly facilitated by multiplicity of rivers and artificial waterways. The Yün Ho led into the Grand Canal; part of it becoming impassable (1375), an impetus was given to the sea passage, which it was intended to prevent. The waters of the Yün Ho and neighbouring streams were accordingly concentrated to feed the canal. In the early decades of the period foreign trade at Canton was tolerated, but strictly regulated. Commercial colonies of Mohammedans and Jews settled in China were regarded as naturalized. Horse and tea markets on frontiers (others controlled). A wood market was established in I Chou. The Nutche Tatars, after being nearly crushed, throve by trade in ginseng, horse hair, and furs. Five missions were sent from Samarkand between 1430–49. Chinese trading emigrants were settled at Ispahan. Large trading expeditions went from Shanghai to Kampot (Cambogia) viâ Amoy, Faifo, Binh-thuan, and Pulo-Condor. Eunuchs sent to seek "tribute" (trade) penetrated to Java, Borneo, the Andaman Islands, Aden, Jeddah, Madras, Bengal, and (by land) Nepaul and Tibet. On the seizure of Hami (1488) the Chinese frontier was temporarily closed to Turfan trade. 1511. First European reached China by sea. The intercourse was favourable for piracy. 1517. St. John's Island was the entrepôt of trade between Canton and Malacca. Macao was occupied by the Portuguese as a commercial depôt in 1534–7. Severe restrictions imposed on Chinese leaving their country for trade purposes were removed in 1567. 1403–1559. There was little intercourse with Japan beyond a considerable smuggling trade. Trade in horses with Tatar chiefs prohibited between 1547 and 1571. The frontier horse-fairs, allowed in 1551, were afterwards abolished. Six or 7 great trade routes across the continent are enumerated. 1556–69. Foreign commerce at Canton at this time was insignificant compared with the local and national trade. In 1560–73 the trade of the Canton River was monopolized by the Portuguese established at Macao. Fukien traders were settled in Manila long before the Spaniards appeared there. The annexation by Spain in 1565 apparently partially stopped the trade until 1603, when it was resumed under certain restrictions. 1567–72. Grain transport route reopened. 1601–34. Chinese traders settled in Formosa. The Dutch traders who settled in the Pescadores and at Taiwan were driven out in 1662. 1637. Five English trading ships arrived at Canton from Sumatra. English and Dutch attempts to trade overland unsuccessful. 1638. First tea sent to Russia. Traffic was promoted by religious observances, fairs and markets being free on occasions of festivals held in front of pagodas and temples. *Means of conveyance:* The horse was never really naturalized; it was imported from Tatary, Corea, etc. The number declined during this period. Litters were substituted for wheeled carriages *circ.* 1546. The disuse of horses was largely necessitated by increase of population and pressure on food supply, and also by the reaction against the emperor's horses being maintained at the public expense. Vegetables transported to market by boat. Complainants announced themselves to officials by beating drum placed at *yamên* gate.	Copper coins were cast in each emperor at regular intervals bearing the year-name with the addition of the words *t'ung pao.* From this time the coins underwent but slight variations in weight and form. There were numerous issues of paper money. Coinage department was abolished. Efforts to prevent counterfeiting. Private coining was prohibited in 1373, the copper being bought by the government. Numerous silver pieces began to enter the country through trade at Canton and Amoy. On the introduction of silver official salaries ceased to be paid in cash. In 1576 mints were opened all over the empire. Abuses increased daily, and before long the greater part of the coins were of inferior make and material. *Weights and measures:* *Measures of length.*—The *ch'ao ch'ih, chang chih,* and *chüeh ch'ih* are said to have been equal to 13·42, 12·87, and 12·58 in. respectively.	Salt drained from sea-water in sand-pits. In N. also obtained by evaporation and sun. Coal and gold mines worked by human labour.	*Pottery:* Rich colours used in porcelain manufacture. Earthen vessels made of very strong earth. *Weaving* good. *Block-printing* laid foundation for stereotype of later times. Gunpowder manufactured.	Horticultural skill great. Hot-water pipes used to force growth of plants. Bones and rags gathered and sorted for manure. Wheat, barley, rye, oats, &c., sown. Rice in marshy ground. All these yielded crops annually. Pine and chestnut trees; mulberry and panizo sown between. Lichees, melons, musk-apples, and 3 sorts of oranges cultivated. Sugar, honey, and wax, all of good quality, plentifully produced. Cotton-wool from "dry and tough lands." Seeds of tobacco-plant brought from West; cultivation soon became general.

PRODUCTS.

LAND-WORKS.	HABITATIONS.	FOOD.	CLOTHING.	IMPLEMENTS.	WEAPONS.	ESTHETIC PRODUCTS.
A canal was built from Peking to the Pei Ho, thus connecting the capital with the Yangtzŭ. The Yün Ho was led into the Grand Canal. The decay of high roads is said to have been one of the results which followed the disuse of horses. The Great Wall was repaired along a considerable portion of its course, and in 1547 a well-constructed section reaching from the north of Peking to Shan-hai Kuan (250–300 miles), was added. 1567–72. Breach in Yellow R. closed.	Gates and doors of houses often had trees planted by them. Inside clean. Floors paved with square stones, ceilings of timber. Dwellings of rich and full of flowers and herbs, fish-pools, etc. Recess in drawing-room. Conveniences into streets. Human flesh and dogs were eaten during famines. Salt, vinegar, red vinegar, and eel condiment, were used. Cakes, sugars, honeys, and fruits (fresh and preserved) of numerous kinds. "Honey *chi*," unborn mice soaked in honey. *Beverages:* Various wines and tea. 1431. Practice of opium-smoking introduced.	*Food:* Ordinary articles remained unchanged. Mutton, dried pork with sauce, beef paté with salted beans, suet of egg and butter, "ginger duck," painted eggs, pressed unsalted dried fish, hard-crab-and-sturgeon mince, "jade chop-sticks soup," "jerked mutton gruel," preserved meat and congee, and bean curd are referred to. Human flesh and dogs were eaten during famines. Salt, vinegar, red vinegar, and eel condiment, were used. Cakes, sugars, honeys, and fruits (fresh and preserved) of numerous kinds. "Honey *chi*," unborn mice soaked in honey. *Beverages:* Various wines and tea. 1431. Practice of opium-smoking introduced.	Dress of T'ang dynasty (RESTORATION) re-stored. Dress made longer and wider. Girdles, shoes, caps, hats, head-kerchiefs, and combs.	Folding-chair, 3-legged wooden seat, bed-steads, couches, pillows, quilts, screens, walnut cups, plates, basins, dishes, jars, vases, lanterns, lamp-stands, candles, torches, various oils, charcoal, pens, ink-stones, and ink. Folding fan came from Japan through Corea. Specifics, novel and fire-arms coincided with the arrival of European pioneers. Fire-arms of large size were introduced to the end of the period by foreign instructors. Some were cannon of enormous calibre, bombards, 9 kinds of matchlocks, 14 weapons for vomiting fire, 14 kinds of explosive vessels in the shape of flasks, globes, grenades, etc., rocket arrows of various designs. Swords, infantry and cavalry lances, bows and arrows, cross-bows, and catapults, iron cudgel, and scaling-ladder continued in use. *Defensive:* Mail fastened by straps. Arrow-proof cotton mail worn by Manchu invaders. Long shields. Octagonal helmets. Stockades.	*Offensive:* Its propulsive powers having been recognized, serious attention was devoted to the use of gunpowder in warfare, the success of the Chinese arms being probably in great measure due to its aid. Tubes (afterwards *shên chi*) filled with inflammable material were attached to the bodies of horses in the time of Yung Lo. The rocket and cannon appear at the time of the invasion of Tongking. The use of novel fire-arms coincided with the arrival of European pioneers. The weapons of the Chinese army were introduced to the end of the period by foreign instructors. Some were cannon of enormous calibre, bombards, 9 kinds of matchlocks, 14 weapons for vomiting fire, 14 kinds of explosive vessels in the shape of flasks, globes, grenades, etc., rocket arrows of various designs. Swords, infantry and cavalry lances, bows and arrows, cross-bows, and catapults, iron cudgel, and scaling-ladder continued in use. *Defensive:* Mail fastened by straps. Arrow-proof cotton mail worn by Manchu invaders. Long shields. Octagonal helmets. Stockades.	*Object-decoration:* Many processes of decorating porcelain showed skill, delicacy, and variety. Figures painted on garments. *Architecture:* Chinese art rose to its greatest height, and many fine specimens of architecture were produced. The aim was to produce substantial work in various styles. This is seen conspicuously in the tombs of the imperial family and in the Temples of Heaven and Earth at Peking. *Sculpture* Avenues of colossal monoliths in marble led up to imperial and other tombs. Temples contained statues of great size. *Literature* was copious but less original and varied than that of Sung Period. *Poetry:* Few great poets. Poetical effusions of *hetairæ* published as supplement to dynastic collections. *Drama* degenerated. *Music:* Harmony rudimentary, consisting merely of simultaneous use of those of the eight kinds of instruments which sounded well together. Melody only written. Pentatonic scale. 1372. Musical instruments distributed to the Confucian colleges. *Porcelain* somewhat coarse in make, faulty in shape, and decorated without much care. Great quantities of all kinds were produced, including white censers, red cups of "liquid dawn tint," and egg-shell wine cups. Blue and white predominated. Flowers and insects were the objects of fresh study. Date-marks now placed on porcelain.

EVENTS.

1368. Ming dynasty established.

1375. Breach of Yellow R. at K'ai-fêng. Earthquake at capital. Earthquakes also in various parts in 1399, 1403, –04, –08, –13, –15, –16, –24, –25, –27, –29, –30, –38, –39, –45, –46, –51, –61, –67, –76, –77, –90, –91, –94, 1500, –01, –03, –11, –14, –19, –24, –25, –48, –51, –55, –68, –70, –75, –83, –85, –87, –95, –97, –98, –99, 1600, –03, –05, –08, –15, –18, –23, –26, –27, –28, –40; droughts and famines in 1388, 1416, –28, –36, –38, –49, –50, –57, –65, –70, –72, –73, –84, 1514, –23, –29, –39, –68, –81, –82, –85, –87, –88, –89, –94, –95, –96, –98, –99, 1601, –10, –15, –16, –17, –26, –28, –31, –32, –34, –36, –37, –38, –39, –40; floods in 1378, –84, –92, 1411, –48, –55, –61, –70, –72, –78, –82, –89, –93, 1547, –52, –70, –74, –75, –76, –80, –81, –87, –95, –96, 1611, –13, –16, –24, –26, –28, –32; locusts in 1374, 1442, 1591, 1606, –26, –38, –39; and plague in 1641, –43.

1488. Grand Buddhist monastery repaired.

1454. Revival of Tartar power.

1488. Burning of Taoist books.

1507. 40,000 men became Buddhist or Taoist monks.

1534. Great temple at Nanking burnt.

1536. Macao settled by Portuguese.

1552. Outer wall of Peking built.

1598. End of seven years' war with Japan in Corea.

1602. Barmese revolt against oppression.

1623. Dutch settled in Formosa and took Pescadores.

1624. Dutch took possession of Formosa.

1626. Many temples built to eunuchs.

1627. Manchus conquered Corea.

1629. Foreigners employed as astronomers.

MANCHU PERIOD (1644 TO —).

TABLE IX.

DATES.

1644.

1900.

OPERATIVE.

Sexual: Poorer women laboured in fields, mended old clothes, drilled and sharpened needles, pasted tin-foil, made shoes, gathered and sorted leaves of the tea-plant, did others work, did needlework, silk winding, embroidery, made clothes, reared pigs and fowls, did household work, etc. Also engaged in fishing, dredging, and in some parts drew plough, practised obstetrics, acted as carriers, and paddled boats. Men did most of agriculture, arts, production, distribution, fighting, etc.

Specialization: Special trades: carpenter, stone-squarer, workers in brass, gold, silver, precious stones, blacksmith, riveter, cobbler, seamstress, tailor, shoemaker, shoemender, shoeseller, weaver, huckster, beanpreparer, florist, scavenger, watercarrier, wine-carrier, collector of refuse, paper, etc., makers of lanterns, needles, curiosities, bronze drums, porcelain, lacquerware, barley-sugar, fans, hats, grass-cloth, paper, leather articles, mats, straw-braid, medicines, fireworks, samshu, seed-cakes, tallow articles, varnish, coffins, crier, barber car cleaner, etc., etc.

Detailed division of labour in agricultural pursuits.

Numerous itinerant trades.

Localization: Chi Chou noted for carpenters; Shên Chou for burners of brick-kilns. Carpenters congregated in Chang Ch'iu; bankers in Shansi.

Following products more or less localized or of superior quality in following places: idols, bells, and other religious articles and jewellery at Kiang Miao; silk, linen, cotton goods, works in iron, ivory, wood, horn, glass, lacquered ware, paper, etc., in Su Chou; the best coffins in Liao Chou; ink and lacquered ware in Hui Chou; porcelain in Po Yang Lake district; raw and woven silks in Hu Chou; salt and sweetmeats in Yang Chou; silk in Ningpo; broadstuffs, silk, cotton, manufactured paper, war, and cloth in Hu Pei; banking and teatrading in Siang Tan; nankeen cloth and fine porcelain in Nanking (before 1860); varnish in Che Kiang; earthenware vessels at Shek-wan; tiles at Pak - his - ch'ao; glass-ware at Po-shan; black pottery and paper in P'ing Yang Fu; crape shawls at Pak-kow; altar-cloths, banners, etc., in Chongyune-fong street at Canton. Many districts produced each its special kind of tea. Tea-oil and beancurd prepared in Kuang Tung; sugar cane in Shêkong; indigo in Pak-loo; cotton in Sha-tsoo, etc.; gauzes, silks, satins, etc., in Canton; tobacco in Kuang Tung; etc.

Professional match-makers only found in certain parts.

Sugar, oil, and rice came from South; tea, silk, cotton, and crockery from East; grain and medicines from North; and metals and minerals from West.

REGULATIVE.

LAND.—Tenure continued to be from crown; no allodial property. Land mostly held in clans or families and not entailed. Overgrown estates infrequent. Conditions of common tenure: payment of annual tax, fee for alienation, and money compensation for personal service to government, generally incorporated into direct tax as sc.tage. Proprietors registered and deeds issued.

RANKS remained the same, viz., (1) *Nung*, agriculturists, (2) *Kung*, artisans, (3) *Shang*, merchants.

All 3 admitted to government examinations. Agriculturists most esteemed. Well-being more evenly diffused than in Europe. Merchants noted for integrity. Slaves, fishers, hunters, brothel - keepers, actors, and servile persons excluded from literary examinations.

Hired labour: Service for wages (unless of 5 years duration) insufficient without written or verbal agreement.

Servants employed by lower-middle class, and farm-labourers engaged by year and hired at "statute fairs." Day-labourers, carpenters, etc., hired in streets.

Wages of common people low living cheap. Hours of work long.

Corvée: Every adult male liable to personal service, but most cases commuted for money payment, and added to land-tax.

Slavery (arising from birth, sale or punishment) common, but for State slavery banishment now substituted. Parents sold children themselves, and husbands cucubines. Slavery redeemable by manumission or purchase. Though scarcely more than chattels, slaves had certain rights and could be considered as members of master's family. Public opinion enjoined kind treatment but there was no legal obligation. Employment of eunuchs confined to imperial family and hereditary princes.

INDUSTRY.—Co-operation general. Apprenticeship long. Sons succeeded fathers. Guilds numerous (both in capital and provinces) and powerful. Protected trade highly organized and regulated. Trades arranged disputes often preventing litigation), and compounded for members' taxes. Revenue derived by percentage on sales. Money advanced on cargoes, for funerals, etc. Insubordination met by boycotting.

Allied to these were trades unions, similarly constituted. Though occasionally tyrannical, tended to promote justice. They settled wages, determined hours of work, number of apprentices, etc. Arrangements artificially influence market illegal. Strikes rare and forcibly suppressed.

Mills, forges, etc., private. Mining only with official sanction.

Ancient customs certain in districts checked or prohibited.

POLITICAL.

CIVIL.

DOMESTIC.

MARITAL.

Family (*chia*) embraced all members, without distinction, of same household (by marriage or adoption), under one *paterfamilias* (*chia chang*), to all bore same surname (*hsing*).

Within family four grades of relationship. Slaves included.

Marriage: Essentials: Consent of parents, acceptance of presents, and bringing home bride. Forms: Roman *usus*, *coemptio*, and ritualistic (for wealthy). Principal object: To secure heir to sacrifice to spirits of deceased parents. Subordinate: (1) *Nung*, agriculturists, (2) *Kung*, artisans, (3) *Shang*, merchants.

All 3 admitted to government examinations. Agriculturists most esteemed. Well-being more evenly diffused than in Europe. Merchants noted for integrity. Slaves, fishers, hunters, brothel - keepers, actors, and servile persons excluded from literary examinations.

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Allied to these were trades unions, similarly constituted. Though occasionally tyrannical, tended to promote justice. They settled wages, determined hours of work, number of apprentices, etc. Arrangements artificially influence market illegal. Strikes rare and forcibly suppressed.

Mills, forges, etc., private. Mining only with official sanction.

Ancient customs certain in districts checked or prohibited.

Inheritance and succession: Descent, both of real- and personality, to all sons of wives or concubines in copercenary, irrespective of seniority. Failing direct male issue, property devolved to continuator, and if none, escheated to Crown, or passed to daughter. Bastards received half shares. If no other son, natural son received whole, or might divide with chosen representative of family. Members senior to inheritors acted as executors. Estates indivisible by children during life-time of parents or grandparents.

Adoption: A man might adopt a person as son or daughter, or grandchild. Adoption completed upon purchase and contract. Consent of nearest male relatives of former *paterfamilias*, and of elder brothers if alive, requisite for self - arrogation—except in case of father's insanity or poverty. *Filius posthumus* might be adopted. Adopted became in both cases agnates of all agnates of arrogator or adopter, but could not be sold without consent of natural parents. Natural and adopted sons inherited rights of son or daughter, and

SCALE OF PROGRESS.

Sundry of the statements in this Table must be taken as approximate. The positions in which the names of chief men are placed indicate the times of their highest activities, which, of course, can be but indefinitely fixed. In some cases, too, the necessities of typography have prevented accuracy in placing. Living men are omitted.

Ecclesiastical Changes.	Political Changes.	Population. Average under cultivation.	Chief Men.	Discoveries and Inventions.
		2400		
Altars for sacrifice.			Yao. Wu P'ëng.	
		2000		
			Shun. Kao Yao.	
	Monarchy became hereditary.	1 to 2 mill.	Yü.	
		2000		
		2100		
		2000		
		1900		
Dancing exorcists.		24 mill.	T'ang. I Yin	
		1700		
		1600		
		1500		
		1400		
	First struggle with Hsiung Nu (Tartars).	1300		

GARLY FEUDAL PERIOD.

Ecclesiastical Changes.	Political Changes.	Population. Average under cultivation.	Chief Men.	Discoveries and Inventions.
		1300	Wên Wang.	
Idols (?)				
	Feudal system consolidated.	1100	Wu Wang. Chou Kung.	Compass (?)
		1000	Mu Wang.	
Taoist Monasteries (?)				
"Great," "Medium," and "Inferior" sacrifices.		900		
		800		
	Decay of central power.	138 mill.	Shih Chou.	
		700		
			Kuan Chung. Pao Shu-ya.	
			Po-li Hsi.	
		600		
			Lao Tzŭ (Li Êrh).	
			Kung-sun Chiao.	
Wu priests official and powerful.				
		500	Confucius (K'ung Ch'iu).	
Temple to Confucius.	Warring States.			
			Tso-ch'iu Ming.	
			Ku-liang Ch'ih.	
			Kung-yang Kao.	
			K'ung Chi.	
Annual sacrifice of maiden to God of Yellow R. stopped.		400		
Buddhas and Buddhist books (?)			Mo Ti.	
			Yang Chu.	
			P'an Kêng.	
			Shên Pu-hai.	
		300	Ch'ü Yüan. Mencius (Mêng K'o).	
Heresy attacked.				
			Chuang Tzŭ (Chuang Chou).	
			Wei Jan.	
Buddhist emissaries from W.			Lu Pu-wei.	
			Hui Tzŭ.	
	Fall of feudalism. Empire unified. Wars with Mongolian and Turkish tribes. Emperor supreme. Provinces disarmed. Empire greatly enlarged.	over 10 mill.	Hsün Tzŭ. Shih Huang Ti. Liu Pang.	
Buddhist priests imprisoned.			Ch'êng Miao.	

LATER FEUDAL PERIOD.

Ecclesiastical Changes.	Political Changes.	Population. Average under cultivation.	Chief Men.	Discoveries and Inventions.
		20	Li Sŭ.	
			Hau Hsin.	
Rite of imperial ploughing revived.			Ch'ên P'ing.	
Scapegoat abolished.	Yünnan, Ssŭch'uan, Kuangtung and Kuanghsi incorporated.			
	Manchuria submitted.		Chao Ch'ung-kuo. K'ung An-kuo.	
Wu-ism priesthood proper.	Conquest of Corea.		Kung-sun Hung. Ssŭ-ma Hsiang-ju.	
Fêng and *shan* sacrifices established.	Cochin China a vassal state.			
		100	Ssŭ-ma Ch'ien.	
Taoist monasteries abundant.				
			Liu Hsiang.	
			Yang Hsiung.	
	Usurpation of Wang Mang.		Wang Mang. Wei Hsiao.	
Worship of Confucius extended throughout Empire.	Satrap system in full vogue.			
			Wang Ch'ung.	
Buddhism introduced. Scriptures translated into Chinese.			Pan Ku.	
Buddhist monasteries.				
Chinese not allowed to become priests.				
	Rebellions threaten extinction of Hans.			
			Chang Chio. Ch'ên Lin.	
	Competitive examinations instituted.		Chêng Hsüan. Ying Shao. Wang Ta'an. Yüan Yü. K'ung Jung. Hsü Kan. Hua T'o.	
Buddhist temples. Numerous scriptures translated.	Rebellion of Tung Cho.		Liu Pei.	Anæsthetics used.
	Rebellion of Ts'ao Ts'ao.		Kuan Yü.	
	Wars of Three Kingdoms.		Ts'ao Ts'ao.	
			Chao Yün.	
			Chu-ko Liang.	
			Ssŭ-ma I.	
			Ssŭ-ma Chao.	
			Ssŭ-ma Piao.	
Chinese began to take vows for Buddhist priesthood. Monasteries endowed for them. Buddhism much patronized imperially.				
			Wang Hsi-chih.	
Wu-ist influence continued.				
			Fa Hsien.	
More Buddhist scriptures and relics brought to China. Buddhist Church of Tibet officially recognized. Nuns received monastic injunctions.			Ku K'ai chih.	
Sectarianism persecuted.				
Buddhist priests and idols annihilated.			Wang Ching-wên.	
Wu excluded from State religion. *Wu*-ism further restricted. Dancing formed part of Confucian ceremonies. Buddhism again tolerated.				
Sacrificial victims made of dough.			Wang Su. Shên Yo.	
Christianity introduced by Nestorians.			Ts'ui Kuang.	
			Wang Hsi.	
			Tou I.	
	Extensive annexations in W.		Yen Shih-ku.	
Buddhist patriarch arrived.				
Buddhism and Taoism suppressed. Monasteries depopulated. *Wu*-ist influence continued.				
	Development of Southern provinces.		Ch'in Ch'iung.	
Extreme homage paid to Confucius.				
			K'ung Ying-ta.	Printing. Mile-recording contrivance for horse-carriages. Greek fire.
Nestorian missionaries settle in capital.	Empire consolidated.			
Mohammedanism introduced.				
	Corea tributary.			
Buddhism again sanctioned and encouraged.				
			Chang Sui (I Hsing).	
Artificial replaced living horses at sacrifices.				
			Li Po.	
	Hsiung Nu rebellion.			
	Uigars gain foothold by helping to suppress it.		Kuo Tzŭ-i. Tu Fu.	
	Decline of empire.		Ssŭ-ma Chêng.	
	Governorships hereditary.			
			Han Yü.	
			Yüan Chên.	
Severe persecution of Buddhists.			Po Chü i.	

ABSOLUTE MONARCHY. B.C. 0 A.D. 593 mill.

PERIOD OF DISRUPTION. 16 mill. 9 mill. 43½ mill. (?)

RESTORATION OF UNITY. 8½ mill. household. 4 mill. households. 43½ mill. 48 mill. 53 mill.

Ecclesiastical Changes.	Political Changes.	Population. Average under cultivation.	Chief Men.	Discoveries and Inventions.
	Yünnan lost.	900	Tu Hsün-hao.	
			Li K'o-jung.	
	Huang Ch'ao rebellion suppressed with Turcoman aid.			Block-printing.
			Chao K'uang-yin.	
Anti-Buddhistic edicts.	Imperial power revived. Lost provinces regained.	1000		
Taoist priests become celibate.				
Large numbers of monasteries built. *Wu*-ism prohibited and exterminated S. of Yang Tzŭ.	Power of provincial governors curtailed.			
	Tartar inroads.			
			Ou-yang Hsiu.	Movable type.
		1100	Wang An-shih.	
			Chou Tun-i.	
			Ssŭ-ma Kuang.	
Temple erected to Mencius.				
			Chang Tun. Chao Pu-chih.	Compass used at sea.
	Appearance of Manchus.			
Worship of Yü Huang Shang Ti instituted. Persecution of Buddhism and Sectarianism continued.	Kins occupy north.		Hu An-kuo.	
	Chinese south of Yang Tzŭ.		Ch'in Kuei.	
	Rise of Mongols.		Wu Lin. Chêng Ch'iao.	
			Yü Yin-wên.	
			Wei Shêng.	
		1200		
			Chu Hsi.	
			Chou Pi-ta.	
			Yeh Shih. Ts'ai Ch'ên.	
Wu expelled from Confucian worship.	Conquests of Genghis Khan and Ogotai.		Genghis Khan. Ch'ên Tê-hsiu.	
				Gunpowder used in warfare (introd. fr. West).
			Chao Pu.	
Large monastery built.	Conquests of Kublai Khan.		Liu Ping-chung. Ho Chi.	
			Wang Po.	
Taoist literature burnt.			Po Yen. Wang Ying-lin.	
	Burma added to Empire.		Ma Tuan-lin.	
Buddhism, etc., more leniently treated.	Secret societies numerous.			
Buddhist and Taoist priests forbidden to buy land from the people.				
			Ch'ên Yü-liang. T'o T'o.	
Latin friars established mission.			Ming Yü-chên. Hsieh Ying-fang.	
	Struggle between Chinese and Mongols continued. Provinces recovered.		Hsü Ta.	
			Chu Yüan-chang.	
Buddhism restricted.			T'ang Ho.	
Complete edition of Buddhist canon procured.	Tongking annexed (became tributary in 1428).			
			Chien I.	
Hsüan Ni monastery built.				
Buddhism and Taoism made State religions.			Wan An.	
Priests held offices at Court.				
Rigorous measures against *Wu*-ism.			Liu Chin.	
	Portuguese settle at Macao.			
			Chang Ts'ung.	
			Hsia Yen.	
Non-Confucian religions persecuted.				
			Chang Chü-chêng.	
Jesuit missionaries arrived.				
	Manchus manifest military activity. (1573–1620.) War with Japan.		Hu-êrh-han.	
			Tung Ch'i-ch'ang.	
Jesuits persecuted.			Nurhachu.	
Much opposition to Christianity.	Foreign relations assumed importance.		Hsü Kuang-ch'i.	
Tolerance for missionaries obtained by Treaty.	European embassies came to Peking.		Li Tzŭ-chêng. Hsi Fu.	
Wu tolerated as exorcists and soothsayers.	Rebellion of Wu San-kuei.		Wu San-kuei.	
	Conquest of Formosa.		Chu Yu-lang.	
	Treaty of Nerchinsk.		Chêng Ch'êng-kung.	
	Conquest of Central Asia.		Wang Hsi.	
	Russian embassies to Peking.		Chang P'êng-nio.	
Buddhism, etc., recognized, but degenerate.				
			K'ang Hsi.	
			Yin Hui-i.	
	British (Macartney) and Portuguese embassies to Peking.		Huang Shu-lin.	
	War with Burma made it tributary.		Chao Hui. Shao Ch'ang-hêng.	
			Fu Hêng. Wang Hai.	
			Sun Shih-i. Chu Yün.	
	Rise of secret societies.		Shao Chin-han. Ts'ui Shu.	
	British (Amherst) embassy.		Ch'ang Ling.	
			Yeh Ning-shên.	
	First war with England. Treaty of Nanking. Treaty Ports.		Sêng-ko-lin-sin.	
T'aip'ings endeavour to establish Christianity.	T'aip'ing rebellion. Second war with England. Taungli Yamên established. Mohammedan rebellion. Chefoo convention (1875). Ili returned to China (1881). Corea opened by Treaty (1882). War with France (1885). War with Japan (1894). Corea independent. Formosa ceded.		Tsêng Kuo-fan. Hung Hsiu-ch'uan. Yakoob Beg. Tso Tsung-t'ang. Tsêng Kuo-ch'üan. Tsêng Chi-tsê. Chang Chih-tung. Chang P'ei-lun. Li Hung-chang.	
Persecution of missionaries.	Boxer outbreak.			

SUNG PERIOD. 23 mill. 26 mill. 33 mill. 22 mill. 44 mill. 48½ mill. 48½ mill. 26 mill. acres. 13 mill. (S. Sung.)

MONGOL PERIOD. 1200 1300

MING PERIOD (RESTORATION OF CHINESE SUPREMACY). 1400 1500 1600 1700 1800 1900

MANCHU PERIOD. 1700 1750 1800 1850 1900

Slaughter largely reduced population. 140 mill. acres. 60 mill. 83 mill. 110 mill. acres. 100 mill. acres. 493 mill. 1850–60 pop. (decl. by 4? 430,432,422.

CHINESE.

PHYSICAL CHARACTERS.

[In Mencius, VI. Pt. ii. II. 2 it is said that King Wên was believed to have been 10 cubits high, and T'ang 9 cubits. The speaker in that passage gives his own height as 9 cubits 4 inches. According to the measures of Amyot (Vol. XIII. of the Memoirs by Missionaries), the Chinese cubit, in the time of the Chou dynasty amounted to about 20 *centimetres*. The three preceding numbers therefore correspond to about, in English, 6½ ft., 5 ft. 10 in., and 6 ft. 1 in. Mencius' questioner quotes these heights as remarkable, from which we may presume, with a degree of probability, that man's height has not sensibly varied in China from ancient times.]—*Legge, Ch. Class.*, IV. i. Prol. pp. 144–5. See also *Kang chien*, III. i. 2, Comm.

[In early times, according to the *Chou li*, "the inhabitants of the hills and forests were heavy and square-built or bony; the dwellers in watery and marshy places were black and shiny; the inhabitants of the mountainous districts were round, plump and tall; and the inhabitants of banks and level places were of pale countenance and spare."]

The original "immigrants into North China all belonged to blonde races. . . . The modern Chinese have little left of the immigrant stock. The main element in the modern Chinese is dark, and they are the true representatives in blood of the dark pastoral people who prior to that immigration inhabited the land."—*Rev. of the Far East*, Dec., 1906, pp. 68, 69.

"The physical traits of the Chinese may be described as being between the light and agile Hindu and the muscular fleshy European. Their form is well built and symmetrical; their colour is a brunette or sickly white, rather approaching to a yellowish than to a florid tint, but this yellow hue has been much exaggerated; in the south they are swarthy, but not black, never becoming as dark even as the Portuguese, whose fifth or sixth ancestors dwelt near the Tagus. The shades of complexion differ much according to the latitude and degree of exposure to the weather, especially in the females. The hair of the head is lank, black, coarse and glossy; beard always black, thin and deficient; scanty or no whiskers; and very little hair on the body. Eyes invariably black, and apparently oblique, owing to the slight degree in which the inner angles of the eyelids open, the internal canthi being more acute than in western races, and not allowing the whole iris to be seen. This peculiarity in the eye distinguishes the eastern races of Asia from all other families of man. There is a marked difference between the features of the mixed race living south of the Mei ling and the inhabitants of the Great Plain and in Shansi or further west; the latter are the finer. . . . The hair and eyes being always black, a European with blue eyes and light hair appears strange to them."—*Williams, Midd. King.*, i. 41–2.

"The cheek-bones are high, and the outline of the face remarkably round. The nose is rather small, much depressed, nearly even with the face at the root, and wide at the extremity; there is, however, considerable difference in this respect, but no aquiline noses are seen. Lips thicker than among Europeans, but not at all approaching those of the negro. The hands are small, and the lower limbs better proportioned than among any other Asiatics. The height of those living north of the Yangtsz' is about the same as that of Europeans. A thousand men, taken as they come in the streets of Canton, will hardly equal in stature and weight the same number in Rome or New Orleans; while they would perhaps exceed those if gathered in Peking. Their muscular powers, however, would probably be less in either Chinese city than in those of Europe or America."—*Ibid.* p. 42.

"Certain variations are no doubt presented by the outward traits, such as colour of the skin, ranging from a light lemon and almost white shade in the north, to deep brownish hues in the southern provinces; the eye usually more or less oblique, but occasionally nearly horizontal; the nose normally square and concave, but often large and straight, especially among the upper classes; the stature, which though generally under the average, as with all Mongolic peoples, often presents surprising discrepancies, as seen in the 'Chinese dwarfs' and 'Chinese giants' from time to time exhibited in Europe. But the bony fabric of the Chinese skull, so variable elsewhere, is singularly constant both in its resemblances to and differences from the normal Mongol cranium. In general it is proportionately longer, and, at the same time, higher than that of any other yellow group; its height slightly exceeding its breadth, and the cephalic index falling to about 77·25 (sub-dolichocephaly). The face, in complete harmony with the brain-cap, is always moderately broad, with very high and prominent cheek bones, and jaws developing a slight degree of prognathism."—*Keane, Ethnology*, pp. 321–2. See also *L'Anthropologie*, May–June, 1895, p. 253.

"The Chinese skull frequently shows, firstly, a particular deviation in the formation of the temporal bone, called by Prof. Virchow *Processus frontalis* (Stirnfortsatz der Schläfenschuppe), and, secondly, a noticeable narrowness of the temporal region (*stenokrotaphie*); two phenomena which are generally observed in the skulls of inferior races."—*Vissering, On Chinese Currency*, p. 25.

"To do and fashion after the most obvious, commonplace, realistic, and persistent way,—this is what seems legibly stamped on those square heavy features, so slightly modifiable by time or space: the downward-drawn eyelid, the flattened profile, the uninspired air, the somewhat plump, muscular, enduring physique. Contrast this Chinese mould with the clear bright eye and rapid, graceful motion of the Arab; with the dreamy languor, yet exquisite nervous susceptibility of the Aryan Hindu; with the prominent features, the collected, self-conscious and expectant bearing of the Teuton or the Greek. It is the unchangeable image of the persistent *mental* type which corresponds to it,—so lymphatic, so incurious, so fast-bound in things as they are and have been."—*Johnson, Or. Rel.—Ch.*, p. 6.

"In size, the women are smaller than European females; and, in the eyes of those accustomed to European style of beauty, the Chinese women possess little; the broad upper face, low nose, and linear eyes being quite the contrary of handsome. Nevertheless, the Chinese face is not destitute of beauty, and when animated with good humour, and an expressive eye, and lighted by the glow of youth and health, the features lose much of their repulsiveness. Nor do they fade so soon, and look so ugly and withered when old, as some travellers say, but are, in respect to bearing children and keeping their vigor, more like Europeans than the Hindus or Persians."—*Williams, Midd. King.*, i. 42–3. See also *Davis, Chinese*, i. 263–70; and *Shih ching*, I. v. III. 2.

"The country women [near Fuhchau] are a robust race, and contrast strikingly with the sickly-looking little-footed ladies of the city."—*Williams, Midd. King.*, i. 133.

"The children of Chinese in the upper walks of life are not, as a rule, robust. This circumstance is, I suppose, to be attributed in a great measure to the practice of polygamy; for among the lower orders of society, whom poverty compels to be monogamists, the children are vigorous and active."—*Gray, China*, i. 239.

"In *Brain*, Pt. lxv., is found a description of a Chinaman's brain, the eighth, so far as is known, which has ever been scientifically examined. The author, Mr. C. H. Bond, points out in the brain of people of this nation several variations from the normal. A greater prominence is given to furrows running transversely than to those running front and back. The Chinese brain has quite as much complexity in the convolutions of the brain substance as there are in the normal. In the front lobes the convolutions are rather above the normal average. The weight of the brain studied was 1,182 grammes—that is, 176 less than the weight of an adult male average brain. The cerebrum was to the cerebellum as five to one. This is very much below the average proportion, which is 8½ to one, and goes to show that the sensual part of Chinese nature is very largely developed; and this may account for the wonderfully expanded filial feeling of the Chinese, and the wonderfully developed paternal reliance upon the devotion of sons and daughters seen among the Chinese. Paternal authority is absolute in this country, and filial submission is unbounded. Could this be so without some evident predisposition which a knowledge of the Chinese brain may be found to illustrate? In the chimpanzee the proportion between cerebrum and cerebellum is as 5¾ to one. The feeling of love to offspring, and the corresponding feeling of regard to parents, is thus shown to be decidedly greater in the Chinese brain than in this animal. Of course, it is possible that the eighth brain examined may not be a good type; but Mr. Bond, as reported in *Nature*, May 31st, 1894, thinks that the extremely remarkable size of the cerebellum is worthy of special attention."—*N.-C. Herald*, July 20, 1894, p. 90.

"The Chinese are all born with a round black mark about the size of a penny at the base of the spine. It disappears generally before they reach eight years old."—*Little (Mrs. A.), Int. Ch.*, p. 195.

"The men of the central provinces are very unlike the men of the south—unlike in physical appearance, in speech, in temper. Both are very unlike the men of the north, and, once discriminated, they are never again mistaken for each other. The Chinese habit, hereditary for ages, of reverting to one's native province and native village—considering that alone to be 'home' where one's ancestors are buried—has crystallised different types of Chinese character into lines rigid as adamant."—*Smith, Ch. Char.* (1st ed.), p. 6.

"The people [of Sinju = Kansuh], who are Idolaters [= Buddhists], are fat folks, with little noses and black hair, and no beard, except a few hairs on the upper lip. The women too have very smooth and white skins, and in every respect are pretty creatures. The men are very sensual."—*Yule, Marco Polo* (3rd ed.), i. 275–6.

"A large number of the Chinese here [Chao Tung, Yünnan] claim that their ancestors were Nanking men. They must have intermarried largely with the aborigines, for some of the characteristic Chinese features are considerably modified now. Twelve boys were standing around me a few days ago, all of them strangers to me. Seven of them had fine, brown eyes, quite as distinct from the black celestial type as mine are. You very rarely find a man with really black whiskers. There is a marked trace of the sandy in nearly every case."—*N.-C. Herald*, Dec. 27th, 1899.

"In eating there is no question of indulgence in the case of 95 per cent. of the population: a man shovels down all he can get for his money, and if he can afford to buy more than is necessary a little extra rice does him no harm. 'Indulgence' only exists amongst the mandarin and rich mercantile classes, and the chief idea is to 'feed up to the occasion'; hence the enormous consumption of expensive aphrodisiacs, real and imaginary, such as bird's-nest jelly, sea slugs, ginseng, cats' organs, deers' horns, and a host of other trumpery and even disgusting objects."—*Parker, China*, p. 276.

[The longevity of virtuous kings, etc., is referred to in *Shu ching*, V. xv. 4–6; xvi. 10; xxvii. 1; etc.]

[The reproductive power of the Chinese race, its adaptation to different circumstances, its longevity, and its recuperative power are described by *Smith, Ch. Char.* (2nd ed.), pp. 144–51. The "first impression of a redundant population is everywhere confirmed, no matter in what portion of this broad Empire we set our foot" (p. 144). "So far as appears, the Chinese flourish equally in the subtropical region, the subarctic region, or anywhere between. Whatever differences are observed seem to be due to the character of the region itself and its capacity to sustain the population, rather than to any inherent difference in the capacity of the people to adapt themselves to one region rather than to another. The emigrating portion of the Chinese people come from a relatively minute area in the provinces of Kuangtung and Fukien, but wherever they go, to India, Burma, Siam, the East Indies, the Pacific Islands, Australasia, Mexico, the United States, the West Indies, Central America, or South America, we never hear that they fail to adapt themselves with wonderful and immediate success to their environment, whatever it may chance to be. What we do hear, however, is that their adaptation is so quick and so perfect, their industry and their economy so in excess of those of the natives of these lands, their solidarity and their power of mutual cohesion so phenomenal, that it is necessary for the remainder of the human race that the 'Chinese must go!' Under these circumstances, it is certainly most fortunate . . . that this people does not as a whole take to emigration on a large scale" (pp. 146–7). "Probably all observers would agree . . . that there is no part of China in which old people are not exceedingly numerous" (p. 147). "While vast numbers of people do die every year in China of diseases which are entirely preventable, the fact that the number of such persons is not indefinitely greater argues on the part of the Chinese a marvellous capacity to resist disease and to recover from it" (p. 148).]

"The Chinese are said to suffer little from nervous irritation after injuries or surgical operations, and to exhibit much less sensitiveness than Europeans to affections of the spine."—*Johnson, Or. Rel.—Ch.*, p. 41. See also *Lay, Ch. As They Are*, pp. 225–6.

"The classes of diseases which most prevail in China are ophthalmic, cutaneous, and digestive; intermittent fevers are also common. The great disproportion of affections of the eye has often attracted observation." "Asthma, even in boys, is common at Amoy, and consumption at Canton and Chusan. Intermittent fevers prevail more or less wherever the cultivation of rice is carried on near villages and towns. Elephantiasis is known between Shanghai and Canton, but in the southern provinces leprosy seems to exist as its equivalent." "Diseases of an inflammatory nature are not so fatal or rapid among the Chinese as Europeans, nor do consumptions carry off so large a proportion of the inhabitants as in the United States." Dyspepsia is common, but comparatively rare at Canton. Stone frequent, but almost unknown in Northern China. "The diseases which result from intemperate and licentious habits are not as violent in their effects as in countries where a greater use of animal food and higher living render the system more susceptible to the noxious consequences of the virus." "The existence of tumors and unnatural growths in great abundance and variety is satisfactorily accounted for by the inability of the native practitioners to remove them." "Goitre is very common in the mountainous regions of the northern provinces."

"Asiatic cholera has been a great scourge in China, but does not often become an epidemic anywhere, though sporadic cases constantly occur." "Small-pox is a terrible scath, and although the practice and utility of vaccination have been known for fifty years past at Canton, its adoption is still limited even in that city. . . . The slovenly habits of the people, as well as insufficient protection and unwholesome food, give rise to many diseases of the skin, some of them incurable."—*Williams, Midd. King.*, ii. 129–33. See also *Ch. Rev.*, xviii. 198.

MONGOLS.

"The Mongol tribes generally are a stout, squat, swarthy, ill-favored race of men, having high and broad shoulders, short, broad noses, pointed and prominent chins, long teeth distant from each other, eyes black, elliptical, and unsteady, thick, short necks, extremities bony and nervous, muscular thighs, but short legs, with a stature nearly or quite equal to the European."—*Williams, Midd. King.*, i. 44–5.

Medium height is about 5 feet 4½ inches. Excepting head, body has small amount of hair, especially face. "Owing to their physical strength, little inferior to that of Europeans, their slight sensitiveness to climatic influences and bodily pain, their acute senses, the men of this breed rank among the most capable whom the earth produces. From their movement in the open air, and their simple but strengthening diet of milk or koumiss, these wandering herdsmen acquire broad chests and well-developed muscles."—*Ratzel, Hist. of Mankind*, iii. 313.

"Taken as a whole, the typical Mongol differs from the other [ethnological] divisions mainly in the general yellowish colour of the skin, the broad flat features, with very prominent anteriorly projecting cheek bones, small mesorrhine nose, mesognathous jaws, brachycephalous head, slightly developed superciliary ridges and glabella, somewhat sunken eyes with narrow almond-shaped aperture between the lids, a vertical fold of skin over the inner canthus and outer angle slightly elevated. This oblique eye with its 'third lid' is a highly characteristic trait, constant in the more typical groups, and exclusively found in the Mongol division. The black, lank and rather coarse hair, almost if not quite circular in transverse section, is also a constant but not an exclusive character, being equally common to the American division, and forming the most marked physical link between Homo Mongolicus and Homo Americanus."—*Keane, Ethnology*, p. 297.

"That the calves of the legs are undeveloped is no more than the natural effect of their equestrian habits."—*Ency. Brit.*, ix. 344.

"One of the most prevalent diseases in Mongolia is *itch*." "Other skin diseases are also prevalent." "*Rheumatism* is perhaps the most prevalent disease." "*Eye diseases* are very common." "*Spring diseases* is, perhaps, not a proper term, but it indicates a feature in Mongolian life. Many people tell you that they are well all the year round except in spring." "*Ague* is not common, but not altogether unknown." "*Narry* is the Mongol name for the disease which is brought on by drinking whisky." "Strong, hardy, and healthy as the women look, almost everyone of them who has passed the stage of girlhood has some chronic malady or suffering. There are many exceptions, especially among the richer class, but, as a rule, women suffer more, age sooner, and die younger than the men; and there is little prospect of a change for the better, in this respect, till women are treated more considerately, and have accorded to them a fair share of the meagre comforts of tent life."—*Gilmour, Among the Mongols*, pp. 174–9.

MANCHUS.

"The Manchus are of a lighter complexion and somewhat larger than the Chinese, have the same conformation of the eyelids, but rather more beard. . . . They have fair, if not florid, complexions, straight noses, and, in a few cases, brown hair and heavy beards."—*Williams, Midd. King.*, i. 44.

EMOTIONAL CHARACTERS.

[The fall of the Hsia and Yin dynasties is attributed to want of reverence (*Shu ching*, V. xii. 17–8), and to the dissoluteness and sloth of their later rulers (xiv. 2–19; xviii. 4–19).]

"Now the officers of Yin . . . in the confidence of their prideful extravagance . . . extinguished their sense of righteousness. They displayed before men the beauty of their robes, proud, licentious, arrogant and boastful."—*Ibid.* xxiv. 10.

"The Chinese, though reckless gamblers, like all the Indo-Chinese and Malay peoples, are naturally frugal, thrifty and parsimonius, which, combined with great staying power and capacity for enduring hardships on poor fare, makes them formidable competitors with the Western nations in the labour markets of the world."—*Keane, Ethnology*, p. 323.

"Drunkenness is so rare that it is not regarded as a vice at all, but rather as good form, to get tipsy at a feast. . . . Strong drink is sometimes disapproved of in political or economical philosophy, because it causes anger, and a waste of good grain; never because men get drunk: accordingly, in times of scarcity, distilling is often forbidden or checked. In the extreme north (especially Manchuria) liquor is considered almost a necessity, and there is a good deal of red-nosed tippling among the well-to-do. Occasionally soldiers get flushed and violent, but that is on the same principle that they eat criminals' hearts and livers—to gain pluck. Notwithstanding all this, in a word, neither drunkenness nor 'drinking' exist in China: the exceptions are a minimum quantity."—*Parker, China*, p. 276. For drunkenness in early times see *Shu ching*, V. x, and *cf.* MORAL SENT.

"In the item of sleep, the Chinese establishes the same difference between himself and the Occidental as in the directions already specified. Generally speaking, he is able to sleep anywhere."—*Smith, Ch. Char.* (2nd ed.), p. 93.

"It seems to be a physiological fact that to the Chinese exercise is superfluous. They cannot understand the desire which seems to possess all classes of foreigners alike to walk when there is no desire to go anywhere; much less can they comprehend the impulse to race over the country . . . in such a singular performance as . . . a 'paper hunt.' . . . A Cantonese teacher asked a servant about a foreign lady whom he had seen playing tennis: 'How much is she *paid* for rushing about like that?' On being told 'Nothing,' he would not believe it. Why any mortal should do acts like this, when he is abundantly able to hire coolies to do them for him is . . . essentially incomprehensible to a Chinese, nor is it any more comprehensible to him because he has heard it explained."—*Ibid.* pp. 92–3.

"There is one aspect of this density of population to which we are so accustomed that it fails to impress us as it might. It is the comparative peaceableness of the Chinese race. Perhaps we should not say 'comparative peaceableness,' but superlative peaceableness."—*Ibid.* (1st ed.), p. 46. See also *Yule, Marco Polo* (3rd ed.), ii. 204.

"The order and quiet that prevail—especially by night—in Chinese cities have been noticed by all travellers. The greatest harmony and tranquility reign among the boat-population of Canton (*Davis*, ii. 119). The gates of cities are closed at nightfall, shops are shut, and the people resort to their homes, with little need of local police (*Brooks, Run, etc.*, p. 274). The good temper and even courtesy of crowds are said to be equally striking; long lines wait quietly, and there is no pushing" (*Williams*, ii. 68; *Brooks*, p. 266).—*Johnson, Or. Rel.—Ch.*, p. 33.

"Hübner describes the Cantonese as seeming to be made of cotton wool. When the British Legation passed through Tientsin, 'the streets were crowded for a mile's distance, yet the silence and respect of the populace suggested a sea of heads in a perfect calm' (*Davis, Sketches*, p. 42). The childish curiosity and familiarity shown in other instances give weight to this evidence of their power of self-control. The same orderly habits were recognised by the oldest writers on the Chinese. . . . The Arab travellers in the ninth century are not complimentary, and make severe charges against the religion and life of the Chinese; yet they too praise their administration of justice and their social order (*Renaudot's Version* [1733], p. 73). Marco Polo says that contentious broils are never heard among the people of Kin-sai; and that those who inhabit the same street, from the mere circumstance of neighbourhood, appear like one family (*Marco Polo*, Bk. II, ch. 68). In fact, 'moderation, self-control, self-restraint, absence of excess is the essence of Chinese virtue' (*Wuttke, Gesch. d. Heidenth.*, II. 128). . . . The fear of public opinion and the ceremonial of manners enforce mutual respect. By nothing are they more shocked than by European customs that ignore or outrage the expectations of others. . . . Perhaps the higher mark of real civilization is the disposition to resort to moral, rather than physical, modes of settling disputes, and to recognize the force of reason; and for this the Chinese are conspicuous. They regard passion as indecent and vulgar, and 'bear injuries with an equanimity that would make a European ungovernable' (*Meadows, Notes on Govt., etc., of China*, p. 204). They despise rudeness, instead of being enraged at it. A shopkeeper's patience and politeness are inexhaustible; and stories are told of the endurance of discomfort and injury out of pure good manners, that prove this capacity to be of a heroic type. Lord Macartney's embassy (*Barrow*, p. 186) was impressed by the dignity, politeness, and good humour of all the officials with whom they had to deal."—*Ibid.* pp. 33–34. See also *Davis, Chinese*, i. 252–62; *Meadows, Des. Notes*, pp. 197–227; and *Grosier, Gen. Descr.*, ii. 372–5.

"For aggressive warfare they seem to have little taste."—*Johnson, Or. Rel.—Ch.*, p. 34.

"It is but just to refer to this constitutional defect of sensibility many traits which appear to imply extreme cruelty."—*Ibid.* p. 41.

"Their peculiar passiveness must appear in the tone of all forms and institutions of benevolence, not less than in other products of the national character. This heart worships a fulfilled ideal. It entertains no impulse to radical changes, and is defective in motive power to meet great public calamities with salutary precautions and improvements for the future. Chinese humanity ameliorates, but does not reconstruct. . . . It has an apathetic and languid air, and does not rise to enthusiasm; which, perhaps, we have no right to expect anywhere in Chinese life. More than anything else, it must suffer from the endless pedagogy of moral precept, and from those assumptions of attained wisdom and of the all-sufficiency of words, which are to no small extent involved therein. . . . Those lethargic, almost melancholic, features veil a lively sense of humour and a genial tone of feeling. With all their plodding and routine, these people are fond of festivals and of merry-makings, and, when they break away from task-work, their hilarity is unbounded. They delight in bright colours, gay processions, social reunions, garrulous gossip, friendly discussion; in clubs and associations, in good-natured games of chance and the pleasant excitement of divination and fortune-telling. . . . Marco Polo describes their salutations as made with cheerful countenances and great politeness (ii. XXVI); and modern observers note the easiness of their good breeding, and the ready way in which ceremonious forms are thrown aside (*Williams*, ii. 69). Even the materialism of religious rites is genial, setting out tables for the dead, feasting these gods, transforming tombs into dwellings, and coffins into domestic gifts and treasures; and treating death as a mere transference of the friend into closer dependence on the affection and respect of those who remain in the light of day."—*Ibid.* pp. 47–50.

"His strongest emotion is a plaintive and patient wonder at the transiency of things."—*Ibid.* p. 57.

"The Chinese have placed the term Benevolence at the head of their list of Five Constant Virtues. . . . It is far from being true, as a superficial examination would seem to indicate, that there is among the Chinese no benevolence, though this has been often predicated."—*Smith, Ch. Char.* (1st ed.), p. 68. And see pp. 68–73.

"No one can live long among the Chinese, and watch them at rest or at work, in city or afield, without being especially struck by their immense fund of buoyancy and cheerfulness of disposition. They seem to have acquired a national habit of looking upon the brighter side. They regard death only as a hateful necessity, meeting it with firmness and equanimity when the hour comes. Older persons seek to accustom themselves to the idea by preparing—and often by sleeping in—their coffins for months, and sometimes for years before they are actually needed. The cheery mirth and laughter, even of the more squalid-looking Chinese villagers, must be seen and heard to be believed in. Apart from their professional beggars, who form a not very numerous class and pursue their calling according to fixed regulations, there are none of those grim or sad-looking, hunger-stricken, sometimes drink-sodden, creatures, whose presence is such a blot on our own civilisation at home."—*Giles, Historic China*, pp. 123–4.

"The Chinese have really a very quick sense of the ridiculous, though its associations belong to the experience of an antiquated childhood, as strange to us as the language of tones entirely separated from feeling, which they have invented to aid the poverty of their vocabulary. They are singularly light-hearted, passionately fond of comedy, travesty, and banter; and they have brought political lampooning to a fine art. Their aged and serious expression does not prove absence of the play-impulse, but shows the repressive forces that have, as it were, crystallized it."—*Johnson, Or. Rel.—Ch.*, p. 16.

"A Chinese is dominated by one passion, viz., to look well before his fellowmen. To do this successfully is to have 'face.' To fail or to appear in disgrace is to 'lose face.'"—*N.-C. Daily News*, Sept. 30, 1908, p. 5.

"In order to understand, however imperfectly, what is meant by 'face,' we must take account of the fact that as a race the Chinese have a strongly dramatic instinct. . . . Upon very slight provocation, any Chinese regards himself in the light of an actor in a drama. He throws himself into theatrical attitudes, performs the salaam, falls upon his knees, prostrates himself and strikes his head upon the earth, under circumstances which to an Occidental seem to make such actions superfluous, not to say ridiculous. A Chinese thinks in theatrical terms. When roused in self-defence he addresses two or three persons as if they were a multitude. . . . If his troubles are adjusted he speaks of himself as having 'got off the stage' with credit, and if they are not adjusted he finds no way to 'retire from the stage.' All this, be it clearly understood, has nothing to do with realities. The question is never of facts, but always of form. If a fine speech has been delivered at the proper time and in the proper way, the requirement of the play is met. We are not to go behind the scenes, for that would spoil all the plays in the world. Properly to execute acts like these in all the complex relations of life, is to have 'face.' To fail of them, to ignore them, to be thwarted in the performance of them, this is to 'lose face.' Once rightly apprehended, 'face' will be found to be in itself a key to the combination lock of many of the most important characteristics of the Chinese."—*Smith, Ch. Char.* (2nd ed.), pp. 16–17.

"A characteristic trait is their excessive gregariousness, shown in the tendency to crowd together in large villages and cities."—*Keane, Ethnology*, p. 323.

"There seems to be in the Chinese nature an inherent capacity for combination, united with a powerful tendency to combine, which it might be difficult to equal in any other race. . . . There seems, in fact, to be not cohesion simply, but a kind of chemical union."—*Smith, Ch. Char.* (1st ed.), p. 10.

"Solidarity in a Chinese sense, and individual equality in an Occidental sense, are scarcely compatible."—*Ibid.* p. 11.

"In China a 'private house' is unknown. Anyone can go anywhere, and if there is the least provocation, he will do so."—*Ibid.* p. 13.

Mr. Burlingame said, "speaking of the Chinese '. . . it is a polite people; . . . patient; . . . sober; . . . industrious.'"—*Ibid.* p. 36.

"Industry is the ruling virtue of the Chinese, from the top of the scale to the bottom, but with the not unreasonable qualification that a man must be working for himself. No one is more industrious in amassing pelf than the identical mandarin who neglects to bestir himself to do justice. No one works better than the builder or artisan on a piece job, or worse than the same man on a time job."—*Parker, China*, p. 277.

"It seems to make no particular difference to a Chinese how long he remains in one position. He will write all day, like an automaton. If he is a handicraftsman, he will stand in one place from dewy morn till dusky eve, working away at his weaving, his gold-beating, or whatever it may be, and do it every day without any variation in the monotony, and apparently with no special consciousness that there is any monotony to be varied. In the same way Chinese school-children are subjected to an amount of confinement, unrelieved by any recesses or change of work, which would soon drive Western pupils to the verge of insanity. The very infants in arms, instead of squirming and wriggling as our children begin to do almost as soon as they are born, lie as impassive as so many mud gods. And at a more advanced age, when Western children would vie with the monkey in its wildest antics, Chinese children will often stand, sit, or squat in the same posture for a great length of time."—*Smith, Ch. Char.* (2nd ed.), p. 92.

"A Chinaman works hard all day, but never feverishly; he stops for an occasional snack, swig, or smoke, and is always ready for a running chat. The principle of Chinese industry is to neglect all secured rights and aim at more. Thus, a man will work well for £50 a year; but if you give him £1,000 to do the same work, he will probably neglect it in order to turn £50 more in some fresh way. No matter what takes place, or under what circumstances, a Chinaman, whatever be his rank or position, at once sees money or money-loss in it."—*Parker, China*, p. 277.

"The hunger for gain, so all-prevalent in China, is modified by . . . a thirst for notoriety."—*Smith, Ch. Char.* (1st ed.), p. 33.

"We shall make no approach to comprehending" the Chinese, "until we have it settled firmly in our minds that, as compared with us, they are gifted with the 'absence of nerves.'"—*Ibid.* (2nd ed.), p. 96.

"The same freedom from the tyranny of nerves is exhibited in the Chinese endurance of physical pain. Those who have any acquaintance with the operations in hospitals in China, know how common, or rather how almost universal, it is for the patients to bear without flinching a degree of pain from which the stoutest of us would shrink in terror."—*Ibid.* p. 94.

"It is unquestionable that their courage is of a passive quality, and has its root in a wonderful power of endurance, rather than in that love of military achievement which would have led to discipline and culture in the art of war. It is in suffering that the force of Chinese character becomes most impressive. In those terrible massacres of hundreds at a time, which they call executions, the most cruel pains and the ghastliest anticipations seldom extort a murmur or a groan. The readiness with which whole multitudes resort to suicide rather than fall into the hands of the enemy or survive defeat and disgrace, shows what insensibility to fears or sufferings this force of endurance can attain. It becomes a species of fatalism. In times of great public misery, instead of rising to the active energy demanded by the situation, they kill themselves and their families, with a self-abandonment in singular contrast with their patience in enduring physical sufferings. Suicide is common from the most trivial causes. It is probable that this despair is the natural consequence of the psychological quality to which we have already referred the main points in their character. They are so incapable of separating their ideal faith from the concrete facts of their social and political order, that they cannot exist when these are broken down. Their propensity to suicide is a species of insanity like that of animals removed from temperate to arctic zones, and deprived of the alternation of day and night on which their instincts depend."—*Johnson, Or. Rel.—Ch.*, pp. 39–40.

"In all forms of competition that depend on sustained endeavour, their muscularity or work-power, their cheerful temperament, their fortitude in trying times, and their comparative insensibility to pain insure their success."—*Ibid.* p. 54.

"Revenge is sweet to the Chinese. I have spoken of their readiness to submit to government, and wish to live in peace, yet they do not like to resign even to government the 'inquisition for blood.' Where the ruling authority is feeble, . . . individuals and clans take the law into their own hands, and whole districts are kept in a state of constant feud and warfare."—*Legge, Ch. Class.*, I. Prol. pp. 112–3.

"The whole family life of the Chinese illustrates their lack of sympathy."—*Smith, Ch. Char.* (2nd ed.), p. 198.

"One of the most striking of all the many exhibitions of the Chinese lack of sympathy is to be found in their cruelty. It is popularly believed by the Chinese that the Mohammedans in China are more cruel than the Chinese themselves. However this may be, there can be no doubt in the mind of any one who knows the Chinese that they display an indifference to the sufferings of others which is probably not to be matched in any other civilised country."—*Ibid.* pp. 212–3. See instances, pp. 194–215.

"I think it must be conceded that the Chinese are cruel. Nearly all domestic animals are treated without any consideration whatever—not of an interested nature. If kindness or tenderness is shown, a great parade is made about it. Children are rarely checked in their cruelty to mice, flies, and such creatures. Buddhism has certainly had some mollifying effect, even upon the Chinese heart; for instance, there are societies for 'preserving life,' and dens or keeps for 'letting animals go' in; and some people—especially Mongols—pay attention to Buddha's precepts about not taking even the smallest life, even to the extent of killing a flea. But all that is a mere drop in the ocean of cruelty, or rather callousness. Perhaps one reason is that the standard of bodily comfort is so low in China that the slightest divergence from it in an unfavourable direction means cruelty. . . . The Chinese seem positively to gloat over misery. Where is there a country in the world where you will see, as you may now see in Shanghai, prisoners, surrounded by a jeering crowd, starving to death in the sun and rain, suspended by the neck for days and nights so that the toe-tips just touch the floor? Where was there ever a country (except perhaps Bokhara) where maggots were positively bred up to bore into the wounds of chained prisoners? The callous way in which beggars are left to die in the public streets; the brutal treatment of foreigners when at the mercy of a mob; the contemptuous ignoring of drowning men; the lingering executions; the swarms of lepers left to rot on the roads; the tyranny of gaolers; all these and many other things go to show that the Chinese are undoubtedly as low down as any nation in the scale of downright cruelty."—*Parker, China*, pp. 270–1. See also *Smith, Ch. Char.*, pp. 213–5.

"The Chinese do not treat children well. Japan has been justly described as the paradise of children. China is the reverse."—*Parker, China*, p. 276.

"The Chinese are . . . as a nation curiously callous to suffering either in themselves or others, not taking pleasure in the infliction of it, as is the case with some more highly strung natures, but strangely indifferent to it."—*Little (Mrs. A.), Int. Ch.*, p. 136.

"A Chinaman is universally considered to be a liar. And so he is. . . . [He] generally lies in order to get some petty pecuniary advantage, to save trouble, to conceal neglect, or to spite an enemy. . . . He is not so nice and particular about the truth as we think we are. . . . On the other hand, he is not nearly so hypocritical."—*Parker, China*, p. 264.

"The Chinese have developed an instinct of secretiveness, which is often one of the marked features of their social life."—*Smith, Ch. Char.* (1st ed.), p. 59.

"Thieving is exceedingly common, and the illegal exactions of the rulers . . . are most burdensome."—*Williams, Midd. King.*, i. 835.

"The Chinese are undoubtedly a libidinous people, with a decided inclination to be 'nasty' about it. Herein they differ from the Japanese, who are excessively lax, but very rarely *raffiné*. A check is placed upon this national characteristic by the almost universal practice of early marriage. Moreover, 90 per cent. of the population are too poor even to think of any further indulgence than the possession of a single wife affords. Among the well-to-do classes the civilian mandarins, who never serve in their own province, are forced to lead a secluded and sedentary life, and, in most cases, prefer to leave their first, or legitimate, wives at home, partly on account of the dangers of travel, and partly in order to look after the family graves and honour. Hence concubines are almost recognised as a necessity. Most rich mandarins, however, go beyond necessity, and they are the most profligate class. Next come the wealthy merchants; but these, when living at home, are naturally more bound to decency by family ties than are the mandarins, who move about to temporary habitations with their servants and concubines. Still, amongst all classes and ranks the 'moral sense' is decidedly weak, and there is hardly a Manchu or a Chinese living possessed of that form of 'Puritanical' virtue seen in some Europeans—that condition of mind which shrinks from a ribald or even a *risqué* story; sternly refuses any sexual temptation that may offer, or forces itself to be content with a chivalrous platonic attitude."—*Parker, China*, p. 272.

"Of Chinese women it is less easy to speak than of men, for nearly all respectable ones lead a *purdah* life; but to judge by the language of novels, what one reads of in law cases, and sees in street life, by the jealous behaviour of men, and the brutally cruel customs in vogue for punishing all female lapses, 'every (Chinese) woman is at heart a rake,' and precautions are taken accordingly by their lords and masters."—*Ibid.* p. 273.

"Some provinces have decidedly more 'conscience' than others. The Cantonese, though exceedingly libidinous, disapprove of 'French vice' of all kinds. On the other hand, Fuh Kien has an infamous reputation, possibly owing to its ancient connection with traders from beyond the seas; and, undoubtedly, the morals of the province are made worse by the fearful prevalence of female infanticide, and the consequent scarcity of women in that province. The northerners, more especially the crapulous leisured classes of Peking, openly flaunt the worst of vices. No doubt Tartar influence has had its effect, for from Bokhara to Corea all Tartars seem fashioned from one mould in this respect. Offences which with us are regarded as almost capital—in any case, as infamous crimes—do not count for as much as petty misdemeanours in China; not even in Canton, where disapproved. This easy-going view works both ways: it obtains for the Chinese the mistaken reputation of universally indulging in vile gratifications; but such indulgences, by the mere fact that they are no crimes, soon run themselves out harmlessly in youth, and ridicule suffices to do the rest; and what an old scamp does in his harem concerns no one but himself and his slaves. Anyhow, there is no humbug, concealment, or Mrs. Grundyism. On the whole, I am disposed to say that the Chinese, taken as a whole, are not much worse than Europeans; in each case, some countries (or provinces) being greater sinners than others."—*Ibid.* pp. 273–4.

"The Chinese are said to be ungrateful. This I totally deny. The fidelity of Chinese servants is really extraordinary, if they are treated with even moderate sympathy and consideration; and this, whether it be a native or a foreign master who is concerned. Nothing makes a more powerful impression on the Chinese mind than impartial justice. . . . But . . . when they find that, in addition to . . . justice, they are positively receiving some tenderness or consideration, such as gratuitous medical aid, free assistance in righting a wrong, the present of a coffin to their mothers, and such-like things indicative of disinterestedness, they positively overflow with feelings of respectful gratitude."—*Ibid.* pp. 267–8.

"Excessively courteous amongst themselves, they are rude and aggressive towards strangers, with a deep-rooted feeling of contempt and even hatred of foreigners, and all their ways."—*Keane, Ethnology*, p. 323.

"The Chinese do not simply regard other provincials as outsiders; they treat them with undisguised contempt. The shrewd trader and skilful artificer who lives in Canton thinks of those who come from the northern part of the Empire as northern barbarians; but his contempt is returned in overflowing measure by the men of the north, who always think and speak of the Foochow and Canton men as southern barbarians. Both of them unite in ridiculing their long-headed, but often ill-favoured neighbours who hail from Shansi, whose hands are against every man, and every man's hand against them; but who always seem to prosper, 'caring not for life, but for gain.'"—*Smith, Ch. Char.* (1st ed.), p. 7.

"The most bigoted critic of the Chinese is forced to admit that they have brought the practice of politeness to a pitch of perfection, which is not only unknown in Western lands, but, previous to experience, is unthought of, and almost unimaginable."—*Ibid.* p. 63.

"Chinese politeness is generally termed hollow. Chinamen are not so effusive and formal as the Japanese (old style), and they are much more ceremonious than even the French. It is only given to the few in any race of mankind to possess the instinctive and inborn politeness which comes of kindness taking its own natural form. For most of us fixed formalities are necessary, just as the letter of the Law is found indispensable, with or without the rigid dogmas of religion, to restrain the vast majority of persons who are not sufficiently well-balanced by gift or training to be competent to set up and adhere to their own standard of right. In this sense . . . Chinese politeness is hollow; but it achieves its object, and, being absolutely fixed, like the rules of the Confessional, saves the trouble of thinking, and prevents men from the *gaucherie* of external 'sin' in form. Chinese male simperings and our own 'feline amenities' are cast in much the same mould. The stupid, gawky clownishness, or rudeness, of the English rustic or factory hand is quite unknown in China. There are no *h*'s to leave out, and no man is ashamed either of his own relations or of his friends'. There is a natural ease of manner amongst all degrees, which the 'classified' British mind cannot even conceive. It is akin to the outspoken frankness and ready wit of the French, which contrasts so painfully with our self-consciousness, starchy snobbishness, and *mauvaise honte*. The Chinese are (unlike the Japanese) much given to brawling and coarse language; they are as badly off for respectable adjectives as Tommy Atkins himself. In a word, they are not at heart so kindly and sympathetic as we are, but they certainly are more sprightly and polite, and they rarely 'take social liberties.'"—*Parker, China*, pp. 269–70.

"The habit of yelling to enforce command or criticism is ingrained in the Chinese, and appears to be ineradicable. To expostulate with another in an ordinary tone of voice, pausing at times to listen to his opponent's reply, is, to a Chinese, almost a psychological impossibility. He *must* shout, he *must* interrupt, by a necessity as inexorable as that which leads a dog labouring under great excitement to bark."—*Smith, Ch. Char.* (2nd ed.), p. 219.

"The Chinese have carried to a degree of perfection known only among Orientals the art of reviling."—*Ibid.* p. 219.

"As to mercantile honour, in spite of occasional lapses, such as occur in all countries, it is so universally admitted that Chinese credit stands deservedly high, that I need not say another word about it. It is also a curious fact that, although Government credit *vis-à-vis* of the people stands so low that it could not well go lower, as regards foreign obligations it is, subject to political risks, as good as that of almost any country."—*Parker, China*, p. 271. See also similar testimony of various writers quoted in *Yule, Marco Polo* (3rd ed.), ii. 210–1, note 8.

"Accounts are kept by considerable traders with scrupulous exactitude.'—*Parker, China*, p. 278.

"The peculiar conjunction of qualities observable in Chinese character—of cruelty with gentleness, of peacefulness with irritability, of profound loyalty with incessant discontent and revolt, of extreme dislike to bloodshed with utter unconcern at the torture or decapitation of hundreds of persons at once, of strong love of life with equally strong propensity to suicide under circumstances of discouragement—all point to the same constitutional proneness to hover between two attractions, instead of yielding to either alone."—*Johnson, Or. Rel.—Ch.*, p. 20.

[The "faculty for absorption" is illustrated in *Smith, Ch. Char.* (1st ed.), pp. 18–21; economy, on pp. 26–32; the dread of giving offence, on pp. 57–62; the "talent" for indirection, on pp. 91–7; "flexible inflexibility," on pp. 98–104; "parasitism," on pp. 105–10; the absence of public spirit, on pp. 138–45; conservatism, on pp. 151–60; indifference to comfort and convenience, on pp. 160–76; patience and perseverance, on pp. 177–86; filial piety, on pp. 201–14; respect for law, on pp. 231–44; mutual suspicion, on pp. 244–65; the absence of sincerity, on pp. 265–86; the absence of altruism, on pp. 286–354; and content and cheerfulness, in *ibid.* (2nd ed.), pp. 162–70.]

"The dwellers [in the hilly districts in the south of Chehkiang] . . . form a singularly clannish race . . . each group of villagers suspects and shuns the others. They are sometimes rather turbulent."—*Williams, Midd. King.*, i. 115.

"The citizens of Fuhchau bear the character of a reserved, proud, rather turbulent people, unlike the polite, affable natives further north. They are better educated, however, and plume themselves on never having been conquered by foreigners."—*Ibid.* i. 133.

"Its [Hunan] inhabitants have in general a bad reputation among their countrymen for violence and rudeness."—*Ibid.* i. 147.

"Hunan has a high position for letters; the people are well-dressed, healthy and usually peaceable. The boating population is, however, exceptionally lawless, and forms a difficult class for the local authorities to control. Aboriginal hill tribes exist in the south-western districts, which are still more unmanageable—probably through the unjust taxation and oppression of the imperial officers set over them. In addition to these ungovernable elements, a large area is occupied by the *Yao-jin*, who have possessed themselves of the elevated territory lying between Yungchau and Kweiyang, in the southern point of the province, and there barricaded the mountain passes so that no one can ascend against their will."—*Ibid.* i. 148.

"'As a rule, they [the Hunanese] are manly, brave, intelligent, straightforward, and obliging—not greedy—good companions, and, in a word, more like ourselves in disposition than the Chinese of any other province.' Residents on the Upper Yangtze who employ them are unanimous in describing them as most willing, good-natured, energetic and faithful to their masters above all other Chinese."—*N.-C. Herald*, March 28th, 1900.

"There is an indescribable something in the Hu Nan character which differentiates it from all other Chinese local character. The majority of both civil and military officials throughout the Empire are Hu Nan men, and, speaking generally, no mean action ever comes from Hu Nan. . . . The Hu Nan mind is honest, and the body is honest too; the people are poor and durable, like their native homespun." The roughness of the dialects causes "a certain Scotch clannishness," and, "as a rule, Hu Nan bodies of men (soldiers, etc.) must be commanded by officers of their own province."—*Parker, John Chinaman*, pp. 235–6.

"It [Nanhiung in Kwangtung] is a thriving place, and the restless habits of these industrious carriers give its population somewhat of a turbulent character."—*Williams, Midd. King.*, i. 174.

MONGOLS.

[The Mongols (*mong* = brave) are much addicted to drunkenness. They are very fond and considerate of their animals. Very dirty and lazy, never walking, always riding on horseback; indifferent to personal comfort, addicted to stealing, and great cowards; but, when sober, are kind, friendly, and simple-minded. Bribery and corruption are as prevalent as in China.]—*Prejevalsky, Mongolia; Gilmour, More About the Mongols;* and *Howorth, History of the Mongols, passim*; *Huc, Travels*, i. 145–6; *Gilmour, Among the Mongols*, pp. 82, 111, 251, 299–305, etc. Instances of cruelty are given in *Yule, Marco Polo* (3rd ed.), i. 61*n*, 151*n*, 256*n*, and ii. 181*n*.

"Although the Mongols are not devoid of politeness, they have no term to express thanks, and but few even for saluting each other."—*Rockhill, Land of the Lamas*, p. 146.

"Their honesty is proverbial."—*Ibid.* p. 131.

"Everybody has always found the Mongols proper more sympathetic and simpler than the Chinese. Under Russian and Chinese rule they have laid aside their warlike, rough predatory nature in a higher measure than the Turcomans, who, over a great part of their territory, have not had such powerful neighbours."—*Ratzel, Hist. of Mankind*, iii. 317. See also *Huc, Travels*, i. 135–6.

MANCHUS.

"Of all these Manchus, I should say their chief characteristic was a combination of laziness and pride; but wherever placed with foreigners in the relation of pupil to teacher, as, for instance, in schools, drill grounds, laboratories, &c., their bearing is distinctly less priggish and more gentlemanly than that of Chinese. The specimens of Manchu mandarins (always from Peking) I have met in the provinces have invariably appeared to me to be more jovial, easy-going, accommodating, if not reasonable, impulsive, and careless of consequences, than the Chinese: at the same time less capable of business, less cautious about public opinion, more ignorant and indiscreet. The princes at Peking are, of course, haughty and a trifle sullen, as becomes the degenerate descendants of fine manly fellows like the earlier emperors; for they feel themselves *de jure* entitled to all the deep-felt respect their ancestors exacted, but *de facto* impotent to obtain even a shabby imitation of it. The Manchus, like nearly all northerners, have a tendency to get drunk. Here, again, they differ from the Chinese; but are not so bad as the more simple Mongols. Even at official interviews a Manchu mandarin is occasionally flushed with liquor, in which case he often becomes a braggart. As to bravery, I don't believe a Manchu is by nature either more or less brave than a Chinaman. If it is brave to commit suicide rather than to suffer, then both are equally courageous; if it is cowardly to run when you have no confidence in the honesty or capacity of your officers, then both are equally cowardly."—*Parker, China*, pp. 261–2.

"With the above slight qualifications . . . I should say that the Manchu is indistinguishable in character from the Peking Chinaman, the Peking Chinaman from the northern, the northern from the central, and the central from the southern. In other words, they all run into each other."—*Ibid.* p. 262.

INTELLECTUAL CHARACTERS.

"They seem in some respects to be almost as incapable of progress as the negroes themselves, the only essential difference being that the arrest of mental development comes later in life for the yellow than for the black man. Whether the difference is to be explained by a corresponding retardation in the closing of the cranial sutures, must remain matter of conjecture, at least pending further craniological studies in the direction indicated."—*Keane, Ethnology*, pp. 322–3.

"They serve to warn us by the stunted state of their imagination and ideal faculty, by the lack of free individuality and original force, of the dangers of mechanism and uniformity in culture."—*Johnson, Or. Rel.—Ch.*, p. 61.

"The Chinese creative faculty remains within the plane of certain organic habits, failing to rise from the formalism of rules to the freedom of the idea. Its function is to maintain and multiply; to reproduce, not to reconstruct. It buries itself in its materials, instead of going behind them. Hindu cosmology makes the world issue from mystic thought; Manu forms the creatures by devotion. But the Chinese skips the question of origin, and says that the world has a self-shaping force; or that the first man must have fashioned the world-stuff with hammer and chisel, himself and his tools being already a part of it. Speculation here holds fast by the actual and concrete; takes the human for the divine, and positive visible work for the best part of the human."—*Ibid.* pp. 6–7.

"To the uneducated Chinese any idea whatever comes as a surprise, for which it is by no means certain that he will not be totally unprepared. He does not understand, because he does not expect to understand, and it takes him an appreciable time to get such intellectual forces as he has into a position to be used at all. . . . Thus when a person is asked a simple question, such as 'How old are you?' he gazes vacantly at the questioner, and asks in return, 'I?' To which you respond, 'Yes, you.' To this he replies, with a summoning up of his mental energies for the shock, 'How old?' 'Yes, how old?' Once more adjusting the focus, he inquires, 'How old am I?' 'Yes,' you say, 'how old are you?' 'Fifty-eight,' he replies, with accuracy of aim, his piece being now in working order."—*Smith, Ch. Char.* (2nd ed.), pp. 84–5.

"A prominent example of intellectual turbidity is the prevalent habit of announcing as a reason for a fact, the fact itself. 'Why do you not put salt into bread-cakes?' you ask of a Chinese cook. 'We do not put salt into bread-cakes' is the explanation. 'How is it that with so much and such beautiful ice in your city none of it is stored up for winter?' 'No, we do not store up ice for winter in our city.' If the Latin poet who observed, 'Happy is he who is able to know the reasons of things,' had lived in China, he might have modified his dictum so as to read, 'Unhappy is the man who essays to find out the reasons of things.'"—*Ibid.* p. 85.

"Those who are both very poor and very ignorant, as is the fate of millions, have indeed so narrow a horizon that intellectual turbidity is compulsory. . . . In many of them even that instinctive curiosity common to all races seems dormant or blighted."—*Ibid.* p. 88.

"Another mark of intellectual torpor is the inability of an ordinary mind to entertain an idea, and then pass it on to another in its original shape."—*Ibid.* p. 85.

"Illustrations of these peculiarities will meet the observant foreigner at every turn. 'Why did he do so?' you inquire in regard to some preposterous act. 'Yes,' is the compendious reply. . . . 'Why did you not come when you were called?' you venture to enquire of a particularly negligent servant. 'Not on account of any reason,' he answers, with what appears to be frank precision. The same state of mental confusion leads to a great variety of acts, often embarrassing, and to a well-ordered Occidental intellect always irritating."—*Ibid.* pp. 85–6.

[Want of foresight is shown in many ways.]—*Ibid.* p. 87, etc.

"A Chinese education by no means fits its possessors to grasp a subject in comprehensive and practical manner."—*Ibid.* p. 88.

"The Chinese, as a rule, seem to be singularly insensible to the relative value of evidence, and to be very little aware of the need of it. The result is naturally to make them easy victims of deception, in regard to matters of which we should suppose the means of judging to be within the reach of everyone."—*Ibid.* (1st ed.), p. 42.

"It is most interesting to watch the development of the Chinese character when associated with European affairs. For several years many Chinese have been employed in steamboats as deputy engineers and stokers, and have given great satisfaction [being sober and careful]. As pilots of steam-boats and foreign-rigged vessels, they are excellent, quickly learn sea-terms. . . . Those employed in yachts about the Canton River understand their business so well that full charge is given over to them in regattas. As oarsmen, they are second to none, after a little practice. . . . As boat-builders, few can equal [them] . . . the amateurs in Canton getting 'the lines' from England, or improving upon them. . . . As ship-carpenters, when under foreign superintendence, it would be difficult to find better workmen; and lately some . . . have speedily learnt to perfection the art of rivetting. . . . A ship-captain, who took home some Fokien boatmen as sailors, said, on his return, that they were the best men in his ship."—*Scarth, Twelve Years in China*, pp. 127–8.

"We talk about Jack being a 'handy man,' but he is nothing to a Chinaman. The usual exceptions excepted, every Chinese knows the time without a watch; can at a pinch buy, prepare, and cook his own food; wash, patch, if not make his own clothes; judge the weather, till the fields, carry a pole and its load; indicate the north, manœuvre a punt, sail a boat, catch fish, saddle a horse; tackle animals, birds, and reptiles of all kinds under unexpected circumstances; walk or ride a long distance, sleep anywhere at any moment, take no exercise whatever for any length of time; loaf time away; gain the graces of any woman of any nationality (if she will let him); eat anything, go anywhere, remain without change—and other things innumerable. What a Chinaman can't do may be summed up as follows:—Shave himself; do up his own hair; cure his own maladies; keep off vermin; fight with his fists; manage a steamer; keep military or naval discipline; handle trust money honestly; tell a plain, unvarnished story; be punctual; show nerve in times of sudden danger; eat cheese; or tolerate a female 'master.'"—*Parker, China*, pp. 278–9.

"[Though the construction of the compass is imperfect,] its use in detail is supplemented by the remarkable sense of locality innate in every Chinese, and developed by education. . . . Among the precepts of antiquity for the instruction of youth is the direction that a knowledge of the cardinal points is to be one of the first objects of elementary teaching, and kept up by continual practice. This may be one of the reasons why a Chinese knows his direction in any place and at any time in a way that borders on the mysterious. Although there are words for 'right' and 'left,' they are very seldom used. Quite apart from the streets of a town, where the stranger is directed on a complicated route only by the points of the compass, or such information as is required every day in travelling, people constantly speak of the north hand, the west ear, etc.; the load of a baggage animal is too heavy on the south side, and must be moved to the north, etc. Even when every means of orientation is absent, as on a misty day, or after walking through a maze of streets, a Chinese can always point out north and south with approximate correctness."—*Richthofen, China*, i. 390.

[The disregard of accuracy is illustrated by *Smith, Ch. Char.* (1st ed.), pp. 78–85; the disregard of time, on pp. 74–7; the "disregard of foundations," on pp. 118–24; and the "talent" for misunderstanding, on pp. 86–90.]

"The people [of Kiangsu] have an exceptional reputation for intelligence and wit."—*Williams, Midd. King.*, i. 100.

"The uneducated, mixed character of the inhabitants [of Yünnan] has given an advantage to enterprising leaders to resist Chinese rule."—*Ibid.* i. 181.

[For characters of the inhabitants of each province see *Thoms, Chinese Courtship*, Append. pp. 295–312.]

[For characters of aborigines and other races which have at various times come under the sway of the rulers of China see the parts dealing with those peoples.]

MONGOLS.

[Gilmour describes the Mongols as "foolish and thriftless."—See *James Gilmour of Mongolia*, p. 83.]

"Their guilelessness and gullibility" are "proverbial."—*Rockhill, Land of the Lamas*, p. 131.

"These Mongols are very fond of medicines and use exclusively Tibetan ones, which are generally vegetable substances. One they often spoke to me about as the most valuable . . . was elephant's milk. They said that it was sent to Lhasa from India and sold there at a very high price; they were much surprised to learn that I had never heard of its curative properties."—*Ibid.* pp. 132–3. For further examples see pp. 149, 151, 164, etc.

"The Mongols themselves never wash gold; they say they do not know how."—*Ibid.* p. 169.

[Inexpertness as to figures is inferable from *ibid.* p. 252.]

"Both the Chinese and the Mongol of the desert love long conversations, the subject of which . . . in the case of the latter may be summed up as the well-being or otherwise of his flocks."—*Kreitner, Im Fernen Osten*, p. 580.

"Got a map of the world from my host in the evening and made him cross by affirming that the world was a globe."—*Gilmour, More about the Mongols*, p. 132.

"When in Mongolia, I learned that the Mongolian geography of the world was so much at fault, and that their preposterous statement of the form of the earth was made on the same inspired or divine authority as the rest of the contents of their sacred books, I thought I had found a means of attacking Buddhism. . . . To-day I found this hope a mistake. The lamas, through their contact with Russia, know and admit the shape of the earth, yet hold to their books, which they must know teach the contrary."—*Ibid.* pp. 168–9.

"Thoughtless in their own concerns and careless of their own interests."—*Gilmour, Among the Mongols*, p. 117.

"Careless in the extreme, he is apt to forget anything that can be left behind."—*Ibid.* p. 80.

MANCHUS.

The countenances of the Manchus "indicate greater intellectual capacity [than those of the Chinese]. They seem to partake of both the Mongol and Chinese character, possessing more determination and largeness of plan than the latter, with much of the rudeness and haughtiness of the former."—*Williams, Midd. King.*, i. 44.

DIVISION OF LABOUR.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Division between Sexes.—"Yu Yü Shih [Shun] took care of the south-lying acres, and his wife looked after the mulberry orchard."—*Shih Tzŭ, Yüan chien lei han, c.* 356, *Ch'an yeh pu*, p. 2*b*.

"By the custom in vogue at Hui Chou, the women traded in the market, while the men looked after the house."—*Fêng su chih, ibid. c.* 357, *Ch'an yeh pu*, p. 1*b*.

[Weaving coarse cloth for use at the great sacrifices was the "origin of women's work" (*Li chi*, Bk. IX. 2, 16). This was before the invention of embroidery (see *Shu ching*, Pt. II. Bk. iv. 4).]

"It has been customary for all , . . empresses [from the earliest times], and for the ladies of the Imperial household, to interest themselves in the rearing of silkworms, and to superintend the weaving and embroidery of webs intended to be used as vestments for the principal idols of the Empire."—*Gray, China*, ii. 220. For details see *Li chi*, Bk. XXI. ii. 8, where it is also said that they dyed the thread to make the variously-coloured figures on robes.

Specialization of Trades.—"In regard to Shun, he appears in one place as a farmer, during the early period of his life, in the neighbourhood of Mount Leih, which was not far from Yaou's capital." "In Sze-ma Ts'een and Mencius . . . we have Shun not only as a farmer, but also as a fisherman and a potter."—*Legge, Ch. Class.*, III. i. Prol. pp. 53–4.

[Fu Yüeh, the Minister of King Wu Ting, of the Shang dynasty, was first a *pisé*-mason.]—*Shu ching*, IV. viii. (i.), 3.

[The following were probably also specialized occupations:—御 *yü* charioteer or carriage driver (*P'ao P'u Tzŭ, Yüan chien lei han, c.* 325, *Ch'iao yi pu*, p. 9*a*), makers of earthen vessels (*Shih chi, ibid. c.* 358, *Ch'an yeh pu*, p. 26*a*), of ox-carts, carriages, and chariots (*Shu ching*, II. iv. 1), of bells (III. iv. 3), of boats (II. iv. 8; IV. vii. (ii.) 6), of astronomical instruments (II. i. 5), of musical instruments (II. i. 5, 13; iv. 2, 9), of robes, etc. (II. i. 9; iv. 4), of baskets, etc. (III. i. 19), workers in metals (iv. 3), workers in stone (i. 52, etc.), workers in skins (69), brewers (iii. 6, etc.), builders (*ibid.*; IV. viii. 3), carvers (III. iii. 6, etc.), coffin-makers (*Yüan chien lei han, Ch'an yeh pu, T'ao*, p. 13*b*), etc.]

Localization of Trades.—"In the time of Yao the people who lived on the water were ordered to occupy themselves only in fishing. Also, Shun, fishing in the Lei Marsh, followed his example."—*Shih Tzŭ, Yüan chien lei han, c.* 358, *Shou yeh pu*, p. 3*b*.

"The ancient kingdom of Ts'e was noted for its advantages of salt and fish."—*Legge, Ch. Class.*, III. i. 103, note.

"The whole of Yen-chow was distinguished for its mulberry trees and silkworms, but especially the region about Puh." The province also produced great numbers of varnish trees and silk, giving a special character to the articles made there.—*Ibid.* III. i. 101, notes.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Division between Sexes.—"In the spring days, when warmth begins and the oriole utters its song, the young women take their baskets and go along the narrow paths between the mulberry trees, gathering the tender leaves of the young trees, and stripping the branches, while the young men lop off with axes and hatchets those that are out of reach."—*Simcox*, ii. 47.

[The mulberry leaves served to feed the silk worms (*Shih ching*, I. xv. I. 2, 3), with which business the women were specially occupied (III. iii. X. 4). In each house the women span the hemp and the dolichos, and wove cloth and silken stuffs.]—*Legge, Ch. Class.*, IV. i. 228–9; ii. 562. See also *Chan kuo ts'ê, Yüan chien lei han, c.* 356, *Ch'an yeh pu*, p. 24*a*.

"To sort and put in order raw silks and hemp, and thereby to prepare silks and cloths for use, was the duty of women."—*Chou li kuan chu* (*Gingell*), p. 51.

"So a woman who has nothing to do with public affairs leaves her silk-worms and weaving" [a woman should not occupy herself with public affairs, leaving her proper duties of rearing silk-worms and of weaving].—*Shih Ching*, Pt. III, Bk. iii., Ode IV.; see also *Chan kuo ts'ê, Yüan chien lei han, c.* 356, *Ch'an yeh pu*, p. 24*a*; *Lieh nü chuan, ibid., loc. cit.*

"Good wives and concubines cleaned and sorted raw silks and hemp; men and maids collected and gathered the fruits of trees and plants (water lily, etc.)."—*Chou li kuan chu* (*Gingell*), p. 50.

"Ch'ên Chung-Tzŭ parted from his brother and mother, and lived at Yü Ling, where he himself wove sandals, while his wife made hempen thread to barter for food."—*Yüan chien lei han, c.* 356, *Ch'an yeh pu*, p. 26*b*.

"The husbandmen should be constantly at their business, and women at their proper work. If one husbandman did not cultivate, some people would be in want of food, and if one woman did not weave, some people would be cold."—*Kuan Tzŭ, ibid.* p. 2*b*.

"In sacrificing, husband and wife had their several duties which they personally attended to."—*Li chi*, XXII. 4.

The wife "could carry on all the work in silk and linen, making cloth and silken fabrics, and maintaining a watchful care over the various stores and depositories (of the household)."—*Ibid.* XLI. 8.

"Women did embroidery, and men carving and engraving."—*Mo Tzŭ, Tzŭ shih ching hua, c.* 150, *Po kung*, p. 7*b*.

Specialization of Trades.—"Workers in metal: knives for writing on bamboo tablets [see also LANGUAGE], arrow-heads, javelins, swords, bells, and measures of capacity are made by different workmen. Then follow the makers of leather armour and drum makers. The dyers and silk dressers are treated next, with all who work in colours; then the jade cutters and polishers, the arrow-makers, potters and moulders of culinary utensils—among which we recognise the prototype of a modern patent cooking pot, for preparing food by the use of steam

alone (*Tcheou-li*, ii. 538). The workers in precious wood make the cases for musical instruments. Wooden targets and the handles of pikes and javelins are made by the same class ; and a long and very elaborate chapter [of the *K'ao kung chi*] is given to the manufacture of bows, which were made of wood and bone, cunningly fitted together to form an arc of greater or less curvature according to the strength of the bow, and strung, not like the English long-bow—by the simple bending of a straight sapling—but by a *tour de force*, involving the reversal of the curve, or, so to speak, turning the unstrung, manufactured bow inside out. A list of the workers was kept according to their skill, and extra rations of wine and meat were given to the best."—*Simcox*, ii. 62.

"In the times of the former kings there was not one noble or plebeian male or female person without his or her allotted duty. The *Kaou kung* section observes that the state had six kinds of official duties, and the hundred occupations (all the works) were all under one head. To sit and discourse on principles of reason was said to be the duty of the king and high dukes ; while to apply and put in force was the part of the *Sze* and *Ta foo* ; to examine and put to rights the face of things, and thereby to bring into use the five elements, and to make the different household utensils of the people, was the charge of the *Peh kung*, artificers ; to circulate valuables and curious productions of the four parts, in order to contribute to general support, was the duty of merchants and traders ; to apply the powers of the body to develope the treasures of the earth was the charge of husbandmen" ; the duty allotted to women having been stated *supra*.—*Chou li kuan chu* (*Gingell*), p. 51.

"The six manufactures of the son of Heaven are under the care of (the superintendents of) the workers in earth ; the workers in metal ; the workers in stone ; the workers in wood ; the workers in (the skins of) animals ; and the workers in twigs."—*Chou li, Ch'ü li*, II. ii. 2. 5.

"Officers do not do field-labour ; field-labourers do not fish ; traders and agriculturists, artizans and merchants do not exchange their occupations."—*Yüan chien lei han, Ch'an yeh pu, Shou yeh*, p. 10*b*.

"For the most part there were seven descriptions of workers in wood, six in metal, five in leather, five in colours, five in grinding and two in clay. The workers in wood were 輪 *Lun*, wheelwrights ; 輿 *Yü*, makers of carriage bodies ; 弓 *Kung*, makers of bows ; 閭 *Lu*, makers of spear handles ; 匠 *Chiang*, carpenters in general ; 車 *Chü*, makers of wagons ; and 梓 *Tzŭ*, makers of household furniture. The workers in metal were 築 *Chu*, makers of engraving tools ; 冶 *Yeh*, makers of points of spears ; 鳧 *Fu*, makers of bells ; 桼 *Li*, makers of measures of capacity ; 段 *Tuan*, [? makers of agricultural implements] ; and 桃 *T'ao*, sword makers. Workers in leather were 函 *Han*, armour makers ; [?] *Po*, tanners of hides for binding ; 鞹 *Yün*, tanners of hides for drums ; 韋 *Wei*, workers in leather for shoes, etc. ; and 裘 *Ch'iu*, makers of fur garments. The workers in colours were 畫 *Hua*, drawers of flowers ; 鍒 *Wei*, workers in five colours ; 鍾 *Chung*, dyers of feathers ; 筐 *K'uang*, (unknown) ; and 幐 *Fang*, dyers of raw silk. Workers in grinding, or rubbing or polishing, were 玉 *Yü*, workers in gems, maces, utensils, etc. ; 椰 *Yeh* [misprint for 櫛 *chieh*, makers of combs of jade, ivory and rhinoceros horn] ; 雕 *Tiao*, engravers ; 矢 *Shih*, makers of arrow-shafts ; and 磬 *Ch'ing*, polishers of musical stones. Workers in clay or earth were 陶 *T'ao*, makers of pots or jugs ; 旗 *Fang*, makers or workers in finer sorts of earthenware."—*Chou li kuan chu* (*Gingell*), pp. 52–3. See also *K'ao kung chi*, *c.* 1, pp. 30*a*, 15*a*, etc. ; *K'ao kung chi t'ung*, *c.* 1, pp. 15*a*, 30*a*, 33*a*, 44*b*, 54*a*, 57*b*, 60*a*, 62*a*, 68*a* ; *c.* 2, pp. 1*a*, 31*b*, 58*a* ; *Yüan chien lei han*, *c.* 357, *Ch'an yeh pu*, pp. 5*b*, 6*a*, 10*b*, 13*b*, 33*b* ; and *Shu ching*, V. ii. 1–4 ; iii. 9 ; xxii. 11, 19 ; iii. 3 ; 9 ; xxii. 20 ; vi. 4, 8 ; xxii. 19, 26, 27 ; vi. 9 ; 11 ; vii. 11 ; x. 6 ; xxii. 2, 19 ; 3, 16, 17, 18 ; 10, 14 ; 15, 18 ; 17 ; 19 ; 26, 27, 28 ; xxiii. 1 ; xxv. 1 ; xxix. 4 ; 5.

[The following specialized occupations are also mentioned:—冥氏 *min shih*, maker of pitfalls and traps for wild beasts (*Chou li, Yüan chien lei han*, *c.* 358, *Shou yeh pu*, p. 23*a*) ; 牧牛 *mu niu*, cowherd (*Shan t'ang ssŭ k'ao*, *ibid.* p. 20*b*) ; 牧羊 *mu yang*, shepherd (*Chuang Tzŭ*, *ibid.* p. 17*b*) ; 染人 *jan jên*, dyer (*Chou li*, *ibid. c.* 358, *Ch'an yeh pu*, p. 24*a*) ; 商賈 *shang ku*, traders, travelling and resident (*Chou li*, *ibid. c.* 357, *Ch'an yeh pu*, p. 17*b*) ; husbandman, farmer, founder, carriage builder, (*Mencius*, Bk. I. Pt. ii. xi. 2, etc.) ; and maker of mats (*ibid.* Bk. III. Pt. i. IV. i ; *Shu ching*, V. xxii. 15–18).]

"Tsao-fu was driver to King Mu of Chou."—*Yu hsüeh hsü chih*, *c.* 4, *Chi yi*, p. 9*a*.

"The thill-maker made the thill."—*K'ao kung chi t'ung*, *c.* 1, p. 33*a*.

"The cartwright made the plough."—*Ibid. c.* 2, p. 51*a*.

"In Ch'ung Chow the aborigines of Lai were shepherds. The commentary [says] : 'This is the place now called Lai Chou [in Shantung] ; the aborigines tended cattle for their livelihood.'"—*Shu ching, P'ei wên yün fu*, *c.* 90*b*, p. 24*a*. See also *Legge, Ch. Class.*, III. i. 102.

"The common people laboured at *nung* (農) and *sê* (穡). The commentary [says] that *nung* means sowing and *sê* reaping."—*Tso chuan, Yüan chien lei han*, *c.* 356, *Ch'an yeh pu*, p. 1*b*.

"Wu Shih said : 'Cabinet makers [or wood engravers] were divided into three classes. The official posts of the Chou dynasty were practically the same as those of the Hsia and Shang, but they were rather too many. In that dynasty one clever workman would carry on several arts at the same time. It was thought practicable for one man to occupy himself with several trades.'"—*K'ao kung chi t'ung*, *c.* 2, p. 25*b*.

[*Ti jên* (see REG. OF LABOUR) were employed as menials at funerals, etc.]—*Legge, Ch. Class.*, III. ii. 552, note.

[For the arguments of Mencius in favour of division of labour see KNOWLEDGE.]

Localization of Trades.—"The province 越 *Yue* (*Che kiang*) had no artisans for the manufacture of instruments of husbandry, as all the men of the province could make them ; the 燕 *Yen* (*Che le*) province was without artisans for making armour, for the men of the province could all make it ; the 秦 *Tsin* (*Shen see*) province was without artisans who made long spears, for the men of the province could all make them ; the 胡 *Hoo* (outside Mungoo Tartars) state was without makers of bows and carriages, for all the men of the country were proficient in the art : men of knowledge became inventors, and cunning men imitated."—*Chou li kuan chu* (*Gingell*), pp. 51–2.

Chêng swords, Sung axes, Lu knives, Wu and Yüeh two-edged swords "could not be made equally good when the materials were removed and manufactured at a distance from the place of their production."—*Ibid.* p. 52.

[At T'ai-yüan Fu the most famous cutlery and weapons of war were manufactured.]—*Yüan chien lei han*, *c.* 223 ; see also *Yule, Marco Polo* (3rd ed.), ii. 13, 15, note.

"Jade cases (玉櫝 *yü tu*) were produced at K'un Shan, and moonlight pearls (明月之珠 *ming yüeh chih chu*) from the Four Seas. They were sold in the market, and the Sage bought them, regarding them as one of the 'precious' things."—*Shih chi, Yüan chien lei han*, *c.* 357, *Ch'an yeh pu*, p. 3*a*.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Division between Sexes.—"Men planted grain, and women [the young] mulberry trees."—*Yang Tzŭ, Tzŭ shih ching hua*, *c.* 149, p. 1*b*.

[Women did embroidery.]—*Han Shu Ching Ti chi*, *ibid.* p. 17*a*.

"Women constantly occupied themselves in rearing silk-worms and weaving, so that when fifty years old they might wear silk clothes [instead of waiting till seventy, the age at which they were indispensable for warmth]."—*Shih huo chih, Yüan chien lei han*, *c.* 356, *Ch'an yeh pu*, p. 23*b*.

Specialization of Trades.—"The four classes of people had no right to have two occupations."—*Han shu hsü chuan, P'ei wên yün fu*, *c.* 106, p. 83*b*.

"If a tradesman pursued several branches of business, or a workman occupied himself with several arts, he would certainly become poor and destitute, for his mind would not be concentrated."—*Huai-nan Tzŭ, Yüan chien lei han*, *c.* 357, *Ch'an yeh pu*, p. 18*b*.

"In the time of the Emperor Ming an order was issued forbidding the people to have two occupations. Liu Yi presented a memorial to the throne, in which he said : 'The state officials forbid the people to have two occupations : if a man is a farmer, he has no right to be a fisher.' Now the provinces lying near the rivers and lakes have very few places where they can rear mulberry trees and silk-worms, and the people there depend entirely upon fishing for their livelihood. If they fish during the end of winter and beginning of spring it would not injure husbandry. Moreover, the profits from fishing and hunting do no harm to husbandry—if anything can be done to assist [the growth of] the grain or rice, what harm is there in one man having two occupations ?"—*Hou Han shu, ibid. c.* 358, *Shou yeh pu*, p. 6*a*. See also *Ch'an yeh pu*, p. 11*a*.

"Specialities in art and workmanship are treated as the monopoly of certain families, on which no outsider is allowed to trespass. Such was the case under the Han dynasty with certain patterns of silk brocade."—*Hirth, Anc. Hist.*, p. 117.

"Kung-sun Hung was a native of Tzŭ Ch'uan [in Shantung] ; his family being poor, he tended pigs on the sea coast."—*Shih chi, Yüan chien lei han*, *c.* 358, *Shou yeh pu*, p. 19*a*.

"Nieh Chêng, having committed a murder, escaped with his mother to Ch'i, where he became a butcher."—*Chan kuo ts'ê, ibid.* p. 2*b*.

[Ching K'o and Fan K'uai were dog-butchers.]—*Shih chi, ibid.* p. 2*b*.

"Chou Po got his livelihood by weaving sedge *ch'ü* (曲). The commentary [says] : 'The screen made of sedge [for sun or rain] was sometimes called *ch'ü*.'"—*Yüan chien lei han*, *c.* 356, *Ch'an yeh pu*, p. 27*a*.

"Shên T'u-p'an was a painter or varnisher."—*Hou Han shu, ibid. c.* 357, *Ch'an yeh pu*, p. 28*a*.

[Fishermen made their own nets, hooks, etc.]—*Ibid., Yü kou i*, p. 11*a*.

[Other occupations mentioned are :—Shepherd, horse-breeder (*Shih chi, ibid. c.* 358, *Shou yeh pu*, p. 19*a*), builder of pagodas (*T'ien kuei lu, ibid. c.* 357, *Ch'an yeh pu*, p. 28*b*), fisher and hunter (*Han shu Ti li chih, Tzŭ shih ching hua*, *c.* 150, *Ch'an yeh pu*, p. 15*a* ; agriculturist (*Yüan chien lei han, Ch'an yeh pu, Nung T'ien, passim*) ; weaver (*ibid. Chih, passim*) ; carpenter (*ibid., Po kung san*, p. 10*a*, etc.) ; knife and sword-maker (*Hou Han shu Po kuan chih, Tzŭ shih ching hua*, *c.* 150, *Ch'an yeh pu*, p. 9*b* ; etc.]

Localization of Trades.—[Figures for embroidery were produced by the rivers Tzŭ and Huan, of the Hsiang Yi district.]—*Chên Liu Fêng su chi, Ko chih ching yüan*, *c.* 15, *Kuan fu lei*, p. 4*b*.

[The iron industry and trade were in the hands of the people of Liang (part of Shen Hsi, Hu Pei, Kan Su, and Ssŭ Ch'uan). The districts Lung and Shu (Kan Su, Shen Hsi, and Ssŭ Ch'uan) were noted for cinnabar and woollen cloth ; Ching and Yang (Hu Pei and Chiang Su), for skins and hides (or leather), as well as bone and ivory ware ; Chiang Nan, for wood and bamboo arrows ; Yen and Ch'i (Chih Li and Shan Tung), for fish, salt, rugs, and furs ; Yen, Yü, and Ho (Shan Tung, Ho Nan, and Kan Su), for varnish, silk, and hemp or grass-cloth. Thus, at this time, silk, now supplied from the Canton and Shanghai districts, was chiefly produced in the north-west of China, and skins and hides in Hu Pei.]—*Hirth, Ch. and Rom. Or.*, p. 226, note.

"When his [? the Emperor's] brother Shu was Prefect of Ho Tung many people there were traders, but few were farmers. When Shu took office, he taught the people cultivation for two years. By this means every family of his subjects had sufficient."—*Pei shih Wei tsung shih chuan tsan, ibid. c.* 37*a*, p. 112.

"In the beginning of the reign Ta Ming of Hsiao Wu, people who had no property were sent to the three districts [in modern Chekiang] Yü Yao, Mou, and Yin, to cultivate the lake fields, which became their profitable occupation," *i.e.*, the land was made productive.—*San t'ung k'ao chi yao*, *c.* 1, p. 10*a*.

[Fishermen and hunters sometimes also reared silkworms.]—*Yüan chien lei han, Ch'an yeh pu, Nung wu*, p. 5*b*.

"Wang Ching, in his youth, was a dog-butcher, and traded through the Three Wu. Afterwards he became Prefect of Wu Hsing."—*Ch'i shu, Yüan chien lei han*, *c.* 358, *Shou yeh pu*, p. 2*b*.

"Chang Hsia, when young, was of a poor family, so he followed the occupation of a shepherd."—*Chin shu, ibid.* p. 19*b*.

[In this period shepherds (*Ch'ien yen lu, ibid.* p. 29*b* ; *Chin shu, ibid.* p. 29*b*), casters (*Chin shu, ibid. Ch'an yeh pu*, p. 25*a*), makers of temple utensils (*ibid., Po kung san*, p. 10*a*), iron and steel workers (*Tzŭ shih ching hua*, *c.* 150, *Ch'an yeh pu*, pp. 10*b*, 15*a*), bricklayers (*ibid.* p. 11*a–b*), engravers on stone (*ibid.* p. 12*b*), are mentioned.]

Localization of Trades.—"Chamœrops' shoes were produced in Shu, and made from the rattans grown in the large temple grounds in the south ; but the people of Wu could not make them."—*Yen ch'i yu shih, Ko chih ching yüan*, *c.* 18, p. 16*b*.

"[Han K'ang] gathered medical herbs from a famous hill, and sold them in the market of Ch'ang An."—*Hou Han shu, Han K'ang chuan, P'ei wên yün fu*, *c.* 34*a*, p. 148.

"At Tung Ling there being plenty of grain, the traders' market was established."—*I lin, ibid. c.* 34*a*, p. 147*a*.

"In the Li Shan and Pai Têng Shan of Ch'ang An [Shensi] there were silver mines."—*Wên hsien t'ung k'ao hsiang chieh*, *c.* 5, *Chêng ch'üeh k'ao*, p. 5*b*.

"The town [of Ching-Tê Chên] appears to have been devoted to the manufacture of pottery from the commencement of the Chun [Ch'ên] dynasty in A.D. 557."—*Gray, China*, ii. 235.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Division between Sexes.—[Similar to previous Period.]

Specialization of Trades.—"The occupation of Mr. T'o was planting trees. All the noble and wealthy families of Ch'ang An who wished to have pleasure grounds competed with the fruit-sellers for his services and welcomed him."—*Ku wên hsi i hsiang chieh, Chung shu Kuo T'o-t'o chuan*, *c.* 13, p. 41*a*.

"A man who trafficked in butchering animals, or trading in wine was called a trader."—*T'ang Liu tien, Yüan chien lei han*, *c.* 357, *Ch'an yeh pu*, p. 18*b*.

[From *Ku Wên hsi i hsiang chieh, Tzŭ jên chuan*, *c.* 13, p. 37*a*, it would seem that cabinet makers would not make the legs of bedsteads.]

[Specialized occupations mentioned are :—Plasterer (*Ku wên hsi i hsiang chieh, Wu chê Wang Ch'êng-fu chuan*, *c.* 12, p. 21*b*), maker of satin (*Shih wu yüan shih, Ko chih ching yüan*, *c.* 27, p. 11*b*), woodsman (*Yüan chien lei han, Ch'an yeh pu, Po kung san*, p. 10*b*), paper and pen-maker and paster (*Tzŭ shih ching hua*, *c.* 150, *Ch'an yeh pu*, p. 9*b* ; *Yüan chien lei han, Ch'an yeh pu, Po kung i*, p. 9*b*), silver-worker, workers in earth, in bamboo, makers of carriages, musical instruments, arrows, hats, helmets, varnisher (*ibid.* p. 9*b*), carpenter (*ibid., Po kung san*, p. 10*a*), embroiderer (*ibid.* p. 10*a*), etc.]

Localization of Trades.—Porcelain "was made in the district of Pien [K'ai-fêng Fu], in the province of Honan." *Cf.* AESTH. PROD.—*Monkhouse, Hist. and Descr. of Ch. Porcelain*, p. 16.

"The most important event in the history of Chinese porcelain" before 960 was "the foundation by imperial decree of a manufactory at Chang-nan-chên [in Kiang Hsi], afterwards called Ching-tê-chên after the Emperor Ching-tê (1004–1008), who established another factory there. . . . Other private factories soon sprang up there, and it gradually became almost the only place where the fabrication of artistic china was carried on."—*Ibid.* p. 17. But see previous Period.

"Po Chou [in Anhui] produced light gauze, which was so light its weight could not be felt. When cut to make garments it looked like smoke or mist. It was made only by two families, who intermarried during successive generations lest the process might become known by others."—*Lu Yu Lao Hsüeh An pi chi, Tzŭ shih ching hua*, *c.* 150, p. 4*a*.

907–960.

Division between Sexes.—"When Chêng T'ien was Governor-General of Fêng Hsiang and Lung Shih, his wife wove military dresses to distribute to his soldiers."—*Yüan chien lei han*, *c.* 356, *Ch'an yeh pu*, p. 26*b*.

"The wife of Mr. Tou T'ao, née Su, was able to weave *hui wên tzŭ*, 'circulating sentences,' a kind of ode which may be read backwards as well as forwards—a palindrome."—*Yüan chien lei han*, *c.* 356, *Ch'an yeh pu*, p. 25*b*.

Period of Disruption (221 *to* 589).—*Table IV.*

Division between Sexes.—"The Empress Ch'ên of the Emperor Hsiao Hsüan, of the Ch'i State, belonged to a poor family, and when young was very diligent in weaving."—*Nan shih, Yüan chien lei han*, *c.* 356, *Ch'an yeh pu*, p. 25*a*.

"Ting, concubine of the fourth rank of the Emperor Wu, of the Liang State, in her youth, was once weaving by moonlight, together with the girls next door. They were all afraid of the mosquitoes, but she did not feel them [being so intent on weaving]."—*Nan shih, ibid.* p. 25*a*.

"The Emperor, when in the Fang Lo pleasure grounds, ordered his maids to do the work of butchers and wine-sellers."—*Ch'i shu, ibid. c.* 358, *Shou yeh pu*, p. 3*a*.

[An instance of a female iron-worker is given in *Shih i chi, ibid., Chên êrh*, p. 6*b*.]

Specialization of Trades.—"In your guard-post on the frontier a hundred soldiers were sent to work as shipbuilders."—*Wei shu Tiao Yung chuan, Yün fu shih i*, *c.* 82, p. 12*a*.

"When [Shih] Pao was magistrate, he was sent on a certain mission to Yeh (in Honan). As the affair was left undecided for a long time, he trafficked in iron in the market."—*Chin shu Shih Pao chuan, P'ei wên yün fu*, *c.* 98, p. 135*a*.

Sung Period (960 *to* 1280).—*Table VI.*

Division between Sexes.—[Similar to preceding and subsequent Periods.]

[In Hainan the women made clothing and silk coverlets.]—*Sung shih, Tzŭ shih ching hua*, *c.* 149, *Ch'an yeh pu*, p. 18*b*.

Specialization of Trades.—"In Kuang Kan there were plenty of bamboos ; the bamboo worker cut them down and levelled their joints in order to make tiles of them."—*Wang Yü-ch'êng Chu Lou chi, Ko chih ching yüan*, *c.* 20, p. 26*a*.

[Dyeing of silk cloth with azure colour (*Yeh t'an, Yüan chien lei han*, *c.* 358, *Ch'an yeh pu*, p. 24*b*), stone-chiselling and moulding in clay (*Hsü Wên hsien t'ung k'ao, ibid. c.* 358, *Ch'an yeh pu*, p. 26*b*), tile-making (*Wang Shih-mou Min pu su, Ko chih ching yüan*, *c.* 20, p. 26*a*), sericulture (*Yüan chien lei han, Ch'an yeh pu, Ts'an i*, p. 5*a*), weaving, embroidering, thread-making (*ibid. Chih i*, p. 5*b*), and medicine-selling (*ibid., Mai mai t'ien*, p. 3*a*) are among the occupations mentioned.]

Localization of Trades.—"During the Sung dynasty, artistic porcelain was still made at many places. Imperial factories were established at Pien-liang, the present department of K'ai-fêng in Honan province, between 1107 and 1118, where pieces

of special quality were made for magistrates, and, when the Court removed south before the advancing Mongols, at the southern capital, Hang-chou in Cheh-kiang province."—*Monkhouse, Hist. and Descr. of Ch. Porcelain*, p. 17.

"The place at which the greatest variety of colours was produced was Chün-chou. . . . Here were also produced variegated vases, called *yao pien*, or 'transmutation' vases, by the Chinese, and *flambé* by the French."—*Ibid.* p. 22.

"The most celebrated of the factories was that of Ting-chou, where brilliant white, purple, and black were produced from 1111 to 1126." Ware of the same description was afterwards made at Hang-chou.—*Ibid.* p. 21.

[Cotton having been first cultivated in Kuang Tung and Fu Kien and about the same time in Shan Si and Shen Si the industry was probably confined to those provinces. See following Period.]

"They make in this city [Calachan, ? in Kansuh] great quantities of camlets, of camel's wool, the finest in the world, and some of the camlets that they make are white, for they have white camels, and these are the best of all. Merchants purchase these stuffs here, and carry them over the world for sale."—*Yule, Marco Polo* (1st ed.), i. 247.

"Within the Empire the only place where leaven was made was the prefecture of Huai An."—*Ta hsüeh yen i pu, Hsü wén hsien t'ung k'ao hsiang chieh, c.* 5*b*, p. 2*a*.

"In Ch'uan [Chou] and Chang [Chou] [in Fukien] the tiler made tiles of the clay of the hill, which was of a yellow colour."—*Wang Shih-mou Min pu su, Ko chih ching yüan, c.* 20, p. 26*a*.

"In the History of Lin An in the reign of Han Shun, it says: 'The vinegar storehouse of Hung T'ing was situated on the east of Ts'ai Shih bridge, on the south of the street facing north. Now it is called 'Vinegar Street.' In the time of the Sung dynasty the wine and vinegar were made by the Government storehouse and a tax paid to the Board of Revenue. In Lin An there were 12 vinegar storehouses. This was one of them."—*Tung ch'êng tsa chi, c. hsia*, p. 10*b*.

KIN (NÜ-CHÊN).

[The collection and breeding of horses, mares, etc., was the special duty of the Department of the Imperial Stud. See GEN. GOVT.]—*Hsü wên hsien t'ung k'ao, Yüan chien lei han, c.* 358, *Shou yeh pu*, p. 19*a*.

[The Office of Works was specialized into a Clothes-dyeing Department, Figure-designing Department, Clothes-cutting Department, Figure-embroidering Department, and others.—See *ibid., Ch'an yeh pu*, p. 24*b*; *Po kung san*, p. 10*a*.]

Mongol Period (1280 *to* 1368).—*Table VII.*

Division between Sexes.—[Weaving continued to be the occupation of women.]—*Yüan shih, Yüan chien lei han, c.* 356, *Ch'an yeh pu*, pp. 25*b*, 26*b*.

Specialization of Trades.—"In the two capitals of the Yüan dynasty there were palace-painters or varnishers (宮殿髹漆 *kung tien hsiu ch'i*), variegation workmen (殿宇藻 *tien yü tsao*), and [gold or silver washing or] plating workmen (裝釜 *chuang wu*)."—*Hsü wên hsien t'ung k'ao, Yüan chien lei han, c.* 357, *Ch'an yeh pu*, p. 27*a*. See also *ibid., T'ao*, p. 13*b*.

[Ornaments for the crown, girdles of various precious substances, and woven and knitted clothes of various figures and colours were made by workmen under the Supervision of Works Office.]—*Hsü wên hsien t'ung k'ao, ibid.* p. 30*b*. Map-makers are mentioned in *ibid., Po kung i*, p. 9*b*.

[Weaving and silk dyeing were carried on under a special government office.]—*Hsü wên hsien t'ung k'ao, ibid. c.* 358, *Ch'an yeh pu*, p. 24*b*. See also REG. OF LABOUR.

[The following were the 22 heads under which the duties of the 5 classes of workmen in the Imperial pottery at Kin-te-ch'êng were classed:—Large ware, small ware, vessels made after the ancient patterns, carved work, vessels made according to moulds, painting porcelain, vessels made after new patterns, vessels on which are representations of dragons in *basso-rilievo*, vases on which are painted Chinese characters, porcelain of various colours, lacquered porcelain, making boxes and cases for porcelain, dyeing, bricklayers' work, carpenters engaged in large works, carpenters engaged in small works, shipwrights, iron-founders, workers with bamboo, rope-makers, coopers, pounders of clay by means of pestles and mortars.]—*Gray, China*, ii. 237.

"The various occupations in the markets and villages were more than those in the districts by nine-tenths, but only five-tenths were farmers or planters of mulberry trees."—*Hsien Ch'êng T'ing pi chi, P'ei wén yün fu, c.* 106, p. 81*b*.

[The names *lai chieh* (來纈), *tan chieh* (檀纈), *shu chieh* (蜀纈), *chiang shui chieh* (漿水纈), *san t'ao chieh* (三套纈), *lü ssü pan chieh* (綠絲班纈) and others were given to various processes of dyeing, which subsequently became obsolete.]—*Tan ch'ien tsung lu, Ko chih ching yüan, c.* 27, p. 19*a*.

"In the 30th year of the reign Chih Yüan an imperial decree was issued stating that the frontiers were quiet, and that our troops should be ordered to cultivate the ground at their stations, and use the produce for food."—*Yüan shih Shih tsu chi, P'ei wén yün fu, c.* 23*a*, p. 202.

Localization of Trades.—"In Fukien and Kuang Tung there were many cotton trees; the natives there competed in planting them. Some had 1,000 trees. The flowers were gathered to weave cloth called *chi pei* (吉貝) cloth."—*Mo k'o hui hsi, Ko chih ching yüan, c.* 27, p. 22*b*.

[The de-localization of the cotton industry from the provinces of Kuang Tung, Fu Kien, Shan Si and Shen Si was probably effected by the introduction of the plant by a lady of the Wang family into Kiang Su, whence it quickly spread to Hu Nan, Hu Peh, Ho Nan, An Hui and other provinces. See *Gray, China*, ii. 142. *Cf.* ABSOLUTE MONARCHY as to movements of silk and skin industries.]

[Marco Polo says (i. 196) that rhubarb is found in great abundance in the mountains of the province of Sukchur (a subdivision of Tangut = Suhchau probably), "and thither merchants come to buy it, and carry it thence all over the world." Yule's note on this passage (p. 197) says: "All the authorities point to the mountainous region south of Suhchau and Kanchau as pre-eminently the source of the real China rhubarb; but it is also produced in Shansi, Shensi, Honan and Szechuen. Ginger was produced, according to Polo, near the river Caramoran [Hoang-ho] (ii. 12), in the province of Acbalec Manzi (probably in southern Shensi, on the upper waters of the Han), where there grows such a quantity of ginger that it is carried all over the region of Cathay, and it affords a maintenance to all the people of the province, who get great gain thereby" (ii. 19); also in Fuju (Fu Kien, ii. 179) and Kelinfu (Kien-ning Fu, ii. 180). The musk-deer was abundant in the province of Sinju (Si-ning Fu, in Western Kansuh), and musk a great article of trade there (i. 242).]

According to Odoric, "at Sunzumatu, which has not been quite conclusively identified, silk is to be found in greater plenty than perhaps any other place on earth; for when silk there is at its dearest, you can still have forty pounds for less than eight groats.'"—*Simcox*, ii. 232.

"Chinese writers speak of porcelain painted with flowers under the Yüan dynasty in the departments of Fu-chou and Chien-chang, and both these descriptions . . . are said to have been preferred to the productions of Ching-tê-chên."—*Monkhouse, Hist. and Descr. of Ch. Porcelain*, p. 25.

At Yanju (Yang Chou) "a great amount of harness for knights and men-at-arms is made."—*Yule, Marco Polo* (3rd ed.), ii. 154.

At T'ai Yüan Fu "they manufacture a large quantity of the most necessary equipments for the army of the Emperor."—*Ibid.* ii. 13.

"In all Cathay this [T'ai Yüan Fu] is the only place where wine is produced. It is carried hence all over the country."—*Ibid.* ii. 13.

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

Division between Sexes.—[Similar to previous period.]

[Hung Wu's empress, Ma, mended the clothing and shoes of the soldiers in the field.]—*T'ung chien lei tsuan, c.* 2, *Huang ch'in pu*, p. 9*b*.

Specialization of Trades.—"The specialization of employments struck Pinto as carried to a remarkable extent. Every kind of traffic and commerce is divided into several branches; thus, in the trade in ducks, some hatch the eggs and sell the ducklings, others fatten them for eating; some sell the eggs only, others the feathers, and so on. He notices the brisk trade in town sewage, by means of which, used as manure, their grounds bear three crops in a year."—*Simcox*, ii. 262-3.

[Pinto was told that in one town, with a water supply that is supposed to yield the brightest hues for dyeing silk, there were 13,000 dyers at work, who paid 300,000 taels yearly to the Emperor.]—*Ibid.* ii. 262. See also *Yüan chien lei han, Ch'an yeh pu, Chih i*, p. 5*b*.

"The very numerous barbers, he [Semedo] explains, are not employed to shave, but to comb and dress the hair, which both men and women allow to grow long."—*Simcox*, ii. 270.

"In the higher branches of mechanical skill, such, for instance, as gold, silver and ivory work, Chinamen excel, and they are exceptionally proficient in the manufacture of bronzes, bells, lacquer ware and cloisonné. With the appliances at their command, their skill in casting bells of great size and sonorousness is little short of marvellous. The famous bell at Peking weighs 120,000 lbs., and is one of five of the same weight and size which were cast by order of the emperor Yung-lo (1403-25)."—*Douglas, Society in China*, pp. 138-9.

[Gold, jade, and agate-workers are mentioned in *Yüan chien lei han, Ch'an yeh pu, Po kung i*, p. 9*b*.]

Localization of Trades.—"Of the districts which produced tea, Chiang Nan was the principal one."—*Ta hsüeh Yen i pu, Hsü wén hsien t'ung k'ao hsiang chieh, c.* 5*b*, p. 3*b*.

"In 1369 a special [porcelain] factory was established at Ching-tê-chên for the use of the palace, where a ware of specially fine quality was produced for magistrates."—*Monkhouse, Hist. and Descr. of Ch. Porcelain*, p. 25.

[Hang Ch'êng seems to have been a centre for vegetable growers, who sold their products at places as distant as Lin P'ing and Ch'ang An.]—*Tung ch'êng tsa chi, c. hsia*, p. 35*b*.

Manchu Period (1644 *to* —).—*Table IX.*

Division between Sexes.—The women "were generally ill-clad and ugly, apparently labouring in the fields like the men."—*Williams, Midd. King.*, i. 93. See also *Dudgeon, Land Question*, p. 4.

"The condition of the poor women in China is apparent to all visitors, and deplorable enough. They seem to be condemned to an extraordinary share of the hardest labour. They work in the fields, harrowing, hoeing and even ploughing; they work in the shops of carpenters and blacksmiths; they carry burthens through the streets and along the high roads; they work like the men on board the river junks; and they scull or paddle half of the sampans, or wherries, which ply on the river at Canton."—*Corner, China*, p. 195.

"When at Foo-chow in the autumn of 1864 I was much surprised to see females engaged in [the] filthy occupation [of bringing night-soil in pails on their shoulders to be deposited in the pits where it is kept for sale.]"—*Gray, China*, ii. 123.

"The women [Fukien Province] . . . do most of the carrying work . . . " Some were very healthy looking, though others "were poor, miserable creatures, earning a scanty subsistence by cutting grass on the hill sides." These peasant women do not bind their feet, and one of them "will carry two chests of tea from the city [Foochow] to the river, each chest weighing about 100 pounds."—*Scarth, Twelve Years in China*, p. 40.

In the district of Chang-lo, S.E. of Foochow, "we find the women, all of them, of the small-footed class, except some slave-girls. None of the class often seen at work in the fields about Foochow are to be found here."—*Woman's Work in China*, ii. 37.

"The Hakkas are, on the whole, a poor people, and obliged to work hard for their subsistence. This may account for the fact that you never see a Hakka woman with cramped feet. Here in Kong-Kong you see them carry heavy loads, and in the country you meet with numbers of them bringing produce . . . to market in company with the men, and buying and selling on their own account, or . . . in the fields, their trousers tucked up to the knees, and in company with the men doing the planting of the rice or harvesting of the crop."—*Ibid.* ii. 63.

"A few old women may be seen sitting by the side of the streets, earning a scanty subsistence by mending and patching the clothes of people, as poor as themselves. . . . Having all undergone the barbarous operation of cramping their feet during infancy, they are consequently unable to undertake anything but sedentary employment to gain their bread."—*Davidson, Trade and Travel*, pp. 271-2.

"One very common employment of women and children is the pasting of bits of old rag on a board or shutter till they are of the thickness of strong pasteboard, which are dried in the sun, then stripped off the board, and cut up into soles for the common kinds of shoes."—*Cobbold, Pict. of the Ch.*, p. 196.

[The women of a family usually make and mend their own and the children's shoes. At Ningpo there are itinerant women dentists who profess to cure toothache by extracting a worm from the tooth.]—*Ibid.* pp. 193-4. See also *infra*.

"Whatever may be the rank of the woman, she always makes her own shoes."—*Tchéng-ki-tong, Chinese Painted by Themselves*, p. 130.

"With twopence daily, a workman can live, and his wages are never less than tenpence. Generally, in workmen's families, the wife exercises a calling; either she carries on a little trade, or she works by the day in neighbouring houses."—*Ibid.* p. 130.

[In a country household visited by Simon, the men of the family (father, son, grandson, and three men-servants) did the out-door work, and helped the women in the drying, husking, bleaching and grinding of the rice and other grain. The women did all the cooking, washing and house-cleaning, made pickles and preserves, looked after the fowls and pigs, besides helping with the grain (as above)—dressed cotton, spun, wove, and made clothes, while the young girls in addition did embroidery and fancy needlework, sometimes for sale. The only outside work done by the women was tea-picking (in the season). The men made sandals (of straw or rope), and fishing-nets, in the winter evenings.]—*Simon, Cité chinoise*, pp. 354-5.

"Women who compress their feet, if poor, engage in various indoor employments to provide a living. Many of them are employed by needle manufacturers to drill, file, polish, and sharpen needles. Others take in needlework from clothing stores. Some are skilful in silk embroidery. A large number spend almost all their lives in pasting tinfoil upon bamboo paper for superstitious uses as mock money." "The labour of pasting the tinfoil upon paper is almost exclusively done by women and girls belonging to poor families." "Women usually perform the work of running into small moulds the tin used in preparing mock-money."—*Doolittle, Social Life*, i. 61; ii. 276-7, 275.

The task of separating the bad leaves and stems of the tea-plant "is allotted to women and girls, who, seating themselves with the baskets of leaves on their laps, dexterously use both hands in picking out all the stems and bad leaves which the sieve has failed to get rid of."—*Gray, China*, ii. 207.

"The second gathering [of leaves of the tea-plant] varies somewhat according to the latitude—May 15th to June, when the foliage is fullest. This season is looked forward to by women and children in the tea districts as their working time."—*Williams, Midd. King.*, ii. 41.

In the district near Swatow, "the women-folk weave and make the clothing for the family, rear pigs and fowls, and do the housework."—*Journ. N.-C.B.R.A.S.*, N.S. xxiii. 115.

[A Fuh-kien farmer informed Simon that, in his youth, his father's holding was 80 *mao*; the family consisted of 24 persons, and were assisted by four servants, engaged by the year—three men to work in the fields and a woman to help in the house.]—*Cité chinoise*, p. 261.

[Employments of women at Soochow:—(1) embroidery; (2) processes of silk manufacture, especially reeling and winding the thread; (3) making shoes, either complete, on their own account, or in parts for the shops, *e.g.*, the tops of shoes are given out to be made by women in their own houses; (4) sewing—especially mending and patching clothes; (5) making hats; (6) cultivating and selling vegetables, flowers, etc. The Soochow market-women are very numerous; (7) "Some officiate as barbers, removing the eyebrows and front hair of young ladies before marriage. . . . They will also, for a few cash, scarify the necks of [their] customers, when such an operation is required. Besides this, they will wait on brides, watching that the fortunate tapers burn during the wedding night, and performing minor services, [and] are often called in to assist in preparing for the burial rites. . . . They are" paid according to the means "of the family they serve, sometimes receiving several dollars, sometimes only a few cash"; (8) waiting maids. There are also women who keep a kind of registry office where servants, both men and women, are recommended and sent on trial for three days; (9) "small fruit-shops and shops to retail incense, paper money, and numerous small articles are managed by women. Many women are occupied in making the coarser kinds of this paper money"; (10) some women make lamp-wicks from the pith of reeds; (11) others "dabble in the mysteries of medicine and fortune-telling," and profess to extract the worm which is supposed to cause toothache. "I have found women pursuing a variety of small miscellaneous trades to eke out a precarious subsistence, such as painting lanterns and fans, making ornaments for fans, weaving ribbons for girdles, plaiting strings to lengthen queues, making 'switches' of hair, and the like. . . . Making paper boxes to be used in the jewelry of shops . . . an expert hand can make 1,000 boxes in a comparatively short time, but the profit is very small. The girls in a family are taught their mother's trade as soon as possible, and a clever girl can earn at least half as much as her mother. . . . Beggary is the regular profession of many women, in not a few instances from taste rather than necessity."]—*Woman's Work in China*, ii. 98-102.

[Silk-winding and the manufacture of tinsel paper to be burnt for the use of departed spirits are enumerated as occupations followed by women at Hangchow.]—*Ibid.* i. 27.

"Women and girls, carefully selected for the task . . . unwind the cocoons—a process which they make easy by placing them in boiling water. These workers must be deft of hand and expert in the business, fully capable of making the threads of equal size, and of producing them bright, clear, and glossy. . . . Another set of women and girls, who are equally expert, are . . . engaged to unwind the inner layers of the cocoon, called the silk pulp or flesh."—*Gray, China*, ii. 223-4.

"There are many styles [of embroidery], with thread, braid, or floss, and an infinite variety in the quality, pattern and beauty of the work; it is the art of Chinese women, and every young lady is expected to know how to do it."—*Williams, Midd. King.*, ii. 36.

Embroidery "furnishes employment to myriads of men and women."—*Ibid.* ii. 36.

"The finest specimens of embroidery are, as far as my observation goes, done by men, who stand while at work—a practice which . . . [the women] could not imitate, as their feet are small."—*Lay, Chinese As They Are*, p. 276.

"In China women are engaged, as well as men, in the business of catching fish. . . . In dredging for oysters, mussels and cockles, women are also very frequently employed."—*Gray, China*, ii. 301.

"In the province of Kiang-see nothing is more common than to see a woman drawing a kind of light plough, with a single handle, through ground that has previously been prepared. The easier task of directing the machine is left to the husband, who, holding the plough with one hand, at the same time with the other casts the seed into the drills."—*Barrow, Travels*, pp. 141–2.

The small *tan chia*, or ferry boats, at Macao "are invariably guided by women."—*Davidson, Trade and Travel*, p. 234.

Many of the carriers of Nanhiung, in Kwangtung, "are women, who usually pair off by themselves and carry as heavy burdens as the men."—*Williams, Midd. King.*, i. 174.

"The quacks who, in this case [of toothache], advance their specific are all women. I speak of them and their doings as I have seen and known them in the province of Chekeang. . . . They maintain that the usual cause of toothache is a little worm or maggot, which has its nest in the gum under the root. . . . But how he is to be driven out is the secret of their trade, the knowledge of which they confine most rigidly to those of their own profession. . . . This class of women . . . are known by their long umbrellas, their small feet and their very neat head-dress, and have the character of being well able to defend themselves, if rudely attacked."—*Cobbold, Pict. of the Ch.*, pp. 1–9.

"This branch [midwifery] of the profession is almost entirely in the hands of women."—*Williams, Midd. King.*, ii. 123.

Amongst the aborigines of Formosa "the women are forced to attend both to house and field, but share the laziness of their masters, insomuch that they never cut from the growing rice or millet more than enough for the day's provision."—*Ibid.* i. 138.

Specialization of Trades.—"Labourers, sailors . . . hucksters . . . and boatwomen, pursuing their several occupations" [at Canton].—*Ibid.* i. 163.

"The children are the shepherds of China."—*Smith, Observations*, p. 39.

"In China the advantage of division of labour is well understood. Shoe-making, shoe-mending, and shoe-selling are distinct branches."—*Cobbold, Pict. of the Ch.*, p. 191.

"A familiar saw says 'Human occupations are 360 in number.'"—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 170. The following are mentioned in various works:—Carpenter, workers in minerals and precious stones, gold and silver-smiths, makers of curiosities, fans, fireworks, grasscloth, hats, leather articles, mats, medicines, paper, samshu, seed-cakes, strawbraid, tallow, varnish, etc. See also *infra*.

"There are a large number of weavers in Canton who gain their daily bread by weaving the broad ribbons used by Chinese ladies to cover their small feet. They form no small portion of the residents of that city, and of several of the adjacent villages."—*Gray, China*, ii. 229.

"A feature in the workaday life of China is the number of itinerant craftsmen who earn their livelihood on the streets. Every domestic want, from the riveting of a broken saucer to shaving a man's head, is supplied by these useful peripatetics. If a man's jacket wants mending, or his shoes repairing, he summons a passing tailor and cobbler, and possibly, while waiting for his mended clothes, employs the services of a travelling barber to plait his queue; or it may be to clean his ears from accumulated wax. Even blacksmiths carry about with them the very simple instruments of their trade, and the bellows which blow the flame are commonly so constructed as to serve, when required, as a box for the tools and for a seat to rest the owner when weary."—*Douglas, Society in China*, p. 139. See also *Williams, Midd. King.*, i. 740–1.

"Cobblers go about the streets plying their trade, provided with a few bits of nankeen, silk and yellowish sole leather, with which to patch their customers' shoes. It is no small convenience to a man, as he passes along the street, to give his old shoe to a cobbler and his ragged jacket to a seamstress, while he calls the barber to shave him as he waits for them; and such a trio at work for a man is not an uncommon sight."—*Williams, Midd. King.*, ii. 38–9.

[Cobbold enumerates, among occupations commonly followed at Ningpo, dentist, barley-sugar maker, collector of refuse, hair and paper scraps, wine-carrier, lantern-seller, needle-maker, florist, stone-squarer, barber, water-carrier, scavenger, tailor, go-between (or match-maker), cobbler, keeper of cook-shop, market-man, brass-worker, and crier who announces the results of the literary examinations.]—*Pict. of the Ch., passim.*

[A class of men called N'ga Tsoi (at Canton) prepare beans in a particular way by soaking them in water till they sprout.]—*Gray, China*, ii. 137.

"All persons who grow mulberry trees upon their estates are not rearers of silk-worms. In many instances, farmers cultivate the tree only to sell the leaves. On the occasion of a visit which I paid in 1868 to the silk town of Wong-ling . . . there was but one article for sale in the market-place, namely, mulberry leaves. The farmers of mulberry lands were offering them in large quantities to breeders and rearers of silk-worms. . . . At Luk-low . . . I witnessed a similar scene."—*Ibid.* ii. 225.

[The growth and importance of the porcelain industry is shown by there being over a million persons employed at the Ching-tê Chên factories in K'ang Hsi's reign, and over three hundred kilns in full activity.]—*Monkhouse, Hist. and Descr. of Ch. Porcelain*, p. 42.

"Many trades, such as the superior lacquer industry in Foochow and the manufacture of bronze drums in Canton, have been family secrets; and these secrets are so well guarded that a branch of art may die out with the last scion of the family that created it, as in the case of the celebrated Foochow lacquer, the secret of which was lost during the T'ai-p'ing rebellion."—*Hirth, Anc. Hist.*, p. 117.

"Coffin-making is quite a separate business, by no means a work to be done by ordinary carpenters. Some few people add to this business a so-called *ts'ai péh tièm* [*ts'ai po tien*] (彩帛店), or 'shop for decorative silks,' where they sell all sorts of things required for the equipment of the dead in their coffins, such as lime, paper, pith, etc.; they also supply sackcloths, soul tablets and such-like articles. These shops, which are, in many instances, kept by people who are not coffin-makers, should be carefully distinguished from the undertakers' shops."—*De Groot, Rel. Syst.*, i. i. 322–3.

"Small groups of these men [*chiao fu*, 脚夫 'footmen'], headed, like every group in China by a leader, may regularly be seen loitering about the coffin-shops, awaiting employers." They are hired to convey the coffin from the shop to the house of the deceased.—*Ibid.* i. i. 89.

"The erection of sheds for playing constitutes a separate branch of the carpenter's trade; one large enough to accommodate two thousand persons can be put up in the southern cities in a day, and almost the only part of the materials which is wasted is the rattan which binds the posts and mats together."—*Williams, Midd. King.*, i. 820.

[It appears, from a native account of the re-opening of some old mines in Shan-tung, in the years 1854 and 1855, that mining is a highly specialised occupation, since "it had been supposed that the mines produced coal, and the gentry had made preparations for hiring workmen skilled in the getting out of coal." Hence, when it turned out that the ore was lead, we are given to understand that the profit was smaller than would otherwise have been the case.]—*N. & Q. on C. & J.*, ii. 97.

"Their devotion to ornamental work is mechanized by the use of classic books of conventional forms, and each workman gives his whole attention to one kind of pattern."—*Johnson, Or. Rel.-Ch.*, p. 80.

"One peculiar occupation of the beggars at Foochow is the rearing of snakes. These are sold, I believe, to the doctors, by whom they are boiled down and used for medicinal purposes."—*Gray, China*, ii. 61.

"Every man had his pipe, and tea was in most dwellings. They were industriously engaged, some in ploughing, others in reaping, some carrying out manure, and others bringing home produce; numbers were collected on the thrashing floors, winnowing, sifting and packing wheat, rice, millet, peas, and in drying maize, all with the greatest diligence." [Wei-Hai-Wei and Chefoo in 1837].—*Williams, Midd. King.*, i. 93.

[Printers ground their own ink. See PRODUCTION.]

Localization of Trades.—"One of the common characteristics of this land seems to be the massing of particular industries in certain districts. Thus one district is famous for its carpenters, as Chichou in Chihli. Another sends out all the Punch-and-Judy shows for a vast region. Burners of brick-kilns come largely from Shenchou in Chihli. From such centres, the men who engage in these occupations swarm forth in every direction, yet always returning like bees to the old hives. As in the case of emigration to Kirin and to Kwangtung, the waste of time and of capital in marching back and forth every year, or every few years, is very great, but it is regarded as a necessary evil, like friction in machinery. A friend was telling us the other day of a mutual acquaintance, who is a blacksmith, and whose home, like that of all the blacksmiths in this part of China, is in the district of Changch'iu, some thirty miles east of the capital of the province. This blacksmith has been in the practice of his craft in Western Shantung for half a lifetime or more, and has a fairly good business."—*N.-C. Daily News*, Letter *Life in N. China*, dated Western Shantung, 8th Oct., 1890, reprinted in *Hongkong Daily Press*, 18th Nov., 1890.

". . . the sugar, oil, and rice of the South; the tea, silk, cotton, and crockery of the East; the grain and medicines of the North; the metals and minerals of the West."—*Johnson, Or. Rel.-Ch.*, pp. 75–6.

Yang Chou (*cf.* MONGOL PERIOD) "is the headquarters of the salt manufacture, and . . . also now noted for a great manufacture of sweetmeats."—*Yule, Marco Polo* (3rd ed.), ii. 155, note.

[Cobbold describes the stone-quarries of Da-ying, near Ning-po, where some of the best building stone is obtained. The blocks are squared, and if intended to be ornamental, the rougher part of the carving is done on the spot.]—*Pict. of the Ch.*, pp. 116–9. See also DIST. and AESTH. SENT.

"Many of the bankers in the Empire are from its cities" [Shansi].—*Williams, Midd. King.*, i. 96.

"Almost every large city in China, and certainly every important division of the Empire, has its own characteristic fan; or else there is something peculiar in the make, colour, or ornamentation of the common 'folding' fan as seen in that particular district, by which it may be distinguished from its ubiquitous congener."—*Fraser's Magazine*, N.S. xix. 549.

"It [Peking] has no important manufactures, horn lanterns, wall papers, stone snuff bottles, and pipe mouth-pieces being the principal. Trade in silks, foreign fabrics, and food is limited to supplying the local demand, inasmuch as a heavy octroi duty at the gates restrains all enterprise. No foreign merchants are allowed to carry on business here."—*Williams, Midd. King.*, i. 81–2.

"The Buddhist temples and manufactories of bells, idols, praying machines, and other religious articles found here [Lama-miao], give it its name, and attract the Mongols, whose women array themselves in the jewellery made here."—*Ibid.* i. 87.

"The Chinese regard this [Suchou] as one of their richest and most beautiful cities, and have a saying 'that to be happy on earth,' one must be born in Suchou, live in Canton, and die in Liauchau, for in the first are the handsomest people, in the second the most costly luxuries, and in the third the best coffins.' . . . Its manufactures of silk, linen, cotton, and works in iron, ivory, wood, horn, glass, lackered ware, paper, and other articles are the chief sources of its wealth and prosperity; the kinds of silk goods produced here surpass in variety and richness those woven in any other place."—*Ibid.* i. 104.

"Hwuichau (or in Cantonese, Fychow) is celebrated, among other things, for its excellent ink and lackered ware."—*Ibid.* i. 110.

"The cloth called nankin, generally written nankeen . . . obtained its name from the fact that it was first manufactured at Nankin. . . . It was woven from a cotton for the production of which the lands in the vicinity were very famous. The production was temporarily obliterated by the T'aip'ing rebellion. This cloth is also produced in large quantities in the province of Kiang-soo."—*Gray, China*, ii. 143–4.

"It [Kiangsi] shares, in some degree, the manufactures of the neighbouring provinces, especially in Nankeen cloth, vast quantities of which are woven here, but excels them all in the quality and amount of its porcelain."—*Williams, Midd. King.*, i. 111.

"Within the department of Jauchau, in Fauliang hien, east of Poyang Lake, are the celebrated porcelain manufactories of King-teh chin, named after an Emperor of the Sung dynasty in whose reign, A.D. 1004, they were established. This mart still supplies all the fine porcelain used in the country, but was almost wholly destroyed during the rebellion, the kilns broken up, and the workmen dispersed to join the rebels or die from want."—*Ibid.* i. 113.

"In the progress of the last embassy through the country, we observed that the largest quantities of porcelain were exhibited for sale at Nânchang-foo, just to the southward of the [Poyang] lake." "It was soon discovered that the *Kao-lin*, mentioned by Père Dentrecolles in Du Halde, was the felspar clay, or porcelain earth of Europe. The neighbourhood of the Poyang Lake was observed, by our embassies, to abound in those disintegrating granite rocks which supply the largest quantity of that material."—*Davis, China*, ii. 204–5.

"The manufacture of porcelain at King-tê-chin has employed a million of workmen. . . . In all fine workmanship for literary or æsthetic uses the industries of Nanking, previous to their desolation by the Tai-ping war, were equally productive."—*Johnson, Or. Rel.-Ch.*, p. 73.

"The best varnish or glaze [for porcelain] is obtained in the province of Chit-kong [? Chê Kiang]. The provinces of Yünnan, Kuang-tung, and Kiang-si also produce a glaze which is in great requisition, and not very inferior in quality to that for which Chit-kong is famous. Blocks of this glaze are conveyed in great quantities to the town of Kin-tei-ching [Ching-tê Chên], where it is exposed for sale in a large building erected for the purpose. Before the blocks can be used, they are softened by placing them in kilns. The glaze is then reduced to a powder, and mixed with water, when it is ready for use."—*Gray, China*, ii. 240.

"The art of moulding coarse earthenware vessels for domestic purposes is practised at the town of Shek-wan, in the province of Kwang-tung. The clay which is used for this purpose is of a very inferior quality, and the process of manufacture differs in some respects from that at Kin-tei-ching. . . . The furnaces in which earthenware vessels are baked at Shek-wan are also very different from those . . . at Kin-tei-ching."—*Ibid.* ii. 243.

"In various parts of China the manufacture of flat clay tiles, which resemble flags, is carried on. At Pakhin-hok, near Canton, and at other places in the vicinity, these tiles are made in large quantities. The plastic clay of which they are formed is brought to Canton from the neighbouring counties or districts of Toong-koon and Pun-yu respectively."—*Ibid.* ii. 244.

"All the [native] glassware and pottery used in this part of the Empire [Shantung, etc.] were supplied by Poshan."—*N.-C. Daily News*, Mar. 9th, 1907.

P'ing Yang Fu "is known for its black pottery. The vicinity is known for large paper factories."—*Yule, Marco Polo* (3rd ed.), ii. 17, note.

"Hangchau is better known abroad for manufactures of silk than for any other fabrics, but its position at the termination of the canal may perhaps give its name to many articles which are not actually made there, for Huchau is now a greater depôt for raw and woven silks."—*Williams, Midd. King.*, i. 119.

"When foreigners first resorted to China for trade, Ningpo soon became a centre of silk and other kinds of commodities."—*Ibid.* i. 120.

"The productions of Hupeh are broadstuffs, silk, cotton . . . its manufactures are paper, wax, and cloth."—*Ibid.* i. 143.

"The crape shawls, for the manufacture of which the Chinese are so justly famous, are embroidered at the town of Pak-kow, in the province of Kwang-tung."—*Gray, China*, ii. 230.

"At Canton . . . numbers of men and women—chiefly men—are daily employed in embroidering altar-cloths, banners, and vestments of all kinds. The principal shops at Canton in which this work . . . is executed, are situated in Chong-yune-fong street, near the Tai-ping-moon, or Great Peace Gate of the city."—*Ibid.* ii. 230.

[The following silk towns in Kuangtung are named as "of equal importance to Kow-hong and Kum-chok:—Loong-shun, Loong-kong, Sha-tow, Nam-poon, Lak-low, Wong-sui, Yoong-āk, Tai-laong, See-ne-lam, Hung-tan, Shoou-tung, Kat-ngan-kwei-chow, Yoong-ku, Koo-loong, Kut-yow, Law-shoo-ee, Loong-tam, Ko-chune, Wong-ngan, Foong-kan, Kwang-wa, and Pak-kow.]—*Ibid.* ii. 228. "The silk town of Wong-ling" is mentioned in *ibid.* ii. 225.

"In China proper, more particularly, I believe, in the neighbourhood of Chee-foo, in the province of Shan-tung, and also in Mongolia and Manchuria, there are silk-worms which produce what is termed by Chinese silk merchants 'mountain silk.' These worms are very large, and are found upon oak trees. The silken stuffs made of mountain silk are very coarse."—*Ibid.* ii. 230.

"Canton is famous for its gauzes, as well as for its webs of silks and satins. Of the towns of China, however, that which appeared to me to be most deserving of note for the quality of its gauzes was Tang-yang Hien, on the banks of the Grand Canal."—*Ibid.* ii. 229.

[Natalis Rondot enumerates, among industries special to Canton, lacquer-ware and ivory carving. The varnish used in lacquer-work is produced in Ssŭch'uan, Kiangsi, Honan, and Chekiang. Other Canton industries are sandal-wood carving, manufacture of cotton and silk fabrics, and dyeing (with *Polygonum tinctorium*, or *lan*).]—*Journ. Asiat.*, Sér. IV. xi. 34–62.

"Siangtan [in Hunan] at the confluence of the Lien chi, more than 200 miles above Yohchau, is one of the greatest tea-marts in China. Its population is reckoned to be a million, and it is a centre of trade and banking for the products of this and other regions."—*Williams, Midd. King.*, i. 148.

[Hu Peh was the seat of the production of Oo-pack Congou, Sung-yang and Yang-lou-tung, in the same province, producing black brick-tea; Hu Nan, of Oo-nan Congou, Tung Shan, in the same province, producing green brick-tea; N.W. Kiangsi, of Ning-chow Congou, the finest kinds of which came from Wu-ning, S.W. of Kiukiang; N.E. Kiang Si and the north side of the Bohea hills, of Ho-how Congou; Fu Kien, of Red or Brown Leaf Congou, Flowery Pekoe, Oolong, Foochow Scented Orange Pekoe, Scented Caper, and brick-tea of smaller size than that of Hu Nan and Hu Peh; N.E. Fu Kien, of Fine Souchong Congou; Kuang Tung, of Tay-shan Congou, Canton Scented Orange Pekoe, Scented Caper, Soo-loong, in the Wei-chou Prefecture, and Su-kuan, in the Su-chou Prefecture, producing cake-tea; Yün Nan, in Nang-nee-nen district in Pu-nee Prefecture, of brick- or cake-tea; and Formosa, of Oolong and other tea (*Gray, China*, ii. 208–17). For a list of the principal tea districts in the Empire, and notes on the names applied to the various kinds of black and green tea, see *Journ. N.-C.B.R.A.S.*, N.S. x. 1–15.]

[*Ch'a-yu*, or tea-oil, was prepared in Kuang Tung (*Gray, China*, ii. 132). In the same province were bean and pea farms, where bean curd was made (*ibid.* ii. 136).]

"Pea-nuts are . . . produced in very large quantities, especially in Kwang-tung."—*Ibid.* ii. 137.

"The lands best adapted for the sugar-cane are in the district of Shek-loong, in the vicinity of the Low-fow range of mountains, in the province of Kwang-tung. The sugar which is grown in this district sells at the highest price."—*Ibid.* ii. 140.

"The lands most famous for their yield of indigo are those of Pak-loo, in the province of Kwang-tung; and the principal indigo market in Canton is in the street Tai-luk-poo."—*Ibid.* ii. 140.

"In Kwang-tung the lands which are said to produce the best cotton are those of San-tsoo or San-tchow, in the district of Pun-yu."—*Ibid.* ii. 142.

"The cinnamon gardens are in the provinces of Kwang-si and Yun-nan."—*Ibid.* ii. 145.

Tobacco is "cultivated with greater success in the provinces nearer to the tropics. Large quantities are produced in Kwang-tung. At Kong-moon, in the district of San-woo-ee, the tobacco fields are very extensive. The best Kwang-tung tobacco, however, is produced in the prefecture of Nam-hung."—*Ibid.* ii. 146.

The "kind of tobacco . . . known as 'pigtail' . . . is prepared, not by the Chinese, but by the aborigines who inhabit the mountain fastnesses of Formosa."—*Ibid.* ii. 148.

"The trees which produce 'Chinese camphor' are not found within the districts marked on maps of Formosa as Chinese territory. They occur only within the country of the aborigines, or upon the immediate border."—*Pharmaceutical Journal*, Third Series, iv. 589.

"In many a town there is one or more streets in which most or nearly all the houses are devoted to the making and sale of coffins. Amoy possesses a street of this kind, called the *koan-ts'a hāng* (棺材巷), or 'coffin lane.'"—*De Groot, Rel. Syst.*, i. i. 322–3.

"These women [professional match-makers: *sung neang*] are found only in certain parts of China; none north of the Hang-chow river; none, that I am aware of, without the limits of the province of Chekeang."—*Cobbold, Pict. of Ch.*, p. 178.

[Doctors who specialized in castrating eunuchs for the palace were congregated in Ho Chien Fu, in Chih Li.]

[For the shifting of trade centres at this time, see DIST.]

REGULATION OF LABOUR.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Land.—"Land in the earliest times was held in common . . . . China at that time consisted only of a few valleys; the chief, when elected, parcelled out this territory among district officers, who, like himself, drew their maintenance from it. No one of the people was allowed to hold [*i.e.*, cultivate] any land, except men between the ages of 20 and 60 fit for agriculture and military service."—*Arbeiten d. Kais. Russ. Ges.*, p. 3.

"From the earliest existence of a government in China, land has been considered to be the property of the sovereign. There was no private ownership, but subjects were allowed to claim lots on payment of a tax, which consisted in the surrendering of a certain percentage of the harvest. This percentage has, of course, varied a good deal in the course of history. At first calculated on the mere area held by farmers, it is stated to have been levied according to the nature of the land as early as the Emperor Yau (2300 B.C.)."—*Hirth, Anc. Hist.*, p. 297.

Tradition "assigns to the reign of Shun the division of the land into twelve districts, subject to the 'Twelve Pastors,' under the presidency of an officer called 'The Four Mountains.' . . . At the same time . . . the habitable world within the 'four seas' was theoretically divided between the Imperial domain, the domains of the nobles surrounding this, a larger area of border lands called the 'peace-securing domain,' where Chinese influence was making its way pacifically, while the still larger 'domain of restraint' and the 'wild domain' consisted of the more or less entirely barbarous regions into which criminals were banished."—*Simcox*, ii. 21.

Yü the Great "was chosen emperor. . . . The land assigned to the ruler was declared to be the hereditary property of his family in the direct line."—*Arbeiten d. Kais. Russ. Ges.*, p. 3.

Yü "conferred lands and surnames" (*Shu ching*, III. i. (ii.) IV. 16, and Prol. p. 197, note). "It was necessary that provision should now be made for the government of the multitudes, and the maintenance of the order which had been established. Yü therefore now assigned throughout the province, according to the plan which is subsequently detailed, different portions of territory to those whose birth, or services, or virtue, most entitled them to the distinction. We may suppose . . . that in his conferring lands his first regards were given to the officers who had rendered him the most effectual assistance in his arduous labours."—*Legge, Ch. Class.*, III. i. 143, note.

[Under Yü fields were classified according to three qualities of soil (三壤 *san jang*).]

"The occupation of China is interesting as the earliest instance of appropriation by use, and that upon a national scale. The agriculturists appropriated the arable land. The indigenous population was treated by the Chinese like squatters by a 'free selector.' The black-haired people picked out the eyes of the land. They spread along the course of every fertile river valley, settling, improving, draining swamps, cutting canals, building embankments, but always with a colonizing instinct, occupying first every spot that would repay cultivation without much labour, and so spreading a network over the whole couutry, the meshes of which could be drawn tighter at leisure. The colonization of the Yellow River and the great plain probably took place as gradually and as peaceably as the later colonization of the Blue River, or that of Mongolia at the present day."—*Simcox*, ii. 11.

"The provinces are grouped in three classes, three in each, but in a different order for fiscal and descriptive purposes. The highest revenue is not necessarily drawn from the provinces containing fields of the richest quality; and as the purpose of the latter classification is not explained, we are left to guess that perhaps it referred to the quality of the land available for village allotments, the quantity of which was regulated by its richness, so as to secure about the same average amount of produce to the cultivators in different districts. The theory of the Government was to exact an increasing proportion of its dues in the form of personal services from the cultivators nearest the capital, while those at a distance contributed produce only; and as the same system was followed in ancient Peru and modern Manipur, it may easily have been acted upon in ancient China."—*Ibid.* ii. 13.

"During the period between the beginning of the Chinese monarchy and the third century B.C., which includes the first dynasties, those of Hsia, Shang, and Chou, the emperor was recognized as sole legal proprietor of all land. He divided it into definite areas, on each of which he settled a certain number of families. The latter cultivated this area and lived on the produce, on condition of cultivating a portion on the emperor's account; which was called *kong-tien* (the field of the state) and formed from one-tenth to one-ninth of the total extent of cultivated land; its produce served to support the emperor and the officials charged with the conduct of public affairs, who could not till the ground for themselves."—*Journ. Asiat.*, Sér. III. vi. 258.

"The exclusive possession of the soil by the emperor, who disposes of everything and transports his servants at will from one point to another, is the distinctive characteristic of this long period."—*Ibid.* vi. 259.

"The husbandmen of Li Shan encroached upon each other's landmarks. When Shan went there to cultivate, within one year the natives yielded the landmarks to each other."—*Han Tzŭ, Yüan chien lei han, c.* 356, *Ch'an yeh pu*, p. 3*b*.

"The Emperor Yü (2200 B.C.) is supposed to have introduced the so-called tribute system (*kung-fa*)."—*Hirth*, p. 297.

Under the Hsia dynasty "the method of dividing lands among the husbandmen . . . was called *kong* [*kung*]. Each individual received 50 mao to cultivate, and reserved the produce of five mao for the *kong*, *i.e.*, the tax due to the emperor. Thus the tax was 10 per cent. of the gross product of the land, whatever its quality, and was paid in kind. Up to a distance of 100 *li*, the growing wheat was taken in payment of the *kong*. Beyond that, up to a distance of 200 *li*, payment was made in threshed wheat. Husbandmen at a distance of from 300 to 400 *li* paid in millet, those from 400 to 500 paid in rice. Thus the kind of the tax depended on the greater or less distance from the centre, and consequently on the difficulty of transporting the crops."—*Journ. Asiat.*, Sér. III. vi. 260–1.

"The great territorial division [under the Shang] was the *tsing* [*ching*], containing 630 *mao*. Around this was drawn a ditch or trench (*kia*) [*chia*], and the enclosed ground was divided into nine *kia*, each of which represented 70 *mao*. The middle *kia* was the state field (*kong-tien*) [*kung t'ien*]. The eight others were divided among eight families, each of whom cultivated their own, while all together cultivated the state field by *corvées*. The produce of this field went to the emperor, who exercised no right of levying taxes on the private fields of the eight families. . . . It will be seen that the Shang took as taxes the ninth part of the produce of the land." [This system was called *tsou* (*chu*)].—*Ibid.* vi. 261.

"Ch'öng-t'ang, founder of the Shang dynasty (1766 B.C.), is supposed to have been the originator of a mutual aid system (*tsu-fa*), which the philosopher Chu Hi believes to have been the foundation of the *tsing* system remodeled by Mencius . . . By this system the ground tax would seem at first sight to have been one-ninth of the produce; but since the farmers had to live in houses occupying certain portions of their lots, it may be said that practically the government tax amounted to that prototype of all ancient taxation, the tithe."—*Hirth*, p. 297.

[Mencius mentions a tradition that the 50, 70, and 100 *mu* allotments of this and the following Period were actually of the same dimensions.] See *Legge, Life and Works of Mencius*, p. 201, and *cf.* EXCHANGE.

"He [Duke Liu, 1750 B.C.] divided and subdivided the country [of Pin] into fields; he stored up the produce in the fields and in barns. . . . He measured the marshes and plains; he fixed the revenue on the system of common cultivation of the fields."—*Shih ching*, III. ii. VI. i. 5; but see *Legge, Ch. Class.*, IV. ii. 483, note.

[Wen-Wang decreed that the emperor, the princes, and the officials should all have their private lands, and that titles and appanages should be hereditary. . . . The appanage reserved for the emperor was much larger than the rest, so as to secure his preponderance. In densely populated districts, the *kong* method of Hsia was followed, in less populous ones the *tsou* of Shang.]—*Journ. Asiat.*, Sér. III. vi. 262–3. His decrees affected the following Period, *q.v.*

Ranks.—[The order, as in subsequent periods, was *Agriculturists*, *Artizans*, and *Merchants*. The two last were more ignoble than the first. Yü, having, by direction of Yao, found outlets for the water of the deluge, and so "caused the land to rise above the level of the sea," examined all the lands, and divided them into different classes. Shun appointed Kee to act as Minister of Agriculture, and teach the people how to cultivate the land. Some regulation is here implied, but the system controlling the field labourers and (if any) the two other classes is not described in detail. There were one hundred kinds of artizans, as in later times. See *Kang chien, Shou chüan*, p. 20, etc.

"For 4,000 years the strength of the empire has been in the agricultural peasantry, who ask nothing from the emperor but to be let wisely alone."—*Simcox*, ii. 46.

Forced Labour.—The "rule with regard to the subjection, respect and devotion due to parents, superiors and mandarins, naturally extends to the Son of Heaven, himself the Father and Mother of his people, and the highest mandarin of the Empire. Hence all his subjects are in duty bound to work at his mausoleum with the same zeal they would display at the grave of their own parents. This theory places the fact of the Chinese monarchs of all ages having regularly had their funereal monuments erected by statute labour, in a new light, and proves that the absolute right of the emperors to dispose without any restriction of the labour of their subjects [*cf.* ABS. MON.], and the duty of the latter to submit without demur to being driven in flocks to the Imperial mausolea to do unpaid work there for years are quite in harmony."—*De Groot, Rel. Syst.*, II. i. 460.

"Yaou has nine sons, who are sent with his two daughters, and a host of officers, to serve Shun amid the channelled fields."—*Legge, Ch. Class.*, III. i. Prol., p. 54.

"The amount of forced labour exacted from the people was intended to vary under the same circumstances. In good times three days' labour may be exacted from the cultivators; but if the harvest is middling, this is reduced to two days', and if it is bad, to one. If there is a public calamity, such as an epidemic, all taxation, whether in produce or labour, is excused."—*Simcox*, ii. 38.

"In Egypt . . . the base of the industrial order was formed by a system of forced labour and subsistence wages. In the Middle Kingdom free labour and sufficient food would be the corresponding formula. As in Egypt for many ages food was normally so plentiful, by the pure bounty of nature, that dearth appeared only explicable as the result of bad government; and so, while reserving the right of the people to earn their own food in their own way, the duty of their rulers was conceived to consist, chiefly, in making not only such arrangements as should secure the free labourers in the enjoyment of the fruits of their labour, but also such as should make the labour itself as remunerative as possible."—*Ibid.* ii. 8.

Slavery.—[In the earliest times there were no male nor female slaves. Elders had a right to the service of the younger, and nobles to that of the commoners.]—*Kang chien, Shou chüan.*

[Under the Hsia and Shang penal servitude, or State slavery (see LATER FEUD. PER.), was unknown.]—*Ch. Repos.*, xviii. 348.

Industry.—The emperor "Vitey [Yü Ti-Shun] ordained occupations, and "commanded that no man should use any other but that which his father did use, without his particular licence . . . All of one occupation were put in streets by themselves, the which order is used unto this day throughout all the Kingdom. . . . He ordained . . . that no woman [was] to be idle, but to work, either in her husband's occupation, or in sewing or spinning. This was a law so general amongst them that the Queen herself did observe and keep it."—*Mendoza, Hist. of China*, i. 70–1.

"During the Three Dynasties all the different kinds of skilled labour were handed down to one's descendants. A grandson inherited his grandfather's occupation, a son received his father's instructions (or training). Thus those employed in them had a thorough knowledge of each trade."—*M'a Yung-ch'ing Lan Chên tzŭ, Tzŭ shih ching hua, Ch'an yeh pu, c.* 150, p. 12*b*.

[In the time of Yao and Shun people who lived on the water were ordered to occupy themselves only in fishing.]—*Shih Tzŭ, Yüan chien lei han, c.* 358, *Shou yeh pu*, p. 3*b*.

"Yü wished to restrain his near ministers, the officers of the Boards, Presidents, and those above them, ruling that their families had no right to buy or sell privately, or compete for wealth with the people. Anyone violating this law was to be discharged from office; or, if of the nobility, to be deprived of his title, and never reinstated."—*Yü kung, Yüan chien lei han, c.* 145, p. 32*b*.

[An officer who superintended the farms over a district of considerable extent is mentioned in *Shih ching*, I. xv. I. i. This and the visits of the princes indicate that the various occupations for each month of the year, referred to in the ode, were carried on under regulation, though details respecting the latter are wanting.]

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

LAND.—"Under the wide heaven, all is the king's land."—*Shih ching*, II. vi. I. 2; *Legge*, IV. ii. 360.

"All through the Chou dynasty the principle by which land was held was that the sovereign, whoever he might be, was in all cases the real owner and that the tenant held it under conditions determined by the government. Man was held to be an adult at the age of twenty, and his portion of land was then allotted to him; at the age of sixty his fields reverted to the government; and no sale or other disposal was permitted. This system was not changed under the feudal government by which so many kings, dukes, marquises, counts, and barons were sovereigns and consequently owners of all the soil within their respective dominions—under the more or less doubtful authority of the Son of Heaven."—*Hirth*, p. 298.

"The rulers of all those [feudal] states [of Chou] were then regarded as possessing their territory from one common liege-lord, the Sovereign of the realm of Cheu, who himself held the whole Empire as a liege from Heaven, whose sole lawful Vice-regent he was, and of whom he styled himself the Son. Those feudal states were again split into numerous smaller fiefs."—*De Groot, Rel. Syst.*, II. i. 624.

"The territory of the Son of Heaven amounted to 1,000 *lî* square; that of a duke or marquis to 500 *lî* square; that of an earl to 70 *lî* square; and that of a count or baron to 50 *lî* square. (Lords) who could not number 50 *lî* square were not admitted directly to (the audiences of) the Son of Heaven. Their territories were called 'attached,' being joined to those of one of the other princes."—*Li chi*, III. i. 2; *Legge*, i. 209–10.

"The territory assigned to each of the ducal ministers of the Son of Heaven was equal to that of a duke or marquis; that of each of his high ministers was equal to that of an earl; that of his great officers to the territory of a count or baron; and that of his officers of the chief grade to an attached territory."—*Ibid.* III. i. 3; *Legge*, i. 210.

"The tenures in the Royal domain were not hereditary."—*Legge, Li Ki*, i. 212, note 3.

"Outside the royal domain the feudal states were all hereditary. This is a fact of all early Chinese history. In the domain itself the territories were appanages rather than states; yet they were, in some sense, hereditary too. The descendants of all who had served the country well were not to be left unprovided for. Compare *Mencius*, I. ii. 5. 3."—*Ibid.* i. 214, note 2.

"A space of one *lî* square contained fields amounting to 900 *mâu*; ten *lî* square were equal to 100 spaces of one *lî* square, and contained 90,000 *mâu*," etc.—*Li chi*, III. v. 18; *Legge*, i. 244.

"A space of 100 *lî* square contained ground to the amount of 9,000,000 *mâu*. Hills and mounds, forests and thickets, rivers and marches, ditches and canals, city walls and suburbs, houses, roads and lanes took up one-third of it, leaving 6,000,000 *mâu*."—*Ibid.* III. v. 20; *Legge*, i. 245–6.

"All within the thousand *lî* (of the royal domain) was called the *Tien* (or field tenure). Outside that domain there were the *zhâi* (or service territories) and the *Liû* (or territory for banished persons)."—*Ibid.* III. ii. 3; *Legge*, i. 213. See also *Wên hsien t'ung k'ao hsiang chieh*, c. 1, *T'ien fu k'ao*, p. 1*b*.

"Under the allotment system of the Chou dynasty, as Sui Jên, of the Board of Revenue, says, of fertile fields they allotted little and of poor ones much; and as the Vice-President of the Board says, if their 'mouths' be many they gave them fertile fields, and if few, poor ones; and as it was also said by Mencius in *Wang chi*, one man should have 100 *mâu* of fields so that good farmers may have much to eat and idle ones little."—*Wên hsien t'ung Kao hsiang chieh*, c. i., *T'ien fu k'ao*, p. 2*a*.

"The 大司徒 *Ta sze too*, 'ministers of instruction,' made rules for the equal distribution of land; distinguished the five 五物 *Woo wuh*, 'four points of the compass and centre'; separated the nine qualities of land; framed fixed rules for levying imposts on the empire in order to make the people attend to their proper avocations; caused the land to pay the tribute; received duties on property; and applied the orders of the state equitably over the whole empire, whether a half, one-third, or one-fourth of the produce was taken."—*Chou li Kuan chu* (*Gingell*), pp. 27–8.

"According to the regulations, the fields of the husbandmen were in portions of a hundred acres (*mu*). According to the different qualities of those acres, when they were of the highest quality, a farmer supported nine individuals; where they were of the next, eight; and so on, seven, six, and five. The pay of the common people, who were employed in government offices [appointed and removable by the head of their department], was regulated in harmony with these distinctions among the husbandmen."—*Li chi*, III. i. 4; *Legge*, i. 210.

"The Minister of Works with his (various) instruments measured the ground for the settlements of the people. About the hills and rivers, the oozy ground and the meres, he determined the periods of the four seasons. He measured the distances of one spot from another, and commenced his operations in employing the labour of the people. In all his employment of them, he imposed (only) the tasks of old men (on the able-bodied), and gave (to the old) the food-allowance of the able-bodied."—*Ibid.* III. iii. 12; *Legge*, i. 228.

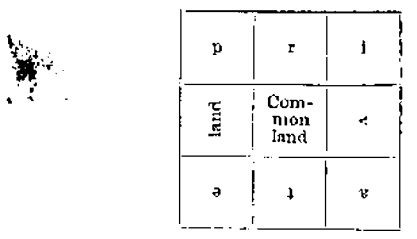
"In settling the people, the ground was measured for the formation of towns, and then measured again in smaller portions for the allotments of the people. When the division of the ground, the cities, and the allotments were thus fixed in adaptation to one another, so that there was no ground unoccupied, and none of the people left to wander about idle, economical arrangements were made about food; and its proper business appointed for each season."—*Ibid.* III. iii. 15; *Legge*, i. 230.

"The creation in the 12th century B.C. of hereditary appanages, held by branches of the ruling house, was an innovation, to which the dynasty of Chow was supposed to have been indebted for much of its success, though it is sufficiently obvious now that the troubles of the Warring States were due to the resulting multiplication of feudal princes. In consequence of a palace plot by a step-mother, an oath was taken in Tsin, at the beginning of the 7th century B.C., that they would not maintain in the State any of the sons of their marquises; and from that time, for nearly a century, according to the Tso Chuen, 'there were no families in it which were branches of the ruling house.' The consequent inconveniences are not described, but we are told that a later duke (605 B.C. *Tso Chuan*, C.C., v. 291) sought to avoid them by giving offices of various degrees to the sons of his ministers, so as to create an artificial set of branch families. The end of this State, however, did not form an inviting precedent, for after figuring as one of the presiding States and a rival of T'sin, Tsoo, and Tse, about 400 B.C., Tsin had been broken up into three marquisates and lapsed into insignificance."—*Simcox*, ii. 102–3.

[We see in the *Shih ching* several indications of the agrarian laws established by the dynasty of Chou. They are explained by Mencius (V. Pt. ii. II.). The division of the land in the tribe of its ancestor Duke Liu (c. 1750 B.C.) is indicated in III. ii. VI. (See previous Period.) The public or State field or fields (公田) is mentioned in II. vi. VIII., and a loyal wish expressed that the rain might first descend on them. In the cultivation of the ground, the allotments of families were separated by a small ditch (遂); ten allotments by a larger one (溝); a hundred, by what we may call a brook (洫); a thousand by a small stream (澮); and ten thousand by a river (川). The space occupied by 10,000 families formed a square of a little more than 33 *li*. This space constituted a *pu* (一部) and was under the charge of a special officer. The mention (IV. i. [ii.] II.) of the 'private fields' seems to imply that there were also the 'public fields,' cultivated by the husbandmen in common on behalf of the government, but Chu Hsi says that in the portion of the royal domain here contemplated the public revenue was derived from a different system. Taking the ancient acre at 100 square paces, each individual would have about 100 Chinese acres—the number assigned in several passages of Mencius to every head of a family. The *Chou li*, Bk. IX., gives the same number on good lands.]—*Legge, Ch. Class.*, II. 250; IV. ii. 483, 584, and note; and Prol. pp. 150–1.

"That there were in these early days restrictions on the transfer of land which prevented it from being wholly monopolised by the wealthy, there is no want of evidence."—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 188.

"This system [sub-infeudation] attained a greater development in B.C. 1122, when the prince of Tschjou [Chou] seized the throne of the Tan [T'ang-Yin] dynasty, and bestowed appanages, not only on his relatives, but on all who had rendered him personal service." "The Emperor was regarded as the owner of all land, and the laws fixed the extent of every holding—the estate immediately attached to the Crown comprised 1,000 square *li*, while no fief [*Lehen*] held by a prince could be more than 100 *li*. Each one of these princes could parcel out his estate to other feudatories, who stood in the same relation to him as he to the Emperor. All State officials, from the Minister to the lowest subordinate, had a certain share of land assigned them, whose revenue formed their emoluments, but these lands belonged to the office and not to the individual, and passed, on his death, to his successor. The fiefs, however, were personal property and hereditary in the families of their holders in the direct male line. As regards the mass of the people, every man was assigned by his lord a piece of ground sufficient to maintain him and enable him to pay his taxes. To this end a general survey of the whole empire (irrespective of the dominions of the feudal princes) was undertaken; each square *li* (of 900 *mu*) being divided into nine equal squares, thus—



The middle square was reserved for the government and cultivated by the united efforts of the eight families, who had each a plot of 100 *mu* for themselves. Only 80 *mu* of the common land, however, were cultivated by them in common; the remaining 20 were divided among them as kitchen gardens. Ditches were constructed between the squares, into which water flowed from the smaller and greater canals which separated every 10, 100, 1,000, and 10,000 of such one-*li* sections. Every man, in his 20th year, received a share of 100 *mu* (or sometimes less) and kept it till his 60th, when he handed it over to a son or relative, who was bound to provide for him for the rest of his life. Lands were divided into three classes, according to quality, and each farmer sometimes received more than 100 *mu*, if the land was bad, or he had a large family of sons (sometimes, in this latter case, a family was transferred from bad to good land). [Families of five individuals received 100 *mou* of land: *Ku liang chuan chu, P'ei yün fu, c. 67 hsia*, p. 101*a*.] If near the capital, too, the plots were smaller. Traders and handicraftsmen had one-fifth the amount of land given to farmers, and sometimes grown-up sons of a farmer, if there was vacant land near their fathers' holding, received one-fifth share. This land could not be sold, mortgaged, or sub-let. These fields were called "common"—gun-tian [公田 *kung t'ien*]. They are also called "well-fields" zsin-tian [*ching t'ien*] (井田), because the peculiar divisions between them suggested the shape of the Chinese character for a well." "Taxation, local government, etc., were all arranged to suit these divisions. There are no complete documents from the earliest times to show how this principle worked, and whether the division was as neat and regular in practice as it was in theory; but the existence of such a principle is proved by the revolution in land tenure which took place later. At the present day we find in some parts of Corea traces of the old common fields of the early days of the Chou dynasty. The system was founded under the first three dynasties, who ruled from 2265 to 254 B.C., and it remained unaltered nearly the whole of that time."—*Arbeiten d. Kais. Russ. Ges.*, pp. 4–7.

"At the beginning of the Chou dynasty . . . a combination of the two older systems was resorted to, householders in cities and towns paying their tithe in kind on the land belonging to them, whereas the mutual aid system remained in force in the rural districts. This arrangement was know as the 'share system' (*ch'ö-fu*) and prevailed during the greater part of the Chou dynasty. Under it a certain percentage of the land held by farmers was allowed for buildings, and of the remainder, as ground under actual cultivation, the tenth portion of the crops, *i.e.*, the tithe, was due to the government."—*Hirth*, pp. 297–8.

"The institution of the *tsing* [or group with a common well] with its nine plots is regarded as the special creation of the men of Chow [*i.e.*, the *chu* system of Shang became more definite after the survey of the kingdom.] The nine squares cover the area of a square *li*, which contained 900 *mow*, or nine squares of 100 *mow* each, of which the central square formed the public field, which was cultivated in common for the benefit of the State. Throughout the first three dynasties it was held that taxation could not lawfully exceed a tithe of the produce, and accordingly the area of the public field was reduced by deducting from it the ground required for the separate houses and gardens of the eight families, so that the public land was really 80 *mow* and the private 820, or rather more, instead of less, than ten times as much."—*Simcox*, ii. 42.

"The imperial editors say that the character *Li* is used in three senses—it means (1) a group of 25 houses, *i.e.*, the hamlet; (2) a length of 1,800 feet, of which the square forms a *tsing*; and (3) a habitation (*Chinese Classics*, ii., p. 7. *Giles' Chinese Dictionary*, p. 707. *Tcheou-li*, i. 393). From this it seems that the term tsing was sometimes used to describe the smallest, and sometimes the smallest but one, of the groups described in other passages of the Chow li (i. 337 ff)."—*Ibid.* ii. 42.

"One point is significant in connection with what we know of communal cultivation elsewhere. The *mow*, as a measure of land, represents a rectangular strip of 240 *pou* in length by one in breadth, *i.e.*, just such a furrow-long as was used to divide the ploughlands of Western Europe. The allowance of land to each village group was supplemented by pasture, and the various rights of common allowed upon the hills and wastes, and this allowance of both pasture and arable land was doubled or trebled if the arable land was of inferior quality. Enclosures were forbidden on the hill pastures, but the allowance was never less than the arable, *i.e.*, at the rate of from 100 to 300 *mow* to each household. Perhaps the simplest view is to suppose that, as long at least as land was plentiful, the hamlet occupied about as much land as it wanted, and divided its settlement into nine squares, taking the actual size of the squares for granted, as in the case of other conventional measures, and calling the enclosure always by the same name as long as it occupied the same place in the district administration. Whatever its acreage and numerical strength, the enclosed hamlet tilled in common, by the system of mutual aid, fields enough to provide food and clothing in simple abundance for old and young."—*Ibid.* ii. 45.

[A Chinese Diogenes mentioned by Chuang-tze, refuses to take office, saying, "I have 50 acres of land beyond the city walls, which are enough to supply me with food. Ten more within the walls supply me with clothes": an exact counterpart to the Egyptian and Babylonian classification of property in "town and country." The philosopher is poor, so the measures are small.]—*Giles, Chuang Tzŭ*, p. 379.

"The work upon the public and the private fields seems to have been done in the same way by joint labour, at least at seed-time and harvest, though the crops of each square were probably garnered separately, as nothing is said about the principle on which they were divided. One of ten sacrificial odes of the Chow dynasty gives a graphic description of the work of the associated farmers (C.C., iv., Pt. ii., p. 381)."—*Simcox*, ii. 48.

"The surveyor of the fields looks on well pleased, and his officers have nothing to do but to see that all are provided with the implements of husbandry, and that the new fields and fallows receive their proper treatment, as well as the old arable land. Besides the regular cultivation of the fields, there are enclosures for the breeding and cultivation of fish for food, and the wild fowl of the marshes are regarded as the source of a regular food supply; so that if the scenery of the Chinese odes could be translated into a series of wall pictures, we should have an almost exact counterpart to the surviving representations of the rural economy of Egypt. Only in one respect is there a marked difference."—*Ibid.* ii. 49.

"As an instrument of government, the bamboo plays quite as large a part in ancient and modern China as the courbash, or stick, in Egypt; but, unlike the Egyptian, the Chinaman does not *work* under the stick. In both countries food is abundant and the means of subsistence as a rule easily obtained; and in both it was regarded as a part of the duty of Government to provide stores of grain for the relief of the people in years of scarcity. But in China, forced labour was the exception, not the rule. The soldier was a reluctant conscript, not a mercenary or a volunteer; but the hardships of a military campaign were felt all the more because the experience was infrequent; and the occasional employment of forced labour for a specific purpose, such as the walling of a town, the repairing of an embankment, or even embellishing an officer's residence, partook more of the nature of taxation than servitude. In China, 4,000 years ago, as now, the common people employed themselves, and, as a natural consequence, formed a standard of comfort fully equal to that reached under the rule of the most liberal and benignant masters. At the same time, a customary standard of economic independence was also set up, in the strength of which the threatened encroachments of feudalism were successfully defied."—*Ibid.* ii. 49. See also *infra*, *Bond Labour*.

"Early records of primitive custom sometimes omit to mention just those points which are of most importance, and so are treated as too notorious to need description. And this is probably the reason why . . . there is nothing in the Chow Li concerning any redistribution of the village lands at intervals, in the manner recognised by most archaic systems of village ownership."—*Ibid.* ii. 99.

"In one section of the Li Ki the salaries of different officials and the rulers of the feudal states, are calculated in terms of an agriculturist's wages. The cultivator's portion of 100 mow is here stated to suffice, according to the quality of the land, for the support of so many individuals, ranging from five to nine. The salary of the lowest officer is equal to that of a husbandman on the most fruitful soil, and represents the food of nine persons: a great officer has wherewithal to feed seventy-two individuals; a minister can feed 288, and the ruler . . . 2,880 (*S. B.*, iii., p. 210). As official salaries were, to a great extent, paid in kind, this arrangement was probably not an imaginary one. Translated into cash, it would mean that if the peasant earned the equivalent of 6*d.* a day, the great officer would receive about £650 a year, a minister about £2,600; while the ruler of the state received about £26,000. The very fact that all salaries were calculated at the rate of so many days' rations would tend to check any inclination to underestimate the amount of that unit."—*Ibid.* ii. 49–50.

"The political economy of China squared with its ethics. The payment of taxes in kind was the rule, but even the exaction of a fixed rent was objected to in the interests of the cultivators. An ancient worthy, quoted by Mencius, declares: 'For regulating the lands there is no better system than that of mutual aid, and none that is not better than that of taxing. By the tax system the regular amount was fixed by taking the average of several years. In good years, when the grain lies in abundance, much might be taken without its being oppressive, and the actual burden would be small. But in bad years the produce not being sufficient to repay the manuring of the fields, this system still requires the taking of the full amount'; the result of which is that the peasants are compelled to borrow, and 'old people and children are found lying in the ditches and water channels' (*Works*, iii. i. §7)."—*Ibid.* ii. 35.

"The Book of Rites contains some striking provisions expressly designed to prevent the State charges from becoming an oppressive burden on the cultivators. The amount of rice consumed per head of the population was estimated at about 1½ lbs. per diem, in an average year. With a bountiful harvest it might rise to 2 lbs., and in a bad year it might fall to 1 lb.; but it was the duty of the officers in charge of the public granaries to watch the harvests and the state of the public stores, and when the lower limit of consumption was reached, to import grain from adjoining provinces, to remove the people to more productive regions, and to warn the sovereign to reduce the expenses of the State. In times of famine the King had no great feasts, and all other optional items of expenditure were curtailed."—*Ibid.* ii. 35.

"The Chinese cultivator had no master with the right or power of forcing him to labour against his will, but the law did something to encourage industry by taxing indolence. The cultivator was legally entitled to do as he pleased with his own lot, but fiscal pressure was exercised to ensure its not being neglected. If the ground of the homestead is left 'bald' that is, not sown with hemp or planted with mulberry trees, the owner has to pay a money tax equal to the tithe on the same extent of arable land; if the arable land is not cultivated, grain equivalent to the taxes of three families (*Biot, Tcheou-li*, i. 279, n. 4) is exacted from the delinquent; and persons of no occupation pay a poll tax equivalent to the sum paid by a householder."—*Ibid.* ii. 50.

"The day's work of the labourers employed in digging canals is determined afresh by each job, after the nature of the soil, and consequent difficulty of the task, has been ascertained (*Tcheou-li*, ii. 570)."—*Ibid.* ii. 63.

"In the later history of China so many deliberate attempts were made to check the growth of large estates, and a landless class, that it is quite possible these stringent provisions may have been directed, not only against idleness among the peasants, but also against the ownership of land by any person not actively engaged in its cultivation. In any case, it tends to show that ownership and occupation went normally together, and that the occupier who did not cultivate his holding was accountable to the State for the omission. As in Egypt, houses in the capital were not taxed, as the imperial editors say, because there was no vacant ground to be sown or planted. The only districts

taxed to the amount of five-twentieths of the produce were the woods and marshes, which do not owe their value to human labour, and were consequently regarded as a legitimate source of revenue for the State, like the natural pasture of Egyptian wastes."—*Ibid.* ii. 50.

"The conclusion of the section on taxes in the Chow Li is understood by M. Biot and the Chinese commentators as assigning further penalties of a sumptuary sort to the neglect of the labours of agriculture; but it is more in accordance with the spirit of Chinese ethics to see in the passage a solemn statement of facts, a record of the eternal necessities, by which certain causes entail with automatic justice appropriate effects, against which it is the part of a wise Government to give its subjects timely warning. 'In general,' it is said, 'those amongst the people who do not rear cattle cannot offer animals in sacrifice; those who do not cultivate their plots of land cannot sacrifice grain; those who do not plant their orchards cannot have a complete coffin with external case; those who do not rear silkworms cannot wear robes of silk, and those who do not spin cannot wear a complete suit of mourning with an under-garment' (*Tcheou-li*, i., p. 282)."—*Ibid.* ii. 50–1.

"The force of these particular deterrents may seem unequal, but the political wisdom of the Chinese legislator shows itself in observing and drawing attention to those natural sanctions which enforce the precepts accepted by the national conscience, rather than by direct legislative interference. Mencius' enumeration of the consequences of good administration is conceived in the same spirit. 'If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests (only) at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and bury their dead without any feelings against any one' (*Works*, i. i. iii. §3), which is the first step in the way of royal government."—*Ibid.* ii. 51.

"It would be easy to multiply examples of this keenly rationalistic appreciation of natural sequences. When Duke He of Loo, in the 7th century B.C., wished, in consequence of a long drought, to burn (or expose in the sun) a suspected witch and an emaciated person, the sagacious minister of the moment advised him that this was not the proper course: 'Put your walls, the inner and the outer, in good repair, lessen your food, be sparing in all your expenditure. Be in earnest to be economical, and encourage people to help one another. What have the witch and the emaciated person got to do with the matter?' (*Legge, Ch. Class.*, ii, 6)."—*Ibid.* ii. 51.

"On the other hand, to cut down trees upon a hill as part of a sacrifice for rain is punished as the greatest of crimes, which is Chinese for a blunder (*Legge, Ch. Class.*, v. 663). Notwithstanding the clearances effected by successive heroes, the hills of China were not yet stripped of their natural forests, and these were administered by a special officer. Certain kinds of trees were reserved; but even in the plantations of the State the public were admitted to cut for themselves under prescribed regulations for a limited number of days during the year. In cases of public necessity (as to procure coffins, or make an embankment) trees might be felled at irregular times, but otherwise the common people were restricted to one lopping season for each kind of wood. A passage in Mencius (*Works*, vi. i. viii. §2) shows incidentally how the fatal process of denudation went on, when no longer controlled by a strong and watchful Government."—*Ibid.* ii. 51-2.

In the first month of spring "prohibitions are issued against cutting down trees. Nests should not be thrown down; unformed insects should not be killed, nor creatures in the womb, nor very young creatures, nor birds just taking to the wing, nor fawns, nor should eggs be destroyed." "In this month [second of spring] they keep both the young birds and those more advanced from being disturbed; they nourish both the young animals and those not fully grown . . . (the fishermen) should not let the streams and meres run dry, nor drain off all the water from the dams and ponds (in order to catch all the fish), nor should (the hunters) fire the hills and forests." In the last month of spring "the nets used in hunting animals and birds, hand-nets, archers' disguises, and injurious baits should not . . issue from (any of) the nine gates. In this month orders are given to the foresters throughout the country not to allow the cutting down of the mulberry trees and silk-worm oaks." In the first month of summer "they chase away wild animals to prevent them from doing harm to any of the (growing) grain; but they should not have a great hunting." In the second month of summer "the people are forbidden to cut down the indigo plant to use it in dyeing, or to burn wood for charcoal, or to bleach cloth in the sun. . . . Impregnated mares are collected in herds by themselves, and the fiery stallions are tied up. The rules for the rearing of horses are given out." In the third month of summer "orders are given to the master of the fishermen to attack the alligator, to take the gavial, to present the tortoise, and to take the great turtle. Orders are given to the superintendent of the meres to collect and send in the snakes available for use." In the third month of winter "orders are given to the master of the fishermen to commence the fishers' work."—*Li chi*, iv., Sects. i-iv.

"There should not be any work in earth (now [in the third month of summer]) undertaken; nor any assembling of the princes of the States; nor any military movements, causing general excitement." In the second month of autumn "it is allowable to rear city and suburban walls, to establish cities and towns, to dig underground passages and grain-pits, and to repair granaries, round and square. Orders are given to the proper officers to be urgent with the people. . . . They should (also) stimulate the wheat-sowing. (The husbandmen) should not be allowed to miss the proper time for the operation. Any who do so shall be punished without fail." In the last month of autumn "the orders are renewed and strictly enjoined, charging the various officers (to see) that noble and mean all exert themselves in the work of ingathering, in harmony with the storing of heaven and earth. They must not allow anything to remain out in the fields." In the first month of winter "the city and suburban walls are put in good repair; the gates of towns and villages are looked after; bolts and nuts are put to rights; locks and keys are carefully attended to; the field-boundaries are strengthened; the frontiers are well-secured; important defiles are thoroughly defended; passes and bridges are carefully seen after; and narrow ways and cross-paths are shut up." In the second month of winter "orders are given to the proper officer to the following effect:—'There should nothing be done in works of earth; care should be taken not to expose anything that is covered, nor to throw open apartments and houses, and rouse the masses to action—that all may be kept securely shut up. . . . All women's work [in the palace] must be diminished, and none of an extravagant nature permitted.'" "In this month [third of winter] orders are given to the master of the fishermen to commence the fishers' work." Ice was collected and carried into the ice houses.—*Ibid.* iv. ii. iii. 11; iii. ii. 12–14; iii. iii. 6; iv. i. 15; iv. ii. 7–8; iv. iii. 9–10. *Legge*, i. 279, 289, 292–3, 298–9, 302–3, 307–8.

The "famous hills and great meres were still held to belong to all the people, and all had a right to the game on the hills and the fish of the waters. The princes could not deny to any the right of access to them; though, I suppose, they could levy a tax on what they caught."—*Legge, Li Kî*, i. 211–2, note.

"An important commentary of the Sung dynasty asserts that the woods and waters were free to all till the Chow dynasty, and that their produce was then taxed to prevent too many of the people abandoning agriculture in favour of what might seem easier and more remunerative modes of life. The legislator wished to reduce 'sport' to an orderly branch of industry, and it was always counted as an abuse and an indecorum if the Court amusements threatened to interfere with the humble trade of hunters and fowlers. By the time of Mencius, however, game preserving had already reached such a point that the slayer of a deer within the Royal park was punished in the same way as one who had killed a man. Hence the magnitude of the Royal park was a subject of popular discontent (*Mencius, Works*, i. ii. ii.), though it was only half the size of that ungrudgingly enjoyed by King Wen, who allowed the grass-cutters and fuel-gatherers and the catchers of hares and pheasants to pursue their avocations freely within his enclosure."—*Simcox*, ii. 39–40.

"One of the Sung commentators on the Chow code combined his admiration for the liberality of the ancient monarchs—who divided the produce of the woods, mountains and watercourses with their subjects—with remarks on the necessity of regulating the human greed for profit, which ends by exterminating the sources of wealth, unless the State intervenes for the protection of natural species by imposing a close time."—*Ibid.* ii. 52.

"With regard to other than agricultural produce, the Chow Li explains at length that the inspectors of ponds received in kind the skin, horns, pearls, shells, &c., gathered by the inhabitants, and forming their tax: when the requirements of the treasury are met, the surplus is divided amongst the people, and the same officer apportions the parts of the marshy ground which are not under water the whole year, and from which, consequently, a crop may be gathered during the summer—as is still done by the Chinese on the borders of large shallow lakes, like the Tung-ting or Poyang waters, which contract during the dry season. There is also an officer of the chase, who is in charge of the Imperial covers, and who, after the Emperor has hunted in any district, has power to regulate the admission of the people to kill game for themselves in the reserve. The same permission was given in the case of the marshes and rivers, and it was an unpardonable offence in the 'superintendent of waters,' who collected the revenues from rivers, springs, ponds and meres, to encroach in any way upon the rights of the myriads, so as to awaken a feeling of dissatisfaction among them against the Son of Heaven (*Biot, Tcheou-li*, i., p. 88. *S. B.*, xxvii., p. 220)."—*Ibid.* ii. 39.

"It was lawful to burn the woods and herbage in the vicinity of an imperial cover, or when it was desired to clear the ground for cultivation; but this was only permitted early in the year—no doubt for fear of loss from prairie fires. At a prescribed time of year, in spring and autumn, a special officer performed the rite of 'taking the fire out of doors,' and bringing it in again, which probably announced the time when the cultivators should leave their houses for the fields, and when they should return home for the winter. A penalty was inflicted on the townspeople who 'lose fire'—or let it go out by inadvertence, when the villagers are gone afield—a regulation which takes us back, if not to the very origins of civilization, at least to traditions derived from them (*Tcheou-li*, ii., pp. 195, 381). It is specified that, in summer, after 'putting out the fire,' clothes must be dried in the air, and the precautions to be taken in the army against conflagrations are also laid down. The art of obtaining fire by friction was still practised when Confucius wrote, and different woods were to be used for this purpose in different seasons."—*Ibid.* ii. 48. See also ARTS.

"One of the signs that foretold the ruin of Tse was that, after the duke had tampered with the grain measures, or, in other words, debased the local currency, a powerful family began to bid for popularity by taking the opposite course, lending according to their own (large) measures and accepting payment in the public measure, which was deficient; and while the State was absorbing two-thirds of the people's wealth, leaving them only one-third for food and clothes, this family caused its wood, fish, salt and frogs to be sold at the same rate in the market as at the water or the hills, *i.e.*, at cost price. 'Though such an one wished not to win them to himself, how could he help doing so?' asked the loyal minister of the doomed State (*C. C.*, v., Pt. ii., p. 589)."—*Ibid.* ii. 40.

"The regulations still in force respecting the pasturing of the imperial herds differ little from those set forth in the Chow Li. Under the heading which describes the functions of the 'valuer of horses,' it is said: 'In general when an officer of State receives a horse from the hands of his chiefs, he writes down the age and colour and price of the horse. If the animal dies within ten days, it must be paid for in full. If it dies after ten days, the ear is given as a proof, the payment is made with the body. Beyond that term there is no reclaiming' (*Tcheou-li*, ii. p. 189). From this it appears that the 'boarding-out' of the royal cattle, which reappears in the Irish laws as the 'giving and taking of stock,' was an ancient Chinese institution, not invented or introduced by the present Mantchu dynasty."—*Ibid.* ii. 52.

"As in ancient Egypt, the charge was not converted into a burden or treated as a source of revenue, and the keeper of the herds was not bound to make good losses for which he was not responsible. It was also the duty of the royal herdsmen to provide the six species of animals used for sacrifices—the ox, horse, sheep, pig, dog, and pheasant. All animals for sacrifice were required to be of uniform colour, and without spot or blemish; but the commentators observed that the difficulty of observing this rule had caused it to be relaxed. It is possible that Sumerian scholars may find in the provisions on this subject some trace of kinship with the sacrificial usages of ancient Babylonia."—*Ibid.* ii. 52–3.

"In the 15th year of Duke Seuen (608–590 B.C.) an additional tithe was for the first time levied on the village lands (*Ch'un Ch'iu*, pp. 327–9), either by simply doubling the proportion of agricultural produce formerly claimed by the State, or more probably by tithing the valuable produce of the homestead, with its mulberry and fruit trees, on account of which the personal tax of silk or cloth was already being paid. The tax was never regarded as lawful, and when Duke Gae (494–467 B.C.) complained of his financial difficulties to a disciple of Confucius, he was advised to try the effect of tithing the people. 'With two-tenths,' said the Duke, 'I find them not enough; how could I do with that system of a tenth?' (*Analects*, xii. ix. § 3). To which his mentor replies that if the people have plenty, their prince will not be allowed to want, while it is an accepted principle that anything beyond a tenth is oppressively heavy."—*Ibid.* ii. 38.

"On the other hand, Mencius received with great scorn the suggestion of a would-be reformer, anxious to go beyond the benevolence of the ancients and reduce the taxes to a twentieth (*Works*, vi. ii. x.)."—*Ibid.* p. 38.

[After some centuries, Wên Wang's regulations (see previous Period) fell into disuse, imperial progresses no longer took place, one prince was chosen as representative of the rest and intermediary between them and the emperor, and soon usurped part of the imperial power. The smaller states were absorbed by the more powerful, and the whole system became disorganized. This epoch lasted from the 8th to the middle of the 3rd century B.C. About 600 B.C., the number of small states had been reduced to ten kingdoms; each followed its own arrangements independently of the rest.]—*Journ. Asiat.*, Sér. III. vi. 262–71. *Cf. Arbeiten der Kais. Russ. Gestandtschaft*, p. 5.

"The reign of Heaou (360–336 B.C.), whose son and successor took the title of king, was memorable for other innovations, which ended by introducing private ownership of land and abolishing the Chow system of common fields. Apparently the revenue of T'sin was found to be insufficient as the power and ambition of its rulers grew. The State was large, but less populous than its neighbours, and wide tracts of land therefore remained uncultivated between the village enclosures. Chang-yang, the duke's minister and adviser, whose name deserves to be recorded, since China owes to him her first experience of an agrarian difficulty, was an able and original, if unscrupulous statesman; and he conceived the idea of increasing the fighting population of the State, by abolishing the Chow system of grouping the village households for purposes of cultivation and taxation, while retaining the corresponding arrangement for military levies."—*Simcox*, ii. 97–8.

"The old agrarian regulations, known as 井田法 . . . are said to have been abrogated [by Wei Yang, *circ.*, 350 B.C.], and the 阡陌 regulations, under which individual ownership obtained, were put in their place. The tithing system was introduced, and also many other important reforms."—*Giles, Bio. Dic.*, p. 869. This system was extended, under the following Period, to the whole empire.

"Separate ways were made between the homesteads, and each plot was taxed separately. According to some authorities the taxes were raised so as to amount to one-third of the whole produce, but the change seems to have been more radical than a mere increase of taxation, and it is probable that the innovation really consisted in the substitution of a fixed and uniform contribution for a proportion of the varying annual crop. Such a change has always been found profitable by financiers and burdensome by the agricultural masses, and it is certain that the measures taken were unpopular, and gave rise to disturbances that called for severe repression."—*Simcox*, ii. 98.

"About 350 B.C.—100 years before the fall of the Chou dynasty its [the Ching system's] defects made themselves felt. The produce of the middle square was found to be a very insufficient revenue for the Government. Confucius, when consulted by his prince on the subject, said it was possible to increase the taxation 16-fold. As the feudatory princes became stronger under the Chou dynasty, the old arrangements began to show themselves inadequate. In the long and bloody civil wars, the requirements of the Government increased, while the peasants became more and more careless about the cultivation of the State land." "This was especially the case in the feudatory State of Tsin, which was sparsely populated, while the neighbouring states of Chau, Tshjao and Wei suffered from the opposite cause. In 350 B.C. the minister Shan-Yan [Kung-sun Yang] enacted that the cultivators should own the land absolutely, be free to part with it, and also to migrate elsewhere. In consequence of this, many of the vacant lands in Tsin were occupied by immigrants from other states."—*Arbeiten d. Kais. Russ. Ges.* pp. 8–9.

"As an attraction to settlers from other states, land was ceded for the first time in absolute ownership; vacant land were sold in freehold, and both these classes were freely saleable which the village allotments never had been. With increase of population, of course, inequality and distress began; was impoverished some and enriched others, and after a time we find a Chinese author lamenting:—'The owner of the land is one, but those who cultivate it are ten' (*J. Sacharoff, Uebe das Grundeigenthum in China*, p. 11). Another complaint to the same effect was that T'sin 'neglected the fields and taxe men' (*Journ. As.*, 3me sér., vi. 271), the taxes on person being greatly increased [see also *infra*], while the State ceased to provide all its subjects with lands out of which they could both live and pay the ordinary land-tax. The holders of large estates brought the poorer cultivators into a state of dependence by paying the personal tax for them, and thus assuming towards them the place of the State and the rights of political superior; a transaction which has far more to do with the origin of rent than the competition of cultivators for land of a superior quality, but which in China has always been discouraged instead of favoured by the laws (*cf. Ta Tsing Li Li*, cap. xcv)."—*Simcox*, ii. 98.

"In De Mailla's account of the innovations of Kong-sun-yang . . . he is said to have grouped the families by fives and tens for the maintenance of order by mutual responsibility; idleness was punished, and skilled artisans were exempted from the great corvées. The tutor of the heir-apparent was put to death when the latter joined the party of malcontents. The separation of families was forbidden during the father's lifetime, and scattered families were brought together and settled in townships; so that, according to this version, the tendency of his measures was to restore rather than to abrogate the system of Chow. It was said at this time that while T'sin possessed a fifth of the territory of the Empire, it only possessed a tenth part of the troops, and the prince was accordingly urged by his admirers to encourage the growth of population, and to avoid the dangerous hostility of neighbouring States by extending his possessions only towards the west at the expense of the barbarians."—*Ibid.* ii. 98–9.

"De Mailla's original is so late that his authority cannot over-ride that of any earlier texts, and, in fact, the policy here attributed to Chang-Yang [=Shang Yang=Kung-sun Yang] bears a suspicious resemblance to that of a less notorious worthy. The Tso Chuen records a successful attempt made in the 6th century B.C. in the small State of Ching, to restore the system of common fields, and, though at first the people murmured at having 'to count their fields and villages by fives, and accept a mutual responsibility,' within three years the burden of the popular songs was changed, and they hailed the innovating minister as their own and their children's benefactor (*Legge, Ch. Class.*, V., Pt. ii., p. 557). This appears to have been the last of the thoroughly popular restorations of the Tsing system, though it is difficult to tell how far the unpopularity of Wang Mang [see following Period] was due to his attack on private property, and how far to his other measures. But from the days of the T'sin innovations onwards it seems to have been usual for those politicians who aimed at the aggrandisement of the central authority to disguise their encroachments by a professed desire to restore the ancient forms of communistic agriculture. The distrust which seems to have been generally felt towards such professions rested, so far as we can judge, upon a correct impression that local self-government was a better protection to the proprietary rights of individuals and communities than any extension of the Imperial authority, which was never likely, in practice, to stop short at enforcing the joint enjoyment and use of village lands."—*Ibid.* ii. 99.

"According to Ma-twan-lin, under the first three dynasties, all lands belonged to the State, but not to the Emperor, whose authority over the feudal princes was like their's over the cultivators on their appanages. The T'sin were the first to make one man master of everything; 'but when they did away with the ancient redivisions, and abandoned the ownership of land to the people, so as to form a divisible inheritance, they gave what they had no right to give, and took what they had no right to take.' In other words, the clan or primitive community was conceived as having a title to the land it occupied, superior to that of the sovereign, or any individual tenant of his. But Ma-twan-lin obviously regards the joint ownership, subject to redistribution, of the village lands as the essential feature of the Chow system; and he writes as if this feature had survived, as it easily might, the more conventional nine-square division of the *Tsing*."—*Ibid.* ii. 100.

"With the institution of private property in land, the State ceased, on the one hand, to consider itself responsible for providing each individual with land enough to live by; and, at the same time, it ceased to regulate its demands upon the taxpayer by his known circumstances and ability. From the days of Yu the land was divided into nine classes, which were taxed in proportion to their fertility; but T'sin 'neglected the fields and taxed men,' making the same demands upon all to the ruin of the poorest."—*Ibid.* ii. 100.

"We cannot pretend to trace in detail either the course or the consequences of this economic revolution. It was the first example of an experiment made more than once in the future, an attempt to combine political absolutism with economic individualism; or, in other words, to subvert at once the two mainstays of social life and morals in China. The heroes of these adventures have never won the final victory, which carries with it the right to tell their own story to posterity; but the judgment due to the unsuccessful revolutionaries is implied in that passed upon the system which they failed to subvert; and those who value what survives in modern China from the ritual of Chow will join in the orthodox condemnation of the Emperor, who, in the year 255 B.C., founded the famous, if short-lived, dynasty of T'sin."—*Ibid.* ii. 100.

[The *Shih ching*, in various odes, shows that the wars of one small State with another, which multiplied during the decay of the Chou dynasty, desolated the plains and ruined the small farmers.]

[RANKS remained the same as in the previous Period.]

"In the first book of the Chow Li, which describes the administration of the Imperial court and the branches of government nine classes or occupations of the people are recognised by the legislator. The first class of course is that of the cultivators—the men of the hills, the plains, and the marshes, who produce the nine kinds of grain. Then follow (2) the gardeners. (3) Wood and watermen. (4) The herdsmen of the cultivated marshes, who look to the breeding of the beasts and herds native to them. (5) The artizans of a hundred trades, by whom the eight sorts of raw material are manufactured, *i.e.*, the workers in stone, wood, metal, jade, ivory, pearls, skins, and feathers. (6) Shopkeepers and wandering dealers or pedlars. (7) Lawful wives, by whose labour silk and flax are wrought into cloths. (8) Servants of both sexes, including the inferior wives who are employed in domestic services. (9) Individuals without fixed profession, who change their occupation from time to time, in whom a commentator at the beginning of our era recognised the counterpart of the wage-earning class of his own time (*Tcheou-li*, i. pp. 26, 27)."—*Simcox*, ii. 54. See also *Biot., Mém. présentés, etc.*, 1re Sér. ii. 37–8.

"In the section of the Shoo King called the officers of Chow four classes are mentioned: The scholars or officers, the cultivators, the mechanics, and the merchants or traders; a classification chiefly remarkable for its omission of a noble or military class. This is the classification referred to in the Thsi-yu, when it is said: 'The sons of officers ought always to be officers; the sons of artizans ought always to be artizans; the sons of merchants ought always to be merchants, and the sons of agriculturists ought always to be agriculturists' (*cf. Tcheou-li*, i. p. 198). The Tso Chuen, tells of a prisoner from Tsoo in the sixth century, who when questioned by the Marquis of Tsin about his family, replied, 'We are musicians; and when asked if he could play:—'Music,' said he, 'was the profession of my father; dared I learn any other?' According to tradition, a certain quarter was assigned anciently in Chinese towns and cities for mechanics, and all of one art were required to have their shops together. The son followed the father's profession, and it was supposed that, seeing nothing else around him, he would think of nothing else, and so become the more proficient (*Legge*, ii. p. 206)."—*Simcox*, ii. 54.

"The four classes of people were called the 'stone men' of the nation. The commentary says [they were] the scholar, farmer, artizan and trader. Each kept to his fixed occupation, and they did not change, as now the stone support under the pillar [does not change]."—*Kuan Tzŭ, Yüan chien lei han*, c. 358, *Shou yeh pu*, p. 1*a*.

Agriculturists.—"Agriculture was a matter under the personal attention of the king. . . . He taught the people how to cultivate the land."—*Kang chien.*

"The agricultural population forming the first class hold their estates as tenants of their princes, and have to deliver a percentage of the cereals they grow proportionate to the fertility of the soil. The latter is ascertained by special officers appointed for the purpose, who first instruct the cultivators on the nature of the grains and vegetables best adapted for cultivation, and the times for tilling, sowing, watering, and harvesting. Under their advice a system of irrigation best suited to the configuration of the land is introduced. It is by government officers that the people's work connected with the production of silk is supervised in all its details. The inhabitants are treated like a huge family, at the head of which is the emperor, their patriarch. The government apparatus is, therefore, not confined to those who mete out justice and collect taxes or administer what with us would be called government departments, but the officers of Chou (*Chou-kuan*, which was the original title of the *Chou-li*) comprise inspectors, appointed by the government, for almost any useful work performed by the people."—*Hirth*, p. 110.

Artizans.—"Industry was highly developed in the time of the Chou dynasty. In the *Chou li* it is stated that there were six kinds of officials, each of whom had a particular industry to look after. That was also the case in the *Ch'un Ch'iu* period. Their duties were to look after the industries represented by the hundred kinds of artizans."—*Ibid.*

Merchants.—"The mercantile class first appeared during the reign of Duke Wei. He endeavoured to develop commerce and industry. After his time, trade gradually declined."—*Ibid.*

"In the *Chou li* it says that duties were collected at frontier stations, and tolls at each market place. Thus a trade tariff already existed."—*Ibid.*

"Wên Kung of the Wei State showed solicitude about commercial intercourse and treated workmen kindly."—*Tso chuan, Yüan chien lei han*, c. 357, *Ch'an yeh pu*, p. 19*b*.

Hired Labour.—[The rich had their house-work done by hired servants, men and women. These paid no taxes, but it does not seem that the law made any distinction between them and the tax-paying class as regards punishments.]—*Ch. Repos.*, xviii. 348, 361. See also *Slavery, infra.*

"In the old days, those people who had no permanent occupation generally went about to pick up work. Those were what we now call labourers. In this class was included Chu Pao, a waiter at a restaurant. Yi Yin, the Prime Minister, of King Tang was in that position."—*Kang chien.*

[Skinners, cooks' assistants, feather-wavers, and doorkeepers were the meanest of the servants.]—*Li chi*, xxii. 23.

"Certain 狄 or 狄 [*ti jén*] were employed in performing the more servile offices at the ceremonies of funerals and mourning. I suppose they were natives of some of the wild *Teih* tribes; and we know that some of the 虎 賁, or 'guards,' were taken from those people. I have ventured to translate the character by our old term 'salvage,' which seems to convey a less intense meaning than savage."—*Legge, Ch. Class.*, III. ii. 552, note.

Bond Labour.—"Ancient China was always feudal, and the emperor could command the service of the people of each barony. Agriculture was the basis. The workers of the soil gave a share of their work to the cultivation of common land. In providing for labour in the erection of palaces and imperial temples, the feudal system supplied it, and as that system was based on the justice and benevolence of the sovereign, the people came, says an old classical record, like sons to work for a parent."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 265.

"The demand of labour from the able-bodied had likewise rules by which it was governed. [Each able-bodied man was required to give his services to the State for three days in each year.] The *Hsiao Ssŭ t'u* apportioned equally the ground and fields. For superior ground each family sent out three men; for land of a middling description two families sent out five men; and for inferior ground each family sent out two men; equally appointed were they to field and ground, according as it was good or bad, rich or sterile."—*Chou li kuan chu*, p. 64.

"The *Chün jén* (均 人) equally distributed the labour required from vassals. In a year of abundance they were employed on public works for three days; in a year of middling aspect for two days; and in a year of scarcity only for one day. So again there was a distinction made according as the year and seasons promised abundance or scarcity; but besides this the *Hsiao Ssŭ t'u* also levied servants from among the people. One man only was required from each family."—*Ibid.* p. 64.

"The *Sui jén* levied agriculturists, but only according to the number required for inferior ground; thus did the state employ the labour of the people. And was not this treating them most liberally? And besides this the *Hsiang ta fu* discriminated among the attendants, and exonerated from this service the rich, the honourable, the talented, those who follow public business, the old and the deformed, all of whom were exempted from serving."—*Ibid.* pp. 64–5.

[Competitors in the schools were exempt from forced labour in their own villages, and students in the Imperial college were excused from all manual labour.]—*Simcox*, ii. 72.

[The service at the frontier-posts was carried on by forced labour (*Shih ching*, I. vi. IV.; II. i. VII.).]

[Some further extracts relating to forced labour have been given *supra* under LAND.]

Slavery.—[We do not see in the *Shih ching* any notice which points clearly to the existence of slavery properly so called, and this silence agrees with the custom of making few prisoners. As the two terms *nu* (奴), a male slave, and *pei* (婢), a female slave, are not found in the classes of the population mentioned in the *Chou li* (Ch. II. parr. 44–53), domestics being there designated by the name of *ch'ên ch'ieh* (臣 妾), Chinese authors generally affirm that there were no slaves under the Chou dynasty. [The K'ien-lung editors of the *Chou li*, however, in a note on ch. II. par. 52, refer to this other passage in proof that anciently there were slaves, and also to the *Yi ching*, diagram 23, par. 4, proposing a different interpretation of the 妾 in 臣 妾. As the *Chou li*, XIV. 22, conflicts with the general opinion that anciently there were no slaves, Wang T'ao says that it is not a work sufficiently authenticated to be appealed to for evidence on such a point.] But this assertion is contradicted by a passage in the *Shu ching* (V. xxiv. 4), where Pi Ch'in, son of the duke of Chou, declares that the valets and women of the second rank who shall have run away must be returned to their masters, and by a passage of the *Chou li* itself (ch. XIV par. 22), where the officer in charge of the market is ordered to control the sale of men, cattle, horses, arms, utensils, etc.]—*Biot*, quot. *Legge, Ch. Class.*, IV. i. Prol. pp. 166–7.

"China has never had a caste system, a fact which is due to the circumstance that in that country a systematical Fetichism prevailed over Theologism, and became the general creed of the nation. Slavery existed, though only on a small scale except, apparently, in the public or the imperial domains. Its sources were the same as in other ancient communities. It was sometimes a legal penalty, especially for political revolt. The sale of children by their parents was permitted, being perhaps a modification of the earlier practice of exposure. War supplied not many members of the class; with a dense industrial population bordering on nomad races, China lost more captives than she gained. The right of the master to the slave, and the obligation of the latter, were hereditary and perpetual, but the features of the institution were peculiarly mild. Both the manners of the people and the laws protected the life and person of the slave. His family often existed within the family of his owner, almost on terms of equality. Female slaves in domestic service were little below the inferior wives, who, like them, were purchased and were subject to the principal wife; and male slaves often enjoyed much credit, confidence, and influence with their masters. The institution never had much extension relatively to the whole population. Free labour was universal in the country, and supplied each family with most articles without the necessity of domestic production; and filial duty, which held the highest place among the moralities enjoined by public opinion, imposed on children a personal service to their parents which in general dispensed with the assistance of slaves as well as of hired attendants."—*Ingram, Hist. of Slavery*, pp. 269–71. See also *Wallon, Esclavage dans l'Antiquité*, i. 21–59, and *Journ. Asiat.*, Sér. III. iii., and *cf.* following Periods.

"'Slaves were criminals. In ancient times, anyone who was condemned by law lost his civil status, and became a slave to the Government. Male criminals were called *tsui lî*, and were employed in all kinds of menial labour; while female criminals became slaves, and were employed in threshing rice and making mats. High officials, men of seventy years of age and youths who had not yet reached the age of puberty were exempt from becoming slaves. Anyone who killed a slave, but did not report the fact to the authorities, was punished according to the law. When Duke Huan [of the Ch'i State] had been on the throne for two years, some cases occurred in which some scholars employed and treated their own youths as slaves. Slaves were of seven kinds:—(1) *Hsi* (奚), that is, Government slaves who were men of ability and wisdom; (2) *nu* (奴), *tsang* (臧), *li* (隸), *wu* (侮). *Nu* was a term implying contempt. In scolding a slave, the term *tsang* or *wu* was used. The term *tsang* was used in reference to an ordinary person who was married to a female slave; (3) *huo* (獲). This was a contemptuous term for both kinds of slaves, male and female, and was used in reference to an ordinary girl who married a slave; (4) *chén* (娠). This was a general term for grooms, slaves, and the like; (5) *hun jén* (閽 人), a lower class of hall porters; (6) *tsao* (卓), a servant of a servant; (7) *tsu* (卒), a servant to the servant called *li*."—*Kang chien.*

"In ancient times criminals were made slaves as a punishment (官 奴 *Kuan nu*, slaves of the State)."—*Möllendorff, Fam. Law*, p. 8; *Li ki*, xxxvi. 48, *Legge*, ii. 363.

[The only slaves at this time were "public slaves," condemned to servitude (from which high officials, men over seventy, and young children were exempt) for crime, and forced to work under the superintendance of Government officers.]—*Ch. Repos.* xviii, 348, 361. See LAWS.

"There seems to have been a regular system of serfage in ancient China. The services due from them to the State 從 政 are defined as 'labour supplied to the public,' 給 公 家 之 力 役 也. The people appear to have been able to transfer their domicile at pleasure; for those serfs or villains regardant employed on the fees of Imperial Officers 大 夫 采 地 之 民 who removed to the estates of the mediatised feudal princes 徙 於 諸 侯 爲 民 were exempted from public labour for one year; those who removed *vice-versa* were exempted for three months. The *Book of Rites* explains that the Imperial fees were thickly populated, while the population of the feudal states was sparse. It goes on to explain that it is doubtful whether this withdrawal of services did not mean withdrawal of state services [退 仕 or 出 仕]."—*Ch. Rev.*, viii. 321.

"According to the ritual of the Chow dynasty (circa 1100 B.C.), the sons of male slaves (奴) supplied the class of lictors and official menials, whilst their daughters supplied the ranks of domestic servants hulling rice and washing clothes. The Shwoh-wên (A.D. 121) defines the term 'male and female slaves' (奴 婢) as anciently designating 'convicts' (罪 人)."—*Ibid.* x. 284.

[No mention is made of eunuchs previous to about 1100 B.C. Among punishments instituted by Chou Kung was castration (*cf.* BOD. MUT.). From history and tradition it is evident that the castrated criminal was made to serve the members of the royal family. *Kung hsing* is, literally, "palace punishment." "It may be presumed that the system of employing eunuchs in the palace was found to answer; and gave such satisfaction, that . . . other means were resorted to to obtain them. Boys were either bought, sent by their relatives, or obtained from other sources, and castrated to fill the various posts in the palace caused by keeping up establishments, rendered necessary by the increasing style of splendour and luxury in which each succeeding monarch lived; till what had been originally a punishment only, became by custom or necessity an established rule."—*Journ. N.-C.B.R.A.S.*, N.S. xi. 147–8).]

"Anciently they did not employ men who had suffered dismemberment to keep the doors."—*Li chi*, xxii. 23; *Legge, Lî Kî*, S.B., xxviii. 249.

[In all periods except the T'ang (see REST. OF UNITY) the freed slave passes without intermediate stage into the condition of a free citizen.]—*Ch. Repos.*, xviii. 355.

INDUSTRY.—"A certain number of the officers described in the *Chow li* are also [see *supra*, RANKS] characterized as hereditary; especially such as might reasonably be supposed to require hereditary skill, like the snarers of birds and the tamers of wild beasts, or inherited knowledge of minute forms and ceremonies, such as those appropriate to the reception of foreign guests."—*Simcox*, ii. 55.

"With these exceptions, the oldest and the ruling idea with the Chinese is that office should not be hereditary, but that ordinary employment should be so. Mencius quotes as one of the maxims accepted by a confederacy under one of the Chiefs of the Presiding States: 'Let not offices be hereditary, nor let officers be pluralists' (*Works*, vi. ii. vii. §3). The *primâ-facie* right of the eldest son of the king's lawful wife to inherit the throne was asserted less in the interest of the heir than of the

Government, which would be distracted by the intrigues of rival pretenders, and endangered if the king were induced weakly to listen to the favourite of the moment, pleading for her own children. Functions or obligations might be hereditary, but inherited privileges were equally dangerous to the giver and the recipient. There was no feeling about the right of children to inherit, or the duty of parents to bequeath, wealth. A story is told of a retired statesman in the 1st century B.C. who was reproached with spending his acquired wealth so lavishly that none was likely to be left for his sons; and he defended his conduct on the ground that it would be injurious to the latter to inherit the means of living in luxury without industry (*Giles, Gems of Ch. Lit.*, p. 97)."—*Ibid.* ii. 55.

"So far as the common people were concerned, each adult was registered as following some lawful pursuit—as a matter of course that of his father, unless otherwise stated; if he ceased to follow that calling, without being enrolled in any other, the presumption would be that he was an idler, seeking to evade the payment of his lawful tax, and so obnoxious to the police. But changes of occupation in the case of individuals would be discouraged by the mere fact of their having to be reported; while the Government would consider any large displacement of industry as matter for regulation, so as to prevent any disturbance of the existing social order such as would be caused, *e.g.*, by the desertion of agriculturists taking to sport or traders abandoning commerce for domestic industries. The migration of households or individuals was recognized as a normal incident. The persons quitting a 'neighbourhood' received a pass or permit from the elder whose jurisdiction they were leaving; and unless distance forbade, they were introduced by him in person to their new chiefs (*Tcheou-li*, i., pp. 241, 259, 260)."—*Ibid.* ii. 55–6.

"The provisions regarding internal commerce and markets (*Tcheou-li*, i. pp. 309–336) are as full and elaborate as those respecting agriculture. The duties of the poorest of the market are singularly extensive. They include, of course, the regulation of weights and measures, the maintenance of order—by the help of a rod, made of the standard measure—and the punishment of theft, fraud or adulteration, if the proportion of the inferior article exceeded 20 per cent. (*Ib.* p. 315); the levying of the octroi duties on the goods brought in and taken out for sale; and when, in case of plague or famine, the duties were remitted, he had still to keep an account of the goods that passed the barrier. But, besides all this, the officers of the market were required to regulate and equalize the quantity and prices of the goods offered for sale, as the superintendents of agriculture were required to regulate the cultivation of the ground and equalize the burdens of the cultivators; and the legislator evidently regards one task as no more arduous than the other."—*Ibid.* ii. 56.

"Those who had rank-tokens, the long or the round, and gilt libation cups, were not allowed to sell them in the market-places; nor were any allowed to sell robes or chariots, the gift of the king; or vessels of an ancestral temple; or victims for sacrifice; or instruments of war; or vessels which were not according to the prescribed measurements; or chariots of war which were not according to the same; or cloth or silk, fine or coarse, not according to the prescribed quality, or broader or narrower than the proper rule; or of the illegitimate colours, confusing those that were correct; or cloth, embroidered or figured; or vessels made with pearls or jade; or clothes, or food, or drink (in any way extravagant); or grain which was not in season, or fruit which was unripe; or wood which was not fit for the axe; or birds, beasts, fishes or reptiles which were not fit to be killed. At the frontier gates, those in charge of the prohibitions, examined travellers, forbidding such as wore strange clothes, and taking note of such as spoke a strange language."—*Li chi*, III. iv. 17; *Legge*, i. 238.

An enactment was made during the reign of King Ch'êng "that the manufactures of cloth and silk should be two cubits two inches wide, in pieces of forty-four cubits long."—*Legge, Ch. Class.*, III. ii. 544, note.

"The booths of the market were grouped as far as possible, in accordance with the analogy of the rural divisions, every twenty booths having a head-man, who was responsible for the conduct of the sales and the payment of the Government dues. Three markets were held in the day: in the morning shopkeepers and costermongers make their purchases; the great market is in the afternoon, when the townspeople and those from a distance come in and buy for themselves; while, in the evening, the retail dealers sell off the remains of the stock which they purchased wholesale in the morning. A commentator of the Han dynasty observes that these regulations are only based on the convenience and actual practice of the mass of purchasers and traders (*Tcheou-li*, i. 312)."—*Simcox*, ii. 60.

"The title [of the *K'ao kung chi*] suggests that it is a manual intended for the use of inspectors of the Government factories and workshops, and the limited number of trades and processes described also makes it seem probable that only those are dealt with which were carried on under the immediate direction of the State, and as a branch of the public works department."—*Ibid.* ii. 60–1.

"The Li Ki enumerates six kinds of public works—terraces and masonry, metal work, stone work, carpentering and furniture, leather work, or the preparation of skins, and basket work, or the working of twigs (*S.B.*, xxvii. p. 110)—but the 'Examination' [*K'ao kung chi*] goes into minuter details. The manufacture of chariots is the first industry described, and the art is said to be a special favourite with the Chow dynasty, as that of the potter was with Shun, that of house-building with Hia, and that of making cups of metal with Yin. Elaborate numerical proportions are given for the different parts of the vehicle, and each piece is to be separately examined and tested before it is used. The wheels are tested by a compass, the straight parts by a square, the uprights by a plumb line, the horizontals by a water level, and the comparative size of corresponding parts by weighing the pieces and measuring their cubic content with grains of the large millet; the men who understand these processes are called royal workmen."—*Ibid.* ii. 61–2.

"The service of the markets was considered to be in a sense a part of the public service. A dealer who succeeded in effecting a 'corner' in cattle in the State of Loo was treated as a criminal by Confucius, and was said to have secured immunity in his malpractices only by bribing the officers who should have denounced his guilt. Yet he is not accused of any action which would be considered dishonest or even discreditable in the mercantile world of the West. He had gradually bought up all the cattle of the neighbourhood, and all the available pasture land; whoever wanted to sell, he was in a position to buy, and by making advances to smaller dealers, when in difficulties, he had gradually also got them into his power; and all the shepherds and herdsmen of the district were in his employment. Meat was not generally in everyday use; but on certain festive occasions, even poor families were required by custom to provide it for their guests, so that the high price the monopolist was able to charge amounted to a considerable tax on the whole community. Confucius required him, as a condition of pardon, to give up the profitable industry and make restitution to the community he had plundered, of all his wealth beyond what was necessary for a decent maintenance. The cattle dealer consented, and the point of economic morality was settled once for all in Chinese opinion (*Pauthier, La Chine*, i. p. 156; *Mencius*, II. ii. xi. § 7)."—*Ibid.* ii. 40–1.

[For the hours at which markets were held see DISTRIBUTION.]

"But the Government was not content with trying to lower prices when abnormally high, it also aimed at preventing the depreciation of prices in times of exceptional abundance; and with remarkable financial enterprise, it undertook to buy from the traders when goods were plentiful as well as to sell to the public when commodities were scarce. It was the business of the officer in charge to attract dealers by preventing a fall of prices below remunerative rates, and to attract customers by a constant supply of provisions at uniform prices. If any commodity became, for a season, a drug in the market, the profit was reserved to the State, which alone could afford to buy up goods on speculation at an advance upon the current market rate; and the profit secured by its ultimate sale was thus secured by the community instead of being scrambled for by commercial speculation. In the same way if curiosities or valuables of any kind hung long on hand, they were purchased on account of the treasury and reserved until there was a demand for them."—*Simcox*, ii. 56–7.

"Ma-twan-lin says of the duties of the Chow treasurer that his operations are analogous to those of the officers of later dynasties who are charged to regulate the price of commodities by the purchases and sales which they effect in the name of the State. And Yang-chi [d. 1132] describes him as benefiting the merchants by buying their unsold stock without trying to profit by its low price, and benefiting buyers by allowing them the advantage of purchases made in the favourable season: but it is evident this sort of commercial administration could only be practised, on a comparatively small scale, when the services of the ablest and most disinterested statesmen were not pre-engaged with matters of larger imperial concern."—*Ibid.* ii. 57.

"According to Ma-twan-lin, the system of State purchases was not primitive, and the official 'purchase of grain at a fair price,' as it was called, was only introduced in the 7th century B.C. This was followed by 'the sale of grain at a fixed price,' and the establishment of granaries to supply the sale. It was argued that if the State began to sell grain at a moderate price in times of scarcity, private dealers would be driven to lower their prices, by the fear of not disposing of their stocks, and the idea is economically speaking in advance of the mere attempt to fix the price of corn by edict. But, like most well-meant experiments in the way of State trading, this ended by opening the door to fresh abuses. The State was tempted by the near view of the profits of commerce to make its benevolent granaries a source of revenue; and when once the sale of corn had been carried on for the sake of profit, arbitrary measures became necessary to secure a sufficient supply for sale, and the demand on individuals to furnish a given quantity of grain, irrespective of the market price, became in time a serious tax."—*Ibid.* ii. 56.

"The frequent issues of money by towns seems to imply that municipal independence advanced during the feudal period in China exactly as was the case in Europe, while the number and energy of the trading guilds is shown by the same evidence. Their coins give reality to the passages in Mencius, where princes are promised, as a reward of good government, that 'the traders will all seek to buy and sell' in the markets of the virtuous ruler. The habit of self-government and respect for local liberties, which characterize the Chinese, must have established their deepest roots when the government of the States and the Empire was in the worst disorder. But the lines followed by the independent townships, which coined money, were probably substantially the same as those embodied in the ideal legislation of the Chow Li."—*Ibid.* ii. 59–60.

"Yü O-fu was a Pottery Officer of the Chou Dynasty."—*Tso chuan, Yüan chien lei han*, c. 358, *Ch'an yeh pu*, p. 27*b*.

"In the first traditional organization of China there is a Ministry of Public Works; and the last chapters of the Tcheouli-Institutes contain probably the most elaborate record of industrial rules and processes in ancient history,—including at least a hundred trades."—*Johnson, Or. Rel.—Ch.*, p. 69.

The following passage summarizes the most important and familiar of the fiscal usages of this period:—"Anciently, the public fields were cultivated by the united labours of the farmers around them, from the produce of whose private fields nothing was levied. A rent was charged for the stances in the market-places, but wares were not taxed [but see *infra*]. Travellers were examined at the different passes, but no duties were levied from them. Into the forests and plains at the foot of mountains the people went without hindrance at the proper seasons. None of the produce was levied from the fields assigned to the younger sons of a family, nor from the holy fields. Only three days' labour was required (by the State) from the people in the course of a year. Fields and residences in the hamlets (when once assigned) could not be sold. Ground set apart for graves could not be sought (for any other purpose)."—*Li chi*, III. iii. 11; *Legge*, i. 227–8. See also *Simcox*, ii. 38, and *cf. Mencius*, III. i. III. 6–9, *et al*; II. i. V. 2–4; I. i. III. 3, 4; III. i. III. 15–17; with the notes.

"According to Choo-hi, if he is not too late to be trusted for the fact, the ground rent of the market stalls was a genuine rent, levied when the number of traders applying for space was greater than could be accommodated; but it was not considered right to levy both the ground rent and an octroi duty (*Legge, Life and Works of Mencius*, p. 172, n.)."—*Simcox*, ii. 38, note 5.

"The *T'ai tsai* (太宰) directed the nine kinds of occupations, and laid them in charge upon the mass of the people. Attention to the three kinds of husbandry ranked first in order, and the fixed rules for securing continual production could not be set aside or delayed." For this object there were various divisions of the land. "Oh, how minute was the attention paid to the fixed regulations of the fields!" "Then the *Ts'ao jên* (草人) was directed to take charge of the rules for transforming the soil (for producing the necessary changes required in husbandry)." "The *Shao jên* (稍人) had charge of sowing seed in low ground," and other officials urged the people to plough and weed. "All without occupation had a money fine levied from them (a capitation tax on each individual)." The *Nei tsai* (內宰) also had various regulative duties connected with agriculture. "Husbandry was undoubtedly deemed of great importance, and the regulation of trade was also not deemed unimportant. The *T'ai tsai* had the official trust of storing up wealth, and had, moreover, the charge of the grain used for husbandry. The *Ssŭ t'u* (司徒) [ministers of instruction] managed matters connected with the promotion of trade and commerce, and with the promulgation of rules regarding husbandry." "The *Ssŭ shih* (司市) was the elder or superior of the officers placed over the market"; he and his subordinates had multitudinous duties. "But it was found that the rules for regulating the market-holdings were, for the most part, three. Early in the morning there was a market held, at which the merchants and dealers attended; at noon there was a market, at which the public attended; and at eventide there was a market, at which the small retail dealers, men and women, attended." Officials assisted those whose goods did not sell. There were twelve inhibitions against the fictitious sales of ornaments. Weights and measures were minutely regulated. Duties were levied either on stances or goods. The *Ssŭ mén* (司門), officers of the gates, prevented worthless articles from going in or out. "The *Ssŭ kuan* (司關) regulated the entry and exit of merchandise in general." [For fines on unemployed and levies of able-bodied workers see *supra*.] Then, as "the affections of the people were easily alienated," officers were appointed to induce them "to rest satisfied in their allotted spheres." Special regulations were made for times of scarcity.—*Chou li kuan chu*, pp. 55–67.

"The *Shan yü* (山虞) had charge of the Government orders for hills and forests, and set up prohibitions and rules for guarding them. In the eleventh moon hard timber was cut down; in the fifth moon soft wood was felled; and orders were issued to the mass of the people to hew materials in proper seasons." "The *Lin héng* (林衡) had charge of the prohibitions and orders for patrolling the forests and feet of the hills, and he enforced the rules for guarding them. If wood was required to be hewn, the orders were obtained from the *Shan yü*." "The *Ch'uan héng* (川衡) had supervision of the prohibitions and orders for patrolling the marshes and rivers, and arranged their proper guards." "The *Tsé yü* (澤虞) had charge of the stern inhibitions for the State marshes, and in due seasons sent up fish to the *Yü fu* (玉府) for the king, and the remainder was distributed among the mass of the people. Thus, not only was the produce of all the hills and marshes beneficial to the people, but, moreover, the king retained a tender regard for duly nourishing all sentient beings." There were also official hunters, fishers, spearers of turtles, fellers of injurious or useless timber, etc., slayers of fierce savage beasts, removers of poisonous reptiles, killers of fierce birds, destroyers of worms, drivers away of toads and of insects.—*Ibid.* pp. 105–6.

"Misfortune and injury must be removed, and the dwellings of the people have no cause of injury or misfortune; and this was brought about by the righteous regulation of all animate and inanimate things."—*Ibid.* p. 107.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

LAND.—[When, in 221 B.C., all the smaller states were united under the Tsin [Ch'in] dynasty, this system [private ownership] was extended to the whole empire. However, as the population increased, difficulties again arose, and, after the fifty years of trouble and disorder which preceded the establishment of the Han dynasty, famine and misery prevailed, and many proprietors parted with their land to get food. As a consequence of this, the greater part of the land, at least, belonged neither to the Government nor the peasants, but was accumulated in the hands of a few rich men. The Han emperors took various measures to alleviate the condition of the people. They distributed all uncultivated land and all Government property gratis among the needy, encouraged the officials by rewards, remitted taxes and recouped themselves for expenses incurred by the sale of offices and dignities, improved the method of farming, etc. However, the misery of the people continued, and the Crown was becoming impoverished. It was thought that the cause of this lay in the individual ownership of land, but it was found impracticable, in spite of the efforts of a large party, and the often-quoted authority of Mencius, to restore the old system of common fields.]—*Arbeiten d. Kais. Russ. Ges.*, pp. 9–14. See also *Hirth*, p. 298.

"The *permanent* institution of a *fixed* territorial tax for each mao is to be attributed to the prince of Thsin, Hiao-kong (360 B.C.), and his minister, Chang Yang, who had separating roads opened between the fields of the different cultivators, and required from each separate field a fixed tax in kind. . . . This minister seems also to have sold lands to private persons who wished to own them, and these new proprietors had the right of buying and selling lands—a right not previously possessed by the people [see previous Period]. When Thsin chi hoang-ti had made himself sole master of the empire, about 230 B.C., he extended [this system] to all his provinces. . . . Each family had to pay the land-tax of the *tsou*, and the personal tax of the *fu*, or the census. Chinese authors say that this tax on individuals did not prevent the princes from requiring from the people numerous *corvées* . . . ; that the land-tax was assessed without regard to the real produce of the land; that, in short, the Thsin neglected the fields and taxed the men. We might infer from [this] that the personal tax was . . . of considerable amount in proportion to the land-tax."—*Journ. Asiat.*, Série III. vi. 272–3.

"The personal tax still existed conjointly with the land-tax. [The latter was fixed at one-fifteenth of the gross produce, then reduced to one-thirtieth; and, for a time, abolished entirely.] Much land belonging to the poor was encroached on by powerful families, and the despoiled owners became their tenants at a rent of half the produce. . . . Those unable to pay [the personal tax] became tenants of the rich, who undertook to pay for them, and so were virtually dependent on them. This collection of poor families round rich ones, or, in general, the possession by a single individual of more land than he could till by himself, is called by the historians *kien-ping*—'agglomeration.' Lands which the possessor could not till by himself were called *ming-tien* (nominal fields), and these agglomerations were extremely distasteful to the sovereign . . . [as they] were creating a crowd of petty lords almost independent of [him. It was attempted to make land once more inalienable, but this proved impracticable.] From this time forward the

struggle against inequality of estates always went on between the prince and rich men."—*Ibid.* pp. 274–6.

"Besides the case of those who had lost their liberty through poverty, there was also a large and increasing class who had lost their lands from the same cause. The historians use a special term, signifying *agglomeration*, to describe the accumulation by one owner of more land than he could cultivate himself; and it was by these great landowners that the free, but landless, cultivators were reduced to a state of semi-feudal dependence, the landlord taking half their crop in consideration of his engaging to pay their taxes. But as it was contrary to propriety for the Imperial taxes to exceed a tithe, it was clearly incorrect for prædial lords to derive five times as much revenue from the same source. And hence the encroachments of the agglomerators, even when tolerated for a time, never ceased to be regarded as unlawful and inexpedient."—*Simcox*, ii. 114.

"The first, though by no means the last, of his [Ch'in Shih Huang-ti's] unpopular innovations was the extension of the new agrarian system of T'sin to the rest of the empire. It will be remembered that the founders of the Shang and Chow dynasties both came forward, not as destroyers or innovators, but as restorers of the good old usages of the past, which had fallen into neglect in the degenerate hands of the last kings. There was probably no constitutional principle better known to the mass of black-haired politicians than those regulating a change of dynasty. That T'sin should take the empire was one thing, that it should impose its own new laws was another, and there can be no doubt that every student of Chung and Mang [Confucius and Mencius] who had learnt to reverence the divine memory of the Duke of Chow, would be prepared to denounce as sacrilegious any proposal to abolish the common fields, the hamlet enclosures, with their virtuous ditches, and the time-honoured system of moderate tithing. What had provoked discontent, even among the unlettered and scattered population of T'sin, was likely to rouse rebellion elsewhere; and while the scholars could be as usual on the side of the populace, the nobles and princes would not be on the side of the Crown; for every State had the memory of some injury or affront to redress, to say nothing of the humiliation inflicted on all the princes, who found themselves deprived of their virtual independence by the restoration of a central authority." In the light of these facts it is possible to understand the proceedings of the great council held in the year 212 B.C. (as reported by the historian Ssŭ-ma Ch'ien, a century later) which resulted in the imperial command to burn all books, including the popular poetry and sacred liturgies, as well as the laws, the legends, and the history of antiquity, with the exception of those on medicine, divination, and husbandry.—*Ibid.* ii. 101–2.

"We are indebted to Ma-twan-lin for an account of the annual expenses of a small cultivator under the Hans. The State of Wei seems to have been fortunate in the number of paternally disposed princes to whom the government was committed. The minister of one of these makes the following report, near the middle of the 1st century B.C.:—'A householder undertakes the cultivation of 100 *mow*; the gross return of grain per mow is 1½ *chi*, giving a total of 150 *chi*. One householder represents five persons. Each person consumes 1½ *chi* monthly; from the produce of his 100 mow the cultivator pays his taxes with 15 *chi* (*i.e.*, 10 per cent. of the gross produce of his holding), with 90 *chi* he has the food for his family, and there remain 45 *chi*, which, at 30 *tsien* the *chi*, are worth 1,350 *tsien* (according to M. Biot, 22 fr. 80 c. of modern French money); the ceremonies celebrated in every village at spring and autumn cost 300 *tsien*, and the surplus serves to clothe the five members of the family' (*Journ. As.*, 3me Sér., iii. 456, note)."—*Ibid.* ii. 113.

"Other authorities cited by Ma-twan-lin estimate the taxation of a family under the Hans at 200 *tsien* only, and it is possible that the imperial authorities did not exact more, the rather that the commentator clearly considers the Wei cultivator to have been hardly treated. Ma-twan-lin, in a note on this passage, estimates the cost of clothing at 300 *tsien* per head, and taxes the budget with a deficiency of 450 *tsien*, or about 6 shillings; and he exclaims against the impossibility of clothing being so cheap as to allow the cultivator to live with so narrow a margin. The learned encyclopædist, however, probably failed to allow for the lower value of money at the earlier period."—*Ibid.* ii. 113.

"The sentence 民有昆弟訟田 in the annals of the Han Emperor Süan [73–48 B.C.] shews that for 2,000 years at least the landed property of brothers has been separately owned: it also shows that from ancient times division has been thought less respectable than tenancy in common."—*Ch. Rev.*, xiii. 53.

"Shih Tan [師丹] seems to have been a sort of Chinese Gracchus: he brought before the Emperor 成 [32–6 B.C.] the great inequalities between the patricians [諸侯王列侯公主], rich official classes [吏民], and the poor. The consequence was an edict forbidding the lands called 名田 held by 關內侯吏民 to exceed 30 *k'ing* [600 acres], and their slaves, male and female [奴婢], to exceed 30 individuals. The result of this was that the price of slaves fell, and the matter was soon dropped."—*Ibid.* xiii. 54. See also *Journ. N.-C.B.R.A.S.*, N.S. xxi. 188–9, where ordinary individual holdings are stated to have been limited to 50 acres, and three years allowed for the sub-divisions to be effected. "Land thereupon became cheap," but the plan was reversed on the displacement of Shih Tan, etc., and "that endeavour to prevent monopoly in land was frustrated."

[In A.D. 9, Wang Mang seized the throne of the Han dynasty and enacted a new land law based on the systems of the earliest times. It was an attempt to prevent pauperism and promote contentment, but land laws adapted to an early stage of civilization were not conducive to promote the common weal at the comparatively advanced stage which society had then attained. All land was to belong to the emperor; no subject was to have more than a *ching* of land and 8 male slaves (私屬); the sale of land was forbidden, all land beyond each man's legal allowance fell to the crown and was divided among the villages according to their needs (or between the 九族 and the 鄉里 in cases where they were not more than eight males to occupy it). It was an attempt to restore the old system of common cultivation; the *ching* being now called "imperial fields" (王田) and the emperor being again regarded as universal landlord. This law created so much discontent that Wang Mang repealed it three years after its enactment. The circumstances attending the restoration of the Han dynasty were such that four-fifths of the people would have perished, if agriculture had come to a standstill. Similar circumstances prevailed throughout the 3rd and 4th centuries, so that the government could not attempt to introduce any important changes but were content to keep up the existing conditions as best they could.]—*Arbeiten d. Kais. Russ. Ges.*, pp. 15–16. See also *Tzŭ chih T'ung chien kang mu*, c. 8, *Shang ts'ê, Chêng p'ien*, p. 30*a*; *Ch. Rev.*, xiii. 54; *Han shu Shih huo chih, P'ei wên yün fu*, c. 106, p. 46*b*; *Simcox*, ii. 116; *Journ. Asiat., Sér.* III. vi. 274; and *Journ. N.-C.B.R.A.S.*, N.S. xxi. 189.

"The second Han dynasty re-established the system of taxation of the first." "In 78 A.D., Tchang-ty divided lands into three classes, according to their productiveness, and regulated the *tsou* tax, which was to be paid in hemp-cloth and silk stuff." "[Under the last Han], *Houan-ty* [Huan Ti] (A.D. 165) and Ling-ty (A.D. 185), the tax was quintupled or at least tripled."—*Journ. Asiat.*, Sér. III. vi. 274–9.

[The business of husbandry was minutely regulated by the inspectors of the fields.]—*Li chi*, IV. i. i. 15; *Legge*, i. 255. And see AGRICULTURE.

RANKS.—"In ancient times there were only four classes of the people; soldiers were not included. For in those days the tillers of the soil were themselves soldiers; but from the 秦 Ch'in dynasty onwards, the fighting men refused to perform agricultural duties, so that a new class grew up outside the four original classes."—*Sung shih, Wang Yü-ch'êng.*

Agriculturists.—[Under the Ch'in dynasty, the area of land was extensive and the population sparse, so large tracts of land remained uncultivated, and the resources of the country were undeveloped. Steps were therefore taken to encourage immigration from the districts formerly known as the Three Kingdoms of Ch'in, and lands were allotted to them to settle on.]—*Kang chien.*

Artizans.—[No information beyond mention of two of extraordinary skill.]—*Ibid.*

Merchants.—[It was ordained by the Emperor Kao Tsu that a merchant was not entitled to travel in a carriage or wear fine dress. He imposed heavy taxes on the mercantile class in order to oppress them. This harsh treatment was put an end to in the time of Hui Ti (194–187 B.C.), and in the time of Wu Ti (140–86 B.C.) commerce was carried on between China and foreign countries. Commissions were sent abroad to some maritime states to buy pearls and other articles.]—*Ibid.*

[Those who had been enrolled as merchants could not enter into the government service.]—*Ibid.* See also *infra.*

"The disorders which had preceded the rise of the Han Dynasty had impoverished all classes, except the speculative traders, whose nets generally secure the largest haul when cast into the troubled waters of a long war. Prosperity was long in returning. The able-bodied men had been taken off to the army, the old and young were employed in carrying food; the rich drove in bullock-carts for chariots, and even the emperor could not afford a team of horses to match. Corn was scarce, and monopolists drove up prices, holding out for a rise till rice was 3*d.* a pound and famine was in sight."—*Simcox*, ii. 108.

"The traders, who alone had prospered during the war, were held answerable by the impoverished people for their sufferings, and the soldier emperor found it popular as well as convenient to levy additional taxes upon this class in order to keep them down, while they were also forbidden to wear silk, or drive in carriages; and when a few years later, these restrictions were withdrawn, the sons of traders were still disqualified from holding official rank (*Giles, Gems of Ch. Lit.*, p. 57). At the same time money was raised by selling titles of honour and rank to rich persons willing to contribute grain for the public service, while rich criminals were allowed to commute their penalties for a fine. By this means the burdens of the cultivators were relieved so that the peasants no longer had to sell their crops at half value, or to borrow money at usury, or to sell their children or the ancestral homestead to swell the gains of unprofitable idlers." "With the return of peace abundance reigned again" but the growth of wealth revived luxury, extravagance, ambition, and the military spirit.—*Ibid.* ii. 108. See also *Ssŭ-ma Ch'ien*, quot. *Giles, Hist. of Ch. Lit.*, pp. 103–4; *Shih chi, Yüan chien lei han*, c. 357, *Ch'an yeh pu*, p. 17*b*.

"Using capital to seek wealth, *i.e.*, trading; being a workman was not so good as a trader."—*Shih chi, Yüan chien lei han*, c. 357, *Ch'an yeh pu*, p. 17*b*.

Hired Labourers.—[Those who were employed by others were called *yung*, that is, employees. (1) *Shih* (使), servants who did work of a heavy kind; (2) *Chiu pao* (酒保), waiters in wine shops.]—*Kang chien.*

[(1) *Shu yung* (書傭), clerks; (2) *p'u yung* (僕傭), any kind of employee; (3) *chiu pao* (see above); (4) *ch'ung yung* (舂傭), a labourer employed in thrashing rice; (5) *kêng yung* (耕傭), a labourer employed in cultivation of land (the land of the rich was always cultivated by this class of labourers); (6) *ya yi* (衙役), office messengers or runners.]—*Ibid.*

Slaves.—[In the Ch'in period slaves were treated as cattle and horses. In the house of Lü Pu-wei there were over ten thousand slaves. The classes of slaves were:—(1) *Shih shih* (侍史), Government slaves, also called *yi*; (2) *chia t'ung* (家僮), house slaves; (3) *hun ssŭ* (閽寺), a lower class of hall porters; (4) *pei* (婢), female slaves; (5) *li* (隸); (6) *tsao* (same as before); and (7) *tsu* (卒).]—*Ibid.*

"According to the catalogue of the Han dynasty literature, there is a book called 'the Memoirs of Ch'an Shing,' in which it is stated that the Ts'in Government . . . ordered a certain sub-prefect. Chéung Hon, to restore to liberty all 'sons born in slavery' (奴產子) of persons who had been transported (as convicts) to Li-shan."—*Ch. Rev.*, x. 284.

[It was ordained by Kwangwu that every one who hurt a slave, by scorching him or her with a hot iron, should be tried according to the law, and the slave should at once be liberated, and made a free man or free woman; that no mercy should be shown to anyone who killed a slave; that sentence of death should not be passed on anyone whose slave, male or female, had killed a person with an arrow; and that a female slave should be called *ssŭ shu*, and not be treated as an article of sale.]—*Kang chien.* See also *infra.*

[Slaves were well treated at this time (Han dynasty). Many of them were set free simply because they had been industrious in their work and faithful to their masters. Sometimes slaves were even allowed to enter the Government service, and became prefects, or were ennobled. At this time the people were very fond of having slaves. In some families a thousand, in others several hundreds, were employed.]—*Ibid.*

[Classes of slaves were:—(1) *Shih shih*, mentioned before; (2) *ts'iang t'ou* (蔷頭); (3) *chien nu* (監奴); (4) *chia p'u* (家僕), slaves; (5) *chia t'ung*, little slaves, or house slaves; (6) *ch'ien nu* (鉗奴) collar slaves; (7) *kêng nu* (耕奴), slaves employed in the cultivation of land; (8) *ch'ing i* 青衣, a lower class of servant. *Ch'ing i* literally means 'green dress,' and it is thought that at that time the dress worn by this class of people was of that colour.]—*Ibid.*

"About 204 B.C. the founder of the Han dynasty said that parents might sell their children. This concession is of a prior date to the laws regulating slavery. . . . Under the Han dynasties, rebels with their families were condemned to be slaves of the state. Thus King-ti, about 168 B.C., condemned the inhabitants of seven revolted provinces to slavery. Criminals were always punished with slavery. [Some authorities give the number of these slaves as over 100,000, but others make it much higher.] . . . During the reigns of the Eastern Han, which synchronise with the two first centuries of our era, the prisoners made during the civil wars became slaves of the state. Afterwards they were freed, and re-entered the class of the people. . . . The class of slaves of private persons is composed, firstly, of prisoners of war; secondly, of persons who sell themselves, or are sold by others; thirdly, of the children of slaves. Prisoners made in the civil or foreign wars have been, since the Han dynasty, sold for slaves. . . . Han Wu-ti freed his prisoners, but these prisoners had been confiscated to the Government; they should have become slaves of the state. . . . Private slaves [Matwanlin] distinctly says, 'can neither be helped nor freed by the magistrates.' Nevertheless, Han Wu-ti deprived masters of the right of killing their slaves at pleasure, and, still later, Han Ngai-ti limited the number and the age of slaves belonging to the principal dignitaries. . . . No one under 10 and over 60 was allowed to be a slave. In the first century, Kien Wu . . . freed by many edicts even private [as well as Government] slaves. . . . He published these edicts after the troubles which followed the usurpation of Wang-mang, when the lands remained untilled [and cultivators were needed]. Kien Wu forbade the killing [and branding] of slaves, and abolished a law which condemned every slave who had wounded a person with an arrow to be beheaded. . . . But he did not appoint that the slave should be able to buy his freedom by his own labour. [The distinction of ranks became, under the first Han, much more marked than it had been before], and 'the slave was scarcely included within the pale of the law.'"—*Ch. Repos.*, xviii. 349, 350, 354, 361.

"A sort of free serfage, with liberty to migrate from the Imperial to the vassal states, and liability to serve the public by a fixed amount of labour in each case, seems to have been in vogue between 2,000 and 3,000 years back. It was not until the rise of the true Imperial system, 2,000 years ago, that free men drifted into a state of serfdom, and, during the great wars with the Hiung-nu. . . . when the treasuries were depleted, inducements were offered to the people to contribute slaves, instead of money, for frontier defence. . . . About A.D. 1 the Emperor had to limit the number of slaves which any private dignitary might own. A few years later the founder of the second Han dynasty, by special edict, freed many private slaves, and declared that every girl sold as a wife should be free."—*New Century Rev.*, Jan., 1898, p. 10.

"The development of slavery in China dates from the Han dynasty, and the impoverishment of the lower orders through war and famine. The injurious results of this change were more felt by the State than by the enslaved individuals. The slaves, of course, paid no land-tax; and, as noble proprietors and officials were also exempt, it was estimated that about a quarter of the whole population made no contribution to the revenue. On the contrary, the maintenance of the State slaves (condemned criminals, or rebels) was a heavy burden in times of scarcity, and we hear at intervals of their emancipation in numbers, avowedly to relieve the community from the expense of their support."—*Simcox*, ii. 114.

[For an instance of a son selling himself into slavery to procure the means to bury his father, see *Hsiao tzŭ chuan, Yüan chien lei han*, c. 356, *Ch'an yeh pu*, p. 25*a*.

[Stent says that Ch'in-shih-'huang selected a great number of lads who were made eunuchs, in order to look after his palace and gardens.]—*Journ. N.-C.B.R.A.S.*, N.S. xi. 150–1.

[The Empress (of Wên Ti) occasionally made presents of her hand-maids to the princes.]—*Ssŭ-ma Ch'ien, Shih Chi*, Bk. 49.

Statute Labour.—"There are instances of mausolea of grandees having been constructed, during the Han dynasty, by statute labour, the people being relegated to the spot by Imperial decree, just as in the case of a mausoleum of an emperor."—*De Groot, Rel. Syst.*, ii. i. 447.

INDUSTRY.—[In 213 B.C. literary property (which, however, has generally been absolute) was restricted, under severe penalties, to works on medicine, divination, and husbandry. The restriction was withdrawn 11 years later. See *Legge, Ch. Class.*, i. Prol. pp. 6–10. A mild censorship on works of a treasonable or licentious tendency was enforced in later times.]

[In the time of the Emperor Ming (A.D. 58–76) people were forbidden to have two occupations. This was protested against by Liu Yi. See DIV. OF LAB.]—*Hou Han shu, Yüan chien lei han*, c. 358, *Shou yeh pu*, p. 6*a*, and *P'ei wên yün fu*, c. 106, p. 78*a*.

"It is a feature of Chinese social life that specialities in art and workmanship are treated as the monopoly of certain families on which no outsider is allowed to trespass. Such was the case under the Han dynasty with certain patterns of silk brocade."—*Hirth*, p. 117.

"In the time of the Han dynasty, 'iron-masters' (鐵官), were appointed in several districts of the old Leang-chow to superintend the iron works."—*Legge, Ch. Class.*, III. i. 122, note.

"During drought, trade in wine is forbidden."—*T'zŭ chih t'ung chien kang mu*, c. 4, *Shang ts'ê, Chêng p'ien*, p. 28*a*.

"Besides his interference with the currency, he [Wang Mang] imposed vexatious duties on trade. The taxes on salt, iron, and wine had been abolished by an emperor nearly 100 years before; but when a local governor proposed to restore order in his district by reducing or abolishing the unpopular imposts, Wang Mang turned upon him and confiscated his wealth, which proved to be very great. He then directed his attention to the official class generally, and to all those whose riches exceeded the lawful profits of their ostensible callings, confiscating four-fifths of all the treasures thus discovered. He also forestalled Wang-ngan-chi, the great innovating financier of the Sung Dynasty, by a scheme for State banking; and the edition of the Chow Li which was published under his inspiration contained a spurious passage, making it one of the duties of the treasurer to fix the rate of interest on loans in accordance with the requirements of the State."—*Simcox*, ii. 116.

[Minting was at times an office and at times a trade. See *Ibid.* ii. 156.]

[Lien Fan, Governor of Shu, the modern Ssŭch'uan, removed the restrictions upon the use of fire or lights at night, thus stimulating industry.]—*Giles, Bio. Dic.*, p. 482.

Period of Disruption (221 *to* 589).—*Table IV.*

LAND.—"No material change in the condition of the industrial population took place during this period" (*Simcox*, ii. 126). "In the midst of this disastrous period [*Three Kingdoms*: 220–265], we find [that] Wu-ti, prince of Wei, ordered the levying of two taxes: the land-tax (*tsu*) consisting of four-tenths of a bushel of corn per *mao* [*mu*], and the family tax of 2 *py* [*p'i*] or pieces of taffeta, and 2 *kin* [*chin*] or Chinese pounds of silk for each family. The rarity of coin in these stormy times had made it useless to demand payment in money." [Biot calculates that this would come to about one-thirty-seventh of the gross produce, though he thinks this is placing it too high for the yield of the land at that time.] (*Journ. Asiat.*, Série III, vi. 280.) The Chin (265–420) "divided able-bodied workers into classes according to age, giving each a certain allowance of land, with extra quantities for nobles and princes" (*Simcox*, ii. 126). "The first class comprised people between 16 and 60—in this, every man was to have 70 and every woman 30 *mu*. The second class consisted of children between 13 and 16 and old people over 60 and under 65, and these had half the share of the first" (*Arbeiten d. Kais. Russ. Ges.*, p. 16). [The land-tax and the personal tax were merged in one, which was paid either in silk or hemp, in grain, or in money (*Journ. Asiat.*, Série III, vi. 280–2).] The complete development of this system belongs to the Northern Wei and T'ang dynasties. "In 328, Tching-ty [Ch'êng Ti] introduced another system called *tou*, and declared that he would levy one-tenth of the gross produce" (*ibid.* p. 282). "In 377, Hiao-wu-ti abandoned the *tou* system and returned to the *tsou*. [Thus the taxes were assessed by persons, and not by area of land. The people of the central provinces were to pay in silk. During this period, officials were allowed a certain number of serfs or "foreign cultivators" on their estates, who were exempt from land-tax and government corvées.] "The maximum number of such families on an estate was forty." (*Ibid.* pp. 283–4; *cf.* under *Slavery, Ch. Repos.*, xviii. 356–7.)

"We have no precise information as to the division of land or method of taxing it during this period [420–589], but it seems clear that the power of the large land-holders grew and also the number of their tenants" (*Journ. Asiat.*, Série III. vi. 286–91). In 485, the Northern Wei "made a serious attempt to revive the agrarian policy of the ancients" (*Simcox*, ii. 126). "The immediate occasion for this was a demand for equal taxation, which it was thought could only be had by equalizing resources. It was therefore enacted in the year 485, that there should be assigned to every man between the ages of 15 and 40, 40 *mu* for sowing corn, and to every woman of the same age, 20 *mu*, and in addition, 20 *mu* were set apart for each house, for the cultivation of mulberries and other useful trees [which latter portion became inalienable (*Journ. Asiat.*, III. vi. 289)]. Minors, old people, and widows, if occupying a separate dwelling, received half the above shares" (*Arbeiten d. Kais. Russ. Ges.*, p. 17). "Land in excess of this amount was not confiscated, but was allowed to be sold, which the duty fields were not" (*Simcox*, ii. 126). "All arable lands belonged to the State, and in the first month of each year, they were distributed among the population over 15, while the share of those who had reached their 60th year was reduced" (*Arbeiten*, p. 17). [Lands were held as long as the occupiers were able to cultivate them; when they grew old they had to give them up. The size of holdings varied with the number of persons in a family (*Journ. Asiat.*, III. vi. 289–91).] "At the same time it was forbidden to plant trees except on the ground assigned for that purpose, because orchards, as distinct from fields, were personal property, which could not revert to the State" (*Arbeiten*, p. 17).

"By the legislation in force between 477 A.D. and 499 A.D., all cultivators had a certain share of land allotted to them; land held in excess of this allowance only might be sold, and no excess might be bought. [Princes and relations of the emperor each had a piece of land proportioned to his rank, and a fixed proportion (5 to 16 *ching*) was assigned to every office of state (*Arbeiten*, p. 18).] If a householder died, leaving no representative, his relations, *i.e.*, the clan or family community, received the inheritance in preference to strangers [and the poor in preference to the rich (*Arbeiten*, p. 17)]. But failing direct representatives, the State resumed possession of the land, in which the grantee had nominally only a life interest. Migration was again recognized by the State as a means of providing for surplus population, and if the people refused to move when in want, they were compelled to cut down their trees and plough up their orchards to leave more room for grain. [They might go where they chose, even into another province, but were not allowed to remain idle (*Arbeiten*, p. 18).] Northern China was colonized at this time, and it was noted that property was much less unequally divided there than in the south, where positive legislation could not entirely undo the effects of feudalism and the concentration of wealth in a few hands, which had gone on in times of disorder."—*Simcox*, ii. 126–7. See also *Journ. N.-C.B.R.A.S.*, N.S. xxi. 189.

"It is not clear how the enactment providing for home colonies was carried out in fully settled parts, where there were few or no waste lands at the disposal of the Crown; but in 484 A.D. the system of paying officers by salaries instead of land grants was introduced (*Journ. Asiat.*, Mar. 1837, p. 288), and this change would no doubt set free a good deal of State property. At all events, in the next century we read of persons renting the public lands, so that these cannot have been exhausted by the allotments."—*Simcox*, ii. 127.

"The system of land tenure was never independent of that of taxation. From the days of Chow two main sources of revenue had always been recognized—the land-tax, which was liable to fall off when from any cause the cultivators ceased to form the bulk of the population, and the personal tax, paid in respect of what we should still call personal property. The government allotments of land were not apparently intended to represent what was required for the maintenance of a family, but only to furnish wherewithal to meet the demands of the tax collector; hence the tax payable in respect of these allotments seems extraordinarily high for China, reaching a third of the produce, while those who rented a whole farm only paid about a tenth, which was always regarded as the legitimate proportion, whether levied under the name of rent or land-tax. It is obvious that the condition of free cultivators without land could not become intolerable so long as they were able to rent it on the simple condition of paying the ordinary tax: and as long as the State had land to let on these terms, private agglomerators would be unable to get farmers to pay more to themselves; so that large estates could only be profitable on condition of evading the land-tax, or being tilled for the owner by servile labour."—*Ibid.* ii. 127.

"In the history of Nanchao, the division of land was into *Shwang*. Yung-ch'ang was one of the Nanchao cities, and there to this day a *Shwang* means an English acre [五 畝 爲 一 雙]."—*Ch. Rev.*, xx. 393.

"The gradual pacification of the Empire was much assisted by the reluctance of the free cultivators to leave their homes, when not suffering from distress, to fight for one feeble ruler rather than another. At the end of the 5th century a general, summoned to lead his troops to a distant province, demurred, on the ground that the men of the north do not willingly go far from their homes, and can only be depended on to keep together for short raids where booty is to be got (*De Mailla*, v. 188). The mercenary element in the Chinese character was, by preference, pacific, and it was never necessary to prolong a war for fear of leaving the army out of work."—*Simcox*, ii. 127.

"The equalization begun under the Wei continued substantially the same under the Sung, Ch'i, Liang, Chou and Ch'ên dynasties, and reached its full development under the T'ang dynasty (618–907)."—*Arbeiten*, p. 18.

RANKS.—*Agriculturists.*—[Under the Three Kingdoms the system may have been similar to that under the Hans. Wu Ti (265–290), of the Chin, encouraged and aided the agriculturists. Protection for the weak against the strong was provided in the time of Sung Wu Ti (420–3), who enacted, under severe penalties, that no land could be taken from its owner by force. In the period Hsien K'ang (335–343) of Ch'êng Ti's reign, owing to increase of population, steps were taken to encourage emigration, and to reclaim lands for cultivation. Under Wei Ming Yüan Ti (409–424) all the local authorities were ordered to encourage people to cultivate land, resulting in great industry and the ingathering of several harvests yearly. In the time of the Chou dynasty (557–589) six officials were appointed to regulate all matters relating to land. See also below, under *Slavery*.]—*Kang chien.*

Artizans.—[Several instances of unusual skill on the part of artizans are recorded.]—*Ibid.*

Merchants.—[Yang Wan, a millionaire merchant in the time of the Chin dynasty, seems to have had great influence. Officers were not allowed to engage in trade. When official quarters for the accommodation of travellers were abolished by Fan Yün, in the time of the Ch'i dynasty, merchants and traders were compelled to pass the night in the open air.]—*Ibid.*

Hired Labour.—[Same as under ABSOLUTE MONARCHY.]

[*Forced labour* on public lands was vehemently protested against by Hsiao T'ung (501–31).]—*Giles, Hist. of Ch. Lit.*, p. 139.

Slavery.—[Under the Three Kingdoms the condition of slaves does not seem to have differed essentially from that under the Han. Wu Ti, of Wei, treated his slaves well, but compelled them to work hard, and employed them to build the Copper Bird Pavilion. During the Chin dynasty, people of talent and refinement were fond of keeping female slaves. Most of these could write verses and play musical instruments. The classes of slaves were:—(1) *shih shih*; (2) *ch'iang t'ou*; (3) *hu nu* (胡 奴), see previous Period; (4) *mo nu* (摩 奴), drivers of Imperial chariot; (5) *li*; and (6) *pei*, see previous Period. During the six dynasties, three classes are mentioned:—(1) *ch'iang t'ou*; (2) *chia nu*, house slaves (no slave was without a master, and a slave could be pledged to others); and (3) *pei*, female slaves.]—*Kang chien.*

"At the times of great internal troubles, . . . poor cultivators placed themselves and their lands under the protection of powerful individuals. . . . This occurred principally during the wars following the fall of the Han, and under the Tsin dynasty (280–404). Under the Eastern Tsin (375) the protected husbandmen appear as very serfs [擅 戶 *shan hu*]; the law freed them from taxes and personal service, and limited their number proportionally to the rank of their lord who was obliged to inscribe them on his domestic register, and was assessed in proportion. . . . The law of the Tsin dynasty granted to every officer a fixed number of husbandmen appointed for the maintenance of himself and family."—*Ch. Repos.*, xviii. 356–7. *Cf. Journ. Asiat.*, Série III, vi. 284.

"An edict attributed to Tai-wou-ty (425–430) orders [people] without oxen . . . to supply [their] place by a certain number of slaves. . . . A married couple were entitled to eight slaves, the men to till the fields and the women to weave cloth. Unmarried persons could have no more than four. For tillage, ten bullocks were considered equivalent to eight slaves."—*Journ. Asiat.*, Série III, vi. 286–7. See also *infra*.

"The Government endeavoured to promote the plantation of mulberry trees, and the cultivation of waste lands, by giving distinctions to the families which had oxen for the plough. It is curious that those who had no oxen were expected to have slaves, for the law seems intended to limit the number of slaves held by one owner, while it is scarcely likely that cultivators too poor to have any oxen should have too many slaves. Eight slaves, the number allowed to a married householder, were reckoned for purposes of cultivation as equivalent to a yoke of ten oxen (*ibid.* p. 287)."—*Simcox*, ii. 126.

"Under the second Wei dynasty, which occupied the Northern Empire, the labour, even on small properties, was done by slaves. An ordinance, published in 420, declared that every married couple, being lords of the manor, should have male slaves to labour in the grounds, and female slaves to take care of the household concerns—in all eight persons. A bachelor proprietor was to have only half this number. Ten head of labouring oxen were allowed to eight slaves. The second Wei dynasty adopted Tartar habits, if they were not Tartars themselves. All labour was done by slaves, while the master refused to do any work. The law distinguished between lands cultivated by oxen and those cultivated without them. Upon certain lands hired out by the Government, the farmer, a free man, was obliged to make up his deficiency in oxen by a certain number of slaves."—*Ch. Repos.*, xviii. 357.

"It does not appear that the slave was usually ill-treated, except in times of great distress; and particularly so after the invasions of the Wei and later Chou dynasties, in the sixth century of our era."—*Ibid.* p. 361.

"Slaves of the State are found under the *Hau-chau* [Hou Chou], toward the middle of the 6th century. An ordinance, delivered in 566 by one of these princes, declares all slaves of the State over 65 years of age to be free, thus renewing the ordinance of the Chou. . . . This grant of freedom appears not to be the result of a feeling of humanity . . . the end was to get rid of a number of useless hands."—*Ibid.* p. 349.

"One of the minor dynasties, in the 6th century, improved upon this somewhat ambiguous boon [of emancipating State slaves to relieve the community of the expense of their support—see ABSOLUTE MONARCHY] by enfranchising all public slaves of the age of sixty-five years and upwards (*Journ. As.*, March, 1837, p. 255)."—*Simcox*, ii. 114.

"Many examples of the sale of prisoners of war are to be found under Kwang-wu, towards the first years of the 6th century. In consequence of the invasion of the northern kings, a great part of the population of the south of China were made prisoners and slaves."—*Ch. Repos.*, xviii. 354.

INDUSTRY.—"The Later Chao prohibited people from making liquor."—*Tzŭ chih T'ung chien kang mu*, *c.* 19, *Chêng p'ien*, p. 19*b*.

"He ordered that officers of the seventh and higher ranks be granted the right to drink tea, but still had no right to sell or present it to one another."—*Hsü Wén hsien t'ung k'ao, Kuang shih lei fu*, *c.* 11, p. 8*a*.

"The families of the poor and lonely, and those who had no ox, were ordered to help one another with regard to things of which [one or other was] in want, so that they thus received mutual aid."—*Pei shih Su Tso chuan, Tzŭ shih ching hua*, *c.* 52, p. 28*b*.

From the Restoration of the Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

LAND.—"The founder of the Suy [Sui] dynasty, Wen-ty [Wên Ti], enacted that all his subjects, from the highest to the lowest, should receive land to cultivate for the *ko*, or on account of the State. These lands were called *tching-nie-tien*, 'fields of perfect duty,' or also by the old name of 'dew-fields'; the division was made according to the number of able-bodied males—full or medium (first or second class); and, in general, the system of the Pe-tsy was followed. These lands were to be planted with mulberry trees, or common kinds of timber trees. One mao [*mu*] was allotted to every three persons. Under this same Emperor, in 589, after the conquest of the southern Empire, an edict exempted the recently conquered lands beyond the Kiang, which had been devastated by the war, from the *tsou* for ten years." [The *iu* was now called *yong*, and imposed on every person over 15. There were now three distinct charges—*tsou*, *ko*, *yong*.]—*Journ. Asiat.*, Série III, vi. 291–2.

"The encylopædist Ma-twan-lin mentions the period between 627 and 649 A.D. as the last, during which the Government attempted to restore the old agrarian customs. It may be doubted whether the revival can have been actually carried out all over the empire, but the intention was to give every householder one lot of land for perpetual, and another, consisting of orchard, for temporary ownership, the last answering to the duty fields of the Souy. These lots as a rule were to consist of eighty and twenty *mow* respectively, and the repartition took place after the last of the crops were gathered in. The restriction on sales, enforced by the Yuen Wei, were retained, but land might be pledged by an absentee owner, who had no natural representatives to occupy it for him, and a cultivator, desirous of migrating to another district, might sell his allotment and employ the purchase money in obtaining another elsewhere."—*Simcox*, ii. 150.

"In the year A.D. 614 [? 624] a new agricultural system was introduced by the T'ang dynasty, and called the 均 田 租 庸 調 法. Persons between the ages of 16 (中) and 20 (丁) were given 100 *mou* of arable land (田); persons suffering from serious bodily disabilities only got 40 *mou*, and widows (whether wife or concubine) only 30 *mou*, in each case holding as freehold (世 業) 30 per cent., and 80 per cent. as 八 爲 分 口 (*sic*). Every man (丁) paid a fee-farm rent (租), of two hundredweights of grain (粟 二 石), and a percentage on personal property (調), in silk or cotton fabrics, according to the products of the land. A labour tax of 20 days in the year was added (役), with an alternative of paying for vicarious labour (傭), at the rate of three feet of fabric a day. In the event of extra labour being called for in emergencies, either the rent, or both rent and the tax or penalty, was or were remitted, according to the number of extra days; in the case of flood, drought, pest or blight, the rent was remitted if the damage exceeded 40 per cent., and the personal tax was (? also) remitted if the damage exceeded 60 per cent. If over 70 per cent., both taxes and labour (課 役) were remitted. Holders were divided into nine categories: 100 householders (戶) formed a 里, of which 5 went to a 鄉; four families (家) formed a 鄰, of which four again went to a 保, known in cities as 坊, and in the country as 村."—*Ch. Rev.*, xiii. 400; and see following extracts.

[According to the laws enacted in the first years of the T'ang dynasty, each person, without distinction of age or sex, who constituted a separate household, received one piece of land as a *perpetual possession*, and every able-bodied person, in addition another piece for temporary occupation. The latter was intended for orchards—the reverse of the Wei arrangement. Traders and mechanics received half shares—or none, if the locality had not sufficient land. The land given in perpetual possession could be sold, if the occupier should die and his family be too poor to bury him, or if he should remove to another village. The sale had to be effected through the courts of law. A man was allowed to mortgage his land, if he were sent away to a distance on military service, and had no relatives to till it in his absence. The scale of official estates was as follows:—

Princes and hereditary nobility	5 to 100 *zin* (*ch'ing*)	On perpetual possession
Warriors, of classes 1–5	30 to 60 *mu*	
Other warriors and civil officials	20 *mu* to 12 *zin*, but only for occupation during tenure of office.	

Of the *temporarily occupied* lands, every man at the age of 18 received 80 *mu*, which he kept till his 60th year. Children, old men (over 60), invalids, or widows, if occupying a separate household, 40 *mu*. A soldier wounded in fighting for his country, was allowed to keep his share so long as he lived—as were the sons and grandsons of men who had fallen in battle. This land could never be sold, mortgaged, or handed over to others for cultivation.]—*Arbeiten d. Kais. Russ. Ges.*, p. 19. See also *infra*.

"The limits on purchases were evaded by rich men who bought land in the name of agents or farmers, and the practice of sub-letting, which reached a considerable development under the Sung, seems to have originated at this time, as the reserves of State land became exhausted and the low official rent ceased to act as a check upon private owners. The fixity of tenure allowed by the State to its tenants contributed to this result, for land, let to one generation after another, came to be regarded as private property subject to land-tax, which it resembled in all particulars except the original title."—*Simcox*, ii. 150. See also *Journ. Asiat.*, Série III, vi. 292–6.

"The emperor Huen tsong, in the 8th year of the *Kay-yuen* period (720 A.D.) established the system of the *yong* and the *tiao*." [Not *first* established, but simply revived—the various taxes had been the same, under different names, since the beginning of the T'ang dynasty.] By this means the reigning dynasty hoped to strengthen itself against the petty princes; but the great division of estates made the allocation of ground to able-bodied individuals very difficult, and the text says, in fact, that the lands assigned for this purpose were uncultivated ground, whose owners had died; but the carrying out of the system must have been attended with great difficulties. As the population increased, it became more and more difficult to keep count of the various estates, so as to remove those land-holders who were over age, and replace them by others; and it frequently happened that a plot of land leased from the State was transmitted from father to son, and in course of time sold as private property. Soldiers serving on the frontier were exempt from the *tiao* and the *ko* during their six years' term of service; they sometimes died or deserted, yet their names remained on the register as *ting*, while others who, from misfortune or other reasons, had no land, remained liable to the personal taxes, and, being unable to pay them, became *feou-ke* [*fou k'o*], vagrants, and tenants of rich families, who paid their taxes for them. "In vain the principal minister of Huen-tsong, named Wen-yong, opposed all his efforts to powerful men, thus gathering the poor around them and making them their serfs. In 720, he had the homeless families who had escaped the census searched out, and tried to settle them on fallow lands, in order to make them liable to the personal tax; his orders were imperfectly carried out," the larger landlords (or petty princes) being already too powerful. In 736, Wen-yong fixed the age at which people became liable to the *ko* at 20, and exempted from it all the old and infirm, women, and slaves. In the census of 755, out of 52,919,390 persons, only 8,208,321 were returned as subject to the *ko* tax. The enumeration of 760 (which, however, is incomplete) only gives 2,370,299 out of a total of 16,990,386. The *ko* was gradually dropped, and in spite of all efforts of the rulers to equalize the position of these subjects, by means of levying personal taxes, the force of things continually drove them back to territorial burdens. After the troubles which marked the reign of Su-tsong (758–762) an edict of the first year of Tai-tsong (763), in every family containing 3 *ting* persons, exempted one of them from paying the *yong*. The land-tax was fixed at $\frac{2}{10}$ bushel per *mow*. The *ting* age was from 25 to 55. "We recognize in this measure an evident tendency to reduce the personal charges." In 766, the tax was fixed at 15 *tsien* per *mow*, instead of being paid in kind, as before. The collection in money seems not to have been easy, and the receipts were found insufficient to cover expenses. In autumn the payment was made in unbeaten wheat, and this tax was therefore called "the *tsien* of the green unthreshed harvest." There was also the tax on the land itself, which amounted to 20 *tsien* per *mow*. A subsequent edict divides the land into two classes for the collection of this autumn tax:—

1st class lands pay 1 bushel per *mow*.
2nd „ „ $\frac{6}{10}$ „ „
Worst lands pay $\frac{2}{10}$ „ „

A 3rd ordinance of 769 definitely decrees the collection of two taxes, one in summer and one in autumn:—

In the summer—
1st class lands pay $\frac{6}{10}$ bushel per *mow*.
2nd „ „ $\frac{4}{10}$ „ „

In the autumn—
1st class lands pay $\frac{5}{10}$ ($\frac{1}{2}$) bushel per *mow*.
2nd „ „ $\frac{3}{10}$ „ „

Bad land included in the last class.

Or, for the whole year—
1st class lands pay $1\frac{1}{10}$ bushel per *mow*.
2nd „ „ $\frac{7}{10}$ „ „

(The "denier de la terre," levied in 766, is not mentioned.)—*Journ. Asiat.*, Série III. vi. 294–9.

"The demand for money payments in 766 A.D. was in itself burdensome, and when three years later this was commuted into a biennial grain payment, the proportion of the produce taken, in the case of the more fertile lands, was nearer 25 than 10 per cent. . . . The rate of payment is thus twenty times as much as that paid by an ordinary cultivator under the Hans."—*Simcox*, ii. 150–1.

"It had formerly been a maxim of State that the land-tax should be paid by the occupier, who was normally also the owner; but as the effect of the redistribution of lands at the beginning of the dynasty wore off, some of the cultivators fell again into poverty and the land-tax into arrears. Yang-jin, one of the innovating financiers, then hazarded the startling doctrine that it did not matter who paid the taxes provided enough was paid (*Arbeiten d. R. Ges.*, p. 20; *Journ. As.*, 1838, p. 300). He therefore introduced a new plan of taxing artizans and tradesmen, so as to make the personal tax of these classes as remunerative as the land-tax. A great development of trade is said to have followed this measure, so we may suppose that previously the Government had put difficulties in the way of the cultivators leaving the land for other pursuits. The same principle served to justify the indulgence now extended to the rich proprietors who undertook to pay the personal taxes of their dependants, while taking their chance of evading the land-tax altogether. The increase in the amount levied gave the landless poor an additional motive for accepting the protection thus offered, without regard to its probable ulterior results."—*Ibid.* ii. 150.

[In course of time, however, through the increase of population and other circumstances, the old inequality was restored. In 780 a new edict was issued, by which taxation was regulated, not according to landed property, or capacity to work, but simply according to property of every kind, and for this purpose the whole people were divided into nine classes (see *infra*), according to property. They were also free to choose their trade and change their dwelling-place. Since this edict, the right of unlimited property in land has remained unchanged in China for over 1,000 years. Later dynasties could not change the land laws without affecting other parts of the constitution, and have left them unaltered except for temporary modifications to meet occasional abuses. The first result of the new edict was the decay of agriculture and the increase of trade. A law intended to protect the farmer against the oppression of the landowner (date of this law not given) fixed a certain rent according to the quality of the farm, and provided that, as long as the rent was paid, the tenant could not be evicted without legal cause.]—*Arbeiten d. Kais. Russ. Ges.*, pp. 20–22.

About this time the people were divided into three classes of three sections each:—

I.—(*a*) paid 4,000 *tsien* in taxes.
(*b*) „ 3,500 „ „
(*c*) „ 3,000 „ „
II.—(*a*) „ 2,500 „ „
(*b*) „ 2,000 „ „
(*c*) „ 1,500 „ „
III.—(*a*) „ 1,000 „ „
(*b*) „ 700 „ „
(*c*) „ 500 „ „

"The families of officials on duty (*officiers en exercice*) were divided into nine classes corresponding with the above and taxed according to the same scale."—*Journ. Asiat.*, Série III. vi. 294–9.

"The taxes had thus considerably increased since the Han dynasty, when the lowest assessment for a family was 200 *tsien* per annum. But the number of persons registered as taxable had diminished. The T'ang census never exceeds 3 million families, and each of these having a certain number of *feou-ke* depending on and working for them, whose taxes they paid,—the increased amount per family is thus accounted for."—*Ibid.* vi. 299.

The "system of the 'two taxes' became general in 780, under Te-tsong, and through the influence of his minister, Yang-yen. The first tax was to be paid, in summer, by the 6th moon at latest; the 2nd, in autumn, not later than the 11th moon. But this is only an accessory regulation. The important point in the new system of assessment is that the distinction between the classes of half-*ting* and whole *ting* (who, at 16 and at 21—afterwards at 25—received lands to cultivate from the Government) was no longer kept up. The only distinction made for the payment of the tax was between rich and poor. The landless families, called 客 *ke*, or strangers, were attached to the land which they were occupying at the moment, on the estates of the rich whose tenants they were, and the taxation was reduced to a land-tax (*l'impôt devint complètement foncier*). It was no longer necessary to search out the families who escaped the census, to give them land, to prevent the encroachments of the rich, or to alter the registers every year. This new system was favourably received, especially by the petty princes, who were thus relieved from the continued Government inspections; but, at the same time, the Government lost much of its direct authority over the people, and the decadence of the T'ang dynasty dates from this epoch."—*Ibid.* vi. 299–300. See also following extracts.

Yang Jên, who maintained that it did not matter who paid the taxes, "gave, in the early years of Te-tsong (780 A.D.), the formal sanction of the exchequer to the feudalizing tendency of rich landowners, by taxing the estate as a whole, and making the landlord responsible for taxes levied on all the landless families settled under his protection. Free labourers with no fixed settlement or occupation were called 'strangers'; and, as this class increased in numbers, the loss to the revenue, from the impossibility of taxing the migratory poor, became considerable."—*Simcox*, ii. 151.

"The new measure, though taxing land which had previously escaped, was not unpopular with the rich, because it gave for the first time a kind of legal sanction to the system of 'agglomeration'; and, by allowing, so to speak, the lord of the manor to stand between the State and the cultivators, it sanctioned his usurpation of those Imperial functions which had hitherto been sedulously guarded. The State, in fact, waved its right of determining what burdens should be imposed on the peasantry, in order to facilitate the collection of revenue, and the result was much the same as in the case of more deliberate attempts at farming the taxes. The new feudal chiefs used their power to make themselves independent of the Crown, the land-tax became a sort of tribute, to be refused by those who were strong enough to do so with impunity, and the gradual decay of the Imperial authority which led to the fall of the dynasty, was held to begin with this surrender of direct influence."—*Ibid.* ii. 151.

"In somewhat the same way, though more legitimately, the revival of the village system was used as a means of increasing the corvées, which at this time formed a serious and unpopular burden. The payment required in lieu of personal services was three times as much as that paid for the duty fields, and instead of the three days' labour required by the Chow Li, it was regarded as a concession to demand only twenty-two days' labour in the year. Individual labourers apparently had succeeded in evading the demands on them, and the labour tax was therefore assessed upon the village as a whole, so that the local authorities were obliged in self-defence to force all the inhabitants to contribute."—*Ibid.* ii. 151.

"As an encouragement to agriculture, newly reclaimed land was allowed to be held free of tax, and it is significant of the depressed state in which the cultivators found themselves that this permission was followed by complaints that the old taxed land was being abandoned in favour of the free wastes. Several memorials were addressed to Tai-tsong, against the oppression caused by public works, and he was reminded of the full treasuries left by the deposed Souy dynasty, to show how little a ruler is likely to gain by economies made at the expense of his subjects. Throughout the prosperous times of the dynasty it seems to have been a standing source of surprise and disappointment to the more thoughtful politicians that the common people were not as much better off as was to be expected from the aggrandizement of the empire; and the only explanation that presents itself is that the Government was more expensive, as well as stronger, than its predecessors."—*Ibid.* ii. 151–2.

"The *tsou*, *ko*, *yong* and *tiao* taxes were thus replaced by the two taxes (summer and autumn), but the mass of the people were no better off than before, and the collection was not yet legally and regularly carried out. The cash payments diminished the coin in circulation to such an extent (the emperors accumulated vast hoards, and, at the same time, coined less money every year), the prices of provisions were lowered, and the tax-payers, having no money, were forced to pay in kind. This opened the door to corruption, as the officials had to value the produce brought in, and did so at a low rate when receiving it, and at a high one when paying it into the treasury. The evil was still further increased in 806, by Hian-Tsong [Hsien Tsung] establishing three new extra taxes: (1) the *chang-kong* (offering to the emperor) (2) the *song-sse* (present), (3) the *lieou-tcheou* (part kept back for the districts). The two latter appear to have been purely local taxes, intended to pay the expenses of each district; by the advice of Pey-tsun [P'ei Chi], whom the emperor chose for his minister, a general estimate of the amount of these taxes was ordered to be made for the whole empire." "Every governor who did not find in his district a sufficient quantity of provisions to pay his share of the tax was allowed to supply this deficit from the districts depending on the former (*les districts dépendents du premier*). . . ." "To the same period belong the edicts of Hian-tsong, fixing the quantity of copper which each private person was allowed to keep in his dwelling, and instituting bonds on the Treasury (*fey-tsien*) delivered on deposit of metal, or other objects easily sold."—*Journ. Asiat.*, Sér. III. vi. 301–2.

The Emperor Tê Tsung's conversation with a peasant "explains why even the best days of the Tang dynasty fail to rank among the golden ages of popular tradition. Instead of the lawful tribute collected twice a year from the cultivator, this rustic complains that he is burdened with all sorts of mysterious and additional charges. He has to deliver the grain at Court himself, without being paid a better price than when the Government collected it, though he has either to hire animals to bring it, or wear out his own on the journey; and when by any chance a favourable harvest might make amends for his losses, he is obliged to sell his surplus at the lowest price, and buy it back again at the highest, the first time he is in want (*De Mailla*, vi. 350). In other words, the abuse which Ma-twan-lin describes, under the name of 'grain purchase by agreement,' was rife at this time, and the so-called voluntary contract was forced on the helpless cultivators by the ever-growing army of tax-collectors."—*Simcox*, ii. 152.

"In the 14th year of Mo-tsong, about 835, these three additional taxes were still in existence; the people suffered extremely from the unjust valuation of the goods presented in payment of taxes; and coined money had become so scarce that 8 *py* of silk stuff could be bought for the same sum in copper *tsien* which formerly had been the price of $2\frac{1}{2}$ *py*. Mo-tsong . . . following the advice of the President of the Home Office, declared that the taxes should be paid directly in grain and stuffs, without valuation, and that the officials were to forward the goods received direct to headquarters. In consequence of the oppression and fraud practised by these agents, disorder reigned supreme; lands remained uncultivated, and many villages were deserted. The edict of Mo-tsong removed the principal cause of these troubles, and in 841, his successor, Won-tsong, in order to revive agriculture, granted a general exemption from taxes, for five years, to those who should till barren lands and drain marshes. After this five years' delay, they were to pay in kind, according to the edict of 835. "In 852, Suen-tsong suppressed the taxes additional to the *summer* and *autumn* ones"—but the systems of valuation was partly restored. After this, no new regulations of the T'ang as to tax-collection are mentioned. Payments were still made in kind, though the amount had been fixed in money—owing to the scarcity of coin: a scarcity increased by the laws restricting the amount of copper possessed by private citizens, and the avarice of the rulers, who accumulated vast hordes."—*Journ. Asiat.*, Série III, vi. 302–3.

[The statement made by the Arab travellers in the 9th century that there is no land-tax in China probably referred to the commercial towns, of which alone the statement would be true.]

[For the *t'un t'ien*, fields allotted to soldiers, established with successful results in 701, see MILITARY.]

RANKS.—[The first Sui Emperor, Wên-ti, tried to introduce a division of the people into castes, which appears to have been modelled on the Indian system, and decreed that the son must always follow his father's occupation; but these regulations soon fell into disuse.]—*Klaproth. Tabl. hist. de l'Asie*, p. 203.

"The Indian ideas on the division of castes were already widely diffused in China under the T'ang dynasty, which instituted military castes."—*Ch. Repos.*, xviii. 361.

Priests, both Buddhist and Taoist, were objected to as being non-producers. "Anciently the people were divided into four classes, the scholars, husbandmen, artizans, and traders, of whom the first only had to be maintained out of the labours of the rest; but now six classes have to be maintained by three, so who can wonder if crime and beggary prevail."—*Simcox*, ii. 147–8.

Agriculturists.—[Under the Sui, no agriculturist was without occupation. People could now (T'ang) sell their lands if they wished. Common was converted into private land. Although land still existed which was nominally common, yet it was in reality private. See *supra*, *Land.*]—*Kang chien.*

[An instance occurs in the 7th century of an obscure farmer (Hsieh Jên-kuei) becoming a General. See *T'ang shih, Yüan chien lei han*, c. 356, *Ch'an yeh pu*, p. 10*a*.]

Artizans.—[Judging by their clever inventions, artizans seem to have been efficient workers. See *Kang chien.*]

Merchants.—[No satisfactory records occur showing the condition of this class under the Sui. The development of commerce under the T'ang caused an increase in their numbers, and the tribute sent by vassal States is said to have given them opportunities of greatly increasing their wealth.]—*Ibid.*

"Employés in the public service (食 祿 之 家) were not to compete for gain with the commons, and neither traders nor artizans were to have civil or military employ. New-born babes were officially termed 黃; when of four years old, 小; when 16, 中; when 20, 丁; when 60, 老. Accounts were balanced annually, and the census taken triennially."—*Ch. Rev.*, xiii. 400.

Hired Labour.—[The condition of hired labourers did not apparently change much under the Sui. Under the T'ang, three classes are mentioned:—(1) *shu yung* (see ABSOLUTE MONARCHY); (2) *ku p'u*, ordinary servants; and (3) *ya yi* (see ABSOLUTE MONARCHY).]—*Kang chien.*

Corvées.—"These works [canals] were constructed by a general *corvée* or levy *en masse*, each family being required to provide one able-bodied man, and the whole of the army was also employed on this public undertaking."—*Boulger, Short Hist.*, p. 26.

Slavery.—[Two classes of slaves, *chia p'u* and *chia t'ung*, are mentioned under the Sui. Six classes are mentioned under the T'ang (see *infra*).]—*Kang chien.*

"An edict of the 2nd year of T'ang T'ai Tsung [628] illustrates several points in connection with Chinese slavery. Slaves who accused their masters of treason or rebellion were to be executed, and no notice taken of the information. The historians con-

sider this edict of great social weight."—*Ch. Rev.*, xiii. 400. Various punishments re-introduced during the T'ang period had reference to slaves. See *Ch. Repos.*, xviii. 348, and LAWS.

"Rebels as well as their families were sentenced to be slaves of the State. . . . The youngest of about 14 years were divided among the imperial domains by the superintendent of agriculture; others were employed in making terraces. But, as China had been so much impoverished by its wars, that there were at that time a great number of slaves in private families, the first emperors of the T'ang dynasty freed by decrees many of the government slaves, divided between them the central and western provinces, and thus increased the numbers of the cultivators of the soil. . . . Towards the end of the T'ang . . . the prisoners made in the civil wars were often set at liberty by imperial order"—*Ch. Repos.*, xviii. 348.

"After the conquest of the southern provinces of China when the internal troubles were ended, the prisoners who had become private slaves were freed by authority, *but by a note under the hand of their master*, who was the arbiter of their liberty. [Rich houses were visited to see whether they contained any slaves beyond the legal number, or any] sick, infirm, or seventy years old. The last were freed by right; but this was rather advantageous to the masters."—*Ibid.* pp. 354–5.

"Rebels, when made prisoners and slaves of the state, did not obtain their full pardon except through three successive steps, which they were to gain by their labour." [This arrangement was peculiar to the T'ang period. See LATER FEUDAL PERIOD.]—*Ibid.* p. 355.

"This institution [of protected husbandmen (see ABSOLUTE MONARCHY)], which was bondage on a large scale, was afterwards opposed by the T'ang and the emperors of the following dynasties. . . . They dreaded this union of [property and serfs] in the hands of certain families, who thus rendered themselves independent and withstood the agents entrusted with the new verification of goods, and often caused great troubles."—*Ibid.* p. 357.

The T'ang dynasty "is known to have emancipated large numbers of Government *adscriptitii*, who had, during centuries of war, sought protection under great lords, but private families continued to keep them, and the T'ang Government ceased to emancipate privately-owned serfs against their master's will."—*Parker, China*, p. 185.

"In the seventh century . . . the emancipation of the slave by order of the government, against the will of the master, is seldom met with."—*Ch. Repos.*, xviii. 354.

"While the greater portion of the States that were tributary to China were slave-holding communities—that is, holding inferior peoples in servitude—the Chinese appear in history, with unimportant exceptions, practising domestic slavery, which, of necessity, was of a mild character—a sort of poor law." [Aliens were captured in battle, or bought from traders.] "At the beginning of the 8th century, rich men in Canton kept black slaves—men and women who were black as ink, hair frizzled or curly; the men were very strong, being able to carry several hundred catties; they could understand orders given in Chinese, but were unable to learn to speak the language of their masters. In their native wilds they ate food uncooked: those who preferred a change of diet to cooked food did well." "These were probably brought from the east coast of Africa—either by Arab or Persian traders—but negro slavery never became an established institution in China."—*Ch. Rev.*, xix 291.

[The practice of sending in female slaves by vassals as tribute was put an end to by the Emperor Tê Tsung. He also ordained that slaves should not be sold as chattels. In Shu the people generally sold their daughters to others as slaves, and a law was therefore passed by Li Tê-yü whereby a slave girl at the age of 13 years should be manumitted after having been in the service for three years; and, if under that age, only after having been in the service for five years; the manumitted slave to be sent back to her parents. In Yüan Chou, men and women could be hypothecated for loans, and if they were not redeemed within a certain time, and the interest charged thereon became as much as the loan itself, they became slaves. This custom was abolished by Liu Tsung-yüan, when he was magistrate of that place. He ordered that the service rendered by hypothecated persons should be paid for, and when the money so ordered to be paid came to as much as the loan and the interest thereon, they were at once to be liberated. Sometimes the masters burnt the deeds of sale, and liberated their slaves. At this time (T'ang dynasty, 618–907) slaves were of six kinds: (1) *kuan nu* (官奴), same as *hsi* (奚), mentioned before; (2) *chia nu* (家奴), mentioned before; (3) *ch'i nu* (騎奴), no exact definition is given, but probably duties were those of a groom; (4) *chia t'ung* (家僮), a little slave; (5) *ch'ing i* (青衣), mentioned before; (6) *shih pei* (侍婢), maid-in-waiting.]—*Kung chien.* See also following extracts.

At Yüan Chow, Han Yü "abolished an old but evil custom which allowed men and women to pawn themselves and their children to the officials for money, and the latter to confiscate as slaves all who were unredeemed. He even devised a means by which 700 of such slaves were purchased from their owners and restored to their relatives."—*Journ. N.-C.B.R.A.S.*, N.S. vii. 170.

[In 809, slavery was forbidden by Hsien Tsung.]—*Giles, Bio. Dic.*, p. 463.

841–64.—"The convent lands were confiscated . . . and . . . the slaves of the monasteries, to the number of 150,000, were set free, and, like the monks, added to the ranks of the common people, who were liable to the payment of land and labour tax."—*Simcox*, ii. 149. *Cf.* ECCLESIASTICAL.

INDUSTRY.—[The prohibition against the people obtaining salt from salt-ponds and salt-wells was removed in the Sui dynasty.]—*Sui shu Shih huo chih, P'ei wên yün fu, c.* 53, p. 39*a*.

"The whole period was one of increasing commercial activity, rather than one of increasing industrial prosperity. Both industry and commerce were hampered by Government interference, which was at least as often as not of an interested kind, and . . . resulted in the conversion of some of the leading writers of the day to the doctrine of *laissez faire*) in its most extreme form."—*Simcox*, ii. 153

"An apologue, by Liu-tsung-yuan (773–819), the philosophic defender of Buddhism against the diatribes of Han-wen-kung, represents the people as suffering quite as much from the indiscreet zeal of their rulers as from direct oppression." "There is . . . no difficulty in understanding how even a well-meaning Oriental Government at that date might over-govern and over-burden its subjects in the name of progress."—*Ibid.* ii. 152, 153.

"But some of the legislation was honestly meant to check the danger of excessive inequality in the distribution of wealth, to which the Government had always been alive; and even the clumsy restrictions on trade, in the supposed interest of the treasury, had at worst the same tendency. No country in the world has really less to gain than China by foreign commerce, and, blunder for blunder, it is less unintelligent for a Government which distrusts the mercantile class to discourage trade by legislative restraints, than for those which intend to promote trade and manufactures to hamper both by would-be protective regulations, such as were universally believed in by European rulers till within the last century or two."—*Ibid.* ii. 153.

"Merchants, farmers, workmen and traders should each have his special occupation. Those with salaries should have no right to compete for wealth with the people."—*Lu Chih Tsou i, Yüan chien lei han, c.* 145, p. 33*a*. *Cf.* EARLY FEUD. PER.

[The Arab accounts of China in the 9th century (*Ancient Accounts of India and China*, &c., tr. *Renaudot*, p. 24) state that, when any dearth makes the necessaries of life very dear, "then does the king open his storehouses and sell all sorts of provisions much cheaper than they are to be had at market," and hence no scarcity can be of long continuance.]

"The cost of living had risen to something like a halfpenny a day. . . . The estimated consumption of rice is 1½ lb. a day for each person, which is midway between average plenty and dearth, according to the standard of the Chow Li (*Journ. Asiat.*, Aug., 1837, p. 120)."—*Simcox*, ii. 164.

"The general rate of expenditure upon other articles than food, regarded as necessaries, had risen considerably since the . . . Hans."—*Ibid.* ii. 164.

"In the frontier districts no iron foundries were allowed to be built. All the necessary implements were supplied by Government."—*T'ang po kuan chih, Yüan chien lei han, c.* 358, *Ch'an yeh pu*, p. 25*b*.

[There were Government foundries, weaving and dyeing offices, etc., under superintendents, etc.]—*Ibid.* pp. 24*b*, 25*b*, etc.

[Ming Huang (712) closed the silk factories.]—*Giles, Ch. Lit.*, p. 168.

[Under the T'ang, Sung and Ming dynasties breeding stations were sometimes private and sometimes under Government.]—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 101. *Cf.* REARING.

Gilds.—"The origin of Mercantile Guilds is succinctly given in the Constitution and Bye-laws of the Ningpo Guild at Wên-chow, which, in a preamble such as those institutions usually publish for their *raison d'être*, says: 'Wei [Hui]-kuan were first established at the metropolis by mandarins among compatriots or fellow-provincials for mutual aid and protection. Subsequently, merchants formed guilds like those of the mandarinate, and now they exist in every province.'"—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 135.

[The idea first took shape in a curious way. Provincial mandarins, on visiting the capital, found that they were quite unable to cope singly with the exactions of the officials, and the insults which their local pronunciations and provincial attires drew upon them from the people. They determined, therefore, to combine for mutual protection, and to establish guilds as common centres for protection in case of need, and for the more congenial purpose of social intercourse. For like reasons provincial guilds were founded in all parts of the country.]—*Ibid.* pp. 135, etc.

"How long metropolitan compatriot guilds have been in existence I have been unable to discover. Early in the Ming era a Kiangsu guild (*Yen-ling, Wei-kuan*) flourished at Peking, and it is probable they were known as early as the Tang period. Being of the nature of clubs, their origin may have been much more ancient."—*Ibid.* xxi. 135.

"We are not likely ever to know with certainty whether the gild in China was formed at a comparatively recent date to meet new conditions of trade, or was simply the development of an institution already existing." "Yet traces of those principles which characterize the institution in other countries are sufficiently marked in China to denote them as in some legitimate sense survivals of more ancient associations, or as having, perhaps, passed at a remote period from aother country."—*Williams, Ch. and Med. Gilds*, pp. 204, 205.

"The two great classes of gilds in China are the *Wei-kwan* (clubs), resembling mediæval merchant or trade gilds, more distantly our modern chambers of commerce, and *Kung-so* (public halls), representing craft gilds, and, in a less degree, trade unions. While it is too soon yet to affirm anything positively as to their age or origin, we infer that the *Wei-kwan* were developed before the *Kung-so*, and afforded in some degree a model to the artisans in forming unions on their present basis."—*Ibid.* pp. 207–8.

"At Peking the Guilds include compatriot members and merchants—the official class, of course, preponderating. In the provinces the mercantile is the controlling element; mandarins not needing such protection."—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 135.

"Provincial compatriot Guilds have two main objects in view—protection against sectional prejudices to which settlers from distant places are subjected, and for the prevention of litigation among its members; and, latterly, including the functions of Chambers of Commerce."—*Ibid.* xxi. 135.

907–60.

Land.—"About 930, under the Heou-t'ang [Hou T'ang], a chief of Hoai-nan, restored the payment in coin of the *tsou, tiao* and *ko* taxes. In default of money, the officials collected the produce of the land, and re-sold it to the taxpayers at more than its value—this was called a friendly agreement. We see that at this time the land was taxed by the *king* (= 100 *mow*), the first quality at 2,100 *tsien*, second quality at 1,800, third at 1,500. Silk stuffs worth 500 and 600 *tsien* a *py* were fixed by the tax at 1,700 and 2,400—that is to say, at *three times* their value."—*Journ. Asiat.*, Série III. vi. 304.

"In the time of the Heou-tçin [Hou Chin], in 940, in the south-eastern provinces, which the Heou-t'ang had kept, under the name of the Southern T'ang, . . . the autumn tax was declared payable in kind without valuation; but for every 10 bushels of grain, a surplus of 3 was demanded, in return for which the Government gave 3 lbs. of salt, which was a Government monopoly. This kind of forced exchange was frequently repeated in later times."—*Ibid.* p. 305.

"In 954, Tcheou-chi-tsou wished to re-people his kingdom, and granted proportionate remittances of taxes for 15 years to any vagrants who would settle down to till the ground; but his officials made a profit out of these exemptions by selling them to cultivators who had never left their work."—*Ibid.* p. 305.

"Under the Heou-han, in 948, the exactions and fraud only increased. In 951, an Emperor of the Heou-tcheou [Hou Chou] the last 'later' dynasty, Tay-hou [T'ai Tsu] forbade the exportation of leather from his states, and it appears that under the Southern T'ang this exportation was punished with death."—*Ibid.* p. 305.

"The able Emperor 郭 榮 [954–60] had to deal with a Chinese Ireland. It was represented to him that repeated decrees had authorized the cultivation of larger areas by the peasantry at the former rates of taxation; but no sooner were improvements made than the tax gatherers came to view the land and raise the 'rint,' in consequence of which the people felt uneasy, and took no pains to extend cultivation."—*Ch. Rev.*, xv. 249.

[*Ranks* and *Hired Labour* were the same as in previous Period.]

Slavery.—"At the end of the T'ang dynasty and under the five later dynasties, during the civil wars, the emperors repurchased with their own money the cultivators of the soil made prisoners by their armies."—*Ch. Repos.*, xviii. 350. See also p. 355, where it is added that they were sometimes (but not so often) enfranchised by imperial decree.

Sung Period (960 *to* 1280).—*Table VI.*

LAND.—"The economic history of the Sung divides itself into two portions, that before and after Wang-ngan-shi [1021–86], almost as the history of the Hans is cut in two by the reign of the usurper Wang-Mang."—*Simcox*, ii. 180.

[At the beginning of the Sung dynasty, the amount of private property in land had increased to such an extent that the rents paid to private owners far exceeded the amount received by the government from peasants farming their own land. The government therefore began to farm out the crown lands (*i.e.*, the lands of extinct families escheating to the Crown, forfeited lands of criminals, and those taken from Buddhist and Taoist priests) instead of selling them or distributing them to the poor. At first, except for the military colonies there was very little Crown land. See end of Period.]—*Arbeiten d. Kais. Russ. Ges.*, p. 23.

"The founder of the Sung dynasty, by an edict of 961 appointed inspectors to go through the provinces and abolish illegal taxes. Another edict of the same year prescribed the kinds of grain which were to be sown or planted. This was afterwards left to the choice of the cultivators, as the differences of soil could not be provided for by the law. The old weights and measures were restored (they had been altered under the Five Dynasties); the unit of money payments was to be the *tsien* and that of payments in grain the *ching* (= $\frac{1}{10}$ bushel); for silk stuff the *tchy* [*ch'ih*] (exact foot); for spun silk, the ounce; for wood (faggots) and grass, the usual bundle (*botte*); for gold and silver, the exact tenth of an ounce. The taxes (edict of 970) were to be paid in these things, and not in articles of luxury—which, it is probable, had previously been sent in to the treasury by officials, at a higher value than the real one." "In order to distribute the [taxes fairly], it was enacted in 963 that every year the officials of the state, such as superior civil and military officials down to the heads of districts called *tcheou* and *hien*, should in person summon the individuals of each family to the door of the house occupied by the latter and thus directly collect the amount of the summer and autumn taxes. Those who could not, or would not, pay were to have half a month's grace, afterwards extended to a whole month by an edict of 987." This (being also found in an edict of Yang-ti of the Sung dynasty—about 609) seems to have been the usual manner of taking the census."—*Journ. Asiat.*, Série III, vi. 306–7.

"An edict of 975 declares that, in default of a sufficient quantity of silk stuff, payments were to be made in money, and it was declared illegal for 'several families to add together the fractions of their share of the tax, as they formerly did, to complete the legal measure of a *py*—a piece or roll of stuff.'"—*Ibid.* p. 307.

"It remains to find out what the tax on produce at that time amounted to. The *Khan-chu-pi-khao*, Vol. III. p. 41, in the chapter on taxes, says positively that at the accession of the Sung, the tax was reduced to $\frac{1}{20}$ of the crops, and that thus the burdens on the people were light. But from this general estimate we must not conclude that at this time the system of collecting in proportion to the produce was followed. According to the documents furnished by Ma-touan-lin, and the division of the land into five classes which he indicates, it seems much more probable that the tax was fixed at a definite sum of money per *mow*, as we have seen was the case under the Heou-t'ang. But, in consequence of the scarcity of coin, payment in five principal kinds of articles (money, grain, silk stuff—coarse or fine—linen, and metals) was admitted; the price in money of the four last named being fixed by the government. But as the quality of grain, silk, and linen is subject to variation, it became necessary for officials to value them, and this once more opened the door to fraud. It is very strange that, in spite of the considerable quantity of copper cash coined at this period, rural proprietors should have been unable to pay their tax in coin; this seems to me to indicate a very imperfect state of communications in the interior, as we still see in some parts of France, where farms will not let except on condition of half the rent being paid in corn (*qu'à moitié grains*). The superior official charged with the collection of the land-tax even bore the name of 'Prefect of land and water transport.' He was supposed to receive the goods at the chief town of his district, and then—as it suited him and them—made agreements with those taxpayers who would not bring their produce so far as that town; this occasioned frequent difficulties."—*Ibid.* pp. 307–8; and see p. 316, where it is shown that only an insignificant part of these taxes was paid in coin.

"The empire having been desolated, in 987, by a general drought, the following years present edicts for the recall of the dispersed people to whom the State promises a reduction of taxes. Some time previous to these edicts, a certain Pao-tchy presented a petition describing the great decrease in the number of peasant families, the frequent flight of the farmer when the harvest was bad, and the injustice of the tax-collectors, who indiscriminately charged other families with the amount owed by the fugitives. He concludes by saying that the debt ought to be recovered from the relations of the fugitives, rather than their neighbours. A system of mutual responsibility (*solidarité*) among relatives was then put in force, but it gave rise to many complaints, and was soon abandoned."—*Ibid.* p. 309.

"In 995, we find an edict prompted by the desertion of many farms in consequence of bad years. As the tax-collectors had not succeeded in inducing the vagrants to return to a settled

life, the latter were offered the deserted lands to cultivate, under the title of *tching-nie*, with exemption from taxes for three years, at the end of which time they were to pay half the produce. The state seems to have taken possession of the deserted farms, which explains the considerable amount of the tax collected at the end of three years. This tax includes the rent to the proprietor, over and above the usual tax."—*Ibid.* pp. 309–10.

"About this time, it was discovered that, in the district of Kai-fong-fou, which was called the court district, 10,283 families, registered in the previous census, were missing, having fled in consequence of being condemned as defaulters. This flight left many lands untilled, which thus paid no tax to the government till they were bought, or simply seized upon, by the neighbours. To put a stop to this state of things, an inspector-general was sent to the place, with 14 subordinates, to draw up an accurate list of the deserted farms. A fortnight's delay was granted to the fugitive owners to make their declaration, and they were promised release from all their debts to the state. At the expiration of this period the land was probably sold on terms similar to those of the preceding edict. This amnesty brought back a large number of families."—*Ibid.* p. 310.

"It was complained that the total amount of the landlords rents exceeded that of the emperor's taxes. The account of three departments added to the empire in 985 A.D. . . . gives the proportion between the rent or tribute-paying inferiors and their lords, when the latter had emancipated themselves from any external suzerainty. The district was occupied by 125 families, to whom 1,600 other families paid tribute. Ten acres was, at this time, regarded as an average holding for a family, and at this rate the average estate of each landlord, besides what was in his own occupation, would be nearly 1,300 acres, or 10,000 *mow*, a magnitude now almost unheard of, and always considered extravagant."—*Simcox*, ii. 189–90.

"Two classes of families are recognized in the Sung registers—the landowners in their own right and those who farmed the land of others on a kind of métayer system, who were described as 'guests.' With the prevalence of sub-letting, laws and customs grew up for the protection of the tenants, which are still in force, and have in effect robbed the rôle of landlord of all its charms. A fair rent and fixity of tenure were secured to the cultivator, and, as the central Government again became strong enough to assert its claims as overlord, by the appropriation of all waste or ownerless plots, its influence began to be felt again as formerly in preventing rack-renting."—*Ibid.* ii. 190.

The custom of letting land had become so common that, in 997, it was proposed to let deserted fields "to willing tenants at a moderate rent, instead of ceding them out of hand, as had been done in earlier times, or granting them for a term, subject to redemption by the Crown, when the tenant ceased to rank as an able-bodied taxpayer. When the land was granted for three years, rent free, the rent after that time was at first fixed at 50 per cent. of the produce, following, no doubt, the precedent of the métayer system in use among private persons; but the Government seems, on the whole, to have preferred a fixed rent, subject to allowances for bad years. This rent may have included a slight advance upon the ordinary land-tax, to which the freehold properties were subject, and, indeed, otherwise the freeholder who had bought his farm would be at a disadvantage compared with the State tenants who had paid nothing for a lease in perpetuity."—*Ibid.* ii. 190.

"In 997, Y-tchin-song, at that time imperial historiographer, addressed to the emperor a similar petition with regard to deserted farms, requesting that the State might take possession of them and grant them to other persons at a fixed rent." "Ma-touan-lin compares this proposal with the system established in the 5th century by the Emperor Hiao-wen of the Yuen-wey. In both cases the State took possession of unowned lands, and granted them to new tenants. But the Yuen-wey were imitating the system of the Tcheou. They granted out lands to be cultivated only during the tax-paying (*ting*) age. When he had passed this age, the farmer had to hand back his land to the State, to be handed over to a new tenant. According to Y-tchin-song's proposal . . . the *cession was a complete alienation*, subject to the payment of rent. Besides which, the State assumed the obligation of supplying the new tenants with cattle and seed-corn, to be paid for at the end of five years. This repayment occasioned many difficulties, and the government lost part of the capital advanced."—*Journ. Asiat.*, Série III. vi. 310–1.

"Judging from an edict of the year 1000, it would seem that it had already been recognized that the exemptions granted to vagrants in order to induce them to work had given occasion to numerous frauds. Many farmers deserted their land in order to demand new allotments, and enjoy the benefits of the three years' exemption." "Express instructions on this subject were sent to the officials, in the years 1004–1008; a special office of *promoter of agriculture* was created, and the people were allowed to complete at the autumn payment any deficit in their summer tax. The delay allowed for paying this summer tax was extended to the 10th moon, and that for the autumn tax to the 2nd moon of the following year. Each year the inspectors were to make in advance an estimate of the harvest of their districts, and according to the results of this examination, they could raise or lower the total of the taxes. It will be seen that the government revenues were still very uncertain."—*Ibid.* pp. 311–2.

"Since the year 973 an additional tax on the quantity of articles furnished by the taxpayers had been revived; this tax had been established by the Heou-t'ang, about 928 or 930, for the payment of the officials employed in collecting the taxes. At that time it had been at the rate of 7 *tsien* on every 1,000 *tsien* in cash, and 1 *tsien* on every *sho* [*shuo*] (or 10 bundles of hay or wheat). Under the Sung, the product of this tax, called the *tsien teou*, was divided into two parts, one of which reverted to the State, and was placed in the treasury; the other was allotted to the expenses of the officials, as Ma-touan-lin explains in a note. Besides this, there was levied, at the time, 7 *tsien* for every 1,000 *tsien* in cash, 8 or 10 *tsien* for every *py* [*p'i*] of silk, 1 *tsien* for every ounce of silk thread, pound of tea, or *sho* of hay or wheat." "In 1040 all this additional cash was required to be paid into the treasury, and in 1069 there was required, over and above (for the payment of officials), 5 *tsien* for every 1,000 *tsien* in money, or for every *chy* [*shih*] (= 10 bushels) of grain. In 1116, there was collected besides this, 5 *tsien* for every thousand *tsien*, ounce of silk, *chy* of wheat, *py* of silk stuff. Another addition of 5 *tsien* was made in 1134, so that by this time each amount of 1,000 *tsien* received in payment of taxes, was further assessed with a tax of 23 *tsien*, of which 10 were set apart for the inspectors or receivers. Later on, in 1143, the same additional *tsien* rose to 43 per 1,000 on the value of the goods collected."—*Ibid.* pp. 312–3.

"After these various details, Ma-touan-lin reports three surveys of land, somewhat incomplete, executed in the years 975, 996, and 1021. . . . He follows them up with a detailed enumeration of the various articles which entered into the payment of the *tsou* and the *choue* [*shu*]—on the taxes payable in produce and in money. The *tsou* is . . . the land-tax which every family had to pay in corn. The *choue* was to include the rest of the direct taxation, which was payable in money by each family, and this seems to me evident from a long note in which Ma-touan-lin divides these two united taxes (*tsou* and *choue*) into five sections, as follows:—

Sections of Taxation.	*Remarks.*
1. Tax on State lands.	This branch of the revenue was composed of a part of the produce of the imperial domains and of lands colonized or cultivated by soldiers. The cultivators of these various lands paid a rent which constituted the tax on State lands. [*Gutzlaff* (*Sketch* I. 344) says that Chin-tsung ordered a census in 1014, and found the number of families who paid tribute to be 9,955,759.]
2. Tax on the people's lands.	Tax levied on land cultivated by each family of the nation.
3. Tax on enclosures and collections of dwellings.	This was the tax on inhabited houses and on land within the walls of towns.
4. Tax on various articles.	Under this name were included the duties (*droits*) on ox-hides, on salt for eating [?], and for silk-worms [?], which were levied according to the kind of articles produced by each family and also formed part of the direct taxation.
5. Tax on individual *ting* or healthy adults.	The persons between 20 and 60 years of age in each family were counted, and each of them taxed with a certain quantity of rice, in payment of his or her personal contribution."—*Ibid.* pp. 313–4.

"According to this note, it seems to me evident that the *tsou* and the *choue* together represented the total of the *direct* taxes collected in this period. Ma-touan-lin has given the details of the joint *product* of these two taxes in the years 997 and 1021. [See Tables on p. 316.]"—*Ibid.* pp. 313–4.

[In the beginning of the reign Chien Hsing (1022) they began to delimit the fields. Anyone who appropriated the field of another had to forfeit to him one-third of his own field.]—*Sung shih Shih huo chih, P'ei wên yün fu, c.* 106, p. 49*b*.

"The most extensive survey of cultivated land made under the Sung dynasty took place in 1020 or 1021. The result is 5,247,584 *king*, 32 *mow*, and though this figure is much lower than those of the Han and the T'ang, it is much higher than that given by previous surveys of the Sung; which proves that the appeal to the cultivators had not been in vain. In 1023, we find a new edict, by which foreigners are summoned into King-si and Tang-ki, to cultivate waste land. These provinces were situated in the north-west, near the independent prince of Hia and the Tartars, who devastated them by their incursions, as soon as the Chinese emperors were at all slow in paying them the tribute agreed upon."—*Journ. Asiat.*, Série III. vi. 317.

"The rest of the empire, according to history, was at that time fairly well cultivated, but landowners and cultivators were strongly opposed to the enumeration of the estates. The two following surveys—those of 1052 and 1064—show, respectively, only 2,280,000 and 3,400,000 *king* of cultivated ground—an enormous reduction on the figures of 1021. The Imperial counsellers recognized the existence of an enormous deficit, which they estimated at not less than seven-tenths—so that the taxation was distributed in the most unequal manner, and the great majority of estates paid nothing to the Government."—*Ibid.* vi. 317. See also Table on p. 319, and following extracts.

"Up to the year 1021 the record of the area of cultivated land subject to taxation continued to increase proportionately with the population. By 1052 it had fallen off unaccountably—more than 50 per cent.—whilst the number of tax-paying families still multiplied. Officers of the time, according to Ma-twan-lin, reported that as much as 70 per cent. of the cultivated land escaped assessment; but this is probably an exaggeration, as, if taken literally, it would imply that a quarter of the whole area of China was under cultivation, which is scarcely possible, considering the scantiness of population in the wilder districts. It seems more probable that the large landowners continued to defy the tax collectors, and it is possible that while the State tenants were counted as householders in the census, their lands, for which the rents were paid separately, were not counted as liable for land-tax."—*Simcox*, ii. 192.

"It is not conceivable that the average size of holdings should have been reduced by half in the course of thirty years, and the reference to a proposition made in 1062 to tax 20 per cent. of the cultivated lands, seems to imply that then, at all events, no attempt was made to tax, nor, therefore, to register, all the lands under cultivation. Usage oscillated between two plans, both sanctioned by antiquity, of levying a certain percentage of the whole produce and levying the whole produce of a corresponding fraction of the productive land. Either plan was open to objection, and it is likely that financiers from time to time thought is desirable to meet the abuses that had grown up under one system by reverting to the other, till that in its turn became unworkable."—*Ibid.* p. 192.

Shên Tsung's minister, Wang An Shih, undertook the reform of these abuses, and, under Imperial patronage, attacked (1069) the prevailing system of land tenure. He "exempted the poor from all taxation. He allotted lands, and he supplied the cultivators with seeds and implements. He also appointed local boards to superintend the efforts of the agricultural classes, and to give them assistance and advice. But this paternal Government, this system of making the State do what the individual ought to do for himself, did not work as it was expected. Those who counted on the agricultural labourer working with as much intelligence and energy for himself as he had done under the direction of a master were doomed to disappointment. Want of skill, the fitfulness of the small holder, aggravated perhaps by national calamities, drought, flood and pestilence, being felt more severely by labourers than by capitalists, led to a gradual shrinkage in the area of cultivated land, and at last to the suffering of the classes who were to specially benefit from the scheme of Wanganchi."—*Boulger, Short Hist.* p. 40. See also *Oxenham, Atlas*, Pref. p. iii.

"The keynote to Wang's financial policy was the belief that it was possible to do without taxation; or rather that the expenses of the State might be defrayed, in lieu of taxation, by the profits realized on certain commercial operations, which he wished the State to undertake on its own account. He was in favour of substituting fixed money payments for contributions in kind or labour, and did not trouble himself to enquire how far the economical gain to the Treasury, from such a change, might be counterbalanced by the losses of individual taxpayers. The first innovation propounded was to abandon the old practice, by which the provinces sent their contributions or taxes in kind to the capital, where they were sold for the benefit of the State," possibly for much less than the market value, and consequently at a loss to the forwarding locality. "Wang argued . . . that the value of these contributions varied from year to year, and he proposed to substitute a fixed payment, the produce of which was to be spent by the officials in buying the goods required by the State in the cheapest market. It is obvious, however, that the cultivators under this scheme would lose at least as much as the State gained, by the substitution of a fixed payment in money for a variable quantity of agricultural produce. The primitive Chinese custom made the State go shares with the peasant in his losses, as well as his gains" [see LATER FEUDAL PER.]. "To carry out the proposed measure a special transport commission was demanded, with a capital of five millions cash and three million piculs of rice, to pay for the first purchases and the staff expenses. The scheme was negatived as too costly," and the argument that it afforded opportunities for fraud was used against it.—*Simcox*, ii. 181–2.

"Another unpopular measure, called the 'Forced Labour Emancipation Act,' had the same tendency as the last project, and was actually put into effect. The corvée, it is admitted, is not an economical or very efficient instrument for getting work done, and it is not improbable that the State at this time received much less than the traditional value of the labour tax; on the other hand, the increase of population and the development of private industry must have very much reduced the proportion of labour required on the public service. A mere proposal to compound for the labour tax would, therefore, not have been untimely, and possibly not unpopular, if it had not been accompanied by the attempt to restore the amount of the tax to its traditional nominal value before effecting the composition. The sum required being comparatively large, *i.e.*, the value of the day's work which theoretically should be—instead of those which actually had been—given, the payment in money instead of kind was found onerous."—*Ibid.* ii. 182.

"According to Ssema-kwang, the peasants had no money; they obtained grain by ploughing, and cloth by growing cotton and mulberries; and if they had to pay a uniform money tax in bad seasons they would have to root up their mulberry trees for firewood, kill their buffaloes, and sell their land to meet the demands of the tax-gatherer. On the other hand, we are led to infer that the poor would also lose the benefit of the wages paid them by the rich, who hired substitutes to do their share of the work."—*Ibid.* ii. 183.

"Besides compounding for the corvée, a supplementary tax was imposed to form an insurance fund against the losses in bad years, when even the Innovator admitted that it would be impossible to extort the 'Labour Emancipation aid money.'"—*Ibid.* ii. 183.

"The labour tax was not, like the land-tax, habitually evaded by those best able to pay it, and the commutation scheme was made additionally unpopular by being associated with the abolition of the exemptions previously allowed, in favour of families in which there was only one able-bodied man, or those consisting of women and children exclusively. Upon the financial failure of this labour tax a general property tax was imposed on all classes."—*Ibid.* ii. 183.

"The most important and the most vigorously criticised of the new laws was . . . the 'Green Sprout Law' [青苗法]. The proposal was that the State should lend grain out at 4 per cent. to the farmers, either for sowing fresh lands for the benefit of the State, or to carry them over bad seasons. The seed was to be advanced from the public granaries in the spring, and repayment made, of principal and interest, in the autumn. The scheme was founded partly upon the benevolent provisions of the Chow Li, which allowed advances free of interest to the poor, and partly on a temporary expedient recently tried by the Board of War, which, in order to provide food *in situ* for the frontier troops, and to save transport, made advances to the cultivators of the neighbourhood on condition of their growing grain in proportion for the soldiers."—*Ibid.* ii. 183. The law met with violent opposition. For the arguments against it, see *ibid.* ii. 183–5.

"Another unpopular proposal was that of selling certain 'charity lands'; that is to say, State property obtained by confiscations, or other means, and set apart for benevolent uses. . . . It is possible that Wang's attention was called to this subject by the scandalously small proportion of cultivated land which paid the land-tax, and it may have been associated with his next measure, the order for a complete cadastral survey of the whole country." "This was abandoned on his fall, and though resumed for a time, in the reign of Tche-tsong, was, unfortunately, never completed. Its effect is to be seen, however, in the increase of the area registered for taxation in 1084, to more than double what it had been in 1052, when the lowest point was reached, and not much less than the maximum recorded in 1021, just before the palmy days of the regency. Title-deeds, which are mentioned as something new, were granted on occasion of the survey; and the simplicity of the cultivators, and the perverse ingenuity of the minor officials, is illustrated afresh by the complaint that, when the land was marked out into squares of a certain size for the survey, the cultivators were persuaded that odd lots outside the squares were of no value, and so induced to sell them at a nominal price."—*Ibid.* ii. 185–6.

All "the cultivated land of the empire . . . was to be divided according to a new measure, the *fang tien*, or square field—*i.e.*, a square of 1,000 *pu* a side, containing 41 *king*, 66 *mow*, 80 *pu*. The inspectors whose duty it was to assess the tax were to distinguish two qualities of land: the black and the red, and the tax was regulated according to these colours, which indicated a greater or less degree of fertility. But this regulation could only be carried out slowly, amid the protests of all the rich or official families in the State, against whom Wang . . . had to struggle during his whole tenure of office."—*Journ. Asiat.*, Série III. vi. 318.

"It is not surprising that, with all these new regulations, added to the chronic vexations which made the cultivator's life burdensome in the days of Tang, popular discontent grew deep, if not loud; it was described by a contemporary as of that most dangerous sort, 'when the people do not dare to speak, but dare to be angry.' . . . Complaints came in from all quarters, from the local governors, of the people's suffering in repaying the loans and the charges of the tribunals for exacting payment." In 1085 "the obnoxious legislation was repealed."—*Simcox*, ii. 187–8. See also *Journ. N.-C.B.R.A S.*, N.S. xxi. 189–90; *Ch. Rec.*, xxv. 205–13, 259–64.

"During the 15 years of Tchi-tsong's ministry, which lasted till his death in 1100, the administrative organization of China grew sensibly weaker. The Court were much more occupied in discussing the interpretation of the *king* than in governing the country, and the tax-collectors were not very closely watched. Only, in 1086, the official known as the *Imperial Historian* pointed out, in a petition, that one of the officials in charge of the transport (which was the title of the collectors) had collected in his district an exorbitant duty for the transport of the produce delivered in payment of taxes; that he had taxed every family indiscriminately at 18 *tsien*. The affair was examined before the tribunal of punishments, and the families of the people were taxed according to their rank and the distance of transport. Another edict of 1094 relates to unclaimed lands, which were often sold on account of the State, without sufficient inquiry."—*Journ. Asiat.*, Série III. vi. 320–1.

"In 1104, a new emperor, Chy-tsong [? Hui Tsung], gave orders to resume the survey of the land according to the *Fang tien* system; and the operation was to begin again with Kiang-si and Kiang-pe-lou. These *Fang tien* were, as already stated, squares of 1,000 *pu*: certain men employed in the survey made the people believe that detached parcels outside the squares lost their value, and bought them at a low price. This fraud was suppressed; but the operation itself only advanced slowly, for during the 20 years' interval the registers of the measurements made in 1072–1085 had disappeared, and the limits fixed for estates had been destroyed. In 1106, the emperor ordered the survey to be carried out simultaneously in all districts of the empire; but, so soon as 1108, many doubts were raised as to the accuracy of the operations already finished. The work was stopped for some time, and begun again in 1110; and it continued during the ministry of Tsai-king, till 1120, when it was finally interrupted. The survey having proved that a considerable number of estates paid no tax, and the surveyed estates having probably been taxed too heavily, many families had dispersed, and given up cultivation. In 1120 they were induced to resume their work under promise of a complete remission of whatever they might owe. In the provinces where the survey had not been carried out the taxes were to be collected *en masse* from each district, just like a military requisition."—*Ibid.* pp. 321–2.

"Between 1125 and 1130, the Sung were deprived by the Kin of all the north-eastern provinces as far as the Kiang, and they did not recover from this terrible blow. The new expenses required by the long wars against the Kin, or other Tarters, increased their financial embarrassments, and the taxes were collected without any regular order. Sometimes the Government created new taxes in order to supply the deficit of the Treasury; while the officials valued the articles brought in payment too low, so as to increase the sum levied on the tax-payers. Sometimes, in districts where the peasants, overwhelmed with misery, had left their farms and taken to brigandage, the emperor entered into negotiations with these brigands, and promised them entire amnesty and exemption from arrears of taxation, on the sole condition that they would return and cultivate their farms. When the Kin invaded the provinces . . . on the left bank of the Kiang, the result was still a compromise, by which the emperor pledged himself to pay tribute to the Kin; while, at the same time, he was forced to grant a delay of payment to the various provinces ravaged by the invasion, or exhausted by the expenses of the war." *Ibid.* pp. 322–3. *Cf.* EXCHANGE.

"Choo-hi [1130–1200] is said (in a work compiled under the Ming, 1602 A.D.) to have put an end to disorders which prevailed in the district where he resided by restoring the system of public storehouses for grain. . . . The satisfactory result was reported to the emperor, and other provinces commanded to follow the same plan. . . . But it is not clear how Choo-hi's action, which is praised, differs in principle from some of the measures of Wang-ngan-shi, which were regarded as practically mischievous, as well as speculatively unsound. The fact seems to be that experiments in State socialism in China are judged by their results, which is only satisfactory when they are devised and carried out by exceptionally able and absolutely disinterested officials."—*Simcox*, ii. 191.

"According to the *Khun-chou-pi-kao*, in the last days of the Sung dynasty, under Li-tsong (1225–1260), the principal minister of this prince, Kia-sse-tao, had the idea of restoring the institution of the *kong-tien*, or State field. According to the passages quoted in the continuation of Matouanlin, this minister merely tried to fix with accuracy the limits of estates which were still uncertain, and insisted on greater strictness in the collection of the taxes."—*Journ. Asiat.*, Série III. vi. 323–4.

"Apart from the laws of Wang it does not seem that there was any sudden change in the system of land tenure or the condition of the cultivators. It will be remembered that slavery, as introduced by the Hans, made way under the minor dynasties which followed, for a kind of feudal servitude, which largely reduced the number of householders paying taxes direct to the imperial treasury. By the beginning of the Sung dynasty, slavery had fallen into disrepute, the relics of feudalism were passing away, and in their stead we meet with a form of the modern relation of landlord and tenant."—*Simcox*, ii. 189.

"But it is obvious that, as freeholding again became the rule, the distinction between the cultivator paying land-tax for the farm of his ancestors, and the cultivator paying rent for a smaller farm, would become more and more unreal; the process by which the tax became a rent would reverse itself, and the rent would recover its normal character of a land-tax. The land laws of the present dynasty, which, so far as concerns the agricultural land of China, are substantially borrowed from the Ming, show us the outcome of the agrarian policy of the Sung. The drift of legislation, apart from the Innovator's vagaries, was to assimilate the landlord's position to that of the Emperor, and not conversely. Land could only be let at a fair rent, and when once let, the farmer was not allowed to be disturbed without legal cause."—*Ibid.* ii. 190.

"Nevertheless, large estates continued to grow, and in 1263 it was again proposed to limit the amount of land which might lawfully be held by a single owner to 100 *mow*; and everything above this amount was liable to be bought or confiscated by the Crown. It was considered a proof of loyalty and liberality voluntarily to surrender such excess lands, without waiting to have them claimed; and a sufficiently absurd abuse is said to have them claimed; and a sufficiently absurd abuse is said to have grown up in consequence, officers not possessed of any land, but desiring to pay their court in this way, having obtained possession tyrannically of other men's lands, that they might make a merit of surrendering them."—*Ibid.* ii. 191. See also following Extract.

[At first, except for the military colonies, there was very little Crown land. Afterwards, especially towards the end of this dynasty, the amount was greatly increased. About the same time, when the Sung dynasty were struggling against the Mongols, it was resolved to make all freeholders pay rent to the emperor in the same proportion as tenant farmers did to their landlords. A calculation had been made, showing that 100,000 *zin* of land were needed to produce seven million sacks of corn—*i.e.*, enough for the largest army. In 1263, therefore, it was decreed that all officials and all the people (in contradistinction to the nobility) were to give up to the government all the land they possessed over 100 *mu*, receiving in compensation a sum proportioned to the annual rent. An estate paying one sack as a year's rent was valued at 200 thousand cash [?] pieces (200 *Tausendstücke des chinesischen Kupfergeldes.*) In carrying out this law, the officials frequently forced men possessing *less* than 100 *mu*—sometimes by means of torture, to give up their land. Though the insecure position of the Sung Dynasty, and the discontent of the people caused this law to be dropped, it was not without favourable results for the treasury. The Crown in this way acquired a great deal of land, and a special class of peasants was formed.]—*Arbeiten d. Kais. Russ. Ges.*, pp. 23–4.

[A farmer in Fuh-kien related to Simon that the valley of the Ta-Shwui-Khi was first settled by his ancestor Wang, who regulated the course of the river, and tilled the ground, in the reign of Sung Yuen Fung (1078–86), about 800 years previously; and his descendants had remained on the land ever since.]—*Simon, Cité chinoise*, 252 *et. seq.*

[For the military levies, which for a time were a heavy burden on the agricultural population, and the provision of cavalry horses by the people, see MILITARY.]

RANKS.—[Some information relating to *agriculturists* has been given under LAND. Under Chên Tsung they were officially encouraged and it is said were happy and contented. *Artizans* were of various kinds, but none possessing conspicuous skill is mentioned. *Merchants* were an increasing class. Some made their living by selling prints of the handwriting of the noted Ch'in and Han calligraphists.]—*Kang chien.*

Hired Labourers.—[An ordinance of the Sung fixes the maximum time for which free people may engage themselves as hired servants, at five years, and insists that] "the engagement should be made in clear and precise terms. Wages are settled by the year or month."—*Ch. Repos.*, xviii. 355.

[Classes of hired labourers were (1) *shu yung* (書 傭), (2) *ku p'u* (僱僕), (3) *kuan pan shih* (館 伴 使), and (4) *ya yi* (衙 役)—see previous Periods.]—*Kang chien.*

Forced Labour.—"Wang [An-shih]'s plan [of Impressed or Conscripted Labor for the State 募 役] was to do away with the abuses which had grown up around the system of the State's requiring service from its subjects. He proposed to divide the people, including women and the unmarried, into five classes, according to their wealth, and then to issue money to them called 'Tsu-yu' [*chu i*] 助 役, or help for service, on which interest must be paid at the rate of two per cent. per mensem. This interest was to be taken by the State in lieu of labour, which had been formerly required. The plan was to commence in Kai-feng-fu as an experiment and then extend to all parts of the Empire. Sz-ma Kwan[g] objected to the feature of causing women and the unmarried to take money as they had never formerly been liable for work. He also pointed out that work had not been required of the people all the time but only when necessary, and that under the new money-plan the people would be under an incessant burden. The scheme never came into full operation and was finally abandoned in the first year of Cheh-tsung."—*Journ. N.-C.B.R.A.S.*, N.S. xxxv. 74.

"The corvée system underwent modifications under the Emperor Kao Tsung [1117] of the Southern Sung Dynasty. Under this system, 25 families formed a 保, and 16 *pao* a 都. The ancient feudal 井 system was also recommended [recommenced ?] during the struggles of this monarch with the Tartars. 16 夫 were one 井, and every *tsing* had to furnish [賦], two soldiers and one horse: the women had to furnish three feet of pongee and an ounce of cotton or six feet of cloth and two ounces of hemp. Every 夫 was to have 50 畝 of land."—*Ch. Rev.*, x. 222.

Slavery.—"Under the Sung and following dynasties we hear no longer of the slaves of government, but of persons sentenced to transportation. It appears then that the State has definitively renounced the task of maintaining in the country those masses of public slaves which existed under the Han Dynasty."—*Ch. Repos.*, xviii. 348.

"In peaceable times, such as under the first emperors of the Sung dynasty, the Government always aimed at reducing the number of slaves in the houses of the rich; but it no longer interposed in so direct a manner as Han Kien-wu, neither did it give the slaves the right of redeeming themselves . . ."—*Ibid.* p. 354. See also *Parker, China*, p. 185.

[In the district of Chien Ning, male slaves were taught to cultivate land, and female slaves to spin. Both were treated well. In all his dealings with his slaves, male and female, Ch'êng Ming-tao always observed strict honesty. Occasionally, a man or his children would voluntarily sell themselves into slavery.]—*Kang chien.* See also *infra*, INDUSTRY.

[Slaves were of six kinds: (1) *kuan nu* (官 奴), mentioned before; (2) *hsiao hsi nu* (小 奚 奴), same as *shu t'ung* (書 僮); (3) *chia jên* (家 人), another term for general servant; (4) *chia nu* (家 奴); (5) *kêng nu* (耕 奴); and (6) *chih pei* (織 婢), weaving girl.]—*Ibid.*

INDUSTRIAL.—[The great Ssŭ Ch'uan salt industry was first organized in 1132. It differed from all the others, the brine being extracted from deep artesian wells, instead of being prepared from sea-salt.]—*Parker, China*, p. 217.

"Even in Nüchên and Mongol times there was some official control of the Liao-yang salt flats."—*Ibid.* p. 220.

[On the accession of T'ai Tsu the public granaries were re-established.]—*Giles, Bio. Dic.*, p. 70.

State-trading.—"Besides the Grain Loan Law, the chief plan for raising revenue without taxation was the so-called Barter Law; this was professedly intended to revive the market regulations of the Chow dynasty, which contemplated sales and purchases of goods by the State, with the sole object of keeping prices at the same level. . . . The transactions under this head can scarcely be separated from those undertaken in connection with the taxes and the transport commission. The only money with which the State could buy, and the only goods it had to sell, were those received on account of the revenue. But there was more opportunity for purchases on account of the Government when distant provinces paid their quota in money instead of goods delivered direct for use. The Government establishments opened under this law seem to have been something between an Owenite Exchange Hall and a pawnshop. The State became the chief trader, to the disgust of the *literati* and the masses alike; and private trade was ruined by the competition of the Government. Su-che's prophecy, however, was fulfilled as to the absence of any real gain to the Exchequer."—*Simcox*, ii. 186.

"While the traders were complaining that their business was taken from them, State benevolence tried to conciliate them with the offer of loans on the security of town lands or houses at 10 per cent. interest for the half-year. In fact, if the execution of all these schemes had been on a par with their conception, and if the Chinese had been as manageable as the ancient Egyptians, the great financial *coup* attributed to the Hebrew Joseph would have been paralleled in China, and even without the help of the seven lean years of famine, Wang-ngan-shi would have bought up on account of the Emperor the freehold of all China. The whole scheme foundered on the rock which is really the corner-stone of the political economy of the country—the conviction that ownership is based on use, as well as limited by the discharge of civil obligations. The State could only be allowed to make itself universal creditor on condition of extracting no more profit out of the rôle than a private person would do; and as both slavery and serfdom were ceasing to find a place in the national manners, it was at least a thousand years too late to establish State absolutism on an economic, for want of a political, basis."—*Ibid.* ii. 186–7.

"The fiction, by which the Emperor was supposed to have a monopoly of the goods brought by foreign traders, was still kept up in a way; but, in the case of the Southern capital, which was also a great seaport, the rights of the Crown evidently tended more and more to be compounded for harbour and custom duties, amounting to 10 per cent. on most foreign merchandise."—*Ibid.* ii. 221–2.

Gilds.—"There were in this city [Kinsay = Hangchow] twelve guilds of the different crafts, and that each guild had 12,000 houses in the occupation of its workmen. Each of these houses contains at least 12 men, whilst some contain 20 and some 40—not that these are all masters, but inclusive of the journeymen who work under the masters. And yet all these craftsmen had full occupation, for many other cities of the Kingdom are supplied from this city with what they require."—*Yule, Marco Polo*, ii. 146; see also *Simcox*, ii. 220–1, who adds: "These are obviously round numbers corresponding, perhaps, to the classification of the dwellings paying house-tax."

"Marco Polo was given to understand . . . that the twelve great trade guilds of Hang-chu-fu (his Quinsay) had each their own district, and were strictly hereditary, even the rich being compelled to follow their father's calling to the exclusion of any other."—*Simcox*, ii. 54, note. See also *Williams, Ch. and Med. Gilds*, pp. 208–9, who states that the "condition of industrial organization and wealth . . . points to a system of at least some antiquity in that period," and points out that the chief motive of consociation was protection: "social and industrial interests are regulated by the people or classes most intimately concerned, the officials being loth to interfere, except in cases of physical outrage." "Here, then, we detect the vital necessity amongst a people normally suspicious, ignorant and clannish, for mutual protection associations, which, in their practical working, supply a very fair substitute for an equitable and helpful government. Without institutions of such obvious utility, business on a large scale could hardly be prosecuted anywhere in the Chinese Empire." See also extracts given under MANCHU PER.

LIAO (CH'I-TAN).

Land.—"Among the tribes whose power increased at the expense of the Chinese empire, the first were the Liao who since the 10th century A.D., had occupied the northern provinces known as *Leao-tong* and *Pe-tche-ly*. Accustomed hitherto to the freedom of nomad life, the Liao began to settle and to engage in agriculture. An edict of one of their chiefs, dated 1027 . . . enacts . . . that the lands cultivated by military colonies (*t'un-t'ien*) were to belong to the State, and the corn grown on them could not be freely sold. This, says the text, was the regulation of the *kong tien*. As to waste untilled lands, the poor people who undertook to break them up, were to be exempt from taxes for 15 years. Those who tilled the alluvial lands of the Hoang-ho and other rivers, were only to pay the *tsou* tax at the end of 10 years. Finally, we have the regulation as to private lands, which were divided by *mow* and taxed proportionately. Mountains were not taxed. Taxes, as under the Sung, were collected by the officials of each district, and expended in the same district—only the product of the tax on wine was sent to the court."—*Journ. Asiat.*, Séric III. vi. 324–5.

"In the reign T'ung Ho [983–1012], the Liao Emperor Shêng Tsung called on the people to cultivate the waste lands of Luan Chou [in Chih-li] and freed them from the land-tax for 10 years."—*Hsü wên hsien t'ung k'ao, Yüan chien lei han*, c. 356, *Ch'an yeh pu*, p 6*a*.

Industry.—"In the 5th year of the period T'ai P'ing [1024] [private] workmen were forbidden to melt metal."—*Liao shih Shêng Tsung chi, P'ei wên yün fu*, c. 82, p. 164*b*.

KIN.

Land.—"After the Liao came the Althoun-khan, called *Kin* by the Chinese, who, in 1125, repulsed the Sung as far as the Kiang, seized on their capital, Kay-fong-fou, and kept possession for more than a century of nearly all the country north of the Hoei (Hwai-ho). The Chinese author of the continuation of Ma-touan-lin says that, for the measurement of land, the Kin fixed the value of the *pu* at 5 *tchy*, that of the *mow* at 240 *pu*, that of the *king* at 100 *mow*. The people were not forbidden to sell or pawn their lands. The taxes had to be paid according to the different crops, and the planting of mulberry trees was especially recommended. The *Kin* are said in history to have exhausted the country which they occupied. These conquerors, unused to labour, thought only of procuring intoxicating drink, sumptuous garments, and articles of luxury. The people were ill-treated by them and the cultivation of the fields generally neglected."—*Journ. Asiat.*, Série III. vi. 525–6.

"The amalgamation of the two peoples [Kin (Chin) and Chinese] was . . . promoted by the settlement of agri-

cultural colonies, bound to render military service when called upon, in those central provinces which were furthest from the seat of the Northern government."—*Simcox*, ii. 174.

Slavery.—[In 1125 an imperial decree was issued stating that influential families had no right to buy poor people as slaves. (For penalty see LAWS).]—*Hsü t'ung tien ch'i yao*, c. 20, p. 7*a*.

INDUSTRY.—[There were various government departments carrying on industries, such as clothes-dyeing, clothes-cutting, figure-designing, embroidery, implement-making, chiselling stone, moulding in clay, etc. See *Yüan chien lei han*, c. 357, *Ch'an yeh pu*, p. 29*b* ; c. 358, pp. 24*b*, 26*b*, etc.]

Mongol Period (1280 *to* 1368).—*Table VII.*

Land.—"As soon as the Mongols became civilised, they imitated the Chinese regulations. The celebrated Chinese minister of Ogodai, Ye-liu-tchou-tsai, substituted, in the northern provinces, the personal for the land-tax. . . . in imitation of the taxes called *tsou, yong, tiao* by the T'ang. The personal tax was divided into two parts : each family had to pay half a pound of silk for the general expenses of the state, and . . . every five families, one pound of silk . . . for the personal expenses of the district officials. [Land was divided into three classes according to goodness, and each quality assessed at so much per *mao*.]" "This system was afterwards modified : families were taxed by *ting* or able-bodied individuals, old men and children were exempt. Each person, on reaching full age, had to pay ten bushels of grain. Those immediately below it . . . paid five bushels. Newly settled families only paid half. . . . Compensations were admitted. Families with much land and few persons of the *ting* age paid the territorial tax. Those in the reverse position paid the *ting* tax. Artisans and bonzes (both Buddhist and Taouist) were liable to the land-tax." "When the provinces south of the Kiang were conquered, the tax was collected . . . in summer and in autumn, which was an imitation of the T'ang." "Under Kublai Khan, the taxes were considerably increased. . . . In the first class, every person of full age was to pay 30 bushels of grain . . . in the second, ten. The difficulty of carriage necessitated the valuing of produce, as under the Sung . . . The culture of the mulberry was still the object of special attention on the part of the government. In the Hoai-sy, first-class families were required to plant 10 *mao* with mulberry-trees ; second-class ones, 5, and the lowest, 2 only. This was the only point in which the Mongol government interfered with the arrangement of the crops."—*Journ. Asiat.*, Série III. vi. 326–9.

Sacharoff says that the Mongol government tried "to convert the whole country into steppe and pasture-land, and if possible drive out the Chinese. An edict forbidding cultivation was issued in A.D. 1230. Only towards the end of the dynasty was some tillage permitted in the autumn."—*Arbeiten*, p. 21.

"The land nearly all came into the hands of the ruling race who (even down to the private soldiers), acquired enormous estates. . . . Since the nobles could seize the property of the peasants with impunity, the latter preferred in many cases to give up their lands voluntarily and live on them merely as tenants. Commissions were several times appointed to rectify this evil, but they all came to nothing. In 1314 the government attempted to impose by force a law favourable to the peasants : the result was a revolt and the restoration of the former state of things."—*Sacharoff*, pp. 22–3.

[For hunting preserves, and officials in charge of hunting arrangements see *Yule, Marco Polo*, ii. 6 ; i. 356, 361].

Ranks.—[The encroachments made by the rich and powerful brought the poorer *agriculturists* to a state of destitution. Many died of starvation or sold their wives and children. The enactments above-mentioned providing for fixed holdings were made to remedy this state of things. A *chang* or headman was appointed over each parish. *Artizans* seem to have occupied much the same position as before. Ch'êng Tsung (1295–1308) forebade anyone sent on a mission to a foreign country to trade. (See also *Hsü wên hsien t'ung k'ao, Yüan chien lei han*, c. 357, *Ch'an yeh pu*, p. 19*a*.) Ying Tsung (1321–24) imposed taxes on traders by sea, and forbade girls, gold, silver, silk and cotton to be exported. With these exceptions, *merchants* were not subject to any other restrictions.]—*Kang chien.*

According to Odoric of Pordenone "all the people of this country are traders and artificers, and no man ever seeketh alms, however poor he be, as long as he can do anything with his own hands to help himself."—*Simcox*, ii. 232.

[*Hired labourers* were : (1) *shu yung* (書傭) ; (2) *ku shih* (僱使) ; (3) *ku p'u* (僱僕) ; and (4) *ya yi* (衙役)—see previous Periods.]

Forced Labour.—"The official annals of the dynasty describe this [Grand Canal] and other canal works as executed by the forced labour of millions, 'of whom the majority perished' (*Pauthier's Marco Polo*, p. 481, etc.)."—*Simcox*, ii. 225.

"The three months of December, January, and February during which the Emperor resides at his capital city, are assigned for hunting and fowling, to the extent of some 40 days' journey round the city, and it is ordained that the larger game taken be sent to the Court. . . . The animals are gutted, and despatched to the Court on carts. This is done by all the people within 20 or 30 days' journey. Those at a greater distance cannot send the game, but they have to send the skins, after tanning them, and these are employed in the making of equipments for the Emperor's army."—*Yule, Marco Polo* (1st ed.), i. 352.

"Whatever traces could be found, in the old laws, of the Emperor's right to have his horses maintained at the public expense, were sure to be revived and made the most of, to the great disgust of the Chinese, who objected to the charge of the Government horses, even when nominally paid for it."—*Simcox*, ii. 222.

Slavery.—[Slaves were divided, as before, into *hsi* (奚), *chia nu* (家奴), *chia t'ung* (家僮), and *pei* (婢). Cases are mentioned of people selling themselves into slavery to obtain money to bury their deceased parents, or as a means of subsistence after the internecine struggles of the Empire.]—*Kang chien.*

"The Mongol invasion threw a great number of all classes of Chinese into slavery. The Mongol code forbade the selling of children to be trained as actors and actresses ; these, as well as courtesans, were recruited from the children of slaves. The Mongol emperors . . . [liberated private slaves only in a few individual cases—those] of *literati* made prisoners during the invasion. . . . The first ordinance which forbade the military to marry an operative dates from the fifth year of Kublai Khan (1264), and many Indian dogmas were brought into China by the Mongols, or by the priests belonging to their suite. . . . After the invasions of the Kin and Mongol dynasties in the 12th and 13th centuries [came an epoch of inhumanity]. . . . These Tartar conquerors allowed their slaves to remain in the greatest destitution, and often branded their bodies ; but their inhumanity should not be laid to the account of the natives."—*Ch. Repos.*, xviii. 350, 351, 355, 361. *Cf.* some extracts from T'ao Tsung-i, quoted in *Ch. Rev.*, x. 283–4 (see Ming Period), where it says that "modern registers of the personalia of Mongols, when speaking of slaves as a class, employ the term 'prisoners of war.'"

Industry.—"All merchants arriving from India or other countries, and bringing with them gold or silver, or gems and pearls, are prohibited from selling to anyone but the Emperor. He has twelve experts chosen for this business, men of shrewdness and experience in such affairs. These appraise the articles [*cf. Ta Ch'ing Lü Li*, Staunton's trans., Sect. cliii], and the Emperor then pays a liberal price for them in those pieces of paper. The merchants accept his price readily, for, in the first place, they would not get so good an one from anyone else, and, secondly, they are paid without any delay. And with this paper money they can buy what they like anywhere over the empire ; whilst it is also vastly lighter to carry about on their journeys. And it is a truth that the merchants will several times in the year bring wares to the amount of 400,000 bezants, and the Grand Sire pays for all that in paper. . . . So he buys such a quantity of those precious things every year that his treasure is endless, whilst all the time the money he pays away costs nothing at all. Moreover, several times in the year proclamation is made through the city that anyone who may have gold, or silver, or gems, or pearls, by taking them to the Mint, shall get a handsome price for them. . . . Thus the quantity they bring in is marvellous, though those who do not choose to do so may let it alone. Still, in this way, nearly all the valuables in the country come into the Kaan's possession. . . . And if any baron, or anyone else soever, hath need of gold, or silver, or gems, or pearls, in order to make plate or girdles, or the like, he goes to the Mint and buys as much as he lists, paying in this paper money."—*Yule, Marco Polo* (1st ed.), i. 379–80.

"In the period *Yüan Chêng* [1295–97] of the reign of the Emperor Ch'êng Tsung of the Yüan dynasty junk merchants were forbidden to export gold and silver."—*Hsü wên hsien t'ung k'ao, Yüan chien lei han*, c. 357, *Ch'an yeh pu*, p. 22*a*.

Under Timur Khan [Ch'êng Tsung, 1295–1308] "the rigour of the fishing and hunting laws was relaxed."—*Giles, Bio. Dic.*, p. 733.

"The institution of the Hong merchants, who were made responsible for the foreign trade in recent times, existed already in embryo. The Mussulman trader who landed in China was allowed to take up his abode either with a resident merchant of his own faith, or in an hotel. In the first place, the merchant, in the second the innkeeper, was made responsible for his property and sustenance, and was required to act honestly as trustee on his behalf. The foreign merchant was allowed to buy slaves, or marry if he pleased ; but he was not allowed free access to the Chinese parts of the town, as it was held contrary to public policy to allow the growth of any class making a trade of ministering to the profligacy of foreigners. The inland traffic was protected with the same kind of vigilance."—*Simcox*, ii. 236.

"In A.D. 1280, during the reign of the Yuen dynasty, a high officer was appointed by the Chinese Government to superintend the potteries."—*Gray, China*, ii. 235.

"With a view to the fabrication of vases and other vessels from baked clay for the especial use of the Royal family, an Imperial edict was issued in the second year of the reign of the Emperor Hung-wu, A.D. 1366, that a large factory and furnaces should be erected on the Chu-Shan, or Pearl Hill ; and, in order that the works of this Imperial factory might be properly regulated, a very high functionary was appointed with power to exercise a general authority over the whole establishment. This edict was obeyed ; but the building then erected" was burnt by "the rebels in 1854. . . . The workmen employed were chiefly from the two districts of Fou-laong and Pan-tong ; and the mandarins at one time had power to compel persons residing in these districts to work in the Imperial factory. An official, however, of the name of Chu Tsun, regarding such a measure as one of a most arbitrary nature, suggested that labourers should be invited to come from all the adjacent districts. After some delay this suggestion was approved and adopted, and it was open to all labourers in the neighbourhood to come forward and engage themselves as workmen in the Imperial factory at remunerative wages. The workmen were divided into five classes, to which the names of 'Fire,' 'Water,' 'Wood,' 'Metal' and 'Earth' were respectively given. The duties allotted to these five classes were arranged . . . under no less than twenty-two different heads."—*Ibid.* ii. 235–7.

"Besides this Imperial factory, there were, in the same town, . . . no fewer than 3,000 ovens, which were the property of enterprising citizens."—*Ibid.* p. 237.

[There were official wood-carving, weaving dyeing, ornament-making, etc., departments or bureaux. See *Hsü wên hsien t'ung k'ao, Yüan chien lei han*, c. 357, *Ch'an yeh pu*, pp. 29*a*, 30*b* ; c. 358, p. 24*b*, etc.]

"There were in this city [Kinsay = Hangchou] twelve guilds of the different crafts, and . . . each guild had 12,000 houses in the occupation of its workmen"—representing, perhaps, 240,000 journeymen and masters. "And yet all these craftsmen had full occupation, for many other cities of the Kingdom are supplied from this city with what they require."—*Yule, Marco Polo* (3rd ed.), ii. 186.

"It was an ordinance laid down by the King that every man should follow his father's business, and no other, no matter if he possessed 100,000 bezants."—*Ibid.* ii. 186. "Though Rubruquis (p. 292) says much the same thing, there is little trace of such an ordinance in modern China. Père Parrenin observes : 'As to the hereditary perpetuation of trades, it has never existed in China. On the contrary, very few Chinese will learn the trade of their fathers ; and it is only necessity that ever constrains them to do so' (*Lett. Edif.* xxiv. 40). Mr. Moule remarks, however, that P. Parrenin is a little too absolute. Certain trades do run in families, even of the free classes of Chinese, not to mention the disfranchised boatmen, barbers, chair-coolies, etc. But, except in the latter cases, there is no compulsion, though the Sacred Edict goes to encourage the perpetuation of the family calling."—*Ibid.* ii. 196, note 3.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Land.—"History is very concise as to the enactments of the Ming in general. We find in the continuation of Ma-touan-lin four enumerations of cultivated land, relating to the years 1360, 1502, 1542, 1578 ; they are presented without explanation, and are singularly different from one another. . . . The total revenue from the taxation of 1360 was 29,433,350 *chy* [*shih*] of grain, 45,330 *ting* (1 *ting* = 10 ozs.) in money, and 288, 546 pieces of silk stuff. If we may judge from the silence of history, it does not seem that the Ming government reserved to itself any right of directing the way in which land was to be cultivated, or that it enacted any rules for limiting individual ownership. . . . This seems to indicate that the Government at that time, in practice, respected rights of property consecrated by time ; but we cannot infer from that the right of ownership in land was thenceforth perfectly free in China. . . . In fact, at the present day, various articles of the [Manchu] penal code limit the rights of private property, and this code . . . appears to be merely a reproduction of the Ming code."—*Journ. Asiat.*, Série III, vi. 329–30.

"At the beginning of the Ming dynasty, the Crown lands formed one-seventh of all arable land : in the west, only one-fifteenth belonged to private owners, the founder of the Ming dynasty [having here] confiscated all the property of the rich. . . . Crown lands served to reward favourites, meritorious generals or civil officials, endow pagodas, etc. . . . Appanages in China, date from . . . the re-introduction of free trade in land. . . . The first farm carried on account of the emperor is not older than the Ming dynasty. The beginning was made in 1464 [see *infra*] with the confiscated property of a eunuch, which, instead of being sold, as would have previously been the case, was managed on behalf of the emperor's privy purse, and increased by the addition of 35 more, making in all 37,595 *zin*. These domains increased rapidly, and the officials who had charge of them frequently enlarged them by absorbing the land of the neighbouring peasants."—*Sacharoff*, pp. 24–5.

"The Government was called on to deal . . . with the two evils always bequeathed by a period of civil disorder, the depopulation of agricultural districts and the growth of a landless class ; and, as is usual in China, the two evils were allowed to cure each other. The landless inhabitants of five towns, amounting in all to 4,000 households, were removed to colonise a vacant district ; cattle, seeds, wagons, and necessary provisions were given them, together with three years' immunity from taxation. In other parts soldiers were employed to reclaim waste lands ; and in the north, where the population was sparse, the number of public functionaries was reduced."—*Simcox*, ii. 238.

"The whole of China is divided up into lots ; they call each lot *quintei* [*kêng ti*, ploughed land] ; it will be sowing land of four *alqueires* [an *alqueire*, as a dry measure = 13 litres] of rice. Every husbandman is obliged to pay from this land of his a certain quantity of rice. Now they sow, then they do not ; now to-day they have good seasons, then bad ones. When the seasons are not favourable they become poor, and sell their children in order to pay : if this is not sufficient, they sell the properties themselves. They are obliged, every person that has this acreage of land, to give certain persons for the service of the mandarins, or for each person twenty *cruzados*. They are obliged to supply all furniture of colored tables, chairs, beds, ewers and other trifles for the houses of the mandarins. . . . Those who have not lands are obliged each one to give certain persons ; and, if he have no person, money ; and, if he have no person or money, he in person has to serve and eat at his own cost and fee the person he serves."—*Ferguson, Lett. from Port. Capt.*, p. 126.

"In all this kingdom there is not one that is lord over any subject or vassals (as they of Turkey), neither have they any jurisdiction proper, but that which is his patrimony and movables, or that which the king doth give them in recompense of good service . . . all the which doth end with the person and is returned again to the king, except he will give it to the [deceased's son], in courtesy more than by obligation or duty. . . . [It is explained that this was in order to prevent any subject becoming too rich and powerful. Officials received large salaries to secure them against any temptation to bribery.]"—*Mendoza, Hist.*, i. 79–80.

Among the reforms of Ying Tsung's reign "may be named the formation of state farms on waste or confiscated lands."—*Boulger, Short Hist.*, pp. 91–2.

"A more important matter, and one that was pregnant with grave consequences in the more distant future, related to the land, and what may be termed the rights of feudalism. . . . The members of the reigning house, and all who had contributed to its elevation, naturally expected some reward for their position or their services ; and it became their first ambition to obtain territorial grants from the sovereign, and to found an estate which could be handed down as a patrimony to their descendants. The feudal practice and system had died out in China many centuries before, and it was not to be supposed that a people like the Chinese, strongly imbued with the principles of equality, and only recognising as a superior class the representatives of officialism and letters, would look with much favour on any attempt to revive an order of territorial magnates with whom they had no sympathy. Hientsong himself felt no strong interest in the matter. He knew the people's mind on this subject, and he was aware that the authority of the king is rather diminished than enhanced by the presence of a powerful and warlike nobility, who have always been prone to see in the ruler the highest member of their order rather than the 'divinely elected' guide of the people. On the other hand, he was not sufficiently cold to resist the importunities of his friends. In this matter, therefore, of making territorial grants to the more prominent of his supporters he vacillated between the one side and the other. The representations of one of the censors led him to pass an edict against any territorial concessions, but within a very few weeks of this firm and wise decision he was so far influenced by his relations that he conferred several grants of land on members of his family. The rule once broken was seldom afterwards rigidly enforced, and gradually the scions of the Ming family became territorial magnates, much to the discontent of the people. It was in the eyes of the latter a flagrant interference with the laws of Providence to assign to one man a district which could supply the wants of a hundred families. The socialistic tendency of these theories is evident, but in China their evil has been arrested and corrected by the veneration of the people for the sovereign and by the natural conservatism of the masses."—*Ibid.* p. 92.

In 1464, mention is made of the "beginning of the establishment of imperial 'farms.' It is recorded as something new that the Emperor kept for himself the confiscated lands of political or other offenders. 'After this' (*i.e.*, in the reign of Hien-tsong, 1465–85) 'members of the imperial family and nobles frequently took lands from the people to make estates.' Light is thrown both on this abuse and the change in the financial order . . . by the complaints which began to be made that the revenue of the Emperor and Empress is now regarded as private property to be spent in buildings, and fêtes, instead of in maintaining the army or preventing scarcities. In fact, the court had begun to hanker after a Civil List, while the people still took the primitive view that the sovereign should pay the expenses of his sovereignty out of the pocket which his subjects fill for him. . . . The noticeable point in China is that the discussion . . . could be put off so long."—*Simcox*, ii. 244.

"In 1468 (*De la Marre*, p. 341) one of the Emperor's daughters, a prince, and a priest had asked for grants of land and had obtained them, in one case as much as 4,000 acres. An officer represented that uncultivated land used to be allotted free of taxes to the cultivators—of old an estate of 10,000 acres formed the hereditary domain of 100 families: was it fitting to make such a grant to one man? The Emperor on reflection thought not, and ordered restitution, but later applications on a somewhat more moderate scale were nevertheless allowed to pass. The following year the Empress's maternal uncle asked for a grant of fields which he declared to be neither taxed nor cultivated. A commission of inquiry was sent, and reported that all the land was on the register and under cultivation, but that 7,000 *mow* of confiscated land were ownerless. The uncle thought this was not worth having, and another commission was sent; but, instead of bringing back a discreetly revised statement of facts, their report set forth that 'since the beginning of the dynasty the lands in the department concerned had been ceded in perpetuity to the cultivators, to till and reclaim, free from taxation for the encouragement of agriculture. Is it fitting that families united to the Emperor by the memory of services rendered or matrimonial alliances should dispute with the people for an inch of ground?' The two signitaries of this formidable theory of *noblesse oblige* were thrown into prison, but released on the unanimous demand of the magistracy." "The true state of the case probably was that the coveted land had been granted to the cultivators on the usual terms, viz., a temporary immunity from taxation, and that when the time of grace had expired, careless or corrupt officials omitted to carry the reclaimed lands on to the register for taxing. And if this be so, it is significant that a small error in form of the subject was held no plea for a greater one by the Government."—*Ibid.* ii. 244.

[For details respecting the struggle between the cultivating peasantry and the 'agglomerators' of land in the 15th cent., see the *Yüan Shih* and the partially completed translations by the Abbé de la Marre.]

"Four lists of the amount of cultivated land registered for taxation were published under the Ming Dynasty; the first in 1370 by order of its founder, and the others respectively in 1502, 1542, and 1582. The quantities show a surprising variation; and it will be observed that the minimum is reached in 1502, just at the time when the revision of the salt monopoly, following the attacks upon agglomeration, began to encourage the industry of small cultivators." The amounts are:—

1370 A.D. ..	.. ..	8,496,523 *king.*
1502 A.D. ..	.. ..	4,228,058 „
1542 A.D. ..	.. ..	4,360,582 „
1582 A.D. ..	.. ..	7,013,976 „

"The latter area, according to M. Biot's estimate, would be about equivalent to 120 million acres, or a little over 10 acres to a family, according to a census taken two years before."—*Simcox*, ii. 252, and note.

Ranks.—[For *agriculturists* see under *Land.* No change of any importance seems to have taken place in the condition of the *artizans.* Shih Tsung (1522-67) ordered that dishonest *merchants* should be bambood. See *Kang chien.*]

[A habit had grown up of seeking the protection of rich persons, and of pretending to be workmen or traders, in order to escape excessive taxation.]—*Parker, China*, p. 189.

[*Hired labourers* were: (1) *shu yang* (書傭); (2) *ku p'u* (僱僕); (3) *kêng yung* (耕傭): (4) *ch'ang sui* (長隨), an attendant who always accompanied his employer; and (5) *ch'ai yi* (差役), the same as *ya yi*—see previous Periods.]

Forced labour.—"An organisation for taxing and corvée purposes was perfected in the reign of Hung Wu. founder of the Ming dynasty. . . . One 里 consisted of 100 戶, or land-tax payers, and the 10 who paid most were 里長 on alternate years; the other 100 formed 10 甲. In the city, instead of 里, the term 坊 was used, and in the suburbs the term 床. [A 坊 was a 里 thus booked and registered, and the term 圖 seems to have been alternatively used.] The proletarians attached to each 圖, who were not liable to corvée were called 田奇."—*Ch. Rev.*, x. 221. See also following extract.

"In 1381 a list was drawn up of the contributions and forced labour to be exacted throughout the empire; 110 households were reckoned to make a village; the ten largest taxpayers being counted as chiefs; the other hundred were divided into ten sections, so that theoretically each headman represented ten households. The old people and widows and orphans were not counted; the lists were revised every ten years, and the share of each group in the public works allotted every year."—*Simcox*, ii. 238–9.

In the reign of Hui Ti [1399–1403] "the people of Nanking, the then capital, were required to provide for the Emperor's stud, and the measure was now extended to Peking; families under a certain size had to maintain one horse, and those over the size had to maintain two. The smaller households, which formed groups subject to mutual responsibility or collective punishment, were required to maintain one horse for every seven households. As the horses multiplied the people had to give up more of their pastures to make room for them, and the labour of herding them occupied all or most of the youths of fifteen, to whom their charge was committed. By a further practical abuse the people were also required to maintain free of charge the horses of official underlings."—*Ibid.* ii. 240.

"In 1413 . . . . 'the people were made to maintain horses.'"—*Ibid.* ii. 240. *Cf.* SUNG and MONGOL PERIODS.

"In 1430 he [Hsüan Tsung] proposed to excuse the people from making good the loss of the Imperial horses, and . . . was told [by Yang Shih-ch'i] to excuse arrears for wood and forage, to enforce justice in the purchases made on account of the Emperor, not to oppress the over-numerous workmen in the capital, and to reduce the rent of the State lands. The rents of the public fields around Su-chow were reduced accordingly from twenty to seven million bushels. The transport of the grain required for the army had become even a greater burden than the supply of the grain itself, and it was hailed as a welcome measure of relief when, in 1431, the troops were allowed to undertake the transport themselves. About this time a whole batch of virtuous officers were appointed, and continued to hold their posts for the next ten or twenty years. . . . One of these virtuous governors fell to the share of Su-chow; he opened a granary called the 'Labourers' Aid,' out of which all loans to the poor, and losses by weather and theft, were defrayed; and, during the twenty years of his government, scarcity was unknown, and the taxes were never in arrear."—*Ibid.* ii. 241–2.

Slavery.—[Slaves were of six classes: *hsi, chia p'u, chia nu, ch'ing i chi shih* (青衣給事), the same as the *ch'ing i* previously mentioned; *chia t'ung* and *shih pei*—see previous Periods.]—*Kang chien.*

"Modern registers of the personalia of Mongols, when referring to 'captives whose lives have been spared' (臧獲), designate the males *Nô* [*nu*] (奴) and the females *P'i* [*pei*] (婢), and when speaking of them as a class they employ the term 'prisoners of war' (驅口)." "Now, when the affairs of the present (Ming) dynasty first began to settle down peaceably, the several States kept daily sending in captives (俘). Males and females among these then contracted marriages, the offspring of which have become slaves (奴婢) in perpetuity. There are, however, others, said to have been purchased under red (officially stamped) deeds, that is to say, persons sold by their original owners under a deed on payment of a legal tax. For this reason there is now a prohibition against purchasing 'free men' (良), and treating them as 'prisoners of war' (驅)." "Again, there are others who have been acquired by gift as retainers, that is to say, persons allotted and transferred as part of the outfit of a bride on her wedding." "Males and females among slaves (奴婢) are limited to intermarriage among themselves, and the males are by statute forbidden intermarrying with 'families of free men' (良家). If families of free men, however, desire of their own free will to contract marriages with female slaves (婢), they are permitted to do so; but if a male slave (奴) becomes wealthy, and his owner, coveting the man's property, waits till he commits some slight offence, and then beats and detains him in custody, whilst gathering up his property and sweeping it away, people simply call it 'confiscation' (抄佔). On the other hand, there are some (slaves) who, of their own free will, hand in their property with a view to obtain 'liberation and exemption from the status of slavery' (脫免奴籍), whereupon their owners write out and deliver to them deeds to be held in proof. This is called 'discharging (slaves) as freed men' (放良)."—*Ch. Rev.*, x. 283–4. See also *Tzŭ shih ching hua, c.* 81, p. 3*b*.

"Slaves were treated the same as cattle and horses"—the punishment for killing them being 107 and 100 blows respectively.—*Tzŭ shih ching hua, c.* 81, p. 3*b*.

"Tau-kui-u (Yuan period, name Koling of the Tong Tupo Sung of Liu) made a present to Hung Wu, founder of the Ming, of 300 black slaves, who must have been acceptable at Nanking, for, in the year following, 100 men and the same number of women were 杜 婆 詞 陵 公 哇 given as a portion of tribute." "Slave-hunting has been from prehistoric times an occupation of the ruling tribes of Indo-Chinese, Tonkingese, Annamese, Laotian, Siamese, Cambodians, the victims being hill-men of the tributaries of the Cambodian river. Poli, Sumatra, sent tribute in 1407, which in part consisted of black slaves, whose eyes were round and yellow, who were easily blinded and destroyed by smoke." "It was the neighbours of the Poli Cambodians who had the largest number of black slaves—rich men owning several hundreds, ordinary men 20 to 30. A strong young man was worth 100 pieces of cloth, an old man only fetched 30 pieces. These slaves are abducted from the hills; when one who had escaped is recaptured, his face is branded, or he is made to wear an iron collar, or he is manacled." "The 'diminutive black slaves' from the coasts of Indo-China and Malayan Archipelago, during the Ming era, mentioned in the Kuangtung *Gazetteer* (21), as well as the negrito slaves from Java, were evidently Alfourous, aborigines of Java and other Malayan islands."—*Ch. Rev.*, xix. 292. *Cf.* also *N. & Q. on C. & J.*, iii. 105.

"Such as are poor widows and driven by necessity . . . may, for the supplying of their want, sell their children and bind them to perpetual servitude, the which is permitted in such sort that there are among them rich merchants that deal in no other thing: and all the maiden children that they buy so be brought up with great care and taught to play and sing and other things appertaining unto pleasure. Then after, when they are of years, they carry them to the houses aforesaid ordained for common women. [Each one, before entering, is taken before a judge, who] doth place her in the house himself, and from that day forwards her master hath no more to do with her, but to go every month unto the judge to recover his tribute, which is a certain sum set down by the judge by agreement made between them both, and he appointeth besides this the time when he shall be paid for her, and for that [which] was spent in her bringing up and teaching." "Such as have spent all their youth in these houses cannot go forth as long as they live, as is commanded by a law public. . . . Whatsoever profit doth remain unto these women when they have paid their master they give unto the judge . . . who doth keep it faithfully . . . and giveth a good account thereof every year unto the visitors. And afterwards, when these women wax old, it is repaid unto them again by order of the said judge. [If this is insufficient to maintain them, they were paid a stipend for waiting on the blind women (see *infra*), or supported in an almshouse—'the King's hospital'.]" [Blind women, who were assigned to the same life—*cf.* also *id. ib.* p. 68—are said to be "free and not bond."]—*Mendoza, Hist.*, i. 146–7.

"The men children which [the slave-dealers] buy . . . they put to learn some occupation, and, after that, they are expert therein, they do serve a master in the same trade for a certain time; the which being expired, their masters are not only bound to give them their liberty, but also to provide them of wives . . . [and] houses and necessaries whereby they may get their living. Which, if they do not of their own free will, they are compelled by justice to do, whether they will or no. And [the freedmen] for a token of gratefulness must come unto their masters the first day of the year, and other days appointed, and bring them some present. The children of these be all free, and subject to no bondage for the benefit done unto their father for their bringing up."—*Ibid.* i. 147–8.

[Christovão Vieyra, writing from Canton in 1534, says that the women captured in the Portuguese ships were sold. Elsewhere he says: "The women of the interpreters, as also those of Tomes Pirez that were left in this city in the present year, were sold as the property of traitors."]—*Ferguson, Lett. from Port. Capt.*, pp. 112, 118.

Industry.—According to Gaspar da Cruz, China "is a land where everyone works, and all are free to enjoy and bequeath their own earnings as they please. Prices, it would seem, have not risen much since he wrote, for he speaks of shoes to be bought at from two crowns each to threepence; boots vary from ten crowns to two, and the good friar evidently regards the variation as a popular trait:—'Even the very poor may wear shoes.'"—*Simcox*, ii. 263–4.

"In all this mighty country, they do not suffer vagabonds nor idle people, but all such (over and above that they are grievously punished), they are holden for infamous; neither do they consent nor permit any of them that are naturally born there to go out of their countries into other strange countries; neither have they any wars at this present. The king doth content himself only with his own kingdom (as one that is held the wisest in all the world.)"—*Mendoza, Hist.*, i. 13.

"All these writers [Mendoza, Perera, etc.] understand that by Chinese law natives cannot leave, nor foreigners reside in the country, without a special licence, hard and costly to obtain; but this seemed to be rather by ancient custom than immemorial law, and the attachment of the modern Chinaman to his pigtail shows that a custom can obtain more than the force of law during the reign of one dynasty."—*Simcox*, ii. 265.

"Artificers and mechanical officers do dwell in streets appointed, whereas none do dwell amongst them, but such as be of the same occupation or art. . . . It is ordained by a law and statute that the son shall inherit his father's occupation, and shall not use any other without licence of the justice; if one of them be very rich and will not work, yet he cannot let but have in his shop men that must work of his occupation. Therefore that they do use it, by reason that they are brought up in it from their youth, they are famous and very curious in that which they do work."—*Mendoza, Hist.*, i. 34.

[The regulation of the tea-trade with Tatary was a constant anxiety to the native administrators. See DIST.]—*Simcox*, ii. 238.

[One of several causes of discontent was the introduction in some places of an Imperial salt monopoly.]—*Sacharoff*, pp. 24–5.

In 1524 the Minister Yang T'ing-ho "retired because he could not stop the appointment of eunuch superintendents to silk factories."—*Giles, Bio. Dic.*, p. 916.

[The Superintendent of the Weaving and Dyeing Office is mentioned in *Yüan chien lei han, c.* 358, *Ch'an yeh pu*, p. 25*a*.]

In 1370, "an expedient for supplying the frontiers with grain was introduced. . . . Traders were allowed to receive salt from the central Government mines in return for rice delivered to the border garrisons at rates varying according to the distance which it had to be brought."—*Simcox*, ii. 238.

Gilds.—[A Kiangsu gild flourished at Peking.]—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 135. *Cf.* REST. OF UNITY and MANCHU PER.

Manchu Period (1644 *to* —).—*Table IX.*

LAND.—[When the Manchus conquered China they knew little or nothing about agriculture or the problems of government, and therefore did not attempt to make any changes, but endeavoured, as far as possible, to carry out in every particular the arrangements of former dynasties. The ownership of land has (apart from the losses inevitable during political revolutions) preserved its inviolability; every individual has the right to own land without limit as to the amount, to buy, sell, or mortgage it. The government has undertaken the duty of protecting this possession against illegal appropriation, and has taken especial pains to restore to its original destination the land which has been lying uncultivated since the Ming revolutions. This land was given in perpetual possession to landless persons; —what had belonged to the Ming princes was assigned to their former tenants. All officials of the district, from the governor-general downwards, were rewarded if the farms in their districts were in a flourishing condition, and punished in the contrary case. However, agriculture made but slow progress—partly because the taxes were heavy, even for the well-to-do, and partly because those provided with land had no capital wherewith to cultivate it. The new settlers in Ssŭ-Ch'uan returned to their old homes in Chu-kuan and Shan-si, as soon as the three years, during which their taxes were remitted, had expired. It was found that, through the corruption of officials, government grants were in the end dearer than purchased land. The government has made further remissions of taxes, and remitted *all* taxes for cultivating the steppe for the first time. Anyone who wants to cultivate waste ground may do so at any time without giving notice, but he is expected to report to government within the year [*cf.* foll. extr.]; if not, he is punished for misappropriation of Crown lands; if an official, he loses his rank; a soldier or peasant is liable to corporal punishment. The land is forfeited, and taxes must be paid for the time of occupation; anyone giving information in such cases is rewarded. . . . The cultivator of waste land only acquires an absolute title to it after the expiry of the time during which his taxes have been remitted. In places so remote that no one is willing to settle there—as in Kan Su, etc., or even Turkistan—convicts have been settled. All officials and soldiers quartered there are at liberty to cultivate land, and make it their own. On the other hand, so many have been found willing to emigrate to Manchuria, that it was feared the original inhabitants would be expropriated, and further immigration was prohibited, while Chinese traders living in the province were forbidden to cultivate lands there. In spite of this, secret emigration continued, and in 1844 a decree was published to enforce the existing law. Whole caravans set out for the Ssŭ Ch'uan district, some of which were sent back or sometimes repelled by force of arms. The population of this district has increased so much that from east to west 500 *li*, from south to north 330 *li* are newly cultivated.]—*Arbeiten d. Kais. Russ. Ges.*, pp. 25–27. See also *Journ. N.-C.B.R.A.S.*, N.S. xxi. 191; xxiii. 60–79.

"Everything leads us to believe that the Manchu legislation is the same as that of the Ming, so far as regards lands possessed by Chinese. The only difference is in the case of confiscated lands granted under feudal tenure (*inféodées*) by the Manchus to their soldiers, according to their national custom."—*Journ. Asiat.*, Série III. vi. 331.

Amyot says on this subject, in a note on p. 27 of *l'Art militaire des Chinois* (vol. vii. of *Mémoires des Missionaires*): "After the Manchu Tartars had taken possession of China, the new emperor, without touching the lands of the people, took possession of all those which were untilled, those which belonged to the princes and grandees still attached to the side of the former dynasty, and, in general, those of all persons guilty of rebellion against the conqueror. He made of these lands the appanage of those men of his nation to whom he distributed them all. The eight banners under which all the Manchu families are ranged, then received certain specified parcels of ground of which they, properly speaking, only enjoy the usufruct, for the right of (free) alienation does not belong to them. A private individual (of this class) could indeed sell the piece of ground of which he was the possessor, but only to another private individual of the same banner as himself. Nevertheless the Chinese found means gradually to acquire possession of these lands, either by buying them under assumed names, or by cheating in numberless ways these new-comers who had not yet lost their ancient good faith and their natural sincerity. Every one of the Manchu emperors has made regulations in order to remedy these abuses, but it does not appear that they have met with all the success that was hoped for. The reigning emperor, Kien-long, has published an edict by which he permits the descendants of owners of lands which have become alienated outside the banners, to take back these lands on payment only of the first purchase-money."—*Ibid.* vi. 331–2.

"The laws at present in force, regulating the affairs of agriculture, the transfer of lands, etc., are substantially the same as in the days of Confucius. Although each dynasty has promulgated its own laws, still the models of them were found in the ancient books. By these laws the emperor, after the patriarchal mode, is declared universal landholder, and all lands are held in occupation directly from him. The possessor can be ejected at will, but he is allowed to remain as long as he can cultivate the soil. Thus the same spot of ground descends from father to son, for a long succession of generations. Whenever a man is registered in the lawful possession of a spot of ground, all the improvements and crops are guaranteed to him. Many who possess more land than they wish to cultivate, lease it to others, who give a part of the produce as rent. The greatest part of the land cultivated in China is held in this manner. Mortgages are also known among the Chinese, and on any secretion of the property or fraudulent evasions, the land reverts to government. Lands occupied by soldiers cannot be mortgaged. . . . At the end of the time, the mortgager can recover his land, by paying the original consideration, and the mortgagee cannot refuse to deliver up the premises. All unregistered land can be cultivated by anyone who applies, if he shows that he is able to fully occupy it. There are no game laws nor fishing privileges, and the use of rivers, lakes, and canals are open to all. The land-tax is paid, partly in money and partly in kind, according to the nature of the produce, and the wants of the government. Evasions of the taxes, either by the officers or from false representations on the part of the landholder, are punished by confiscation and blows. The rate of taxation, however, is altered, when the land becomes unfruitful, or it is remitted when freshes or droughts have deprived the husbandman of the fruit of his labors."—*Ch. Repos.*, iii. 121–2.

"Land in China is held in fee simple on condition of registration and payment of the constituted taxes and imposts, the Emperor being considered to be the original granter or lord of the soil."—*Trans. C.B.R.A.S.*, Pt. iv. (1854), p. 31, note.

"Landed property is held in clans or families as much as possible [*cf.* ABSOLUTE MONARCHY], and is not entailed, nor are overgrown estates frequent. The land is all held directly from the Crown, no allodial property being acknowledged; if mesne lords existed in feudal times, they are now unknown. The conditions of common tenure are the payment of an annual tax, the fee for alienation, with a money composition for personal service to the government, a charge generally incorporated into the direct tax as a kind of scutage. The proprietors of land record their names in the district, and take out a *hung ki*, or 'red deed,' which secures them in possession as long as the ground tax is paid. This sum varies according to the fertility, location, and use of the land, from $1·50 per acre for the best, down to twenty or thirty cents for unproductive or hilly fields. As the exactions for alienation or sale of lands are high—amounting to as much as one-third of the sale price sometimes—the people accept white deeds from each other as proofs of ownership and responsibility for taxes. As many as twenty or thirty such deeds of sale occasionally accompany the original *hung ki*, without which they are suspicious, if not valueless. In order to keep the knowledge of the alienations of land in government offices, so that the taxes can be assured, it is customary to furnish a *ki-wei*, or 'deed-end,' containing a note of the terms of sale and amount of tax liable on the property. There is no other proof of ownership required, and the simplicity and efficiency of this mode of transfer offer a striking contrast to the cumbrous rules enforced in western kingdoms. Revised codes of land laws are issued by the provincial authorities when necessary, as was done in 1846 at Canton."—*Williams, Midd. King.*, ii. 1–2; and see *Journ. C.B.R.A.S.*, vol. i. (1848).

"Six parts of the rice region of Wênchow are owned by non-cultivators, and four parts are tilled by owners of the soil. Tenant farmers pay landlords one-half of the rice crop—one acre yielding over 19 piculs, giving to each about $21, the owner paying the land-tax, $1·80—every other expense being paid by the farmer, to whom, however, the intervening crops all belong, which are worth $15; consequently his share of the product of the farm is $39. The proprietor, after deducting expenses, receives something less than five per cent. interest on his investment. Coming now to the field-hand, whom the farmer hires, we arrive at the substratum of labour [*cf. infra, Ranks*]. The average wages of an able-bodied young man is $12 per annum, food, straw shoes, and free shaving. Deducting $4 for his clothing, he saves $8 annually—or may do so. Ten years' savings will enable him to buy one-third of an acre of land (value per acre, $150), and necessary implements, by which he can obtain, by his own labour, a subsistence. In twenty years he can become possessor of two-thirds of an acre and one-third of a buffalo; and, with six years' more saving, he may purchase a wife, with whose assistance he can maintain himself on his own land, in his own hut, and rear children. Thus, in twenty-six years from zero, a Chinese farm labourer may obtain what to him is a competence."—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 187–8.

"The relations between agricultural labourers and between landlord and tenant give rise to no ill-will; all are satisfied by arrangements developed in long bygone ages. Few are so poor as not to be able to become possessors of soil"—so minute is the sub-division of holdings.—*Ibid.* xxi. 188.

"As a rule, in the country, each family tills its own bit of ground, and . . . has held the same for centuries."—*Little* (*Mrs. A.*), *Int. Ch.*, p. 539.

"The land is cultivated throughout the whole extent of our vast empire, and field labours occupy a great part of the population." "All the cultivators are generally well off, whether they own the land or only farm it. The land-tax is excessively small; it does not, on the average, represent 10*d.* per head, and it is customary for the farmer not to pay rent in bad seasons."—*Tcheng-ki-tong, Chinese Painted by Themselves*, pp. 130–1.

"In Petchili . . . landed property is excessively divided, and agricultural operations are carried out upon a small scale; but the intelligence with which they are directed prevents the grave inconveniences of minute subdivision." "The abundance of hands, and the low price of labour allow cultivation by alternate rows."—Quoted in *ibid.* p. 131.

[No one can farm private lands without the consent of the owner—or even with it—unless the owner is not a farmer, or, being one, is incapable of working on the land himself. But a tenant, once in possession, cannot be arbitrarily removed. The same rule holds good for the lands on the Myao frontier, along the Great Wall, in the Tschasar steppes, in Tunset and everywhere where the steppes originally assigned as pasture for the cavalry horses have been deserted, and are lying fallow. The lands, however, which belong to the wandering Mongols, or the foreign tribe of the Myaos cannot be acquired as property, or even rented, by the Chinese, even with the consent of their owners, as these live by cattle-breeding, and would soon be in want of the necessary pasture. There is an exception to this in Eastern Mongolia, where the Chinese have for a long time past occupied a certain area, in return for a fixed rent paid to the tribal chief; but are not allowed to cultivate one acre beyond this, or bring in fresh settlers. In this district, the Mongols themselves have something like fixed dwelling-places.]—*Arbeiten d. Kais. Russ. Ges.*, p. 28.

"The land is cultivated generally by the owners. When sub-let, or worked by others, the owners receive one-half of the produce. Rent of land is usually paid according to the amount of the crop, the landlord paying the taxes, and the tenant stocking the farm. Leases are for 3, 4 or 7 years; the terms vary according to the position and goodness of the soil."—*Dudgeon, Land Question*, p. 5.

[The Boards of Agriculture pay special attention to useless land. They have to watch the state of marshes, and report whether they are drying up and may eventually become fit for tillage. They have likewise to examine the accumulation or disappearance of sand-hills, the changes taking place in alluvial land, etc. The area of productive land has increased every year, and amounted in the year 1831 to 7,566,340 *zin* and 17 *mu* for the whole empire.]—*Arbeiten d. Kais. Russ. Ges.*, p. 28.

"The Government has paid special attention to the case of the smaller landowners, burdened, as they are, with [both] the land and personal tax. An edict of grace [*Gnadenmanifest*] fixed the list of those who, among those liable to the poll-tax, either possessed sufficient land already, or received it through the distribution of Crown lands. The latter became free private property, under a single condition. It might be sold only to persons of the peasant class, or to adults who would undertake the obligation of paying the poll-tax paid by the former owner. In order to keep this obligation undivided and attached to one individual only, these holdings must not be divided, but only transferred as a whole."—*Ibid.* p. 29.

"The translator of the present Penal Code, Sir G. Staunton, has carefully examined the various articles of the Code relating to the disposition of property in China; and, adding to this examination the information gathered by him during his 20 years' residence on the Chinese coast, he concludes . . . that the condition *of the Chinese landowner is, as it were, intermediate between that of the English landowner and the Indian* (*zemindar*), who is, in reality, nothing more than a farmer of the ground."—*Journ. Asiat.*, Série III. vi. 332–3.

"Along with the rigorous text of the Chinese laws, there is always great tolerance in the execution of them; all breaches of law may be expiated by money payments, and this way must be successfully employed by anyone who wishes to assure to himself the free disposal of his landed property."—*Ibid.* vi. 333.

"Crown lands are divided into: (1) appanages, (2) military lands, (3) Crown lands proper. The appanages belong to the ruler, and the members of the ruling family, among whom they were divided under the present dynasty as formerly under the Ming [*cf. Journ. N.-C.B.R.A.S.*, N.S. xxiii. 63]. The estates of the Manchu emperors are, in all, 1,078—in Chih-li, in Manchuria (at Schen-zsin, Zsin-Tschjou, Daschen-Ula, and on the Amur), in the region of Chu-lan, and in Mongolia by the Great Wall at Dje-che and Gui-gua-tchen, and amount to 35,772 *zin* and 75 *mu*. They produce corn, vegetables, fruit, honey, indigo, cotton-paper and flowers. The total of the land held by Princes of the Blood and nobles of various grades is at present 13,555 *zin* 39 *mu*."—*Arbeiten d. Kais. Russ. Ges.*, p. 29.

"In Manchuria, a certain area of land had been assigned to each of the eight Manchu banners. After the invasion of China, and the transfer of the Court to Peking, the lands surrounding the city were granted out to Manchu princes, soldiers and officials. . . . The dispossessed Chinese had lands assigned them at a distance from the capital, free of taxes for one year. Princes received, according to their rank, from 1⅕ to 18 *zin*; soldiers, according to their rank and descent, from 18 to 180 *mu*." The holding was not increased with a subsequent rise in rank, nor diminished with degradation. Manchus or Solons, newly entering the army, originally received grants of land on the same terms.—*Ibid.* p. 30.

[By ordinances of 1764 and 1781 [*sic*], however, 1⅕ *liang* of silver was ordered to be paid to every newly-enlisted soldier or official for every *mu* of land to which he would have been entitled; and, in 1771, this was commuted for a payment of 200 to 600 *liang* when enlisting, or entering on office.]—*Ibid.* p. 31.

"The annual income from real estate is between nine and twelve per cent."—*Williams, Midd. King.*, i. 739.

[Simon estimates as follows the annual expenditure for a family of 7 adults and 4 children under 15:—Taxes, 13·65 ff.; wear and tear of implements, 58 fr.; seed, 146 fr.; wages (2 labourers and one maid-servant, engaged by the year), 255 fr.; manure, ashes and other fertilizers, not produced at home, 226 fr.; food for 14 persons, 1,589 fr.; ditto for animals, 552 fr.; charcoal for tea-firing, 57 fr.; clothes, 500 fr.; incidental expenses 280 fr. (The household furniture is valued at 2,225 fr., and the clothes actually in use, including watches, jewellery, etc., at 2,679·60 fr.) The gross yield of the farm was 7,142 fr. per annum.]—*Cité chinoise*, pp. 330–51, and *cf.* App pp. 374–82.

"A peasant" in one of the poorest districts of China, with a property of 3½ hectares, puts by, every year, from 1,500 to 1,800 francs. . . . Another, with 1 hectare of land, saves from 700 to 800 francs [annually]."—*Ibid.* pp. 7–8.

Mgr. de Saint-Martin, Bishop of Caradra, writing in 1792, says that, at Ngô-mî-hien, in the northern part of Sze-chuen, "the land belongs in great part to the bonzes, who have built on it a large number of pagodas."—*Nouvelles Lettres Edifiantes*, iii. 33.

"The Viceroy of Sz Ch'wan mentions certain military tenures in 懋功 sub-prefecture. Married soldiers [眷丁] get 30 *mu*, on which they pay an annual tax of a little over 2 斗 one 升, or a trifle more than seven gills [合] of rice the *mu*. Unmarried soldiers [單丁] pay the same tax, but only receive 15 *mu* of land. The encampment or lines are called 屯寧營."—*Ch. Rev.*, xiii. 53.

"Amongst the places where there are 中田 may be mentioned 黎平府, in Kwei Chou; but the present governor has just done away with them. A quantity of military land is let out to farmers outside the capital of Sz Ch'uan; for each *mu* they pay an annual rent of 5 石 of grain, and 10 斤 of straw. This goes to the maintenance of the Manchu garrison. The first-named 中田 were originally allotted for defence against the 苗子, and paid 30 per cent. on all harvests to the Government."—*Ch. Rev.*, x. 73. *Cf. N.-C.B.R.A.S.*, N.S. xxiii. 64–5.

"In Chih Li and Shun-t'ien there are a number of fee-farms [莊田] held by princes, dukes, etc. [王公員勒] and managed by stewards [莊頭] or bailiffs [攬頭]. When the Emperor grants remission of taxes on common socage tenures, these dukes are directed to make a proportionate reduction in their rack-rents, and proclamations are issued by the local authorities stating to the people to what remissions they are entitled. The rents on those lands the stewards of which have been degraded [革退] by the Household Department [內務府], are collected for the noble owners by the local authorities. The glebes attached to the Mausolea [東陵衙門永濟庫] the estates supporting the Western River repairs [步軍統領衙門西河歲修], and the various temple glebes [香燈], to all of which rents [租] are appurtenant, are, as to their cultivating tenants, placed on a similar footing."—*Ch. Rev.*, xiii. 54–5.

The last experiment in restoring the ancient forms of communistic agriculture "was made as recently as 1724, when a colony of fifty Mantchus, fifteen Mongols, and fifteen Chinese was established in accordance with the 'Rites of Chow.' It was given up at the beginning of the next reign in 1736, but its failure or abandonment of course proves nothing as to the merits of the system, which demands, above everything, a thoroughly homogeneous population."—*Simcox*, ii. 99.

"Something like the feudal distribution of lands made by William the Conqueror is now [*circ.* 1880] taking place in Manchuria. In order to eke out the salaries of the military officials (who only draw half their nominal pay) allotments [隨缺地畝] of lands appendant to official titles are made. A 協領 is to have 80 晌; a 佐領 is to have 50; a *fangyü* is to have 40; a *hsiao ch'i hsiao* is to have 30; a *bitkeshi* 50; and a *lingts'ui* or a *ch'ienfêng* 20. These officers will be official *tenants in capite*, holding what are practically life fees in return for military service or serjeantry. As some (the *tsolings*, for instance), are hereditary, the fees will be held to them and their heirs. (See *Gazette*, 9 m. 20 d.).—*Ch. Rev.*, xi. 263.

[The rural population of the Tali Fu district are Ming-chia aborigines, most of them not able to speak Chinese. The average size of farms (in the T'ai-ho valley) is 10 *mow*. . . . About eight out of ten farms are owned by the cultivators, the rest held on lease. Hired labour is employed, women being paid about five-sixths of the men's wages. Rent is paid in kind. There are a few proprietors owning 100 or 200 *mow*. These got their land as a reward for service in quelling the late Mahommedan rebellion. . . . Each village has a man appointed to collect the land-tax and hand it over to one of the 16 collectors appointed by the magistrate,—but some pay direct to the District Yamên.]—*Journ. N.-C.B.R.A.S.*, N.S. xxiii. 116–7.

"With the view of superintending farmers and agricultural labourers in their operations, an agricultural board is established in almost every village throughout the empire. This board is presided over by three or four aged agriculturists, upon each of whom the eighth degree of rank is conferred. This board insists upon each farmer cultivating his lands to the fullest extent, and sowing and reaping in due season . . . Nor is the law confined to renters. There is a decree which enjoins all landed proprietors to see that their estates are kept in high cultivation; and the penalty inflicted for a breach of this law is an entire confiscation of the neglected property to the Crown."—*Gray, China*, ii. 107–8.

"A head-man was appointed for each district who regulated the supply of water to each farm."—*Journ. N.-C.B.R.A.S.*, N.S. xxxiii. 309.

[For information as to land, the area of farms, etc., in various Provinces, see *ibid.* xxiii. 79–174; 178–83; for penalties attached to illegal dealings with land, evasion of land-tax, etc., see LAWS; and for landmarks see LANDWORKS.]

RANKS.—"Chinese society is divided into two classes—officials and non-officials."—*Giles, Ch. Sketches*, p. 105 (*cf.* p. 73).

"Chinese society is composed of three classes: the free citizen, the servant or hired workman, and the slave. The penal code protects the two last classes against their masters and freemen in general; but it fixes precisely the limit of separation between them and freemen; and in general all alliances between them are severely punished."—*Ch. Repos.*, xviii. 357.

"The people of China are divided into four classes or categories of citizens, according to the merits and honours that custom and the law of the land attribute to each. These classes are the literary, the agricultural, the manufacturing, and the commercial. Such is the order of the social hierarchy in China."—*Tcheng-ki-tong, Chinese Painted by Themselves*, p. 61.

"The literary class occupy the first place, as representing the thinking class; the agriculturists have the second rank as

befits the class that nourishes; the manufacturers also enjoy great consideration on account of their industry; but the commercial class is the lowest." "In point of fact, the two classes esteemed and honoured are the two first; they constitute the aristocracy of mind and of labour." "All the members of the four classes . . . are admitted to take part in the competitive examinations which determine degrees."—*Ibid.* pp. 61–2.

"Amid all the evidences of toil, the poorest has some leisure at his command. Then, seated on a bench, or squatting tranquilly on the ground, he will smoke or chat with his neighbour, untroubled by the presence of his good-natured employer, who seem to grow fatter and wealthier on the smiles and happy temperament of his workmen. . . . The Chinese operative is completely content if he escape the pangs of hunger, endowed with health sufficient to enable him simply to enjoy the sense of living, and of living, too, in a land so perfect that a human being ought to be happy in the privilege of residing there at all. It is a land, so they seem to suppose, wherein everything is settled and ordered by men who know exactly what they ought to know, and who are paid to keep people from rising, or ambitiously seeking to quit the groove in which Providence has placed them at their birth."—*Thomson, Straits of Malacca, etc.*, pp. 254–5.

Simon says that, on the whole, the Chinese peasantry do not suffer from the pressure of want, and that this is shown by the freedom and cheerfulness of their general demeanour, and their politeness to strangers and to each other. "One feels, on seeing them, that there is evidently less distance and difference between rich and poor, (I should say, less rich)—between town and country people, than among ourselves."—*Simon, Cité chinoise*, p. 8. *Cf.* also pp. 9–14, and Part V. *passim.*

"Next to farmers in popular estimation stand mechanics, and even a deeper state of poverty than that which afflicts agriculturists is the common lot of these men. They live perpetually on the verge of destitution, and this from no fault of their own, and in spite of their untiring devotion to their callings." *Douglas, Society in China*, p. 137. But see previous extracts.

"It is characteristic of Chinese topsy-turvydom that that class of society which has done most to promote the material prosperity of the nation, should, in theory at least, be placed on the lowest rung of the social ladder. The principle 'that those who think must govern those who toil' is justly upheld in China, but why the men who have made her the rich country which she is, and who have carried the fame of her wealth and power into every market in Asia, should be subordinate in the social scale to labourers and mechanics it is difficult to understand [but see previous extracts]. The merchants and traders of China have gained the respect and won the admiration of all who have been brought into contact with them. For honesty and integrity they have earned universal praise."—*Ibid.* pp. 139–40.

[Milne enumerates five classes debarred from the literary examinations, viz., brothel-keepers, actors, lictors, jailers, and domestic slaves, their children and grandchildren. To these are added barbers, watermen, chairmen, and their descendants.]—*Life in China*, p. 218.

"Though they afford much gratification to the people, actors are ranked so low in the social scale that their children are not allowed to present themselves for literary distinctions, which of course prevents them ever attaining to any high position in the State. When boys, they are bought by the conductors of companies and sent to dramatic schools, where they are carefully instructed in all the mysteries of their art. They are very harshly treated at these seminaries, and disobedience is visited with very severe punishment. Should a refractory youth die under the hands of a master, no notice whatever is taken by those whose duty it is to administer justice. . . . The usual period of instruction is one year, at the close of which the youths are expected to take part in any play which may be performed. They are regarded by their purchasers as little more than beasts of burden, and receive for their services only food and clothing. Their period of servitude, however, lasts only six years, after which they may claim their discharge. If sufficiently influential they form companies of their own; otherwise they engage themselves to managers at a tolerably remunerative salary. As a rule, women are not allowed to appear on the stage. Female parts are well sustained by men. . . . There are, however, schools in which females, generally of dissolute habits, are instructed for the stage. The usual hire for a company of players is from 20 to 100 dollars a day. They are frequently rewarded during the performance of a play by presents of food, such as roast pigs, or offerings of money."—*Gray, China*, i. 378–9.

"A class of men called *do be* . . . were degraded from their social position some four centuries back, as a punishment for a revolt against the then reigning power. So tradition rather than any authentic history, has recorded. Against these men the road to official promotion is barred. They are not permitted to enter the lists at the periodical literary contests, nor are they allowed to make choice of any [occupation, save those of chair-bearers, pedlars, barbers, and actors.] They intermarry with one another, and their wives, debarred from social intercourse with the daughters of the country, get their living as matchmakers."—*Cobbold, Pictures*, pp. 178–9. *Cf. Milne, Life of China*, p. 218, where a similar set of people, supposed to be descended from rebels against the Sung dynasty, are called *tse min*, "degraded people." These "seem to be confined to certain localities, though in some parts of the country they bear a large proportion to the bulk of the population"; also *Smith*, pp. 252–3.

"By a long-established custom, barbers and the sons of barbers used to be reckoned among the pariah classes who were disqualified from competing in the competitive examinations. Though complaints of this deprivation had been long and loud, no formal action was taken in the matter till the union took up the question. In their collective capacity, the members appealed to the governor of Chehkiang, who, approving of the spirit of the memorial, presented the matter to the Emperor, and obtained for the barbers the removal of the disability."—*Douglas, Soc. in Ch.*, p. 146.

The *tan chia*, ferry-boat women, "live in their boats. . . . They are said to be of a peculiar race, and never intermarry with the real Chinese, who look down upon them with contempt."—*Davidson, Trade and Travel*, pp. 234–5.

"There are said to be seven surnames among the Zik'a [余 客], namely, 鳴 闕 余 莊 雷 謝 and 庄. One of the literary chancellors of Che Kiang, whose surname was 雷 allowed a Zik'a man of the same surname to compete at the public examinations on the . . . ground that 'if this Mr. Lei be not admitted, then where did I come from?' Since that event, it is said that, if capable, they are admitted. Some people say that they are 回 回 教 or 蒙 古 人 一 般; that they will not eat pork, but will eat beef and mutton . . .; their women sometimes do up their hair in Loochooan style, with a coil or bob in front, and a long pin running through it. It is said that the Emperor once made a certain Princess 狗 頭 公 王, and that her consort proved a traitor, in consequence of which they were banished to the provinces and made to work. . . . After quitting their stock for three generations they are allowed to intermarry with and become Chinese.—*Ch. Rev.*, xii. 202.

"In the towns of the interior, I do not believe, from inquiry and personal observation, that more than from 20 to 25 [paupers] can be reckoned for populations of from 150,000 to 200,000 inhabitants. In the country districts, it may be said that there are more."—*Simon, Cité chinoise*, p. 24.

Hired Labour.—"To constitute the relation of master and servant, the mere fact of service for wages is not enough"—there must have been a deed or an agreement (written or verbal) for a term of years or the person must have been for five years or more in the employ of the particular individual. "Slaves and servants are placed on a different footing *qua* their masters and their masters' relatives to the rest of the world, and offences committed by them are more severely visited than they would be with strangers."—*Alabaster, Notes*, pp. 207–8. See also LAWS.

"The wages of the common people are low. Carpenters and masons obtain from 20 to 30 cents a day, boarding themselves. Hired men and women who do coarse work in the fields, or in houses as servants, generally receive from $4 to $6 per month, and they board themselves. If their employers board them, they get from $1 to $3 per month. Clerks and accountants receive from $10 to $30 per annum, with their board. School teachers often obtain only from $30 to $60, besides small presents from their pupils per annum. Literary men who are poor, and who fail of acquiring government employment, are frequently glad to teach school at almost a nominal price. Food, clothing and rents are cheap, and yet the poor of all classes and occupations are enabled to support themselves only by great industry and frugality."—*Doolittle*, i. 61. See also some extracts given *supra* under LAND.

[Ed. Renard says, with regard to the ivory-carvers at Canton, that the working-day is 15 hours: 7 a.m. to 5 p.m.—then two hours' interval—then 7 p.m. to midnight. The head workmen are allowed several intervals in the course of the day (about three hours' off, in all) for smoking opium. There is about a month's holiday in the year, which the men spend with their wives (who always live in the country). Workmen are usually employed by the year. Wages vary from 110 to 1,100 francs a year; but a good workman usually gets 550 francs a year. The master supplies their food, and they sleep in the workshop.]—*Journ. Asiat.*, IV. xi. 57.

[Wages in the lacquer-ware trade at Canton:—Men who gather the varnish, 26 centimes a day (1 tael a month). Men who prepare articles for varnishing, 75 centimes a day (275 francs a year). Men who put on the varnish, about 1 franc a day. Painters, 1 franc 28 centimes, up to 2 francs 75 centimes per day. They sleep in the workshop, and the employer finds their food, the cost of which is estimated at 45 centimes each a day.]—*Ibid.* IV. xi. 56.

"The wages of the tailor [are] lower than those of almost every other trade [as customers are obliged to protect themselves against loss by his dishonesty in abstracting cloth."]—*Cobbold, Pictures*, p. 149.

"Cooks and waiting servants in families of a lower grade in society [than the gentry] hire themselves for a period of twelve months at least, as also do agricultural labourers. For these . . . statute hirings are held by the appointment of the local authorities in squares or other suitable places. At Canton the statute hirings took place from the first to the fifteenth day of the first month . . . in the quadrangle before the Temple of Longevity. . . . Hiring in the open street is a matter of daily occurrence in Canton and other large cities in Kwang-tung. [Day labourers, journeymen carpenters and bricklayers and others, stand in the streets and the courtyards of the temples from 5 to 9 a.m.—or later, if still unhired. The carpenters and bricklayers] are, as a rule, hired by public contractors."—*Gray, China*, i. 240–1.

"The wages received [by carpenters and bricklayers] are very small, being not more than a quarter of a dollar and three meals *per diem* to each man. The workmen, also, stipulate that at the time of the new, and again at the full moon, and also on the 9th and 23rd days of each lunar month, extra food, or its equivalent in money, shall be given to them."—*Ibid.* i. 241.

"Even when employed, their wages are ridiculously small, compared with the pay of their colleagues in Europe, whose hours of labour are short compared with theirs, and whose relaxations furnish a relief from toil to which Chinamen are complete strangers."—*Douglas, Soc. in Ch.*, p. 138.

"The wages females receive for work done at their homes varies greatly, owing to different degrees of skill and speed—from 50 cash to 100 or 150 a day, they boarding themselves."—*Doolittle, Soc. Life*, i. 61.

"Wages of operatives are governed more or less in China by the supply and the demand for the same."—*N.-C. Herald*, May 7th, 1902, p. 907.

Corvée.—"By law every landowner, and indeed we may say every adult male, is liable to be called upon for certain personal services for the . . . Government. [In Shansi, the people were frequently called on to supply horses, camels and carts for the use of the officials passing to and fro between Peking and the west.] . . . Strictly speaking, there is no limit to corvée demands; [but] gross abuse provokes a remonstrance, and a sort of limit is assigned: [and] such calls tend to settle down into a regular money payment, which by and by gets added on to the land-tax, and in time becomes undistinguishable from it."—*Ch. Rev.*, x. 353–4.

"In the code of laws now in force it is specified that if the Government requires any material for State use, the commissioners and the prefects and district magistrates shall consult and apportion the contribution, and decide whether it shall be levied in kind or purchased in the market, 'having regard to whether it is a time of great plenty or the reverse' (*Ch. Rev.*, viii. 359). With the same object, money is to be coined in a time of scarcity, to enable the people to buy necessaries; and, though this expedient may seem more well meant than scientific, it might be resorted to occasionally without perceptible damage, if the State continued its purchases at the old rate on a large enough scale to prevent a nominal fall of price. An early commentator admires the wisdom of this device on the ground that gold and copper, which are always valuable, are not subject to the uncertainties of the seasons."—*Simcox*, ii. 57.

Slavery.—"The state of slavery is very common in China; parents sell their children; children may sell themselves; and husbands may dispose of their second wives or concubines; but this is all done by private contract and with the supposed consent of the parties. The condition of slaves is, however, very different from that of negroes; from the moment they become one of the family, they are considered, and in most respects treated, as a member of the family; but they are not equal in the sight of the law; for a crime committed by a slave is punishable one degree heavier; and a crime committed against a slave one degree lighter than in the case of free citizens."—*Laou-seng-urh*, pp. 109–10, note 6.

"Slavery ordinarily arises from three causes, sale, punishment, and birth. Parents, for instance, have this right over their children by way of sale merely, or by way of punishment." Sale is permitted as result of poverty, but not from lust of gain (*Hsing an hui lan*, xx. 11 *seq.*). "The Manchu Princes have the power of sending their serfs and farmers into servitude, as parents have the power of sending their children. . . . Dukes would also appear to have the same privilege."—*Alabaster, Notes*, pp. 210–2.

"As regards the duration of the tie; if a slave be sold, he becomes a stranger in his former master's house, but, if he becomes a freeman, either by redeeming his liberty, or by being given it, his relations to his old lord will continue." "A slave's wife follows her husband's *status* if she lives with him in his master's house, but not if she makes her living outside (*Po an hsü pien*, xxii. 5)."—*Ibid.* p. 214.

"Slaves are held of vile estate, and though it is lawful to apply for their registration as citizens if their master draw up deeds setting them free, yet they have only the right to cultivate the land or carry on business, and not till three generations are passed can they present themselves at the examinations, or obtain office (*Hsing an hui lan*, xlviii. 83)."—*Ibid.* p. 210. For the law of master and slave, see LAWS.

With one exception (the hereditary princes) "the employment of eunuchs [who become so either from compulsion, poverty, or choice] is strictly confined to the imperial family." "The emperor ought to have 3,000 eunuchs to perform the various duties of the palace; at the present time there are not above 2,000 employed."—*Journ. N.-C.B.R.A.S.*, N.S. xi. 166. The numbers employed by other members of the imperial family (who are not only entitled but compelled to employ them) are given on pp. 166–7, and the methods of procuring them and places whence obtained, etc., on pp. 167–82. See also *Matignon, Superstition, etc.*, pp. 253–73.

"According to the Penal Code, illicit slaughtering of (another person's) oxen or horses is punished with 100 strokes. Slaying (another person's) 'prisoners of war' (驅) is a crime by one degree removed from the capital crime of causing the death of an ordinary person, and it is punished by 170 blows. Hence it would seem as if slaves (奴 婢) were looked upon as hardly differing from oxen and horses."—*Ch. Rev.*, x. 284. *Cf.* previous Period.

"One great reform he [Hsü Yüan-wên, A.D. 1634–91] effected was to require an officially sealed bill of sale for every serf held by a Manchu, as hitherto many Chinese had been kidnapped and enslaved for life."—*Giles, Bio. Dic.*, p. 313.

[Père Benoit, writing from Peking, Aug. 26, 1770, says that, besides the ordinary slaves in the service of Manchu families, the latter were required by law (especially official families) to have some slaves who "could not leave their master without becoming guilty of a capital crime." He also remarks that it is a common thing to see slaves served by other slaves, who are sometimes richer than their masters.]—*Lettres Édif.*, xxiv. 181.

"Slavery exists in a modified form of corporal mortgage for debt, and thousands remain in this serfdom for life through one reason or another. But the destruction of a feudal baronage involved the extinction of its correlative, a villein class, and the oppression of poor debtors, as was the case in Rome under the consuls. Only free men are eligible to enter the *concours*, but the percentage of slaves is too small to influence the total. To this cause, too, may, perhaps, to a large degree, be ascribed the absence of anything like caste, which has had such bad effects in India."—*Williams, Midd. King.*, i. 564.

[Medhurst (*Foreigner in Far Cathay*, pp. 92–5) says that the practice of selling children is tolerated and has increased of late years, owing to the great amount of distress prevalent, chiefly in consequence of floods; also of "the extensive rebellions which are perpetually occurring"—especially the T'aip'ing rebellion. Boys are bought for adoption as sons or sons-in-law, and sometimes to be trained as play-actors; girls as domestic servants in families, or for purposes of prostitution. "In neither case is the slavery perpetual, and it is only where the girls are consigned to the public markets that their fate is to be deplored." Even then, if attractive or accomplished (for they are often given a classical and musical education), they may be married by rich men. Girls bought as servants constantly marry into the family, or their masters arrange a suitable marriage for them elsewhere.]

"The sale of children by their parents in stress of poverty involves less mischief than we should expect; as the buyer is forbidden to sell the child again, or to use it for vicious purposes. This slavery is not perpetual; nor are girls, bought for domestic service, excluded from ordinary feminine culture, nor from the best marriages."—*Johnson, Or. Rel.—Ch.*, p. 31.

[A Chinese said to the writer:] "Within a short time past, I can enumerate six or eight instances in this vicinity (Whampoa) of carrying off young girls to be sold as slaves, or ransomed by their friends. The way is for the kidnappers to give notice to the parents that if a certain sum—from $15 to $100—be sent within a certain time to a set place, the girl shall be returned; otherwise she is kept, or sold as a slave."—*Ch. Repos.*, iv. 415.

"Now, as for many centuries, slaves of both sexes are openly bought and sold all over the Empire." "At the present day, a young girl of 10 or 12 is worth, at Peking, from 30 to 50 taels, and young women commonly fetch from 250 to 300 taels. Poverty is the prime cause of the full markets, and especially in times of famine, drought, and pestilence, it is common for men who, at other times, would shrink with abhorrence from the deed, to sell their wives and daughters to the highest bidder. Gambling is also responsible for much of the poverty which produces this state of things; and, in all large towns, there are recognised brokers who deal in these human wares."—*Douglas, Soc. in Ch.*, pp. 346–7.

"In the case of modern slaves . . . their ancestors were not originally convicts nor criminals, and yet they are held in bondage for generation after generation, which makes their case rather a painful one. Again, the sons of slaves (奴 婢) are

called 'children to the manor born' (家生孩兒). . . . Sze-ku (*circa* 650 A.D.) says: the term 'sons born in slavery' (奴產子) has the same meaning as the common term 'slaves to the manor born' (家生奴). Hence there is some warrant for the phrase 'children to the manor born' (家生兒)."—*Ch. Rev.*, x. 284.

"The sons, and certainly the grandsons, of slaves seldom serve in the household of their parents' master, but they visit the family to offer assistance on great occasions. Local usage differs."—*Ibid.* viii. 93, note.

"Slaves are generally well-treated, and their position in the family is more like that of the Jewish *ebed*, not like that of the slaves amongst the Greeks and Romans."—*Möllendorff, Fam. Law*, p. 8.

"The Chinese master may punish his slave, but not excessively."—*Ibid.* p. 8. See also *Ch. Rev.*, x. 282–4.

"In the Chinese scale of virtues and vices, to scold slaves severely is rated as *one* fault; to see them ill and . . . require labour as usual, is rated at *ten* faults; to disallow slaves marrying is rated at *one hundred* faults; to refuse assent to slaves being ransomed is rated at *fifty* faults. These faults are registered by the spirits . . . to decide the fate of mortals after death; but they are beyond terrestrial legislation."—*Ch. Repos.*, xviii. 355.

"The dread of native courts is such that slaves are usually punished at home for offences such as assault, &c."—*Ch. Rev.*, viii. 93, note.

The only case where the term slave of the State is found in the Manchu code is when for "founding a new monastery without the authority of Government, the priest is stripped of his sacred character, and sent into perpetual banishment. The guilty priestess becomes a slave of the [State, which probably means] that she is made a slave of the Imperial household."—*Ch. Repos.*, xviii. 349.

[State slavery no longer exists as a punishment, banishment with forced labour being substituted. Public works are done by free men, who are fairly well paid, and cannot be detained beyond the stated time. Relations of executed rebels are sometimes given as household slaves to officials, but if too numerous, they are deported. There are hardly any foreign prisoners in China now, except some Tibetan slaves on the Sze-chuen frontier. Kidnapping and sale of free persons are penal offences; but the selling of children and exchange for money of secondary wives are very common in practice. Children of slaves belong to their masters. It is illegal to detain a runaway slave. Secondary wives rank above slaves (see under DOMESTIC: MARITAL). The Code does not provide for manumission, or recognise the slave's right to work out his freedom. Freed slaves offending against their old masters are punished by law as if still slaves. Marriage between slaves and free persons is illegal, and crime is more severely punished in the former. Even the accidental killing of a master is punished with death. But, in practice, the lot of the domestic slave is not usually a hard one.]—*Ibid.* xviii. 348–61; *cf. Doolittle*, ii. 209–13; *Tcheng-ki-tong*, p. 126; *Gray, China*, i. 240–8, ii. 50; *Nevius, China and the Ch.*, p. 253; *Ch. Rec.*, xxii. 567–72.

"The slave follows the surname of his master, [and has no longer one of his own]."—*Ch. Rec.*, xxii. 569.

"Slavery in China comprises both the *mancipium* and the *servus* of ancient Rome; but, as far as our observations go, in no part of China is there anything resembling the shocking condition of the slave in the golden period of Roman history. Certain criminals are handed over to the frontier soldiery, or to 'Mohammedans capable of exercising control,' as slaves, and, in cases of treason, these persons and their descendants under the age of sixteen are first castrated. We have no information as to the ultimate fate of such slaves, who, in any case, must exist in very limited numbers, especially since the frontier Mohammedan wars. The ordinary household slavery of China is more assimilated to the *mancipium* than to the *servitus* of the Romans. *Mancipium*, or bondage, was the result of the act of a parent: so, in China, the conditions of bondsman, *p'u* 僕, or bondswoman, *pei* 婢, may also be created in the first instance by the act of a parent."—*Ch. Rev.*, viii. 93.

"The Chinese bondsman is almost as free as the Roman bondsman, who was *civis* and *liber* in respect of all persons not his master. The Chinese bondsman is punished one degree more severely than a free man for assaulting, with or without fatal consequences, a free man; on the other hand, a free man is punished one degree less severely for similarly assaulting a slave than he would have been for assaulting a free man. [*Cf. supra.*] Between themselves slaves stand in the same relation as freemen between themselves. In cases affecting property, freemen and slaves are equal. Striking or killing the slaves of relatives is punishable the more lightly according as the slave belongs to a nearer relative. The Code does not provide a penalty for killing one's own bondsmen. On the other hand, a bondsman who wilfully strikes his master is punishable with death, accompanied by a slow and painful execution if the blow is fatal. The Roman bondsman could sue his master for outrage. Like the Roman, the Chinese bondsman appears to be capable of civil wedlock, and may have a concubine as well as a wife. His wife is not at the mercy of his master's lawless affections, and cannot be parted from him. His children may not be sold without his consent, and they receive their freedom when his deed of purchase is returned to him. Formerly the taint of slavery prevented the descendants of slaves from sharing the privileges of the public examinations—the chief channel to public honour—for three generations; but it is said that, by a recent law, the Emperor has declared all the descendants of slaves to be equal in every way to free men. Unlike the Roman bondsman, the Chinese is not subject to his manumittor's rights of patronage, and his *patria potestas* appears to be concurrent with that of his master. A Chinese bondsman, it seems, may sue or be sued either personally, or through his master, for torts; but, in matters concerning his own or third person's property, he alone is capable of suing, or of being sued. It was not until the time of Antoninus Pius that the Roman slave was protected from personal violation by his or her master, whilst the Chinese master, it appears, is even obliged to find wives and husbands for his slaves, or else take the females as concubines—which, again, he cannot do against their consent. Roman law to the end refused to permit any rights to the slave."—*Ibid.* viii. 93–4.

INDUSTRY.—"Like the contemporary secularism of Han-yu the fabulist's belief [see REST. OF UNITY] in free industry survives in modern China, less as a speculative opinion than as an organic habit of mind and manners."—*Simcox*, ii. 153.

"Probably the custom that has the greatest effect upon Chinese life is . . . the principle of co-operation. In a Chinese business, be it large or be it small, pretty well every man in the business has his share."—*Little* (*Mrs. A.*), *Int. Ch.*, pp. 541–2.

"It is strange that there are scarcely any large factories in China. Labour is not concentrated, but divided into small workshops. This may arise from fear of having large numbers congregated together, where there might be difficulty in having a direct supervision of the workmen. Where women and children are employed, such as in picking teas, sorting out the leaves, we find large groups working together. . . . But where men are employed, it is rare that many are collected in one building."—*Scarth, Twelve Years*, pp. 8–9.

"Labour is much divided; there are no great factories, with large bodies of workmen. All handiwork is either carried on out of doors, exposed to sun and wind, or the workshops, like the ordinary shops, are open in front. There are no injurious trades or manufactures polluting the earth, air, and water. The Chinese shoemakers cut their leather and dress their shoes on boards on the counter or on their knees; the tailors stand at their trade, and sew beside long tables. Even painting and gilding by means of mercury do not seem to produce any bad effect among the workmen; this is, perhaps, to be explained by the fact of the work being carried on so much in the open air. Apprenticeship in China is long in all trades; the workmen, as a rule, live with the master." "The hours of labour are long, but are interspersed with frequent periods of rest, such as tea-drinking and smoking. These periods are regulated in extent and number by the season of the year. The wages are very low, amounting, for unskilled labour, with food, to a few pence daily. Skilled labour of all sorts rarely exceeds a shilling per diem. Trade accidents are very rare. No machinery of any kind is employed: all work is done with the hand. The people are so ingenious that the simplest tools are sufficient for the finest and most complex work."—*Dudgeon, Diet, Dress, &c.*, pp. 274–5.

"It is not permissible to prospect for gold without license, but the offence varies with the locality." Special edicts prohibit gold washing in certain districts. "Other mining is on much the same footing."—*Alabaster, Notes*, p. 548.

The silver mines at Fóshán, on the Burmah-Yünnan and Cochin China-Kuang Si borders, are not open to be worked by anyone, "but are intrusted to certain merchants, who pay duty on them, and worked by Chinese."—*Bridgman, Ch. Chrest.*, pp. 260–1.

"In respect to opening mines, it is the usage to report the particulars to the officers, before proceeding to work the beds, paying the taxes according to their produce. In former times, when the country was rich and well supplied with metals, the Government forbade the mines being any longer worked; but, in the year 1848, the Emperor Tau-Kwang decreed that whenever mines of gold, silver, copper, lead or iron were found in any province, any person could work them on reporting their condition to the authorities, paying the taxes either on the metals after smelting, or on the ore as it was sold from the pit."—*N. & Q. on C. & J.*, ii. 97. See also GEN. GOVT.

[Père Jartoux says that the Chinese were not allowed to go outside the Palisade, in Liao-tung, to gather gin-seng. A certain number of Tartars were licensed to collect this root, on condition of giving up a certain quantity to the Emperor; the rest was bought from them by the Government. The troops of gin-seng gatherers are accompanied by officials, and proceed according to a fixed order and method.]—*Lett. Édif.*, xviii. 127–43.

[In times of scarcity distilling is often forbidden or checked, because it causes a waste of good grain.]—*Parker, China*, p. 276.

"When legislation of one sort has missed its aim, or proved vexatious in fresh ways, the legislation is allowed to drop; it is not thought necessary to try a new plan at the risk of new inconveniences. The State learns what to let alone, and the people profit by their widening liberties to do for themselves what the Government had failed to do for them. The result is that industry and commerce are, at the present moment, more entirely left to themselves in China than in any other civilized country, with, in the main, satisfactory results. But it is only just to her earlier rulers to point out that this paradisaical state of *laissez faire* was not reached by popular wisdom, in spite of State bungling, but under cover of legislation, wise and otherwise; yet, in the main, designed to compass the identical results which now commend themselves to public opinion in the Middle Kingdom. In other words, the experience of China proves that the industrial condition of a country may be permanently influenced by its legislation, when that legislation gives voice to powerful and deep-rooted national tendencies."—*Simcox*, ii. 153–4.

"Arrangements to artificially influence the market are contrary to law. For a person to unduly depress or raise prices to suit his own convenience entails a penalty of eighty blows; and undue profit arising therefrom will be treated as theft." There is a "law against 'ruffians establishing conferences and preventing shippers chartering outside vessels'; and the originator of the combination to raise sales would be sent to military servitude on the borders after a month's cangue, while those who combined with them would get one hundred blows and three years' transportation." Corners are forbidden. Strikes do not often occur, but "to agitate against the repair of the bunds or embankments, if there be a pressing necessity therefor, and so agitating keep people from coming forward," is punishable with decapitation. The unauthorized levying of tolls is held to be an interference with trade. Commercial gambling is generally and strictly forbidden (*e.g.*, gambling transactions in grain).—*Alabaster, Notes*, pp. 545–7.

Copyright "exists chiefly in respect of official publications."—*Ibid.* p. 548.

[Literary property continued to be absolute. *cf. Wylie, Notes*, Intro.]

[Mills, forges, etc., were private. *cf. Williams, Midd. King.*, ii. ch. xv.]

Gilds.—"A later development of trade has been the adoption of guilds, whose halls are often among the handsomest buildings to be met with in the busy centres of trade." "The more strictly mercantile guilds serve invaluable purposes in the promotion of trade. Each is presided over by a president, who is helped in the administration by a specially elected committee and a permanent secretary. This last is generally a graduate, and thus, in virtue both of his literary rank and of his connexion with the guild, has ready access to the mandarins of the district. Through his instrumentality disputes are arranged, litigation is often prevented, and the *Lekin* taxes due from the members of the guild for the passage of their goods into the interior of the country are compounded for by lump sums."—*Douglas, Soc. in Ch.*, pp. 142–3, summarizing *Journ. N.-C.B.R.A.S.*, N.S. xxi. 135–8.

The gilds "are so far recognized by the local authorities, that they enjoy semi-official rights which it would be dangerous even for a high mandarin to contravene."—*Williams, Ch. and Med. Gilds*, p. 210.

"In view of the influence and preponderance of gilds in the Empire and colonies, it is somewhat surprising to learn that their membership is usually kept below thirty."—*Ibid.* p. 212. See also *Journ. N.-C.B.R.A.S.*, N.S. xxi. 138.

"Women and girls are not admitted to guild-halls, to the end that decorum may be maintained."—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 139.

"The revenue of the guilds is derived from a payment of one-tenth of one per cent. on all sales effected by members. At first sight this percentage appears insignificant, but so great is the amount of internal trade, that the amount realized not only covers every requirement, but furnishes a surplus for luxurious feasts. In one guild at Ningpo the reserve fund was lately stated to be 700,000 dollars, to which must be added the amount realized by the deposit exacted from every new member of 3,000 dollars. Against the income account must be set down large outgoings in several directions. In the case of a member going to law with the sanction of the guild, he receives half his law expenses, and a not inconsiderable sum is yearly disbursed in payment of the funeral expenses of those members who die away from their homes. Besides these outgoings, money is advanced on cargoes expected, and is lent for the purchase of return ventures. The rules regulating the guilds are numerous, and are strictly enforced. The favourite penalty of any infraction is that the offender shall provide either a theatrical entertainment for the delectation of his brother members, or a feast for their benefit. If any member should be recalcitrant, and refuse to submit to the authority of the committee, he is boycotted with a severity which might well excite the emulation of promoters of the system in the Emerald Isle."—*Douglas, Soc. in Ch.*, pp. 143–4. See also *Giles, Ch. Sketches*, pp. 49–52; *Journ. N.-C.B.R.A.S.*, N.S. xxi. 139–41, 137; *Indian Textile Journ.*, Feb., 1900 (loan gilds).

"Allied to these mercantile associations are the guilds which are strictly analogous to the trades unions among ourselves. [They are generally composed of retail traders and artizans (*Journ. N.-C.B.R.A.S.*, N.S xxi. 170).] Each trade has its guild, which is constituted on precisely the same lines as those above described. So far as it is possible to judge, the action of the Chinese trades unions appears to tend to the promotion of fair play and a ready kind of justice. Unjust weights, or unfairly loaded goods, are unhesitatingly condemned, and substantial fines are inflicted on members found guilty of taking advantage of such iniquities. By the influence of the unions wages are settled, the hours of work are determined, and the number of apprentices to be taken into each trade is definitely fixed. Silk weavers are not allowed to work after 9 o'clock in the evening, nor are any workmen permitted to labour during the holidays proclaimed by the guild."—*Douglas, Soc. in Ch.*, pp. 144–5. See also *Journ. N.-C.B.R.A.S.*, N.S. xxi. 170–86.

The development of the trades unions "does not appear to be as perfect in China as in the West, or as in the case of" the guilds. "Amongst mechanics, the unions generally embrace masters and workmen as against society, journeymen or apprentices, except in a few of the largest centres, seldom uniting exclusively by themselves. . . . There are deep-lying reasons for this phenomenon, among which may be suggested the ignorance and poverty of the menial class, the sharp distinctions in society from the lowest to the highest, the phlegmatic calm of the national temperament, etc., etc. Strikes or combinations against employers are extremely rare, and always peaceably conducted, but in this regard we must remember that large factories and the huge plants they involve are unknown. Industrial life in Asia is practically where it was some two centuries ago in Europe."—*Williams, Ch. and Med. Gilds*, p. 228.

"The unions . . . do not always possess club houses, their meetings being held in temples, tea-houses, or in any convenient public place. . . . As might be expected, they are severe in respect to the employment of female labor, which is almost always prohibited in the arts and trades, though women are everywhere great field-hands and shop-keepers. Needle makers allow exceptions in favour of the wives and daughters of their own craft, who are permitted to acquire the difficult art of drilling needle eyes; but should either ever marry out of the union, employment would be withheld."—*Ibid.* pp. 228–9. *Cf. Journ. N.-C.B.R.A.S.*, N.S. xxi. 178–9.

"Clannishness is a Chinese characteristic, which renders sectionalism . . . everywhere rampant. Many occupations form unions, membership in which is restricted to fellow-townsmen. Fish-hook making at Wênchow is confined to men of that trade who belong to Fukien, and no Wênchowese is allowed to acquire the art. Needle-makers allow only Taichow and Kiangsu men to work in the city of Wênchow, tallow-chandlers and tin-foil beaters are cited as the two most truculent classes, owing to their sectional jealousy. These men will not work with others of their craft who happen to belong to another prefecture; as it is, though labouring in different establishments, they are perpetually involved in feuds and fights."—*Ibid.* p. 229. *Cf. Journ. N.-C.B.R.A.S.*, N.S. xxi. 181. For a typical instance of sporadic combination see *Henry, Ling-Nam*, p. 312.

"On being admitted as an apprentice, a lad has, as a rule, to stand treat to the workmen, and in the more skilled trades he has to serve five years before he is admitted to the rank of a journeyman. Though the conduct of these societies is generally beneficial, they are occasionally apt, like all similarly constituted bodies, to act tyrannically. Barbers, for example, are in many parts of the country forbidden to add the art of shampooing to their ordinary craft, it having been determined by the union that to shampoo was beneath the dignity of the knights of the razor. During the last six days of the year, when the heads of the whole male portion of the empire are shaved, barbers are forbidden to clean the ears of their customers, as it is their wont to do during the rest of the months. Anyone found breaking the rule is liable to be mobbed, and to have his tools and furniture thrown into the street."—*Douglas, Soc. in Ch.*, p. 146. *Cf. Journ. N.-C.B.R.A.S.*, N.S. xxi. 179; 177–8.

"It is too much to expect that the unions should always refrain from bringing to bear the influence which they collectively possess for their direct financial advancement. Strikes are of frequent occurrence [but see *supra*, and *Journ. N.-C.B.R.A.S.*, N.S. xxi. 180], and victory is commonly with the workmen, except when their claims are manifestly unjust. The mandarins recognize that they cannot flog a whole trade, and the poverty of the men secures them against those exactions which would probably be demanded from their employers were

they to appear in court. These facts are fully recognized by the masters who prefer rather to yield to the demands of their men than to fall into the clutches of their rulers."—*Ibid.* pp. 146-7.

"The field-hands, into whose minds the thought of combination never penetrates."—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 186.

[The Marquis de Courcy says that the baggage and chair coolies form a numerous and influential corporation: the sons succeed their fathers at the work.]—*De Courcy, L'Emp. du Mil.*, pp. 216-7. *Cf. Williams, Middl. King.*, i. 748, and DIST.

[Gray describes the gilds of beggars at Canton and elsewhere, which are elaborately organized, and so far recognized by the law as to be placed under the superintendence of a special magistrate. They exact contributions from householders according to a fixed assessment, and in return protect them against unauthorized beggars.]—*China*, ii. 59-61.

[For the law against "monopolising markets" see *Ta Ch'ing lü li* (Penal Code), *Staunton*, pp. 164-5.]

"Civil cases are rare in China, such questions as arise in the way of trade being almost invariably referred to some leading guild, whose arbitration is accepted as final."—*Giles, Ch. Sketches*, p. 79.

"I have been unable to discover that trade unionism in China has been on the whole inimical to the public weal, while its utility is obvious from several aspects."—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 185.

"In quantity and strength the existing guilds are more numerous and far stronger than any other trade unions in the world."—*N.-C. Herald*, May 7th, 1902, p. 907.

[Besides the works quoted above, references to gilds or their regulations occur in *Voc. and Handb. of the Ch. Lang.*, ii. 399; *Ch. Rev.*, xii. 5; *Commercial Reports by H.B.M. Consuls in China*, 1884, Pt. II., *Report on Trade of Ningpo*; Shanghai General Chamber of Commerce: *Minutes of Annual Meetings and Reports*, 1882-3; *Simon, Note sur les petites Sociétés d'Argent en Chine*, in *Journ. N.-C.B.R.A.S.*, N.S. v. 1-23; *China Mail* Apr. 6, 1886.]

[For military settlements see MILITARY; for monetary unions, EXCHANGE; and for sumptuary laws, LAWS OF INT.]

DOMESTIC — MARITAL.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

"The Book of History says that the ancient Chinese lived promiscuously [野合], knowing their mothers but not their fathers [知有其母不知有其父]."—*Ch. Rev.*, x. 73. This refers to a time previous to the mythical Emperor Fu Hsi, whose successors are said to have introduced marriage. (*Legge, Ch. Class.*, III. i. Prol. p. 75.) By some Fu Hsi himself is said to have "placed the marriage contract upon a proper basis." (*Giles, Bio. Dic.*, pp. 233-4.) "Sui Huang Shih [the fabulous Jên Huang Shih, or according to some, Sui Jên] was the first to institute marriage. When the Five Emperors ascended the throne they married wives."—*Yüan chien lei han, c.* 176, p. 1*a*.

"Tradition tells us very little of the family life of the Chinese in antiquity. Its foundations can be clearly recognised in the classical writings; in the *Shiking*, or Book of Odes, we even find traces of marriage by capture."—*Möllendorff, Fam. Law*, p. 4. See also *Ch. Rev.*, x. 95.

"The rite of marriage had been substituted for capture."—*Giles, Historic China*, p. 4.

"From all antiquity in China, no son ever did, or hereafter will, marry without the consent of his parents."—*Navarette*, quot. *Westermarck*, p. 227.

"An imperial decree [of A.D. 484] says:—'In the Hsia and Yin dynasties marriage could take place with those of the same clan; in the Chou dynasty marriage with those of the same surname was first forbidden."—*Pei shih Wei Wên Ti chi, P'ei wén yün fu, c.* 13*b*, p. 86*a*.

"Yao was the 曾孫 of Hwang Ti. . . . Shun, however, was the 八世孫 of Hwang Ti, and therefore we must conclude that exogamous [? endogamous] marriages were known at this time, or else that, as the historian remarks, the marriage was incestuous [亡宗瀆姓亂序無別]—*i.e.*, supposing the facts were true."—*Ch. Rev.*, xii. 443. Huang Ti was probably, however, mythical.

"In ancient times when one of the same surname married a lady, the two States of the same surname presented maids-of-honour *ying*[4] (媵)."—*Shih wên, K'ang Hsi Tzŭ tien, Ch'ou chi hsia Nü pu*, p. 54*a*.

"When the ancients married a daughter she was accompanied by the [bride's] brother's daughter, the latter was called *ying*[4] (媵), a maid servant who accompanies a bride to her new home. The *ying* were of two kinds. Besides the *ying* presented by the princes of two other States [of the same surname as the bride's family] there was also the brother's daughter." These were not concubines.—*I li Shih hun li, P'ei wén yün fu, c.* 84, p. 60*a*. See also *Chêng yün, K'ang Hsi Tzŭ tien, Ch'ou chi Hsia, Nü pu*, p. 37*a*.

"In very ancient times there were no silk or cotton clothes; the people wore skins of animals and feathers of birds; and used them for marriage presents. The presents of silk of subsequent ages originated from this."—*I chih lu, Shih wu yüan hui, c.* 13, p. 3*a*.

"In ancient times a married girl was called a woman (婦 *fu*). It was a long-established principle that she should serve her husband as she did Heaven."—*Nü hsiao ching, P'ei wén yün fu, c.* 7*a*, p. 143*b*.

Yao gave Shun "his own two daughters in marriage."—*Legge, Ch. Class.*, III. i. Prol. p. 53. See also *Mêng Tzŭ, Shih wu yüan hui, c.* 13, p. 3*b*.

[The Emperor Shun married without first informing his parents, fearing they might prevent him from doing so (*Mêng tzŭ*, iv. xxvi. 2. *Legge*, ii. 189). He considered that obtaining posterity was the higher duty.]—*Möllendorff*, p. 23.

"The practice of polygamy [concubinage], which was as old as Yaou, was a constant source of disorder. A favourite concubine plays a conspicuous part in the downfall of the dynasties of Shang and Hea, and another signalizes a calamitous epoch in that of Chow. In the various States, this system was ever giving rise to jealousies, factions, usurpations, and abominations which cannot be told."—*Legge, Ch. Class.*, III. i. Prol. p. 199.

[Gray thinks that, in the earliest ages, concubinage was a privilege of the wealthy classes only.]—*China*, i. 184.

"Pêng Tsu altogether married 49 wives."—*Hai lu sui shih, P'ei wén yün fu, c.* 8, p. 25*a*.

"In the time of the Three Dynasties (Hsia, Shang, and Chow) the people exceeded in lewdness. The Yao Terrace and Ching Palace contained several hundred concubines."—*Hou Han shu Hsün Shuang chuan, ibid. c.* 105, p. 57.

Widowhood.—[*Westermarck, Hist. of Human Marr.*, p. 125, quoting *Navarette*, says that in olden times widows occasionally sacrificed themselves on the death of their husbands.]

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Age.—"When it is said that at thirty a man has a wife, the meaning must be that he ought not to reach that age without being married. Early marriages were the rule in ancient China, as they are now. Confucius was married when barely twenty."—*Legge, Lî Kî*, i. 65, note; and see p. 478.

"A youth was considered marriageable at twenty, and a girl at fifteen: thirty and twenty respectively marked the lawful limit for celibacy; single men and women above those ages were liable to be exhorted by the officer of marriages, for it was a part of good government to have no unmarried persons in the country."—*Simcox*, ii. 71.

"The *Mei Shih* (媒氏) was in charge of the marriages of all the people. All fully grown boys and girls had their names entered in the record. If there was a man 30 years old, he instructed him to get a wife; and a woman of 20 he instructed to find a husband."—*Chou li, Yu hsüch hsü chih, c.* 2, p. 4*b*.

Prohibitions.—"There are five women who are not to be taken in marriage:—the daughter of a rebellious house; the daughter of a disorderly house; the daughter of a house which has produced criminals for more than one generation; the daughter of a leprous house; and the daughter who has lost her father and elder brother."—*Legge, Ch. Class.*, I. Prol. p. 105.

"The reason why marriages were originally forbidden between persons of the same surname is explained in the *Tso Chuan* to be because unhealthy offspring would be the result. . . . And, for this reason, in purchasing concubines of unknown antecedents, the surname was ascertained negatively by divination."—*Ch. Rev.*, x. 71; see also *Li chi*, Bk. I., sect. i., Pt. iii. 38; IX. iii. 7; XIV. 8; XXVII. 34; XLI. i.; *P'ei wén yün fu, c.* 8, p. 17*a*; *De Mailla, Hist.*, ii. 11, *seq.*; *Hirth*, pp. 152-3; *Parker, Anc. Ch.*, p. 205.

"Within the 3 years [of mourning] one should not marry a wife."—*Kung Yang chuan, P'ei wén yün fu, c.* 13*b*, p. 84*b*. *Cf.* FUNERAL RITES.

"A curious proof of the tenacity of Chinese usage is afforded by a passage in the *Chow Li* (I. p. 308), *forbidding* a custom which is still in use. The officer of marriages, according to this clause, forbids the removal of the bodies of those who have died unmarried to fresh tombs, where, by a sort of posthumous marriage, they are united to girls who have died before reaching the marriageable age. It is not quite clear whether betrothed pairs whose marriage had not been culpably adjourned might be united after death; but the intention seems to have been to promote marriages by closing a too easy way of wiping out the disgrace attached to celibacy."—*Simcox*, ii. 70.

Consent.—"It is said in the *Book of Poetry*: 'How does one proceed in taking a wife? Announcement must first be made to one's parents. If they are alive, then it is right to marry; if they are dead, then one need not do so, but the marriage must be announced to the ancestral temple.'"—*K'ang Ts'ung Tzŭ, P'ei wén yün fu, c.* 13*b*, p. 84*b*.

Betrothal.—[When two families wished to form a matrimonial alliance, the negotiation was conducted by a go-between of either sex, who went to make the proposal to the two houses (*Shih ching*, I. viii. VI. 3; xv. V. i.).]

"Male and female, without the intervention of the match-maker, do not know each other's name. Unless the marriage presents have been received, there should be no communication nor affection between them. Hence the day and month (of the marriage) should be announced to the ruler, and to the spirits (of ancestors) with purification and fasting; and (the bridegroom) should make a feast, and invite (his friends) in the district and neighbourhood, and his fellow-officers—thus giving its due importance to the separate position (of male and female)."—*Li chi*, i. i. iii. 6. 36-8; *Legge*, i. 78.

"The ceremony of marriage was intended to be a bond of love between two (families of different) surnames, with a view, in its retrospective character, to secure the services in the ancestral temple, and, in its prospective character, to secure the continuance of the family line. Therefore the superior men (the ancient rulers) set a great value upon it. Hence, in regard to the various (introductory) ceremonies—the proposal with the accompanying gift [this gift was always a goose]; the enquiries about the (lady's) name; the intimation of the approving divination [the gentleman's family had divined on the proposal]; the receiving the special offerings (these were various); and the request to fix the day [the lady's family fixed this. The first proposal was made, and perhaps those that followed also, by . . . 'the go-between,' or a friend acting in that capacity]—these all were received by the principal party (on the lady's side) as he rested on his mat, or leaning-stool, in the ancestral temple. (When they arrived), he met the messenger, and greeted him outside the gate, giving place to him as he entered, after which they ascended to the hall. Thus were the instructions received in the ancestral temple [thus a religious sanction entered into the idea of marriage], and in this way was the ceremony respected, and watched over; while its importance was exhibited, and care taken that all its details should be correct."—*Li chi*, XLI. i; *S.B.*, XXVIII. 428-9.

"As they [wild geese] live in the north in spring and in the south in autumn, they acquire the harmonizing power of the male and female principles in nature. As they are always in pairs, so they represent a good match, and were therefore used as presents on joyful occasions [*i.e.*, marriages]. As wild geese could only be got at the proper season, domestic geese were often used instead."—*Chia li ta ch'êng, c.* i, *Kuan chi hsi i*, p. 11*a*. *Cf. infra.*

"Presents are interchanged before (the parties) see each other."—*Li chi*, IX. iii. 9. Presents are also mentioned in *ibid.* IX. iii. 7, and *passim.*

"On betrothing a daughter, as well as taking a wife, the plain silk for the marriage present should not exceed 5 pairs of rolls."—*Chou li, Ti kuan mei shih, P'ei wên yün fu, c.* 34, p. 8*b*.

"The feudal ruler, according to Dr. Legge, could only in all his life have one wife, one lady, that is, to be called by that name. Something answering to the preliminary betrothal of the West seems to have lasted down to the Three kingdoms. The marriage day was fixed when the presents were sent, at the interval of a year for the emperor, six months for the great vassals, and one month for the commonalty, the royal custom being no doubt the earliest. Another trace of archaic law is preserved in the San Kwo Chi, where a pretender says he will do something 'when I have founded my dynasty by the marriage of my eldest son' (*San Kuo Chi* [*San kuo chih*], ii. 87. Trans. T. Pavie)."—*Simcox*, ii. 67, note.

"When an Emperor married his daughter to a prince, he instructed a prince of the same surname to manage it. He did not manage the marriage himself because they were unequal in rank."—*Ch'un ch'iu chu, P'ei wén yün fu, c.* 13*b*, p. 86*a*.

"When a girl was betrothed, she had her hair bound up (lit. assumed the broad bent hairpin) and received her [betrothal] name. If she then died, mourning might be performed as for a married woman. This was the system of the Chou dynasty."—*Kung yang chuan, Shih wu yüan hui, c.* 13, p. 2*b*.

[King Wu and his brother the duke of Chou consecrated by special regulations the sanctity of marriage, at a time before the duke of Chou had formed the code of Chou laws (*Shih ching*, I. ii. VI.). This ode speaks of ceremonies of engagement and of the intervention of the magistrate. Every union which had not been so consecrated was declared illegitimate, and the offenders were punished. I. vi. IX. makes allusion to those regulations, and to the case of a young lady who refuses to take a husband without fulfilling those formalities.]

Conclusion of Marriage.—"The father gave himself the special cup. [The son received it and gave no cup to the father in return. This was its speciality. In the capping ceremonies it was given 'in the guests' place'; in those of marriage, in the son's chamber] to his son, and ordered him to go and meet the bride; it being proper that the male should take the first step (in all the arrangements). The son having received the order, proceeded to meet his bride. Her father, who has been resting on his mat and leaning-stool in the temple, met him outside the gate and received him with a bow, and then the son-in-law entered, carrying a wild goose. After the (customary) bows and yieldings of precedence, they went up to the hall, when the bridegroom bowed twice and put down the wild goose. Then and in this way he received the bride from her parents."—*Li chi*, XLI. 2, *S.B.*, XXVIII. 429. See also *Li chi*, XXIV. 9-10; XXVII. 38.

"After this they went down, and he went out and took the reins of the horses of her carriage, which he drove for three revolutions of the wheels, having handed the strap to assist her in mounting. He then went before, and waited outside his gate. When she arrived, he bowed to her as she entered. They ate together of the same animal, and joined in sipping from the cups made of the same melon; thus showing that they now formed one body, were of equal rank, and pledged to mutual affection."—*Ibid.* XLI. 2, *S.B.*, XXVIII. 429-30. See also *Li chi*, IX. 10.

"In passing out from the great gate (of her father's house), he precedes, and she follows, and with this the right relation between husband and wife commences."—*Ibid.* IX. 10.

"The respect, the caution, the importance, the attention to secure correctness in all the details, and then (the pledge of) mutual affection—these were the great points in the ceremony, and served to establish the distinction to be observed between man and woman, and the righteousness to be maintained between husband and wife."—*Ibid.* XLI. 3, *S.B.*, XXVIII. 430.

From the *Li chi*, ch. 26, l. 25 *et seq.*, "we must deduce the fact that, in those times the completion of a marriage was the progress of the bride from the home of her parents. Indeed, her having to put on mourning dress immediately and to hurry to the house of her parents-in-law in case one of these happened to die whilst she was on the way, shows convincingly that the most sacred duty of a daughter-in-law, viz., to mourn for her husband's parents, was deemed then already to be incumbent on her to its fullest extent. Her duty to return to her own home if her own father or mother died, does not refute this, as there is nothing in the text which justifies the inference that her marriage was not considered fully consummated when on the way to the bridegroom's home. Sü Shi-tseng 徐師曾, an author of the Ming dynasty, writes that 'she would then live at the house of the son-in-law.'"—*De Groot, Rel. Syst.*, II. i. 611, note.

[Confucius condemned the usage of some families in which the bridegroom was required to join the family of his father-in-law.]—*Simcox*, ii. 68.

[When the bride was of a noble family, she was conducted to her husband (*Shih ching*, I. v. III. 2) in a chariot adorned with pheasant's feathers. Musicians and a numerous suite accompanied her (I. ii. I.). The husband awaited his future wife at the door of the house (I. viii. III.). The arrival of the cortege was the signal for the commencement of the rejoicings (I. i. I.).]

"When the Prince of the Ch'in State married his daughter to the son of the Prince of Chin, 70 *ying*[4] (媵), bride's lady's maids, wearing gay garments, accompanied her. The men of Chin loved the concubines and despised the daughter of the prince. It might be said that he [the Prince of Ch'in] knew how to arrange marriages with concubines, but not so with regard to his daughter."—*Han Fei Tzŭ, P'ei wên yün fu, c.* 105, p. 60*a*.

"In the 2nd moon of the 9th year of Ch'êng Kung, Po Chi was married to Sung. In summer the men of Chin came with

the present of a *ying*[4] (媵), bride's lady's maid, and on the 5th moon of the 10th year the men of Ch'i also came with the present of a *ying*."—*Ch'un ch'iu, ibid. c.* 84, p. 60*a*.

"The partner of the son of Heaven is called 'the queen'; of a feudal prince, 'the helpmate'; of a great officer, 'the attendant'; of an (inferior) officer, 'the serving woman'; and of a common man 'the mate.' The son of Heaven has his queen, his helpmates, his women of family, and his ladies of honour. (These) constituted his wife and concubines. A duke and (one of) the feudal princes had their helpmate, and their honourable woman, (which) were their mates and concubines."—*Li chi*, i. ii. ii. i. i. 6. 18–19; *Legge*, i. 109, 112–3.

[Marriages were arranged at the commencement of the year before the ice was melted by the return of the heat (*Shih ching*, I. iii. IX. 3); and the ceremony took place at the flowering of the peach tree (I. i. VI.). The songs of rejoicing compare the bride to the flowers of the peach and apricot trees (I. ii. XIII. 2). See also *P'ei wén yün fu, c.* 13*b*, p. 84*b*.]

"The 2nd moon was the proper season for wiving."—*Hsia hsiao chêng, P'ei wên yün fu, c.* 8, p. 17*a*. *Cf.* HAB. AND CUST.

"Ch'ên Chên Tzŭ, when marrying his daughter, first performed the marriage ceremony and then visited the ancestors' temple."—*Tso chuan, ibid. c.* 36, p. 85*b*.

"Rising early (the morning after marriage), the young wife washed her head and bathed her person, and waited to be presented (to her husband's parents), which was done by the directrix, as soon as it was bright day. She appeared before them, bearing a basket with dates, chestnuts, and slices of dried spiced meat. The directrix set before her a cup of sweet liquor, and she offered in sacrifice some of the dried meat and also of the liquor, thus performing the ceremony which declared her their son's wife." "The father and mother-in-law then entered their apartment, where she set before them a single dressed pig, thus showing the obedient duty of (their son's) wife."—*Ibid.* XLI. 5–6, *S.B.*, XXVIII. 430–1. See also *I li*, IV. 1–20. The *Li chi*, IX. iii. 12, says that after she had presented the sucking-pig to her husband's parents, and they had done eating, she ate what was left,—as a mark of their special regard. "They descended from the hall by the steps on the west, while she did so by those on the east;—so was she established in the wife's (or mistress's) place."

"Next day the parents united in entertaining the young wife, and when the ceremonies of their severally pledging her in a single cup, and her pledging them in return, had been performed, they descended by the steps on the west, and she by those on the east—thus showing that she would take the mother's place in the family."—*Ibid.* XLI. 7, *S.B.*, XXVIII. 431; see also *I li*, IV. 1–20. For the pre-marital instruction given to a young lady, see *Li chi*, XLI. 10, *S.B.*, XXVIII. 432.

Connubium and Concubinage.—"A variety of terms are used by Dr. Legge to describe the position of the one lawful wife, whose eldest son is entitled to perform the mourning rites for his father. This lady is spoken of as the 'established,' the 'confirmed,' the 'commissioned,' the 'acknowledged' or the proper wife. A Chinaman can have only one such wife at a time, whose hand was formerly solicited from her parents with the customary present of pieces of silk. According to the *Li ki*, 'after three months she presents herself in the ancestral temple, and is styled "the new wife who has come." A day is chosen for her to sacrifice at the shrine of her father-in-law: "expressing the idea of her being the established wife"' (*S.B.*, XXVII. 322, 316). There was an ancient custom by which a bride, after a short interval, returned on a visit to her parents; and it seems as if the marriage were not regarded as complete or final till after these months of probation. If the bride dies during this interval, 'she should be taken back and buried among the kindred of her own family, showing that she had not become the established wife.'"—*Simcox*, ii. 67.

[Generally they preferred marrying in their own district. It was the contrary with ladies of noble birth. The existence at that time of the present practice of the wife returning to visit her parents is a subject on which opinions are much divided (*Shih ching*, I. i. II. 3).]—*Legge, Ch. Class.*, IV. i. 7, note; and Prol. p. 165, note 9.

"The patriarchal system, under which sons brought their wives to live under the parental roof, was abolished" by Wei Yang, when in the service of the ruler of the Ch'in State, about 350 B.C.—*Giles, Bio. Dic.*, p. 869.

"In the *Rites* it says: 'An Emperor married nine women at a time, including consort and concubines.'"—*Hou Han shu Lang K'ai chuan, P'ei wên yün fu, c.* 84, p. 60*a*.

"In ancient times the queen of the Son of Heaven divided the harem into 6 'palaces'; (occupied by) 3 *fu jên* (夫人), [titles of ladies whose husbands are of the first or second rank]; 9 *pin* (嬪), Imperial concubines; 27 *shih fu* (世婦), ladies of the seraglio; and 81 *yü ch'i* (御妻), Imperial maids."—*Li chi*, XLI. ii.

"The princes had *fu jên* (夫人), consorts; *shih fu* (世婦), wives with titles bestowed on them; wives (妻 *ch'i*); and concubines (妾 *ch'ieh*)."—*Li chi, P'ei wén yün fu, c.* 105, p. 57*a*.

"According to the *Rites*, feudal princes might marry the daughters of three states as wives."—*Kung Yang chuan Chu hou yu san kung chu, ibid. c.* 36, p. 93*b*.

"The bride of a feudal prince was accompanied [to her husband's home as companions] by a younger sister and a cousin; while two houses of the same surname each sent a similar group, making nine in all."—*Giles, Dic.*, No. 10,951.

"The Marquis of Ch'i had many favourites; his favourite concubines and *ju fu jên* (a sort of concubine) were six in number."—*Tso chuan, Kuang shih lei fu, c.* 19, p. 10*b*.

"Sze-ma Ts'een seems to make Confucius to have been illegitimate, saying that Heih and Miss Yen cohabited in the wilderness (野合). Keang Yung says that the phrase has reference simply to the disparity of their ages."—*Legge, Ch. Class.*, i. Prol. p. 59, note.

Relation of Husband and Wife.—"The position of women generally seems to have been very much what it is at the present day."—*Giles, Hist. of Ch. Lit.*, p. 18. But see following extracts.

"That filial piety or duty is the first of all virtues is a well-known principle of Chinese moralists; and, at the foundation of a well-ordered social State, they place the right regulation of the relation between husband and wife. Pages might be filled with admirable sentiments from them on this subject; but nowhere does a fundamental vice of the family and social constitution of the nation appear more strikingly than in the *She*. In the earliest pieces of it, as well as in the latest, we have abundant evidence of the low status which was theoretically accorded to woman, and of the practice of polygamy. Biot has referred to the evidence furnished by the last two stanzas of II. iv. VI. of the different way in which the birth of sons and that of daughters was received in a family. The family there, indeed, is the Royal family; but the king to whom the ode is believed to refer was one of excellent character; and the theory of China is that the lower classes are always conformed to the example of those above them. The sentiments expressed in that ode are those of every class of the Chinese, ancient and modern. While the young princes would be splendidly dressed, and put to sleep on couches, the ground to sleep on and coarse wrappers suffice for the princesses. The former would have sceptres to play with; the latter only tiles. The former would be—one of them the future king, the others the princes of the land; the latter would go beyond their province if they did wrong or if they did right, all their work being confined to the kitchen and the temple, and to causing no sorrow to their parents, . . . 'a slavish submission is woman's duty, and her highest praise.' She ought not to originate anything, but to be satisfied with doing in all loyal subjection what is prescribed to her to do. In II. i. I., a bride is compared to a dove, but the point of comparison lies in the stupidity of the bird, whose nest consists of a few sticks brought inartistically together. It is no undesirable thing for a wife to be stupid, whereas a wise woman is more likely to be a curse in a family than a blessing. As it is expressed in III. iii. X. 3:

> 'A wise man builds up the wall [of a city],
> But a wise woman overthrows it.
> Admirable may be the wise woman,
> But she is no better than an owl.
> A woman with a long tongue
> Is [like] a stepping-stone to disorder.
> Disorder does not come down from heaven—
> It is produced by the woman.
> Those from whom come no lessons, no instruction,
> Are women and eunuchs.'"—
> *Legge, Ch. Class.*, IV. i. Prol. pp. 138–9.

"The relations between husbands and wives, as exemplified in the Odes, are far from unpleasing, and it is significant of the moral tone of the community that this classical collection of popular poetry does not contain the slightest hint of an approach to indecency, and only a few very simple versions of the world-old village idyll of unfortunate or unauthorized courtships."—*Simcox*, ii. 65.

"Anciently, the rules to be observed between husband and wife required the greatest circumspection. They did not speak directly to each other, but employed internuncios, thus showing how strictly reserved should be intercourse between men and women, and preventing all disrespectful familiarity. When the wife was about to lie in, the husband took up his quarters in a side apartment, and sent to enquire about her twice a day. When the wife wished to visit her parents, she intimated her purpose through the matron. Inside the door of the harem, no liberty could be taken any more than with a reverend guest."—*Legge, Ch. Class.*, IV. i. 7–8, note.

The "lawful wives took part in most solemn ceremonies; the eldest son, however aged, was required to have such a wife to preside over the funeral rites, and the confirmed wives of great officers reproduced among themselves the ceremonies practised by their husbands. The ruler and his wife owed certain observances to the acknowledged wife of a great officer. The language of a ruler, when demanding the hand of a neighbouring prince's daughter, was, 'I beg you, O ruler, to give me your elegant daughter, to share this small State with my poor self, to do service in the ancestral temple, and at the altars to (the spirits of) the land and the grain.' The status of such a wife was equal and honourable; and, as in the course of history, the participation of women in public receptions and ceremonies gradually ceased, we are justified in believing that the position of the lawful wife was most distinguished in the remotest times."—*Simcox*, ii. 67–8.

"With regard to the relation of husband and wife, he [Confucius] was in no respect superior to the preceding sages who had enunciated their views of 'propriety' on the subject. We have a somewhat detailed exposition of his opinions in the 'Family Sayings.' 'Man,' said he, 'is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles. On this account she can determine nothing of herself, and is subject to the rule of the three obediences. When young, she must obey her father and elder brother; when married, she must obey her husband; when her husband is dead, she must obey her son. [See also *Book of Rites*, quot. *Ch. Rev.*, viii. 392; *Li chi*, IX. iii. 10; *Kuang shih lei fu, c.* 17, p. 1*b*.] She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of wine and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the State to accompany a funeral. She may take no step on her own motion, and may come to no conclusion on her own deliberation."—*Legge, Ch. Class.*, i. Prol. pp. 104–5.

"The ideal of conjugal duty and happiness is 'to grow old together,' and the poets are on the side of the old wife when the husband neglects her for a new flame. . . . In small household affairs, the husband as well as the wife was required to conform to the dictates of social propriety (*Legge, Ch. Class.*, iv. 41)."—*Simcox*, ii. 66.

"That there was often a true affection between husband and wife in China, in the times of the She-king, as there is at the present day, is a fact to be acknowledged and rejoiced in. Notwithstanding the low estimation in which woman's intellect and character were held, the mind of the wife often was and is stronger than her husband's, and her virtue greater. Many wives in Chinese history have entered into the ambition of their husbands, and spurred them on in the path of noble enterprise; many more have sympathized with them in their trials and poverty, and helped them to keep their little means together and to make them more." Several of the odes "give pleasant pictures of wifely affection and permanent attachment. I believe also that in those early days there was more freedom of movement allowed to young women than there is now, as there was more possibility of their availing themselves of it so many centuries before the practice of cramping their feet and crippling them had been introduced. But, on the other hand, there are odes where the wife, displaced from her proper place as the mistress of the family, deplores her hard lot. There is no evidence to show that honourable marriages ever took place without the intervention of the go-between, and merely by the preference and choice of the principal parties concerned; and there can be no doubt that polygamy prevailed from the earliest times, just as it prevails now, limited only by the means of the family. So far from there being no intimations of it in the odes of Part I., there are many. In Ode IV. of Book I., the other ladies of King Wăn's harem sing the praises of T'ae-sze, his queen, the paragon and model to all ages of female excellence, because of her freedom from jealousy. The subject of Ode V. is similar. In Ode X., Book II., we see the ladies of some prince's harem repairing to his apartment, happy in their lot, and acquiescing in the difference between it and that of their mistress. Every feudal prince received his bride and eight other ladies at once,—a younger sister of the bride and a cousin, and three ladies from each of two great houses of the same surname. The thing is seen in detail in the narratives of the Tso-chuen. Let the reader refer to . . . Han Ying's Illustrations of the She. The lady Fan Ke there, a favourite heroine of the Chinese, tells the king of Ts'oo how she had sought to minister to his pleasure, and had sent round among the neighbouring States to find ladies whom she might introduce to him, and who from their beauty and docility would satisfy all his desires. Nothing could show more the degrading influence of polygamy than this vaunted freedom from jealousy on the part of the proper wife, and subordinately in her inferiors."—*Legge, Ch. Class.*, IV. i. Prol. pp. 139–40.

"The consequences of this social State were such as might be expected. Many of the odes have reference to the deeds of atrocious licentiousness and horrible bloodshed to which it gave rise. We wonder that, with such an element of depravation and disorder working among the people, the moral condition of the country, bad as it was, was not worse."—*Ibid.* p. 140.

[Several odes of the first Part of the *Shih ching* express the regrets of wives while their husbands are absent on the service of the prince (I. ii. III. and VIII.; &c.).]

"When Ch'i attacked Lu, the latter wished to appoint Wu Ch'i as general, but as he had taken a daughter of Ch'i to wife, Lu hesitated to appoint him. As Ch'i wished to get this appointment, he killed his wife, showing that he had no wish to interfere with Ch'i. So Lu appointed him, and when he went to attack Ch'i he gained a decisive victory."—*Shih chi Wu Ch'i chuan, P'ei wên yün fu, c.* 8, p. 17*a*.

Dissolution of Marriage.—"A wife may be divorced for seven reasons, which may be overruled by three considerations. The grounds for divorce are: disobedience to her husband's parents; not giving birth to a son; dissolute conduct; jealousy (of her husband's attentions—that is, to the other inmates of his harem); [incurable disease]; talkativeness; and thieving. The three considerations which may overrule these grounds are: first, if, while she was taken from a home, she has now no home to return to; second, if she have passed with her husband through the three years' mourning for her parents; third, if the husband have become rich from being poor. All these regulations were adopted by the sages in harmony with the natures of man and woman, and to give importance to the ordinance of marriage."—*Legge, Ch. Class.*, i. Prol. p. 105. See also *Chia yü, Yüan chien lei han, c.* 248, p. 7*a*.

[Divorce existed in China when the Code was promulgated—253 B.C. It is not known when it was legalized.]—*Tchêng-ki-tong, Les Chinois peints par eux-mêmes*, p. 43.

"From the time when Shu Liang first divorced his wife, until Po Yü did, and then Tzŭ Ssŭ also, the K'ung family had divorced their wives for three successive generations."—*Chia yü hou hsü, P'ei wên yün fu, c.* 13*b*, p. 15*a*.

Confucius "divorced his legal wife, and the example was followed by his son and grandson."—*Davis, Chinese*, ii. 45.

"For some cause, which has not been transmitted to us, he [Tzŭ Ssŭ] divorced his wife, following in this, it would appear, the example of Confucius."—*Legge, Ch. Class.*, i. Prol. p. 39.; but see *ibid.* i. Prol. p. 71, where Dr. Legge states that the evidence inclines "against the supposition that Confucius did put his wife away."

"Mêng Tzŭ divorced his wife because he hated her for her unchastity. He may be called self-controlled."—*Hsün T'zŭ, Yüan chien lei han, c.* 248, p. 7*a*.

"Tsêng Tzŭ divorced his wife because she did not boil the pears properly [for his step-mother]."—*Chia yü, Kuang shih lei fu, c.* 17, p. 5*b*.

"Someone asked, 'May a wife be put away?' Ch'êng Tzŭ [explaining the Chou Rites] answered: 'If a wife be not virtuous, what harm is there in divorcing her?' He again asked, 'In ancient times there was one who, on account of a wife hooting at a dog before her mother-in-law, and another because she had not boiled a pear well, divorced their wives. I think these were mere trifles.' He again answered: 'The ancients were honest. A superior man does not divorce a wife for a great fault, but only for a slight one. As the proverb says: "In divorcing a wife one should make her marriageable"'" [so as to preserve appearances, and save the character of the husband, family, &c].—*Jên p'u lei chi, c.* 4, p. 10*b*.

[The legitimate wife could not be repudiated but for a very grave cause; she was then almost dishonoured. Thus, in the *Shih ching*, I. iii. X., a rejected wife bitterly bewails her lot, while her husband is espousing another. On no pretext had a wife the right to separate from her husband. In the China of that time, as in the China of the present day, woman was generally doomed to a state of inferior submission, which deprived her of all elevated feeling; her sole duty was to serve her husband. The practice of having concubines, or wives of a second grade, besides the legitimate wife, was frequent among the chiefs. They esteemed widows who refused to marry again (I. iv. I.). A lady married into another State could not go back to her native State after her parents were dead.]

[Tzŭ Ssŭ refused to mourn for a divorced mother; a rule which still prevails in the K'ung family. See *Giles, Bio. Dic.*, p. 398.]

"A scholar who has divorced three wives should be expelled from the district."—*Kuan Tzŭ, Yüan chien lei han, c.* 248, p. 7*b*.

Widowhood and Re-marriage.—"During the Cheu dynasty the moral law forced widows to remain single for the rest of their lives, as we read in the *Li ki* (c. 38, l. 11): 'To keep her word is also a virtue in woman. Once mated with her husband, she remains so for her whole life, and therefore she may not marry again after her husband's death.'"—*De Groot, Rel. Syst.*, ii. i. 744–5. *Cf. Legge, Liki*, i. 439.

"Tsze-sze's mother married again, after Le's death, into a family of Wei; but this circumstance . . . is not at all creditable in Chinese estimation."—*Legge, Ch. Class.*, i. Prol. p. 39.

"Kung Po, heir-apparent of the Wei, died early, and his wife desired to remain a widow; but her father and mother pressed her to re-marry; yet she took an oath not to do so, and composed an ode breaking off her relationship."—*Shih hsü, Kuang shih*

lei fu, c. 18, p. 9*a*. See similar instances in *Lieh nü chuan, passim.*

"At the close of the reign of Hsüan Wang, a wife who had not committed any of the seven crimes of exclusion, and was innocently divorced, could marry again, and it could not be forbidden by the king."—*Shih Wo-hsing-ch'i-yeh Hsiao hsü su, P'ei wên yün fu, c.* 13*b*, p. 84*b*.

"If a man married a widow with children, the officer of marriages registered them as belonging to his family, the presumption being that the mother would not have been allowed to take them with her to a second husband if they had other guardians or property."—*Simcox*, ii. 70, note.

"Someone asked: 'Should one, by right, marry a widow?' Ch'êng Tzŭ [explaining the custom of the Later Feudal Period] answered: 'Marriage is to match one's person; if one matches oneself with a person of unchastity, it is the same as if one were oneself unchaste.' "—*Jên p'u lei chi, c.* 4, p. 10*b*.

"Someone asked: 'May a poor widow who has no one to depend upon re-marry?' Ch'êng Tzŭ said: 'This was only done by people of later ages, who, fearing that they would be destitute, made that an excuse.' "—*Ibid. c.* 4, p. 10*b*.

"Formerly the son of Tung I conformed to the rites of Chu Hsia [*i.e.*, the Kingdom of Chou]. He had a daughter, who soon became a widow, and privately selected a paramour for her. Though she did not re-marry during the remainder of her life, yet it could scarcely be called chastity or purity."—*Chia yü, Yüan chien lei han, c.* 247, p. 7*b*.

"When Tsêng Tzŭ had lost his wife, he did not re-marry during his whole life."—*Jên p'u lei chi, c.* 4, p. 10*a*.

"Wai Huang was the daughter of a rich family, who was very pretty, but treated her husband as a slave."—*Shih chi, Yüan chien lei han, c.* 246, p. 5*a*.

Dissolution of Marriage.—[Chin Jih-shan divorced his wife (Ho Kuang's daughter) in order to avoid being involved in Ho's rebellion.]—*Han shu, Yüan chien lei han, c.* 248, p. 7*a*.

"The wife of Wang Chi, otherwise known as Tzŭ Yang, stole her neighbour's dates and offered them to her husband. So he sent her away, but as his neighbour threatened to cut down the date tree if Chi did so, the divorced wife was rehabilitated."—*Han shu, ibid. c.* 248, p. 8*a*.

[Chu Mai-ch'ên's wife left her husband because he sold wood for fuel and she was ashamed of his poverty. When he became Governor of Kuei-chi, she begged to be re-instated, but he refused.]—*Han shu, Kuang shih lei fu, c.* 17, p. 5*a*.

Re-marriage.—"A decree was issued saying that *ying*[1] (媵), maid servants, and *ch'ieh* (妾), concubines, who had been divorced might re-marry as had been done in Hsiao Wên's time [of the Ch'in dynasty]." This custom was adopted at pleasure by several sovereigns [*i.e.*, it was not necessarily followed by any sovereign's successor].—*Han shu P'ing Ti chi, P'ei wên yün fu, c.* 105, p. 58*b*.

"Chang Fu, a rich man of Hu Yu, had a granddaughter who had married five times; her husbands were all dead; so no one dared to marry her but [Chên] P'ing."—*Han shu Ch'en P'ing chuan, ibid. c.* 66*b*, p. 171*a*.

[For instances of widows killing or maiming themselves in order to avoid re-marriage, see *Hou Han Lieh nü chuan, P'ei wên yün fu, c.* 8, p. 19*a*; *c.* 81, p. 60*a*; &c.]

Prostitution.—"In ancient times there were no prostitutes [following the army]; but the Emperor Wu of the Han dynasty introduced camp prostitutes for the soldiers who had no wives."—*Han Wu wai shih, K'ang Hsi Tzŭ tien, Ch'ou chi hsia, Nü pu*, p. 28*a*.

"Illicit intercourse with a wife's maid was called *p'êng* (姘)."—*Han lü, ibid.* p. 44*b*.

Connubium, &c.—'A prince might have two *ju jen* (孺人), ladies to rank with the chief-fifth grade; and ten *ying* (媵), maids, to rank with the secondary-sixth grade. An officer of the second grade may have eight *ying*, ranking with the chief-seventh grade. A duke and third-grade officer may have six *ying*, ranking with the secondary-seventh grade. A fourth-grade officer may have four *ying*, ranking with the chief-eighth grade. A fifth-grade officer may have three *ying*, ranking with the secondary-eighth grade."—*T'ang shu, P'ei wên yün fu, c.* 84, p. 60*b*.

"When Hsiu Shih was appointed Magistrate of the Four Marts, his family had no singing-girls nor concubines."—*T'ang shu Tuan Hsiu-shih chuan, ibid.* p. 60*b*.

"In the first year of the reign of Chêng Kuan [A.D. 627] a decree was issued that if a man of over 20, or a woman of over 15, had no wife or husband, the local magistrate or prefect should marry them with due ceremony. If the said man or woman be poor, rich neighbours or relatives were to present him with money."—*T'ang shu T'ai Tsung chi, ibid. c.* 60, p. 2*b*.

Relation between Husband and Wife.—[For instances of fidelity on the part of wives, see *Lich nü chuan, passim.* Cases are quoted in *P'ei wên yün fu, c.* 8, p. 21*a*; *Kuang shih lei fu, c.* 18, p. 9*b*; etc.]

"The custom of wife-pawning existed at 袁州 in Kiang Si, 1,000 years ago, but was prohibited by the prefect Han Yü."—*Ch. Rev.*, xiv. 360.

Bigamy.—"Wang had had two wives, one of whom had been bestowed by the Emperor."—*Po t'ieh, P'ei wên yün fu, c.* 8, p. 15*a*.

Re-marriage.—"A decree was issued [by Kao Tsu, of the Sui dynasty] that the wife of an officer of the ninth and higher ranks, or a concubine of an officer of the fifth and higher ranks, whose husband dies, should not marry again."—*Sui shu Kao Tsu chi, P'ei wên yün fu, c.* 81, p. 60*a*.

"When Yang Chih-chien was in a state of poverty, his wife claimed a written release from the marriage, and wished to divorce him. So Chih-chien presented her with an ode, and then parted from her. His wife took it to the Department Magistrate, Yen Lu-kung, requesting him to grant her leave to seek another partner; but he sentenced her to receive twenty strokes of the bamboo, and then allowed her to re-marry."—*Yün chi yu i, Kuang shih lei fu, c.* 17, p. 5*a*.

Widowhood.—[Instances of widows refusing to re-marry are quoted in *P'ei wên yün fu, c.* 8, p. 21*a*; *c.* 13*b*, p. 84*a*; *Kuang shih lei fu, c.* 18, pp. 10*a*, 12*b*; etc.; and of a widower refusing, in *Jên p'u lei chi, c.* 4, p. 10*a*.]

Prostitution.—"The many idlers supported by the prostitutes of San Chü were called *miao k'o* (廟客), 'temple guests.' "—*Pei li chih, P'ei wên yün fu, c.* 22*b*, p. 39*a*.

"In the reign of T'ien Pao, Ying Chü, son of old (*i.e.*, venerable: a title of respect) Jung Yang, Department Magistrate of Ch'ang Chou, was familiar with a prostitute of Ch'ang An, named Li Wa-Wa, who afterwards had bestowed upon her the title of *Lady of Chien Kuo*; but her former name was *I Chih Hua.*"—*I wên chi, ibid.* p. 39*a*.

[For instances of "limbo" marriages, see FUNERAL RITES.]

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

[The main principles governing marital institutions remained the same as in the previous Period.]

Impediments.—[People of the same surname did not intermarry.]—*Po hu t'ung, P'ei wên yün fu, c.* 66*b*, p. 171*b*.

[In the Yu Fêng District of Hsü Chou was the village named Chu Ch'ên, in which there were only two surnames (Chu and Ch'ên), the bearers of which intermarried from generation to generation.]—*Yu hsüeh hsü chih, c.* 2, p. 6*b*.

Connubium, Concubinage, etc.—"The Han Emperor married his grandmother's first cousin's daughter. That is the daughter of his grandfather's father-in-law's younger mother's [*sic.?* brother's] son."—*Ch. Rev.*, xii. 439.

"The Emperor should marry 12 women, following the 12 months of Heaven. He should marry a wife [or wives] once only, in order to guard against lewdness; since to marry more than once would look like giving up virtue for beauty. This is the moral reason why he should marry a wife once only, and not a second time."—*Po hu t'ung, P'ei wên yün fu, c.* 66*b*, p. 169*b*.

"Nine women were married at a time; one is called the consort or wife, and the rest are concubines."—*Han shu Wu hsing chih* (Commentary), *P'ei wên yün fu, c.* 105*b*, p. 56*b*.

"By the laws of the Han dynasty the princes were not allowed to have more than 40 petty ladies (concubines)."—*Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu, c.* 12, p. 11*b*.

"A great minister (卿 *ch'ing*) may have a wife (妻 *ch'i*) and two concubines (妾 *ch'ieh*)."—*Ts'ai Yung tu tuan, P'ei wên yün fu, c.* 105, p. 57*a*.

"A scholar (士 *shih*) may have one wife and one concubine."—*Ts'ai Yung tu tuan, ibid. c.* 105, p. 57*b*.

"When a wife was absent a concubine could not presume to take the former's place at night."—*Li chi, Yüan chien lei han, c.* 247, p. 21*a*.

"Ssŭ-ma Wên Kung, in middle age, had no children; his wife sought a concubine for him, but he took no heed of her."—*Jên p'u lei chi, c.* 4, p. 10*a*.

"The people of Lo Yüeh (Kuangtung) had no marriage rites and promiscuity prevailed. When Jên Yen became Prefect of Chiu Chên he strictly forbade the practice of adultery, and ordered that men from 25 to 50 years of age, and women from 15 to 40, should marry each other according to their respective ages."—*Hou Han shu, Yüan chien lei han, c.* 126, p. 4*a*.

"In the former Han dynasty the presents at a marriage of a queen were 200 catties of gold and 12 horses, but no sheep were used. In the *Written Account of the Marriage Contract* Chêng says:—'Sheep indicated happiness.' From this it is known that using sheep for marriage presents began at the close of the Han dynasty. But in the Six Rites [of Marriage] of the king no sheep were used."—*Chin shu li chih, Tzŭ shih ching hua, c.* 32, p. 15*a*.

"The people of Chiu Chên were poor, and had nothing wherewith to procure marriage presents. It was ordered that the District Magistrates, and those under them should save their salaries to help the people. In this way more than 2,000 people were at that time married according to the rites."—*Ibid.* p. 4*b*.

"Formerly [at the beginning of the Han period] in the State of I, King of Huai Nan, when people married their daughters, they always chose travellers. So that to the present day, the women are still more numerous than the men."—*Han Shu Ti li chih, P'ei wên yün fu, c.* 36, p. 86*b*.

[The number of forgers condemned by Wang Mang to slavery was large enough to oblige him to relax the law on the subject of marriage.]—*Biot, Le Teheou-li*, i. 307.

"From the time of the E. Han, Wei, and Chin onwards, when anyone was in a hurry to betroth his daughter or to take a wife, either on account of times of distress or because the occasion was auspicious, the bride covered her head with fine light gauze, which had to be put off by her husband. After she had paid her respects to her parents-in-law, the marriage ceremony was performed. The Six Rites of Marriage were abandoned, and the custom of exchanging and pledging the nuptial cup was renewed. The usage of covering the head had long since been practised, and did not originate with the Ch'i and Sui. The ancients used it when they were in haste to marry a wife, but now it had become a common rite. The name of the bridal veil came from this practice."—*T'ang tien, Shih wu yüan hui, c.* 13, p. 3*b*.

Relation of Husband and Wife.—"The wife of Pao Hsüan of Po Hai, a daughter of the Huan family, who was otherwise called Shao Chün, had a rich dowry, but her husband was displeased with her. So she sent back all the maids and apparel and wore a short cotton lower garment in order to help Hsüan to drive the deer cart. On reaching home, after paying her respects to her mother-in-law, she immediately went out to draw water with an earthen vessel. She carefully cultivated the duties of a daughter-in-law."—*Hou Han Lieh nü chuan, P'ei wên yün fu, c.* 8, p. 19*a*.

Period of Disruption (221 *to* 589).—*Table IV.*

Impediments.—[The royal family, scholars and the common people could not intermarry.]—*Pei Wei, Shih wu yüan hui, c.* 13, p. 5*a*; *Wei shu Kao Tsu chi, Yün fu shih i, c.* 13, p. 14*b*. *Cf.* LAWS OF INTERCOURSE.

"In the 9th moon of the 17th year of the reign T'ai Ho [A.D. 494] a decree was issued that menial families should not intermarry with the families of scholars."—*Wei shu Kao tsu chi, Yün fu shih i, c.* 13, p. 14*b*.

[In A.D. 484 a punishment was instituted for marrying anyone with the same surname; this being made a legal offence.]—*Wei Kao Tsu Hsiao Wên Ti chi, Shih wu yüan hui, c.* 13, p. 5*b*.

Betrothal.—"The people of the present time used to select a son-in-law at the time of posting up the list of graduates, which was called *luan hsü* (鸞壻). Though some were unwilling to do so, yet, pressed by the influence of noble and wealthy families, they were unable to refuse."—*Fan Ch'êng min Tun Chai wên lan, Tzŭ shih ching hua, c.* 32, p. 16*b*.

"His son, Pao Hsing, was left an orphan when young, and served his mother with the utmost filial piety. The wife of Lu Hsia, President of a Board, was the daughter of Ts'ui Hao. When the mother of Pao and Hsia's wife were pregnant, Hao said: 'What is about to be born to you will belong to me. You may betroth one to the other in pregnancy.' "—*Pei Shih Wang Hui-lung chuan, ibid.* p. 15*b*.

"A marriage should take place in the 8th moon. The man ['s family] should first ask the woman ['s], thus regarding the woman with more esteem than the man. People of the same surname should not intermarry."—*Lin Yi-kuo chuan, Nan shih, P'ei wên yün fu, c.* 66*b*, p. 170*a*.

"As a woman was more esteemed than a man [in marriage negotiations, *i.e.*, the man's family had to go to her—she, as it were, was held for the purpose of the higher position], so she made the first betrothal present."—*Lin I-kuo chuan, Chin shu, P'ei wên yün fu, c.* 36, p. 87*b*.

[Marriages between the royal families of the various States became the practice.]—*Wei shu, Shih wu yüan hui, c.* 13, p. 3*b*.

Re-marriage.—"Ho Shang-chih, of the Sung, enjoyed himself frugally; his carriage and apparel were plain. When his wife died he did not marry again, and also had no concubine."—*Nan shih, Yüan chien lei han, c.* 247, p. 12*b*.

Widowhood.—"Mrs. Huang, having lost her husband, did not re-marry. Her family pressed her to do so, but as she threatened to commit suicide they stopped."—*Nan shih Chiang Tsun ch'i Huang shih chuan, P'ei wên yün fu, c.* 81, p. 61*a*.

"Wang, wife of Wei Ching-yü, of the Liang, when 16 years old, lost her husband, and cut off her ears, swearing that she would not marry again."—*Nan shih, Kuang shih lei fu, c.* 18, p. 9*b*; also in *P'ei wên yün fu, c.* 8, p. 20*b*. The wife of Lü Tsuan committed suicide under similar circumstances, see *Chin shu Lieh nü chuan, ibid.* p. 20*a*.

"[Hsia-hou Tun] having invaded Sun Chuan [King of Wu], on his return, had bestowed upon him singing girls and prostitutes of Ch'in."—*Wei chih Hsia-hou Tun chuan, P'ei wên yün fu, c.* 22*b*, p. 38*b*. *Cf.* LAWS OF INTERCOURSE.

Sung Period (960 *to* 1280).—*Table VI.*

Impediments.—"In the family of a military or civil officer, if his cemetery was completely built, and his parents buried, he was then granted permission to marry; but no music or decoration was allowed."—*Sung shih li chih, P'ei wên yün fu, c.* 66*b*, p. 170*a*.

"An Imperial decree was issued ordering that camp-followers should not intermarry with the common people and scholars."—*P'ei wên yün fu, c.* 67, p. 16*b*.

"Liu T'ing-shih, after agreeing definitely to a betrothal for five years, obtained a literary degree; but when his promised wife became blind, her family strongly apologised that now she was unworthy to be a match for the nobleman. To which Liu answered: 'She became blind after betrothal; by right I should not divorce her. Again, if I do not marry her, whom could she marry?' Accordingly, he selected a lucky day to perform the marriage ceremony. The husband and wife respected each other like friends."—*Jên p'u lei chi, c.* 4, p. 9*b*.

Chastity.—[Men were generally given to adultery, and the women even more so. A husband esteemed his wife if she had had many paramours before marriage, but after marriage she was guarded from further illegal intercourse.]—*Pei shih Chi Hu chuan. P'ei wên yün fu, c.* 95, p. 130*b*. *Cf.* MORAL SENT.

Divorce.—"Though Yen Kuan-fu had been married to [his wife] née Shên, for ten years, she had no children. For this she was divorced. On parting, she composed a poem," which reconciled her husband.—*T'ang Sung i shih, Yüan chien lei han, c.* 248, p. 8*b*.

Re-marriage of Widowers.—"When Han Wei-kung was in the Government service, his family had more than twenty singing girls. When one day his wife, Lady Ts'ui, died, he sent all of them away with rich gifts. Most of his fellow officers persuaded him to keep them, to give him pleasure in his old age; but Kung said: 'I could not enjoy it long, and it only gives them trouble [to attend on me]. To be alone is more pleasant to me.' "—*Jên p'u lei chi, c.* 4, p. 10*a*.

Widowhood.—"A woman of Chü, whose husband was murdered by a man of Chü, remained a widow; but nurtured the desire to revenge her husband."—*Yüan chien lei han, c.* 247, p. 8*b*.

Couvade.—Macgowan says that "covoidism (as he calls it) is noted [in the Sung geography] as occurring in China among the Liaos only, and those only who reside in Taiping, Kuangsi. Mothers, on parturition, rise on the third day, and resume household vocations; while husbands take their places in bed, to be cared for and coddled, taking care meanwhile of the baby—except in the matter of nursing."—*Ch. Rev.*, xix. 289.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Betrothal.—[In the *P'i-p'a chi*, a drama of the 9th century, the go-between presents herself with an axe as the emblem of her mission, and cites upon the subject the passage in the *Shih ching*, I. xv. VI. i., showing that "without a go-between it cannot be done."]

"The natives of Shantung . . . in marriage demanded large presents. They called it 'marriage-by-sale' (賣婚 *mai hun*)."—*Shih t'ung, P'ei wên yün fu, c.* 13*b*, p. 84*a*.

"Chang Chia-chên wished to select Kuo Yüan-chên as his son-in-law, and said to him: 'I have five daughters, whom I will order each to hold a silk thread in their hands behind a curtain, and you may draw for one. Whichever you draw will be your wife. At last Yüan Chên drew a red silk thread held by the third daughter. What was called *t'ung hsin chin* (通心錦), 'connected heart silk,' was taken from this."—*K'ai t'ien i shih, Shih wu yüan hui, c.* 13, p. 4*a*.

907–960.

"At that time the rites of marriage had declined [from the classical standard]; on the wedding day people used to have bands to play musical instruments. So [Ts'ui] Yu requested that this be forbidden. From this it would seem that the playing of bands at weddings had not been long practised."—*Hou Chou shu Ts'ui Yu chuan, Hai Shan Hsien Kuan ts'ung shu, Ku chung sui pi*, p. 64*b*. *Cf.* HABITS AND CUSTOMS.

KIN.

"In the fifth moon [of 1071] an Imperial decree was issued stating that, after Ning Chiang Chou was taken possession of,

anyone who married, as his wife, a woman of the same surname, should be bambooed after separation."—*Hsü T'ung tien chi yao, c.* 20, *Hsing*, p. 7*a*.

[A custom of celebrating mock marriages preliminary to the formal wedding, which had grown up in the reign Huang T'ung (1141–9), was suppressed by Imperial decree.]—*Ibid.* p. 7*b*. See also LAWS.

Mongol Period (1280 *to* 1368).—*Table VII.*

Polygamy.—[Marco Polo says that the Mongol Emperor, Kublai Kaan, had four recognized Empresses; the eldest of his sons by these four was recognized as his successor. His secondary wives were chosen from among 100 girls annually sent as tribute by the Tartar tribe of "Ungrat" [=Kungurat, near the Great Wall]. These hundred were selected by Imperial commissioners, sent down for the purpose, "according to the scale of beauty enjoined upon them" (a kind of competitive examination, so many marks being allowed for each good quality—24 the total, 20 or 21 sufficient for a pass). Yule says that a like system of selection (without the mode of valuation) was continued by the Ming.]—*Yule, Marco Polo* (2nd ed.), ii. 348, 350, 351.

Marco Polo, speaking of Sinju (=Kansuh), says: "The men are very sensual, and marry many wives, which is not forbidden by their religion. No matter how base a woman's descent may be, if she have beauty, she may find a husband among the greatest men in the land, the man paying the girl's father and mother a great sum of money, according to the bargain that may be made."—*Ibid.* i. 267. See also 3rd ed. i. 220, and *cf.* pp. 252–3, 256*n*.

Couvade.—[Marco Polo says that, in the province of Zardandan (which Yule identifies with a part of Western Yünnan, the capital of which, called "Vochan" by Polo, is Yung-chang Fu; also called Wuntshen): "When one of their wives has been delivered of a child, the infant is washed and swathed, and then the woman gets up and goes about her household affairs, whilst the husband takes to bed with the child by his side, and so keeps his bed for forty days; and all the kith and kin come to visit him, and keep up a great festivity. They do this because, say they, the woman has had a hard bout of it, and 'tis but fair the man should have his share of suffering" (*Yule, Marco Polo*, ii. 52). Yule says, in a note on this: "The nearest people to the Zardandan, of whom I find this custom elsewhere recorded, is one called *Langszi*, a small tribe of aborigines in the department of Weining, in Kweichau, but close to the border of Yunnan. 'Their manners and customs are very extraordinary. For example, when the wife has given birth to a child, the husband remains in the house, and holds it in his arms for a whole month, not once going out of doors. The wife, in the meantime, does all the work, indoors and out, and provides and serves up both the food and drink for the husband, she only giving suck to the child.'"]—See *Yule, Marco Polo* (3rd ed.), ii. 85, 91*n*–95*n*, 596*n*.

Relation between Husband and Wife.—[At court festivals, the Empress (Kublai Kaan's chief wife) and the wives of the Imperial princes, and of all the inferior nobles in their degree, sat at table with their husbands.]—*Yule, Marco Polo* (2nd ed.), i. 368, 369, 370. *Cf.* LAWS OF INTERCOURSE.

Widowhood.—"Wu Yung's wife was a Miss Su. When Yung was suffering from a mortal illness, she cut off a piece of her leg, and made congee for her husband, who soon recovered. She bore a son named Tê Chêng, and when he was four years old, she became a widow. Though her brother-in-law wished to force her to marry again, yet she would not listen to him."—*Lieh nü chuan, Yüan shih, P'ei wên yün fu, c.* 8, p. 22*a*. *Cf.* BODILY MUTILATIONS.

"Wên, the wife of Yü Hsin, whilst still young, lost her husband. Her parents wished her to re-marry, but she took an oath by cutting off her hair, thus putting an end to the matter."—*Ibid.* p. 22*a*.

[*Posthumous marriages* took place: see *Yule, Marco Polo* (3rd ed.), i. 267, 268*n*.]

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Age, Dowry, Connubium, Adultery.—[The Chinese take care to marry their children very young, in the interests of morality; and sometimes even betroth them unborn, "making their writings and bands for the performance of the same in public order. The husband gives the wife a dowry, which she hands on to her parents, for the pains they took in bringing her up." A man may take as many wives as he can maintain, but one only is accounted lawful; and the husband lives with her, establishing the rest in other houses, or sometimes (if he is a merchant) in other towns which he has to visit from time to time. In case of adultery, the husband is allowed to kill both, if caught in the act; if this is not done at once, and the case comes before court, they are bambooed, but not put to death, and the wife may afterwards be sold as a slave, in order to recover her dowry.]—*Mendoza*, i. 613.

[The Emperor, after his marriage, chooses thirty concubines from families of the highest rank, who remain in the palace during his lifetime; and after his death are married to "thirty gentlemen of the principallest in the kingdom," named by the deceased in his will, by which also dowries are bequeathed them.]—*Ibid.* i. 65.

"In old time, when that the King of China would marry one of his children or kinsfolks, he did make in his palace a great and solemn banquet, to the which he did invite all the principallest lords and gentlemen of his court, commanding them to bring with them their sons and daughters. . . . The banquet being done, the young princes do go whereas are these young ladies, every one placed in order according to their age, and there he doth choose his wife according to his own will or desire. But, at this time, this custom is left off, for that the princes and gentlemen do marry with their kinsfolks, so that it be not in the first or second degree; yet many times they do not keep the second."—*Ibid.* i. 65–6.

[Mendoza (i. 63–4) describes a strange marriage custom said to prevail "in the provinces that be near unto Tartaria." Twelve officials register all men and women of an age, and willing, to marry, note their position and means, and divide them into three classes—the men according to property, the women according to their looks. Each man is given a wife from the class corresponding to his own; those of the first paying a sum fixed by Government, the second paying nothing, and the third being portioned out of the money received from the first. This does not apply to "lords or gentlemen," who are allowed "to marry whereas they like best."]

Polygamy.—"It would appear [from the novel 玉嬌梨] that, under certain circumstances, two women at once could (during the Ming dynasty) have the status of wife, or 妻."—*Ch. Rev.*, xiii. 59.

[The polygamic system of the Mongol Emperors was continued by the Mings.]—*Yule, Marco Polo*, ii. 351.

Degrees Excluded.—"A man may . . . not [marry] with his sister or brother's daughter; and, if any do marry in these two degrees, they are punished very rigorously."—*Mendoza*, i. 62.

Manchu Period (1644 *to* —).—*Table IX.*

The Family.—"As in the ancient Jewish state, the family is the unit of the Chinese; on its model the State is governed, and from the social conditions of the families the family law received its foundations. In this sense the State is called the family of the nation (國家 *kuo chia*) and prefects and magistrates are popularly styled 父母官 (*fu mu kuan*), parent officials." "Everything revolves round the family as the centre."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 134.

"The Chinese family (家 *chia*) embraces, like the Attic οἶκος, and the Jewish *mishpachah*, all members of the same household, which stand under one head or *pater familias* (家長 *chia chang*, 家主 *chia chu*, 家君 *chia chün*), without distinction, whether they have entered the family through marriage or adoption, and including servants and slaves. It is obligatory that all members of the family bear the same family name (姓 *hsing*), as in India, Greece, and Rome (*McLennan, Studies*, p. 217). Even with adoption a kind of *quasi* relationship is formed."—*Ibid.* p. 135.

"Within the family the Chinese distinguish four grades of relationship, which follow according to the proximity of descent, without distinguishing thereby between consanguinity and affinity. Genealogical tables are given in the 大清律例 (*Ta Ch'ing Lü Li*), vol. I., fol. 1–6."—*Ibid.* p. 135. *Cf. Journ. C.B.R.A.S.*, 1853; *Legge, Liki*, i. 202–9; *Ch. Rev.*, x. 199–200.

"The ideas of the Chinese as to nearness of kin, whether by blood or by marriage, differ vastly from our own. They divide relationships into two classes, 內親 *nuy-tsin*, and 外因 *wae-yin*, terms analogous to our 'consanguinity' and 'affinity,' but conveying, nevertheless, other associations than those which we attach to these words. The former, *nuy-tsin*, comprehends all kindred derived from common stock with the individual, but only by descent through the male line; the latter, *wae yin*, includes what the Chinese designate 母黨 *moo-tang*, 妻黨 *tse-tang*, and 女黨 *neu-tang*, three terms best translated perhaps by 'mother's kin,' 'wife's kin,' and 'daughter's kin,' and understood by them to mean a mother's relatives, relatives of females received into one's kindred by marriage, and members of families into which one's kinswomen marry. . . . The principle upon which the distinction is drawn, appears to be, that a woman alienates herself from her own kin on marriage, and becomes a part of the stock upon which she is grafted."—*Trans. C.B.R.A.S.*, pt. iv., pp. 3–4.

"The house is the one house of parents, sons, sons' wives and their children, and also of the daughters till marriage. Marriage in the case of the son is a *perfecting or completing of this* house (*ch'êng chia*); to a daughter it is a *going out of the door* (*ch'u mên*), a leaving of her parents' house to enter that of her parents-in-law. . . . The patriarchal system still rules in China. The father is the head of the house, and life and death are to a large extent in his hands. Parents are highly respected, nay reverenced while alive and worshipped after death. . . . There are fewer disputes and quarrels between mothers-in-law and daughters-in-law than might be expected. . . . There is, of course, some friction, but the son is bound to take his mother's side. The theory is that another wife can be got, but not another mother. Hence suicide by opium, gold-leaf, strangling, starvation, drowning in wells are by no means uncommon. Marriage is invariable, and . . . it may be said all the Chinese are married. There are practically no old maids or old bachelors in China. . . . The future daughter-in-law is often, especially among the poorer people, brought to the house as a girl, and lives there, assisting her future mother-in-law till her marriage. . . . The sons, with their wives and families, all remain under the parental roof. All income goes into the common good, and all expenses are defrayed out of the general purse."—*Dudgeon, Diet*, &c., pp. 282–3.

"Marriage is, from the threefold point of view of society, politics, and religion, a duty so strict and sacred that the number of bachelors over 24 years of age is really not worth mentioning."—*Simon, Cité ch.*, p. 24.

"The family is the institution upon which is based the whole social and political edifice of China. Chinese society may be defined as an aggregate of families. From the most remote period, the influence of the family has predominated in every order of idea; and we say, quoting Confucius, that to govern a country, we must first have learned to govern a family. . . . The Chinese family may be likened to a co-operative society. All its members are under the obligation to live in community and to render mutual assistance. History mentions an ancient minister named Tchang, who united under his roof the members of his family proceeding from nine generations. This example is cited as a model we should all endeavour to imitate. . . . All resources are united in a single fund and all contributions are made without distinction of more or less. . . . Every member of the family has to conduct himself in such a manner as to maintain harmony. . . if order is not maintained in the family the law authorises the equal division of the common property . . . among all the males. . . . The women do not participate." "If a member of the family falls ill, he immediately receives all the aid he requires; if another is unable by his labour to obtain the necessaries of life, the family forthwith intervenes. . . . The chief authority is vested in the oldest member, and in all the important conjunctions of life reference is made to his decision. . . . All documents are signed by him in the name of the family. . . ." Estates are described as belonging to such or such a family; and the family name is written on the posts marking the limits of the property. "Every family has its particular statutes regulating its customs; they are a sort of written law. All the properties the family possesses are inscribed upon the statutes, together with the purposes to which they are devoted. Thus, the produce of such an estate is destined to pension the aged, and of another to furnish the prizes given to young people after their examinations. The resources to provide education for the children, those which furnish donations to girls who marry; in a word, all the expenses which correspond to foreseen requirements are inscribed upon the budget." "One of the articles regulates the punishment to be inflicted upon any member who by criminal conduct or dissipation may gravely compromise the family honour." "Our system of education is exactly adapted . . . to inspire above all things family affection. . . . There are five general principles which by education form and maintain the family tie. These are: fidelity to the Sovereign, respect towards parents, concord between the married, harmony between brothers, and constancy in friendship." "The family in which we are born is founded upon forty centuries of harmony, and every succeeding generation increases its authority. . . . The Sovereign is . . . the keystone of the social edifice; he is the head of all the families, the patriarch to whom the devotion of all is due. To serve the Sovereign is to serve the great master of the universal family, and to honour own's own family. This explains why the most powerful motive of ambition is a desire to belong to the administration of the State."—*Tcheng-ki-tong, Chinese Painted by Themselves*, pp. 7–11.

"The local importance of a large family in the country is weakened by its male members removing to town, or emigrating; consequently, the patriarch of three or four generations endeavours to retain his sons and grandsons around him, their houses joining his, and they and their families forming a social, united company. Such cases as those mentioned in the *Sacred Commands* are of course rare, where nine generations of the family of Chang Kung-i inhabited one house, or of Chin, at whose table 700 mouths were daily fed, but it is the tendency of society. This remark does not indicate that great landed proprietors exist, whose hereditary estates are secured by entail to the great injury of the State . . . for the farms are generally small and cultivated by the owner or on the metayer system. Families are supported on a more economical plan, the claims of kindred are better enforced, the land is cultivated with more care, and the local importance of the family perpetuated. This is, however, a very different system from that advocated by Fourier in France, or Greeley in America, for these little communities are placed under one natural head, whose authority is acknowledged and upheld, and his indignation feared."—*Williams, Midd. King.*, i. 277–8.

"Slaves (奴才 *nu ts'ai*) are also counted as belonging to the family; under the name of 家身子 *chia shên tzŭ* are designated those which have been bought; 家生子 *chia shêng tzŭ* or 家產子 *chia ch'an tzŭ* are those born in the family, children of slaves, *vernae*, οἰκέται, and the Jewish *yelîd bayith* (*Jerem.*, 2, 14)."—*Möllendorff, Fam. Law.*, p. 8.

"In the oldest time of Chinese history the number of families may have been the same as the number of clans; . . . the idea that there exists a kind of relationship between families bearing the same name, has lived to the present time."—[See below—*Impediments.*]—*Ibid.* p. 5.

"The Manchu family names are not publicly known. The Manchus, whose Emperors have reigned over China since 1644, have not used their family names (姓, *hsing*, Manchu *hala*) since the reign of the Emperor Kanghi (1662–1723), but only their personal names (名, *ming*, Manchu *gebu*). The surnames are, however, known within the clans, and the law concerning them is, with some modifications . . . the same for the Manchus as for the Chinese."—*Ibid.* p. 8. See also *Ch. Rev.*, viii. 72.

Marriage.—[The three essential conditions to a valid marriage are:—(1) Consent of parents, or senior male representatives of families; (2) acceptance of the "marriage presents" by the bride's family; (3) bringing home the bride. The contract (1) is the most important step, and, when it is once fairly entered into, either party can compel the other to carry out the agreement. (But the acceptance of the presents—the "price"—seems to be really the most essential part of the negotiations.) It is also important as determining the status of the bride, whether she is to be 妻 or 妾. (For the status of the 妾 *cf.* REG. OF LAB.) "The *ts'ieh* . . . can no more be got rid of [than the wife]. It is within the domestic forum, and chiefly in the ancestral hall, that the distinction between them comes out in all its prominence."]—*Ch. Rev.*, v. 204–5.

"Almost all Chinese, robust or infirm, well-formed or deformed, are called upon by their parents to marry as soon as they have attained the age of puberty. Were a grown-up son or daughter to die unmarried, the parents would regard it as most deplorable. Chinese parents, who are apprehensive that, owing to a weak constitution, the last hours of their son or daughter are not far off often make immediate arrangements for the marriage. . . . A delicate youth with whom I was acquainted, was a member of the family, or class, 'Eng'—probably at that time one of the most influential and powerful in the city of Canton. His parents having been informed by the family physician that their son's sickness would soon terminate fatally, determined that, without loss of time, he should fulfil an engagement of marriage into which he had entered. . . . The ceremony was no sooner ended, than the bridegroom was re-conducted to his sick chamber, where he breathed his last."—*Gray, China*, i. 186.

"Marriage is . . . regarded by the Chinese as necessary and indispensable, and the best proof of this is furnished by the fact that, excluding priests and nuns, who are not allowed to marry, it is scarcely possible to find an old bachelor, and an old maid is a rarity." "Chinese law further recognises the importance of marriage by giving a long list of marriage laws (see *Ch. Rev.*, viii, ix, x. 77–9). We must add, however, that marriage is not absolutely compulsory, nor is celibacy punished, as was the case under the Jewish law and the Attic code of Solon."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 140–1.

[Celibacy is considered a vice.]—*Tchêng-ki-tong, Les Chinois peints par eux-mêmes*, p. 30. See also *Westermarck*, pp. 139–40.

"The intense anxiety of the Chinese to secure an *haeres necessarius* after death is owing to the fear that there may be no one to wash them with (if possible) river water, *mai-shui mu-yü* [買水沐浴], 'buy water and bathe over,' or to accompany them to the grave, *chih-chang* [執杖], 'hold the staff.'"—*Ch. Rev.*, viii. 86.

"From a juristical point of view the Chinese marriage would seem to be neither a bondage nor a transfer, but rather a manumission, a double manumission enforced by no positive law; and, until concluded, involving no rights of the two manumitted ones as against the manumittors, but involving moral duties to carry out the agreement to manumit as between the two manumittors."—*Ibid.* vi. 64.

"*Usus* is undoubtedly the commonest form amongst many of the lower classes, and receives the sanction of the law when the *usus* can be proved by litigants. *Coëmptio*, accompanied by *manus*, is the almost invariable form of marriage with 'concubines,' and, in many cases also, of marriage with a wife. The strictly ritualistic marriage is only performed in its complete integrity amongst the wealthier classes, though fragments of it are frequently introduced into the lower marriage ceremonies."—*Ibid.* viii. 76.

"He who agrees to go and live with his father-in-law, sometimes agrees also, at the time of marriage, to take the ancestral name of his father-in-law, and regard himself as his son. Only a poor family will allow a talented and literary son to ignore his own family name in this way. On the day of marriage he is carried in a black sedan, decked off with some pieces of scarlet silk on the outside, to the residence of his father-in-law, where he and his bride perform the worship of 'heaven to earth,' of the ancestral tablets of the family, in accordance with the established customs relating to wedding occasions. While, perhaps, there is not any disgrace in obtaining a wife in this way, and becoming the heir to a rich family at the loss of one's ancestral name, the opportunity is not coveted as much as the opportunity of obtaining a wife and a valuable present in money from a rich man with the privilege of retaining one's own ancestral name. Some wealthy men are glad to bestow one of their daughters, and a valuable dowry besides, on graduates, for the honour of having a literary son-in-law who has a prospect of becoming a mandarin."—*Doolittle, Social Life*, i. 100.

"It is customary for the Chinese to marry their children according to seniority."—*Gray, China*, i. 190.

"It not unfrequently occurs that a rich family, having only one daughter and no boys, desires to obtain a son-in-law who shall be willing to marry the girl and live in the family as son. Sometimes a notice is posted up, stating the desire of a certain man to find a son-in-law and heir who will come and live with him, perhaps stating the age and qualifications of an acceptable person. Parents having a suitable son, and willing to consider the marriage, are expected to apply through a go-between. Sometimes a rich man makes application to the parents of a young man whose reputation he is pleased with, or who has taken a good degree. Successful graduates, if not engaged, often allow a notification of the fact, and their address, to appear along with their names in the class list."—*Doolittle, Social Life*, i. 99.

"When a girl is born in a poor family, which . . . feels unable, or is unwilling, to rear [her], she is often given away or sold when but a few weeks or months, or one or two years old, to be the future wife of a son in the family of a friend or relative," who have one not yet betrothed. A match-maker is employed, and a formal engagement entered into. The boy's family usually offer a small present—a pair of ducks or geese, a pair of fowls and vermicelli—the male animals are kept by the recipient, the females returned. The girl is called a 'little bride,' and is taken home and brought up in the family together with her future husband. When of marriageable age, and the family can afford the little additional expense, she is married . . . on a fortunate day, selected by a fortune-teller. Friends are invited and a feast is made. No bridal cakes are distributed among her relatives, and no red bridal chair is used, because she is living in the family of her husband."—*Ibid.* i. 98.

"Mr. McLennan says: 'In China such marriages [*i.e.*, marriages for a term, usually short (*consortium*)] are said to be still customary. In a recent report of the proceedings of the Societé de la Sainte Enfance in China, in the *Espérance* of Nancy, it is said that in many parts Chinamen may repudiate their wives, and marry again, every year.' "—*Ch. Rev.*, viii. 73.

"A custom, called the 'double marriage,' is observed in Chinese families, the members of which for three generations are still living, and the senior male members of which have obtained rank." It is celebrated when the grand-parents have reached the age of sixty—the grandmother returns to her native place, and her husband goes a second time through all the formalities of seeking her hand in marriage, and the other wedding ceremonies are all repeated."—*Gray, China*, i. 216.

"Marriages are sometimes solemnized between the spirits of boys who die in infancy or childhood, and those of girls whose dates of birth and death correspond with their's. The ceremonies are gone through with paper effigies, which are finally burnt. The funeral tablet of the girl is also sent to the house of the bridegroom's parents (as one of the deceased's three souls is supposed to remain with it), and placed on their ancestral altar."—*Ibid.* i. 217–8. See also FUNERAL RITES.

"Marriages take place at all times of the year. The principal season, however, is from the 15th day of the 8th moon to the 4th month of the year following. During the 9th month, which is regarded as very unpropitious, no marriages take place, except . . . in cases of extreme urgency [as, *e.g.*, when one of the parents is not likely to live (p. 188)]. At the commencement of the marriage season, books containing songs in honour of wedlock are exposed for sale at the various bookstalls. With regard to the hour of the day at which marriages are solemnized, there is no restriction. In some of the districts round Canton they are always celebrated at night, not so much on account of the heat of the day, as because, although the bridal processions may not be as grand as they ought to be, they pass unremarked—the darkness concealing all defects. At such marriages, lanterns and torches are absolutely necessary. Lanterns, however, are always a feature in the procession, either by day or by night."—*Ibid.* i. 187.

"Actual capture is sometimes resorted to."—*Parker, Ch. Cust.*, p. 13.

"It may surprise Shanghai residents to hear that close to them a marriage exchange and mart is in full swing, where wives can be bought, sold or exchanged."—*N.-C. Herald*, Dec. 5th, 1900.

Impediments.—Absolute.—"The attainment of puberty required by the Roman and Canon law, or of a certain age, as prescribed by modern legislation, as a pre-requisite for concluding marriage, is not known to Chinese law. It is, however, an established custom that men marry when over twenty years of age, and that girls are rarely given in marriage before their fifteenth year. But as there are many exceptions in the laws for the benefit of persons under fifteen years of age, we may consider the latter as the age required for marrying. Very early marriages are not as common in China as is generally believed: the common practice is to provide early in life a suitable wife for the son and a husband for the daughter, and to marry them when their character is formed. In China, puberty commences at the same age as in Europe. The old idea that puberty arrives earlier in hot than in temperate climates is exploded by modern investigations."—*Möllendorff, Fam. Law*, pp. 12–13. Some writers (*e.g.*, *Gray, China*, i. 187) put the minimum age for the woman at fourteen.

"Suitability of age is generally recommended, as also that a young girl should not be married to an old man. But an early marriage in China is understood in the sense of an early settlement in life."—*Möllendorff*, p. 13.

"Non-attainment of puberty, disease or other defects (as insanity, deafness and dumbness, &c.) are considered impediments, if no notice of them has been given in the marriage contract."—*Ibid.* p. 13.

[There was a violent scene on the occasion of a marriage in the western suburb of Canton on Dec. 3, 1871, as the bride was discovered to be a leper. "She was at once divorced and returned to her mother, who positively refused, however, to refund to the bridegroom the dowry which had been paid by him. . . . A part of the sum was eventually returned."]—*Gray, China*, i. 188–9.

"The Chinese law does not seem to deprive the lunatic of any of his family rights, which are regulated by the family council. A lunatic may marry if a woman can be found for him, and a betrothed woman may not withdraw on account of the lunacy of her spouse."—*Ch. Rev.*, viii. 78. Gray (*China*, i. 189) says: "In cases of lunacy, matrimonial engagements are broken off"—though not invariably, exceptions being apparently based on superstitious grounds (p. 190).

"The defect of eunuchs naturally debars them from marrying. The right of having eunuchs (太監 *t'ai-chien*, 老宮 *lao-kung*) is an Imperial prerogative, and is also granted to the highest members of the Imperial family. . . . As eunuchs have to serve and to live in the palace (內宮 *nei kung*), it is for this reason alone impossible for them to marry (see *Shi king*, i. 11, 1 and ii. 5, 6 [*Legge*, iii. pp. 157, 239])." "There are, however, eunuchs at Peking who had children before their mutilation, and who may obtain permission to visit their families from time to time. Cases may occur where a eunuch, who by intrigues in the palace has risen to a position of honour, takes a wife *pro forma* and adopts a son for the succession."—*Möllendorff, Fam. Law*, pp. 13–14; *Journ. N.-C.B.R.A.S.*, N.S. xi. 143.

Relative.—Relationship.—"Marriage between relations of all grades of agnatic relationship is prohibited; 'cognates cannot marry anyone of the generation above or below, but may marry anyone of the same generation, not being agnate' (*Ch. Rev.*, x. 82). For the relationship by adoption the prohibition does not remain in force after the first adoption has been dissolved by a new one."—*Möllendorff, Fam. Law*, p. 14. [If by relationship here is meant agnatic relationship, this is true; and, as adopted agnates cannot be removed by their father from their adopted place, the question of marriage between relations does not, as far as they are concerned, have any more significance than has marriage between brother and sister, or persons of the same surname generally. As regards adopted male strangers, their rights are usually defined by contract.]—*Ch. Rev.*, viii. 81.

"There exists in China no relationship between the husband and his wife's sister, as is the case according to the Canonical. and after it the English law. In fact, since the Emperor Shun, married the two daughters of Yao [see EARLY FEUDAL PER.] (*Méng tzŭ*, v. i. 4) [*Legge*, ii. 220. From the *Liki*, i. 132, it would appear that Shun had three wives], such marriages have been of frequent occurrence in China, probably because a wife, finding that a concubine will be taken, prefers to share the affection of her husband with her sister, rather than with a stranger." "Altogether, there is no relationship between the relatives of the husband and those of the wife (called 姻親 *yin-ch'in*)."—*Möllendorff, Fam. Law*, pp. 14–15. [Relationship, as used here, necessarily excludes the idea of identical surnames; the husbands of two wives are relations by marriage, and so are the agnates of one of those husbands in respect of the agnates of the other.]—*Ch. Rev.*, viii. 82.

"Relationship is always implied by the fact of bearing the same family name:—同姓不爲婚姻 *t'ung hsing pu wei hun yin* (those of the same family name do not intermarry) [Endogamic marriage is excluded]. Considering that for a population of 400 millions only about 438 family names exist [408 simple and 30 double ones (*Journ. N.-C.B.R.A.S.*, N.S. xxi. 256)], this impediment appears severe in the highest degree. In the course of ages [the prohibition occurs in books as early as the *Tso chuan* (左傳) and the *Lun yü* (論語)] it happened that whole communities were composed of people with the same surname, so that men desirous of marriage had to look elsewhere for wives, and often to undertake for this purpose expensive voyages. Where a surname has two distinct origins, persons of the same surname may intermarry, provided that their line of ancestry can be traced from the separate stock, 同姓不同宗 *t'ung hsing pu t'ung tsung* (of the same surname, but of different ancestry [see *ibid.* p. 256]), *e.g.*, persons of the name of 車 *ch'ê*. On the other hand, families of the same ancestry have branched off under a different name, and do not intermarry, as 徐 and 佘, both pronounced *hsü*, who were one family until the reign of Yung-chêng [1723–36] (*Ibid.* pp. 265, 283). It is the same with 沈 *ch'ên* and 葉 *yeh*, and with 楊 *yang* and 易 *yi*. An expedient to mitigate this law has also been found. During the reign of Yung-lo [1403–25] those families who took part in the grain transport were called military families (軍家 *chün chia*), the others being called families of the people (民家 *min chia*). Since that time the distinction between 軍 *chün* and 民 *min* has been maintained, and marriages between a *chün* and a *min* family bearing the same surname are permitted—almost the only exception to the above-mentioned prohibition."—*Möllendorff, Fam. Law*, pp. 15–16.

[The punishment for marrying within the clan was sixty blows, and the marriage was declared null and void.]—*Gray, China*, i. 186. See also *Doolittle, Social Life*, i. 99; and *Davis, Chinese*, i. 282. [Parker says that, amongst the Manchus, cousins descended through male ancestors, and having the same surname, might intermarry after the fifth generation.]

"It will thus be seen that, in China, as throughout America and Australia, the clan is exogamous—that is, marriage within the clan is forbidden."—*Möllendorff, Fam. Law*, p. 16. See also *Ch. Rev.*, viii. 72; and *Starcke, Prim. Fam.*, p. 44.

Affinity.—"Marriage is not allowed with sisters of the wives or ascendants or descendants, with the father's or the mother's sister-in-law, or with the sister of the son-in-law." "Further, marriage is forbidden with the step-daughter and with female relations within the fourth degree of relationship, with a widow of a relative of the fourth degree, or with the sister of the widowed daughter-in-law. Marriages with widows of relatives of a nearer degree are considered incestuous."—*Möllendorff, Fam. Law*, p. 16. See also *Westermarck*, pp. 305, 330; *Doolittle*, i. 99. In *Ch. Rev.* (viii. 82) it is said that affinity is an impediment on the ground of disparity of degree "propter inelegentiam," or, perhaps, because one stands in *loco parentis* to the other.

"Decapitation is the punishment of marriage with the father's or grandfather's former wives, or with sisters of the father." "Whoever marries his brother's widow is strangled."—*Möllendorff, Fam. Law*, pp. 16–17. [But marriage with a deceased wife's sister is exceedingly common, and has always been regarded as particularly honourable.]—*Trans. C.B.R.A.S.*, iv. p. 24, *et seq.* note.

"The like punishment [death] is inflicted upon whoever seizes the wife or daughter of a freeman and carries them away to marry them."—*Williams, Midd. King.*, i. 793.

Other Reasons.—"To marry during the legal time of mourning is prohibited." "Marriage with concubines is, however, not punished in this case, unless either the bride or the bridegroom is in mourning for a parent, or the bride for her late husband, even if the marriage had never been consummated. It is considered to be a time of mourning for children or grand-children if father or mother or grandparent is confined in prison for a capital offence. In accordance with the principle of Chinese marriage—*i.e.*, that the *pater familias* makes the marriage contract—marriage is in this case permitted if the head of the family in prison gives his assent. The usual ceremonies and festivities are, however, to be omitted."—*Möllendorff, Fam. Law*, pp. 17–18.

"The prohibition to marry during the legal time of mourning is in many parts, if not most parts, of China practically a dead letter, except in the case of mourning for parents. Officials, however, adhere to the rules more strictly than persons not holding any office."—*Ch. Rev.*, viii. 82. See also *Doolittle, Social Life*, i. 101.

"Marriage is forbidden with a woman who has committed a crime and has fled for fear of punishment. In this prohibition is included marriage between an adulteress and her seducer."—*Möllendorff, Fam. Law*, p. 18.

"Whoever forces the wife or daughter of a free man to marry either with himself or with a son, grandson, younger brother, or nephew, *i.e.*, with a *filius familias*, is to be strangled."—*Ibid.* p. 18.

"According to Roman law marriage could not be concluded between persons who stood to each other in the relation of guardianship, as *tutor* and *pupilla*. In China these are near relations, as only relatives or adoptive parents are able to exercise the right of guardianship and to acquire through it the *patria potestas*. A runaway female slave is not allowed to marry, as she can be lawfully given into marriage by no one except her master."—*Ibid.* p. 18.

"Compared with Roman law, the relation exists only to a limited extent in China. The tutor is almost always *legitimus*, *i.e.*, whose rights would be sustained by the law if the family could show no just cause to depose him; and, though he does the duties of Roman tutor, he has no distinct appellation. The tutor is an agnate appointed by will by the pupil's parent, or in default, by his mother, uncle, &c., according to the act in which the pupil is interested. Acts are done in the name of the pupil as principal, with the tutor joined as secondary party. Beyond the fact that the wife, brothers and eldest son of the deceased paterfamilias are all *de facto tutores legitimi*, Chinese customary law knows nothing of the Roman tutela."—*Ch. Rev.*, viii. 83.

"It is a rule that, in order to secure greater impartiality, officials cannot hold office in their native province. For the same reason they are not allowed to marry a woman under their jurisdiction, or out of a family that has an interest in the performance of their official duty. An official who is related to one of the parties is not even allowed to sit as judge."—*Möllendorff, Fam. Law*, pp. 19–20. Gray (*China*, i. 186–7) says this law was framed to prevent nepotism, and to check the exercise of an undue influence of one family over other families in the same district.

"On account of inequality of rank, marriages between officials and actresses, or singing girls, are not allowed. Such marriages are also forbidden to the sons or grandsons of nobles with hereditary rank (*disparagium, mésalliance*), the punishment in such cases being degradation to a lower class of nobility, and eventually loss of it."—*Möllendorff, Fam. Law*, p. 20.

"A widow of a man of rank may not remarry."—*Ibid.* p. 20. See *infra, Widowhood.*

"Play-actors, policemen, boatmen or slaves are not allowed to marry women of any other class than that to which they respectively belong."—*Gray, China*, i. 187.

"Marriage is impossible between male slaves and free women."—*Möllendorff*, p. 21.

"The law says (see *Ch. Rev.*, x. 88) that it is forbidden to intermarry with some of the savages; but this is not carried out in practice. In Formosa the Chinese constantly intermarry with the savages; that is to say, arriving singly, they readily take savage girls as wives, chiefly from the settled tribes (熟番 *shu-fan*), who have adopted Chinese surnames."—*Ibid.* p. 22. See also *Ch. Rev.*, x. 94, *et. seq.*

"Buddhist priests (和尙 *ho-shang*) and nuns (尼姑 *ni-ku*), and those Taoist priests (道人 *tao-jen*) and nuns (道姑 *tao-ku*) who do not shave their heads, but bind the hair in a net or head-band (網巾 *wang-chin*) [the old Chinese fashion, still in use in Corea], are not allowed to marry. Only Taoist priests (道士 *tao-shih*, or 門祝 *mên-chu*) who shave their head and plait their hair like other Chinese—in fact, lay brothers—may marry."—*Möllendorff*, pp. 20–21. See also *Trans. C.B.R.A.S.*, iv. 18.

[Priests might marry after returning to the laity.]—*Ch. Rev.*, viii. 84.

"A priest who obtains a woman under the pretence that she shall marry another, and who then marries her himself, is severely punished."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 151.

"In China difference of religion has no influence upon marriage."—*Ibid.* p. 151.

"Posthumous children may be betrothed, *chih-fu wei-hun* (指腹爲婚), but this practice is said to be viewed with disfavour by the present dynasty."—*Ch. Rev.*, viii. 78.

[For levirate and re-marriage of widows, see *infra.*]

Effects.—"Any impediment to marriage renders the marriage already concluded null and void; the *impedimenta* are always *dirimentia*. Ignorance of them exempts the parties from punishment, but the marriage is dissolved. In accordance with the sense of the marriage contract, the parties who signed it are punished if the marriage laws are transgressed; the go-between only if he was aware of the illegality; but husband and wife are not punished unless they are *sui juris*. If the

father, grandfather or uncle signed the contract, they alone are punished; if it was another relation, he is punished as principal and husband and wife as accomplices. The purchase-money is in each case forfeited, except when the parties were ignorant of the existence of the impediment."—*Möllendorff*, p. 21.

"A dispensation in cases of impediments to marriage is not admissible."—*Ibid.* p. 21.

Betrothal.—The Contract.—"The mutual promise of marriage formed with the Romans an act of social and moral importance as a preparation for marriage. In China, the parties concerned are not the principal ones. The conclusion, however, of a *justum matrimonium* has to be preceded by a contract, in which the amount of presents (*arrhæ sponsalitiæ*), and the latest day for concluding the marriage are fixed. When made, the contract, if in writing (禮 書 *li-shu*), is signed by those persons in whose *patria potestas* bridegroom and bride stand; the latter never sign it, unless both have no older relations. This last condition, and the fact of the son holding office, being the only cases in which a *filius* or a *filia familias* becomes *sui juris*. This is the chief distinction between the Chinese and the Roman marriage."—*Möllendorff*, p. 22. See also, for consent, *Navarette*, quot. *Westermarck*, p. 227, and *Trans. C.B.R.A.S.*, iv. 11.

"The age at which young people are affianced is from 7 to 14 years. In some parts of the Empire, however, more especially in the districts occupied by the Hakkas, children are affianced in infancy. This custom is condemned by many Chinese, on the ground that the children, on coming to mature years, may show that they have been tainted with leprosy or lunacy, or some disease which would render it necessary to cancel the engagement."—*Gray, China*, i. 189.

"When the children are espoused older, the boy sometimes accompanies the go-between [see *infra*] and the party carrying the presents to the house of his future mother-in-law, and receives from her some trifling articles, as melon-seeds, fruits, &c., which he distributes to those around. Among the presents sent to the girl are fruits, money, vermicelli, and a ham, of which she gives a morsel to each one of the party, and sends its foot back. These articles are neatly arranged, and the party bringing them is received with a salute of fire-crackers."—*Williams, Midd. King.*, i. 785–6. See also *Doolittle, Social Life*, i. 65.

"In by far the most cases . . . young people are wedded by their so-called *chu-hwun* (主 婚), 'those who are masters of their marriage,' relations who, as the word indicates, in ordinary circumstances, have an unlimited right to assign them to such a bride or bridegroom as they deem to be a suitable match, and whose dispositions in this respect must be implicitly obeyed. Those masters are, in the first place, the parents, and these failing, the paternal grand-parents, and, subsequently, the paternal uncles, beginning from the eldest, and so on."—*De Groot, Rel. Syst.*, ii. i. 615.

"The persons legally competent to act as guardians [or 'wedding-directors'] are:—First, parents or grand-parents; failing these, second, father's brother or sister, or mother's parents; and, in default of these, third, some senior kinsman. [This rule does not apply to officers of government above the seventh rank, who are at liberty to dispense with the interference of their elder relations, and act as their own *chu-hun-jên*.] The guardians are (by law) *alone* responsible, and punishable to the extent of the highest degree of penalty, short of death, for contracting a marriage in any way unlawful; while the parties themselves are held guiltless, the authority of their guardians being considered law with them as juniors. Other relatives, besides those above specified, may act as guardians in the negotiation of a marriage; but if concerned in contracting an unlawful union, the parties themselves are then held principally responsible, and they only suffer as accessories, excepting where the union is proved to have originated with themselves, in which case they suffer as principals under the same limitation as above described, and the persons marrying as accessories."—*Trans. C.B.R.A.S.*, Pt. iv., p. 11.

Great stress is "laid by modern legislators upon submission to the elders of the clan. Even in matters of their own marriage every one, both man and woman, must submit implicitly to the will of him or her for whom they have to mourn in the first degree, or to the superiors and seniors of the second degree [see FUNERAL RITES], and are therefore not punishable, even though the marriage be in the most flagrant opposition to sacred custom and written Imperial law. Only against kinsmen more removed may the parties oppose their will, should attempts be made to unite them in a marriage forbidden by the law. They *must* then oppose until subjected by main force, in order to escape being treated as accomplices, unless the bridegroom can plead infancy (being under twenty), and the bride that she lived in the circle of her clans-people, and was therefore under their absolute power."—*De Groot, Rel. Syst.*, ii. i. 616.

"Thus the *animus matrimonii*, the intention of husband and wife to form a connection for life, can, with the above-mentioned exceptions, have no place in China. . . . Among the Chinese the heads of the families alone choose, and the inclination of the principal parties is never consulted" (*Möllendorff*, p. 23). "This is true, except that it may be inferred in the man from his having admitted a mistress into his household, and begotten children by her; and also as the absence of *animus matrimonii* will keep an obstinate woman single, its presence, express or implied, is always necessary to constitute a marriage."—*Ch. Rev.*, viii. 85.

"If the son is absent from home, or if by mere chance a love match does happen, the assent of the parents has to be obtained."—*Möllendorff*, p. 23; *cf.* EARLY FEUDAL PERIOD.

"This system of Chinese parents selecting wives for their children, and making these binding engagements in their name, has a tendency not only to render breaches of promise impossible, but to prevent elopements. Of course, it does not put such enterprises out of the question. Occasionally, though rarely . . . elopements . . . take place in China; the offending parties are, as a rule, unmarried young folks, whose parents occupy, or have occupied, neighbouring dwelling-houses. I remember a young woman, named Chan Achan, betrothed to a young man she had never seen, eloping with the son of the next-door neighbour. The fugitive lovers were eventually apprehended, and put into the prison of the Poon-yu magistrate, at Canton, for breach of promise and disobedience to parents. The misconduct of the gentleman was aggravated by the crime of abduction."—*Gray*, i. 191.

"The 'anomalous personage,' or 'indispensable assistant,' called the *libripens*, who figured so prominently in the Roman mancipation, may possibly be historically connected with the 'go-between' of the Chinese; who, whether under the name of *mei* (媒), in marriages, or *chung-jên* (中 人), in other contracts, figures equally prominently in Chinese transfers, and, at least, in marriages, is equally indispensable."—*Ch. Rev.*, viii. 76–7.

"The preliminary negotiations are carried on by go-betweens (媒 人 *mei-jen*, 媒 媾 *mei-kou*, 中 人 *chung-jen* and 媒 婆 *mei-p'o*), who, mostly women, form an important part in the whole transaction."—*Möllendorff*, pp. 23–4; see also *d'Hérisson, Etudes*, p. 57. *Cf.* LATER FEUDAL PERIOD.

"Parents, when engaging the services of a go-between to assist them in selecting a wife for their son, are supposed to impress upon the mind of the agent their anxiety that the maiden chosen should be more remarkable for her virtue than her beauty. . . . The young lady's parents are supposed to prefer . . . a young man more renowned for his wisdom than his wealth. . . . The go-between is also supposed to select as husbands and wives those who are in all respects likely to suit one another. It is her duty also to ascertain that the families of the contracting parties are respectable, the members being free from leprosy, lunacy and crime, and not being either play-actors, slaves or boat-people."—*Gray, China*, i. 190–1.

"The office of match-maker is considered honourable, and both men and women are employed to conduct nuptial negotiations. Great confidence is reposed in their judgment and veracity and as their employment depends somewhat upon their tact and character, they have every inducement to act with strict propriety in their intercourse with families. The father of the girl employs their services in collecting the sum agreed upon in the contract, which, in ordinary circumstances, varies from twenty-five to forty dollars, increasing to a hundred and over, according to the condition of the bridegroom; until that is paid the marriage does not take place. The presents sent at betrothment are sometimes costly, consisting of silks, rice, cloths, fruits, &c.; the bride brings no dower, but both parents frequently go to expenses they can ill afford when celebrating the nuptials of their children, as the pride of family stimulates each party to make undue display."—*Williams, Midd. King.*, i. 786–7.

"Before the signature of the contract by the heads of the families, both parties convince themselves of the truth of the statements regarding the persons of the bride and the bridegroom, that they are sound in body and mind, and that they are not older than stated. The festivities of the betrothal then commence. As lies in the nature of the case, the age of the betrothed parties—except it be too great—is of no consequence. It often happens that a betrothal is entered upon by friendly families at a time when bride and bridegroom are not over three or four years of age. The betrothal of unborn children is forbidden."—*Möllendorff*, p. 24.

"Occasionally, in the case of families very intimate and friendly, an engagement between unborn children is entered into . . turning only on the circumstance that the children are of different sexes. . . . Generally, before the birth of the children, something valuable, as a head-dress or rings for the wrists, are exchanged by the families, as proof of the betrothal. After their birth, should the children prove to be a boy and a girl, a go-between is employed, and the betrothal papers are made out and exchanged in the usual way."—*Doolittle, Social Life*, i. 98–9.

"Before the contract is signed, presents are sent to the family of the bride (納 彩 *na-ts'ai*, in common parlance, 落 定 *lo-ting*, giving of earnest). Then cards, with the names, birthdays, &c., inscribed thereon, are exchanged (通 庚 *t'ung-kêng*, spoken of as 問 名 *wên-ming*, asking of names). When the parties are satisfied with all this, agreement is expressed by sending proof (納 徵 *na-chêng*, commonly called 文 定 *wên-ting*, settling the language), when the contract (禮 書 *li-shu*) is exchanged."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 152–3. See also next extract.

"If the parents or guardians of the girl, after instituting inquiries about the family making it, are willing to entertain the proposal, they consult a fortune-teller, who decides, after considering the eight characters . . . whether the betrothal would be fitting and auspicious. If a favourable decision is made, the go-between is furnished with a card indicating the hour, day, month and year" of the girl's birth. . . . The boy's parents then consult a fortune-teller. If answer favourable, and families agree as to details, formal consent is given. If, during the three days while the matter is under consideration, anything unlucky happens, such as breaking a bowl, or losing anything, the negotiations are broken off at once. "The card during this time is usually placed under the censor standing in front of the ancestral tablets belonging to the family . . . incense and candles being lighted before these tablets." In case the go-between receives no definite instructions, he tries to find out a suitable family, then makes inquiry of each whether the other is acceptable, and, if so, supplies the girl's family with the boy's age-card. "Families the most intimately acquainted, and the most friendly, always employ a go-between in the betrothment of their sons and daughters. On the other hand, families which previously were utter strangers are very, frequently made acquainted by reputation, not necessarily in person, through the overtures of a go-between. . . ." "The betrothal is not binding on the parties until a kind of pasteboard card has been interchanged. This card resembles somewhat a book-cover, consisting of two pieces of pasteboard. One of these is made much like the cover of a box, as far as its edges are concerned. The outside of it is covered with red paper, on which is pasted a gilt-paper figure of a dragon, for the boy, or a phœnix for the girl. This cover-like piece shuts down on the other part, and the two are connected by a piece of paper pasted on one edge of both . . . their inner surfaces being neatly covered with red paper. The bridegroom's family provides two of these cards, one with a dragon and one with a phœnix. Inside the former are written the father's ancestral and 'given' name, the boy's given name and date of birth, the name of the go-between and a few other particulars. They also provide two long threads of red silk, each with a needle threaded at each end. These needles are stuck in a particular way into the inner surface of each card. The two cards, with needles attached (one being left blank) are sent to the girl's family, who keep the 'dragon' card and return the phœnix, after filling it up with corresponding particulars, and sticking in the needles in the proper way. The writing is done in each case before the ancestral tablets. These cards are kept as evidences of betrothal, which is now consummated and legal." "After this neither party may break the engagement without the gravest of reasons."—*Doolittle, Social Life*, i. 66–8. See also *Ch. Rec.*, xxiii. 376–7; *Trans. C.B.R.A.S.*, Pt. iv. (1854), pp. 11–13.

Effects of Betrothal.—For a lady "not to marry after becoming affianced, unless for urgent private reasons, till she is upwards of 23, is regarded as very wrong,"—*Gray, China*, i. 187.

"The contract of betrothal gives both parties a right to sue for the conclusion of marriage. The party who refuses to keep the contract is punished with fifty blows, and the court enforces the marriage. Where the contract is not made in writing, the acceptance of presents is taken as proof of the agreement."—*Möllendorff*, pp. 24–5.

"The agreement may even be maintained if the family of the bride enters into a second betrothal; and only in case the family of the first bridegroom waives its claim may the bride marry the second bridegroom. The presents are in this case to be returned."—*Ibid.* p. 25.

"A forcible abduction of the bride before the time fixed for the marriage is punishable, as is also any delay on the part of the bride's family beyond that time."—*Ibid.* p. 25.

[If, among the poor, the marriage is delayed longer than the bridegroom's family likes, and poverty be alleged as the obstacle, an additional sum of money is often given. But if this is ineffectual, and the bridegroom's family have come to the conclusion that there is really no good excuse, they kidnap the bride. It is essential that the betrothed husband should go in person to do it; he takes a party of relatives or trusty friends to help. No one dare interfere in such a case except the bride's relatives, and they seldom make any determined resistance. If any hint of his intentions reaches them beforehand, they, as a rule agree to allow the marriage in the usual way at once. "When, the girl is kidnapped, and carried to her betrothed husband's house, the usual ceremonies are observed there on her arrival, as nearly as the circumstances of the case admit." Should another girl be carried off by mistake, the leader of the party is liable to prosecution.]—*Doolittle, Social Life*, i. 104–5.

"A singular situation arises if a *filius familias* is betrothed during his absence from the family, his grandfather, father, uncle or older cousin—*i.e.*, a person in whose *potestas* he stands—having, in the meantime, chosen a bride for him, and having signed the contract. If the son has married, the betrothal made by the head of the family is dissolved; otherwise the contract made by his family takes precedence over the one made by himself."—*Möllendorff*, p. 25.

"With regard to the 'ghostly' nature of strict Chinese marriages, and the rule that persons related even by affinity cannot serve in the same province, a case has recently occurred in which a Kwang Si prefect has been obliged to abandon his post because his daughter was betrothed eleven years ago to the Governor's eldest son, although she died three months after the earnest money was paid [下 定]."—*Ch. Rev.*, x. 221.

Dissolution of Betrothal.—"If, after signing the contract, it appears that false statements have been made by the family of the bride, then the contract is void, the presents are returned and the *pater familias* of the bride receives eighty blows. The punishment for a like fraud on the part of the bridegroom's family is more severe, and the bride keeps the presents. Should the fraud be discovered after the marriage, an action for divorce can be entered."—*Ibid.* pp. 25–6.

[When a marriage contract is broken up by the consent of both parties, a writing is sometimes given by the affianced husband to the other family, called *a retirement from the marriage*, and the original documents relating to betrothal are exchanged. The marriage contract is comparatively seldom cancelled. Generally, it is done, if done at all, on the girl giving what are considered good reasons for the step. Poverty, or illness, or ugliness are never regarded as good reasons: but a reputation for lewd habits on her part seems to justify the giving up of the match . . . although . . . immorality on his part is not taken into account. . . . If one party becomes leprous before marriage, or is greatly physically deformed, or a notorious thief, the other party may demand a release from the engagement. Generally, the party which insists, even for good reasons, on such a release, has to pay a comparatively large bonus in order to get it from the other party.]—*Doolittle, Social Life*, i. 105–6.

"If the betrothal be dissolved before marriage, either through the death of bride or bridegroom, or through withdrawal of both parties (*repudium voluntarium*), or through a delay on the part of the bridegroom's family for over five years, or through an impediment to marriage just arisen or only just discovered, then the presents have to be returned. If the marriage be not concluded, through the *repudium* of one party, the innocent party of the dissolution of the betrothal gets back or keeps the presents."—*Möllendorff*, p. 26.

"The fact of bride or bridegroom having been punished for theft or fornication gives a right to the other party to cancel the contract."—*Ibid.* p. 26.

"In Fuhkien, parents often send pledges to each other when their children are mere infants, and registers containing their names and particulars of nativity are exchanged in testimony of the contract. After this has been done, it is impossible to retract the engagement, unless one of the parties becomes a leper or is disabled."—*Williams, Midd. King.*, i. 785.

"From the time of engagement until marriage a young lady is required to maintain the strictest seclusion. Whenever friends call upon her parents she is expected to retire to the inner apartments, and in all her actions and words guard her conduct with careful solicitude. She must use a close sedan whenever she visits her relations, and in her intercourse with her brothers and the domestics in the household maintain great reserve."—*Ibid.* i. 786.

"The *Shên Pao* of the 7th of November, 1890, contains a proclamation against capturing girls (already engaged) for marriages; the place specially referred to is Pao-Shan city, in Kiang-su, but the custom also extends into Fukien. It is never done with girls not previously engaged, and the idea is to save the expense of the ceremony: this is an interesting link between the old and universal stealing of wives and the modern civil rites. In Fukien the bridegroom must positively carry the girl on his own back in the first instance, even if he puts her in a chair afterwards. Of course, the man is liable to be defeated in the affray, in which case he loses his wife, or has to sue for her in court."—*Ch. Rev.*, xix. 326–7.

Conclusion of Marriage.—"When the parties desire to conclude the marriage, presents of silks (納 幣 *na-pi*, spoken of as 大 禮 *ta-li*, the great ceremony) are sent to the father of the bride, and a further document (禮 書 *li-shu*, like the first one, also called 婚 書 *hun-shu*, the horoscopes of the betrothed couple) passes. This is the marriage contract stipulating the sum for the bride, which sometimes amounts to thousands of taels. The marriage is therefore preceded by a purchase, which is no mere sham transaction like the Roman

coëmtio, but corresponds to the purchase of the ancient German laws, and to that of the Jewish law. By accepting the purchase money, the father of the bride sells and manumits his daughter to the bridegroom's family, to which she henceforth belongs. Then a date is fixed (請 期 *ch'ing ch'i*, commonly called 送 日 *sung-jih*, sending the day), and on that day the presents, together with her furniture, boxes of clothing, eatables, &c., are paraded through the streets to the bridegroom's house, and the bride herself is brought in a closed red chair, with music, to her new home, where she is personally welcomed (親 迎 *ch'in-ying*). The bride and bridegroom then kneel together before the ancestral shrine (拜 堂 *pai-t'ang*, 拜 天 地 *pai-t'ien-ti*, to worship heaven and earth) of the latter's family. They next drink together the nuptial cup 巹 *chin*)—usually two cups tied together by a red string [according to the *Liki* (*Legge*, ii. 249), two halves of a melon]—and the marriage ceremony terminates (成 禮 *ch'êng-li*). The wife leaves her family for ever (出 家 *ch'u chia*; the same expression is used for a man who becomes a priest, or a maiden who joins a nunnery), and belongs to the family of the husband, *i.e.*, she considers the parents of her husband as her own, and mourns for them legally a longer time (three years) than for her parents (one year)."—*Möllendorff*, pp. 26–8. See also *Ch. Rev.*, viii. 75.

"The Chinese custom requires a man to cleave to his father and mother, and to compel his wife to do the same."—*Möllendorff*, p. 28, note.

"The pledging by the couple of each other in wine, and their united act of obeisance to their several parents, if alive, or to their *manes*, if deceased, appear to constitute the really binding process in all cases. No official registration or religious rite is considered necessary, the contract being strictly a civil one."—*Medhurst, For. in Far Cathay*, p. 108. See also *infra*.

"In China, then, the Church has nothing to do with marriage; neither are the usual ceremonies and festivities absolutely necessary for the conclusion of a *justum matrimonium*, as long as the *consensus matrimonialis* exists between those persons who sign the marriage contract. In fact, when the bride has been brought up in the family of her future husband—as sometimes happens [see *infra, Adoption*]—the red chair and the parading of presents through the streets become useless (*Smith, Ch. Char.*, p. 116). But, like the Jews, the Chinese invite guests, relations and friends [thus giving due importance and sufficient publicity to the ceremony (*Liki*, i. 78)], who keep up the festivities for three days. During these three days the bride is accompanied by bridesmaids (大 妗 *ta-chin*), who constantly attend on her. A peculiar custom is the so-called brawl-room (鬧 房 *nao-fang*). During the first three nights the newly married couple are constantly disturbed by practical jokes executed by relations (in some provinces even by complete strangers), everybody trying to obtain clothes or other objects of necessity or value from the bridal chamber, which the bridegroom has to redeem on the following day with wine, cake, &c."—*Möllendorff*, pp. 28–9.

"Marriage, therefore, . . . is concluded in China by the will of the parties concerned being expressed in a public manner."—*Ibid.* p. 29. The importance of the presents, originally representing a bargain for and purchase of the wife, is indicated in *Ch. Rev.*, x. 78, note; and *Gray*, i. 193. See also *Westermarck*, pp. 404–5, who explains that the feeling of shame at the idea of selling a daughter now prevents the presents being called a "price." And see *Trans. C.B.R.A.S.*, iv. 11, *et seq.* The parents of the bride now hand over the presents to her for her own use, or they are employed in buying for her a wedding outfit, and often add as much more themselves (*Douglas, Soc. in Ch.*, p. 194; *Moule, Old China and New*, p. 623). In the lower classes, however, the old form still prevails in all its grossness (*Doolittle, Social Life*, i. 107).

"Receiving the bride. This part of the ceremony is called *tsin ying*, and may be termed the consummation. It consists in the public procession of the bridegroom to the home of his bride, for the purpose of bringing her to his home, and is the concluding portion of the marriage ceremonies" (for details, see pp. 12–14).—*Trans. C.B.R.A.S.*, Pt. iv. (1854), p. 12.

"No member of her own family may accompany the bride to her new home." "The mother-in-law may not see her for some time after her arrival, till she is brought into the reception room to formally acknowledge allegiance to her husband's house."—*Ch. Rec.*, xxiii. 377.

"In the ordinary course of events the Chinese wife brings no dowry (嫁 粧 *chia-chuang*, 粧 奩 *chuang-lien*) to her husband. Still, she may inherit, or she may be *sui juris* and possess money, land or houses. In this case, she can have her rights protected in the marriage contract."—*Möllendorff*, p. 29. See also, *Davis, Chinese*, i. 284.

[Sometimes the second and third wives are slaves, bought from their masters for the purpose. It is usual for the master, in such a case, to give the girl a dowry, on the day before the wedding, consisting of "one summer and one winter dress, a pair of richly-embroidered shoes, a bed coverlet and bed curtain, a dressing-case, an umbrella and a trunk."]—*Gray, China*, i. 214.

"Whilst the acquisition of a wife is called marriage (娶 妻 *ch'ü-ch'i*, 成 親 *ch'êng-ch'in*, 成 婚 *ch'êng-hun*), the ceremonies of which have a sacramental character, the expressions for the acquisition of a concubine (立 *li* or 買 *mai* or 置 *chih* 妾 *ch'ieh*) point to the inferiority of the action. The union is concluded without music and without the red chair. The punishment for transgressions against the marriage laws in the case of a concubine are less severe than in the case of a wife."—*Möllendorff*, pp. 29–30.

"There are six ceremonies which constitute a regular marriage, though their details vary much in different parts of the Empire: (1) The father and elder brother of the young man send a go-between to the father and brother of the girl, to inquire her name and the moment of her birth, that the horoscope of the two may be examined, in order to ascertain whether the proposed alliance will be a happy one; (2) if the eight characters [see *Divination*] seem to augur aright, the boy's friends send the *mei-jin* back to make an offer of marriage; (3) if that be accepted, the second party is again requested to return an assent in writing; (4) presents are then sent to the girl's parents, according to the means of the parties; (5) the go-between requests them to choose a lucky day for the wedding; (6) the preliminaries are concluded by the bridegroom going or sending a party of friends with music to bring his bride to his own house."—*Williams, Midd. King.*, i. 785. See also *T'oung Pao*, v. 371.

"Marriage is called 婚 姻 *hun-yin*; to marry a husband is 嫁 夫 *chia-fu* for wife and concubine alike (男 婚 女 嫁 *nan hun nü chia*, the man marries, the wife takes a husband). [Compare the Italian *casare*]."—*Möllendorff*, p. 30.

[G. J., in *China Review*, v. 204–5, says that there is no such thing as a marriage certificate in China (but Gray, *China*, i. 203, 209, says that the letter brought by the bridegroom's friend when he comes to fetch the bride, inviting her to come to her new home, is regarded in such a light, carefully preserved by the bride, and returned in case of divorce; also the letter sent by the bridegroom's parents on the third day after marriage).]

[Some few days after the wedding, the newly-married woman, still called bride, receives visitors in her nuptial room. This is the only occasion on which a Chinese woman is allowed to be visited by other men than her relatives.]—*T'oung Pao*, v. 371; *Gray, China*, i. 210.

[In many districts of the province of Canton the bridal pair do not live together until three years have elapsed after the marriage has taken place.]—*Gray*, i. 208.

Connubium and Concubinage.—"The Chinese distinguish between two kinds of marriage, which, not incorrectly, may be termed *connubium* and *concubinatus*. In the first case they are obliged to be content with one wife (妻 *ch'i*), who, like the Jewish and Roman, unlike the Greek, wife, shares the rank and honour of the husband. This wife is almost invariably chosen by the *pater familias* from a family of equal position and circumstances; but the latter is not a *conditio sine qua non*, and the requirement of equality of rank which led in Europe during the Middle Ages to the absurdity of marriages on the left hand (*matrimonium ad morganaticam*) has been almost unknown in China. The wife is generally a woman with small feet." "Concubinage is, however, at the same time permitted, and marriage with several concubines (妾 *ch'ieh*) is allowed. The number of these, besides the one wife, is not limited by law; but only one wife is permitted."—*Möllendorff*, p. 11.

"There is no point on which greater misconception has prevailed than respecting the existence of universal polygamy in China. It is not strictly true that their laws sanction *polygamy*, though they permit *concubinage*. A Chinese can have but one *Tsy* [*ch'i*], or wife, properly so-called, who is distinguished by a title, espoused with ceremonies and chosen from a rank of life totally different from his *Tsiě* [*ch'ieh*], or handmaids, of whom he may have as many or as few as he pleases; and, though the offspring of the latter possess many of the rights of legitimacy (ranking, however, after the children of the wife), this circumstance makes little difference as to the truth of the position." "If a person has *sons* by his wife (for daughters never enter into the account), it is considered derogatory to take a handmaid at all."—*Davis, Chinese*, i. 279–80.

"Polygamy [concubinage] exists in China, but . . . it is not the polygamy of the rest of Asia, the voluptuous polygamy of the Persian and the Turk; it is a means of increasing the number of one's descendants."—*Hervey-Saint-Denys, La Chine devant l'Europe*, p. 41.

"The marriage relation has, at all times, been regarded by the Chinese as a personal one. But although this involves the doctrine that monogamy is prescribed by morality, polygamy [concubinage]—in some parts of the Empire, at all events—is much practised. In some of the northern provinces, and more particularly in that of Shantung, however, the great majority of the inhabitants are monogamists in the strictest sense of the term. . . . In the earliest ages, childlessness was held to justify the taking of a second or third wife in addition to the first; but apparently as an exception only, and as the privilege of the wealthy classes. At the present day, a second or third wife is regarded rather as a female servant than as a wife, until she has borne children. Another cause may be found in the fact that parents choose wives for their sons . . . in many cases the wives thus selected prove most unsuitable; and, as a young man is at liberty to select a second or third wife for himself, he often avails himself of an early opportunity for doing so. The law which compels gentlemen and tradesmen to give their female slaves in marriage, also operates in favour of polygamy. Anyone failing to do so is liable to be summoned before the tribunal of the towns or village where he resides, and to receive a severe flogging for his neglect. [When this law is evaded, slaves are either bribed or compelled by their masters to appear before a magistrate, and declare that they remain unmarried in consequence of their repugnance to marriage.] Another fact tends to promote polygamy. . . . A husband is not expected to cohabit with his wife after she has conceived, nor after the child is born, during the whole period that it is being nourished at the mother's breast. Any violation of the rule is supposed not only to cause the child to become sickly, but to provoke the displeasure of the ancestors, and bring misfortune upon all the members of the family. Wealthy Chinese are generally very careful in the practise of such abstinence. I remember a young gentleman who resided in the southern suburb of Canton, being severely chastised by his parents for a violation of it."—*Gray, China*, i. 184–5.

"Polygamy . . . has a tendency to promote licentiousness, and leads to infidelity on the part of husbands . . . and in not a few cases drives jealous wives to suicide. I have often known it to result in a husband expelling from his house, or selling, one of his wives, upon the false accusation of a rival. Naturally, therefore, many Chinese ladies are opposed to matrimony. In one street alone—the Shap-pat-kan street in the Honam suburb of Canton—I knew four families in which there were ladies who positively refused to marry, on the ground that, should their husbands become polygamists, there would remain for them a life of unhappiness. To avoid marriage, some become Buddhist or Taouist nuns, and others prefer death itself. During the reign of Taou-kwang, fifteen virgins whom their parents had affianced, met together upon hearing the fact . . . and . . . flung themselves into a stream. . . . The tomb in which the corpses were interred is near Fo-chune, and is called the Tomb of the Virgins. At a village near Whampoa, called Siu-tong-ki, in July, 1873, eight young girls drowned themselves in order to avoid marriage."—*Ibid.* i. 185–6.

[The want of robustness in the children of Chinese of the wealthier, compared with those of the poorer, classes, is attributed to the practice of concubinage.]—*Ibid.* i. 239; and see CHARACTERS.

"If the first wife is barren, a concubine is purchased, but almost always with the consent of the wife. Filial piety demands that the family be continued, so that there be worship at the ancestral graves [*Méng tzŭ*, iv. xxvi. 1 (*Legge*, ii. 189):—不 孝 有 三 無 後 爲 大 *pu hsiao yu san wu hou wei ta* (having no descendants is the greatest of the three undutiful acts)]. The concubines stand under the authority of the wife; their children regard her as their mother, for whose death they go into mourning for three years. It is self-evident that this is only an external form, and that a child will always love its own mother. The statement of T. Unger, in his book on marriage (*Die Ehe in ihrer welthistorischen Entwickelung*, quoted by *C. N. Starke, The Primitive Family in its Origin and Development*, p. 158), that the children of a concubine treat their mother with contempt, is based on some misunderstanding."—*Möllendorff*, pp. 36–7.

"Amongst the lower classes in China polygamy [concubinage] is not the rule. In the better classes the first wife is frequently but slightly younger than her husband, and fades, in consequence of nursing her children too long—sometimes five or even six years—earlier than her European sister. She remains at home to look after the children and the property, whilst her husband—official or merchant—is often absent for years. It is then that a concubine is taken, though rarely as long as the first wife is young."—*Ibid.* p. 37. See also *Gray*, i. 184.

"Polygamy [? concubinage] has been called the 'fruitful source of so much anguish and death by suicide.' This is a sweeping statement. Most cases of polygamy occur in well-to-do families, whose means permit to them the maintenance of separate establishments for each wife, and the family life is not always disturbed [although a proverb says: 婢 美 妾 嬌 非 閨 房 之 福 *pi mei ch'ieh chiao fei kuei fang chih fu* (beautiful maids and lovely concubines are not a blessing of the ladies' apartments); or 娶 妻 娶 德 娶 妾 娶 色 *ch'ü ch'i ch'ü tê ch'ü ch'ieh ch'ü sê* (we marry a wife for her virtue, a concubine for her beauty)]."—*Möllendorff*, p. 37.

[Concubinage is tolerated in the interests of the family, but does not affect the indissolubility of marriage. It is impossible to contract a second *legitimate* marriage while the first wife is living and undivorced. Such a marriage would be severely punished.]—*T'chêng-ki-tong, Les Chinois peints par eux-mêmes*, p. 65.

"A system of concubinage exists, and those among the wealthy who desire such can procure them without any . . . ceremonies; the exchange of a written contract, and the pecuniary consideration, being considered sufficient in law. Concubines are generally chosen from among the lower classes, and frequently the favourite handmaid of the wife is selected for this purpose. The relative positions of wife and concubine are strictly laid down by law. By the wife her partner is called *foo*, or husband, as she is on equal terms with him and bound by all ties of duty and affection; but the concubine calls him 'master,' or 'head of the family'—one who has power to do as he pleases with her. She cannot share, as the wife does, in any signs of rank or position to which her master may be entitled. She must wear mourning for her master's wife or children, but she may not wear mourning for his kinsfolk (as a wife would), but only for her own sons or grandsons. Also her children are inferior to those of the wife in the scale of family descent; while the law makes a distinction of adjudging a less penalty in cases where a concubine is concerned than that awarded where the wife is the person injured."—*Trans. C.B.R.A.S.*, Pt. iv. (1854), p. 15.

"The second and third wives are generally women of large feet and low origin; the first wives being almost invariably excepting, of course, in the case of Tartar ladies, women of small feet."—*Gray, China*, i. 212; see also pp. 213–4.

[The question legitimacy or illegitimacy, and so *connubium* and *concubinatus*, on the one hand, and *consortium* on the other, depend on whether the woman has been received into the house of the man. The recognition of legitimacy rests with the father, not with the law. *Connubium* and *concubinatus* differ in that the former has the "red chair" as a necessary part of the ceremony; not so the latter. Concubines usually occupy separate apartments to the wife, but they may share the wife's couch. "The husband has not the right, without sufficient reason, of degrading his wife to the rank of a concubine."]—*Ch. Rev.*, viii. 80. "Nor of raising a concubine to the rank of a wife whilst the wife is alive."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 142. See also *Westermarck*, pp. 445, 448.

"The better classes do not give their daughters to a man already married; Manchu girls are not allowed to become concubines."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 141.

"Whilst the marriage with the wife (妻 *ch'i*) is concluded by the parents of the two parties, the man is allowed to choose the concubines himself. These may be of low rank, even slaves, and have, without regard to priority of marriage, equal rank among themselves, but are subjected to the authority of the wife."—*Ibid.* xxvii. 142.

"Without these [the go-betweens and witnesses], and the marriage presents, and certain feasts, no marriage is accounted legal; but the second wife may be taken without any ceremony."—*Laou-seng-urh*, p. 115, note 16.

"The position of the *tsi*, or wife taken by the prescribed formalities, and that of the *tsieh*, or women purchased as concubines, are accurately defined, and the degradation of the former or elevation of the latter so as to interchange their places, or the taking of a second *tsi*, are all illegal and void. The relation between the two is more like that which existed between Sarah and Hagar, in Abraham's household, or Zilpah and Bilhah and their mistresses in Jacob's, than that indicated by our terms first and second wife, of which idea the Chinese words contain no trace."—*Williams, Midd. King.*, i. 792.

"The wife is considered the mother of all the children born in the family, and is honoured by the latter as their mother."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 142.

"The supplementary Chinese wife thus enjoys a higher legal position than the morganatic wives of Germany."—*Parker, Ch. Cust.*, p. 12.

[A man of the upper classes does not speak to his wife within the first month after the birth of a child, and no visitor will enter the house where she lives, she being considered unclean.]—*Katscher, Bilder*, p. 48.

"The reason for the greater number of marriages with concubines is barrenness of the wife."—*Ibid.* xxvii. 142. See also *Gray*, i. 184; *Navarette*, p. 72.

[It sometimes happens that the barren wife herself advises her husband to take a fresh partner.]—*Katscher*, p. 97.

[Westermarck (p. 485) mentions the attraction which female youth and beauty exercise upon man as another cause of polygamy in China—a fresh wife being taken when the first one grows old.]

[Coltman (*Chinese*, p. 99) describes cases in which wives successfully defied their husbands to bring concubines into their houses.]

"The act of marrying (or buying) a concubine, pending engagement to a legitimate wife [停妻娶妾], is a punishable offence."—*Ch. Rev.*, xiii. 53.

"The number of females attached to the harem is not accurately known; all of them are under the nominal direction of the Empress. Every third year His Majesty reviews the daughters of the Manchu officers over twelve years of age, and chooses such as he pleases for concubines; there are only seven legal concubines, but an unlimited number of illegal. The latter are restored to liberty when they reach the age of twenty-five, unless they have borne children to His Majesty. It is generally considered an advantage to a family to have a daughter in the harem, especially by the Manchus, who endeavour to rise by this back-stairs influence. To the poor women themselves it is a monotonous, weary life of intriguing unrest. As soon as one enters the palace she bids final adieu to all her male relatives, and rarely sees her female friends; the eunuchs who take care of her are her chief channels of communication with the outer world. It may be added, however, that the comforts and influence of her condition are vastly superior to those of Hindu females."—*Williams, Midd. King.*, i. 408.

On the accession of Tao Kuang, "the harem was reduced to modest dimensions. Taou Kwang declared himself to be a monogamist, and proclaimed his one wife Empress."—*Boulger, Short Hist.*, p. 197.

"Manchu princes of the first eight ranks [see *Mayers, Ch. Gov.*, pp. 2–3] are, it is stated, allowed a fixed number of wives and concubines of different classes. The first in rank of these is called the 正福晋; the second the 側福晋; the third class, of which there seem to be more than one member, are the 如夫人; and the fourth class the 格格. With these exceptions—of persons holding hereditary rank—there seems to be comparatively little concubinage at Peking. Manchu officers employed in the provinces, however, frequently leave their wives at Peking, or at the permanent garrison station of their birth, and take a concubine or concubines with them to their post."—*Ch. Rev.*, viii. 185.

Imperial princesses "are supposed to be given in marriage before they reach the age of eighteen. Tao Kuang . . . disliked his fifth daughter . . . and [being] annoyed [with her] swore he would marry her to a beggar, and actually carried out his threat, for he married her to a common soldier, a bannerman, earning only 4 taels a month. The man, however, was well-connected, and was a fine-looking fellow. When he became the husband of the princess a palace was given to him, with an allowance suitable to his rank. The princess lived with him for ten years, and died childless."—*Journ. N.-C.B.R.A.S.*, N.S. xi. 167.

Bigamy (雙室 *shuang shih*).—"If the husband, in the lifetime of his first wife (妻 *ch'i*), marries another (妻 *ch'i*, not a concubine 妾 *ch'ieh*), the marriage is null and void; the wife returns to her family, and her father keeps the purchase money, unless he knew of the existence of the first wife. In this case the money is forfeited."—*Ibid.* xxvii. 165.

"It is doubtful whether, in the customary law, there are any *bonâ fide* exceptions to this rule [that a second wife is forbidden as long as the first one is living]. At Foochow there exists a custom called *t'ung-shih* (同室), 'double wife,' and we have had a specific case pointed out to us where a Foochow man thus married a second wife whilst the first—hopelessly diseased—was living. We suspect, however, that this custom savours of the Canton *p'ing-ch'i* (平妻), 'even wives,' which is popularly supposed and asserted from personal motives by some Chinese to be an exception to the rule."—*Ch. Rev.*, viii. 78.

"A man who does double *sacra* is excepted (一子雙祧 *i tzŭ shuang t'iao*); his marriage with a second wife (妻 *ch'i*) is not considered bigamous."—*Ibid.* xxvii. 165. See also viii. 78–81.

"There are rare cases in which a man may have two ceremonial wives; for instance, if he marries both on the same day, or if his father and uncle arrange that the children of one wife shall represent the father, and those of the other the uncle."—*Parker, Ch. Cust.*, p. 12.

[M. Éd. Renard says that at Canton, working men have only one wife, shop-keepers and merchants two—one with small and one with natural feet. Workmen's wives live in the country, and their husbands spend about a month in the year with them.] —*Journ. Asiat.*, Sér. iv., xi. 57.

Polyandry.—Polyandry "is, in China proper, found exclusively in the prefectural city of T'ing-chou (汀州府), in the province of Fukien, whose inhabitants speak the Hakka dialect. This polyandry of Fukien, carried by emigrants to Formosa, is of local origin, being caused by the extreme poverty of the above-mentioned district; in which, again, only the very poorest practise it. Here the brothers, who are the husbands of one wife, live with her alternately for some period."—*Möllendorff*, p. 38.

Levirate.—"In China . . . the levirate is prohibited, but some assert that the Mohammedans in Peking practise it, and that it also occurs in the district of Huai-an, in the province of Kiangsu. A writer in the *China Review* [x. 71] asserts its practice for the provinces of Kiangsi, Hupeh and Szechuan see *infra*]. I have not been able to find the slightest trace of it, and it can never be of the same importance with the Chinese as with other people (*e.g.*, to keep the family property), as posthumous adoption, the Chinese substitute for it, fully meets the object."—*Ibid.* p. 17.

"In view of the severe penalty for it, it is scarcely possible that the levirate can be practised in any part of China."—*Ch. Rev.*, x. 83.

"Upon the death of the husband, the care of the wife devolves on the brother, or some other near relative of the deceased" (*Prejevalsky, From Kulja to Lob Nor*). This "is important, inasmuch as the *levirate* is suspected to exist at this day among certain classes or tribes of Chinese."—*Ibid.* viii. 256.

"It appears that this custom [levirate marriage], though undignified (on account of its irregularity according to the *Rites*) with any Chinese name, does undoubtedly exist in Kiang Si, Hu Peh and Sz Ch'uan. It is only found amongst the poor and lowly, and the chief reason for it is stated to be the desire to save the expense of purchasing another wife, coupled with a willingness on the part of the widow to remain a useful member in her adopted family. It is only practised by persons of character sufficiently respectable to render them safe against the suspicion of having murdered the husband and brother, and with the consent of relatives, neighbours and parties concerned; yet it is never looked upon as respectable, and stands on the same level as marriages between persons of the same surname, but descended from widely different stocks."—*Ibid.* x. 71.

Couvade.—[The *couvade* exists amongst the 苗. The husband lies in for forty days, whilst his wife works.]—*Ch. Rev.*, xii. 444. [For *Miao* marriages generally, see *ibid.* viii. 184; and for Hakka marriage customs, *ibid.* viii. 318–20. For superstitions governing the husband's action during his wife's pregnancy, see SUPERSTITIONS.]

Cousin's Right.—"Amongst the Manchus, agnatic cousins—that is, cousins descended through male ancestors, and bearing the same surname—may intermarry after the fifth generation." But "authorities are very conflicting upon this point. It is doubtful whether high families approve of such unions. Perhaps the latest *novellæ* have removed the former prohibitions. A Manchu prefect informs us that the daughter of a man may perhaps marry the son of that man's sister, and that the man's grandson through a son may always marry the sister's granddaughter through a son, but never may the man's son marry the sister's daughter." "Even amongst the Chinese, the children of first cousins always could, and first cousins themselves may now intermarry, provided that they do not bear the same surname, and are not both descended through males of the same family." "This extra condition is necessary, for first cousins through males might bear different surnames on account of one having been given in adoption. Such marriages are said to be between the *ku-piao-tsz-mei* (姑表姊妹), and the *ku-piao-hiung-ti* (姑表兄弟), who are *hüe-piao* (血表), or 'blood relatives,' and, it is stated, have only been sanctioned since the Manchu conquest. *Piao* means 'outside,' and *ku* 'a paternal aunt'; *tsz* and *mei* mean elder and younger sister respectively."—*Ch. Rev.*, viii. 72, and notes.

Relation of Husband and Wife.—"Through the marriage the wife becomes, as was the case according to the law before Justinian, not only *uxor*, but comes also into the *manus mariti*. She ceases to be *sui juris*, if she ever was it, and leaves the *patria potestas*, if she stood under it."—*Möllendorff*, p. 30.

[We cannot, with Möllendorff, accept the terms *filia* and *fil. familias* as applicable to Chinese law in the same sense as in Roman law. The husband can dispose of the wife only if she prove unfaithful; and even here he only acts vicariously for the laws, and it seems to be opposed to Chinese tradition to say that a Chinese wife is regarded in the light of a daughter.]—*Ch. Rev.*, viii. 82.

"The early Chinese precepts required a woman to be submissive first to her father, then to her husband, lastly to her son; but it is one of the benefits of Confucianism that it has destroyed the last form of bondage."—*Sutherland, Orig. and Growth of Mor. Inst.*, i. 262.

"It is in consequence of the way in which the wife comes into the power of her husband that she acquires very few rights with the marriage. Though she shares the rank and honours of her husband, she has no right to demand conjugal fidelity from him; whilst she, by sinning against it, commits a heinous crime." —*Möllendorff*, p. 30.

"It is a cause for divorce if the wife beats her husband [a case probably as rare in China as with us, and, when it happens, more likely to be quietly endured than brought into court]; but the husband has the right to inflict corporal punishment on her. He is, however, punishable if by doing this he inflicts a wound; but he escapes with a fine if he and his wife are willing to be divorced."—*Ibid.* p. 30.

"The wife owes the husband implicit obedience, and is not allowed to leave the house without his permission. If she disobeys, her husband may sell her to another as a concubine."—*Ibid.* p. 31. See also *Gray, China*, i. 227.

"The wife belongs to her husband's family, even after his death; if she leaves it, either to return to her own or to marry again, she has to leave behind her husband's estate, including what she brought with her. But her husband may have been the oldest member of his stock; in that case, after his death, his power is transferred to his wife, and one not infrequently hears of an old lady managing the family estate with only one son assisting her, the others living in other provinces, and receiving their orders from her. After her death, the family property is divided (分家產 *fên chia ch'an*) amongst the sons, who then become *sui juris*, and register themselves as new families or households (戶 *hu*)" (*Möllendorff*, p. 31). [If the wife quitted the husband's family, either by re-marrying or repudiating the connection, the husband's agnates secured the persons of the children before the second marriage; and if, by Imperial permission, she wore the insignia of office of her late husband, she forfeited this (*Ch. Rev.*, viii. 87).]

"The wife cannot possess property of her own as long as her husband lives; everything she possessed before entering into the *manus* passes into the hands of her husband, so that even property inherited by her remains with the husband after the marriage has been dissolved, unless it had been otherwise stipulated in the marriage contract. Although, therefore, the questions of *dos, paraphernæ, pacta dotalitia*, and *donatio inter virum et uxorem* do not really exist in Chinese law any more than they existed in the ancient Roman law, still a divorced wife, or a widow, will always take her jewellery and silks away with her. And it is in such that any *donatio* of the husband is invested" (*Möllendorff*, p. 31). "But a Chinese wife cannot inherit property, because she has quitted the only family whose property she could have inherited. Widows with property who re-marry generally secure an agreement withholding it from the second husband; but it is difficult for her to take away her property, as she cannot contract a respectable marriage without the consent of the agnates, and the law takes away her rights of dower on her second marriage. The late husband's agnates frequently persuade her to marry again so as to get the property" (*Ch. Rev.*, viii. 87).

"The husband is not liable for debts contracted by his wife before marriage, unless she was *sui juris*, and had no family when he married her."—*Möllendorff*, p. 32.

"If the husband changes his residence, the wife is obliged to follow him, if he wishes it. Poor people change their *domicilium* only to emigrate to another province; people of the better classes generally leave their first wife at home, to educate the children and to look after the family property, and take a concubine at the new place. The emigration of females to foreign parts is prohibited."—*Ibid.* p. 32.

"With all his power the husband is not allowed to hire out his wife to prostitution, although it does occur that a man whose wife has not borne a son, and does not allow him to purchase a concubine, hires for a time the wife of another to get a son by her. This is unlawful, and not considered decent. But it is lawful for a man to enter into a contract with a widow, and hire her for a certain number of years, until he gets a son by her. In this case, the woman need not leave her former husband's family."—*Ibid.* p. 32.

"In 1861, a man at Canton beat his wife to death on the mere suspicion that she had been unfaithful to him. He was arrested and examined at the police-court, but discharged."—*Gray, China*, ii. 223–4.

[In case of adultery (the only one in which the husband can kill his wife), the law authorizes the husband to kill both the guilty wife and her lover; but if he kills *one only*, he may be prosecuted for murder. Also he must receive no assistance—anyone lending a hand being liable to the charge of murder. (This seems, however, to be frequently evaded in practice.) If he succeeds in executing vengeance on these, he is taken before the magistrate to give his explanation, and receives a nominal punishment of 20 blows and the present of a roll of red cloth and 20,000 cash (see *Ch. Rec.*, July, 1860). "The sword is the weapon which Chinese husbands generally use on such occasions. Among the boat-population of Canton, the guilty couple are sometimes, I believe, bound together and flung into the river." But sometimes he merely calls his servants, and locks the pair into the room until the man has paid a heavy fine.]—*Gray, China*, ii. 224–6; *Ch. Rev.*, v. 405.

[In modern times the practice and the law are at variance, husbands being condemned by public opinion for killing a faithless wife.]—*Sutherland, Orig. and Growth of Moral Inst.*, i. 261–2.

"The power accorded to the husband over his wife and family is often used with great tyranny. The young wife finds in her new home little of the sympathy and love her sisters in Christian lands receive. Her mother-in-law is not unfrequently the source of her greatest trials, and demands from her both the submission of a child and the labour of a slave—which is not seldom returned by disobedience and bitter revilings. If the husband interferes, she has less likelihood of escaping his exactions; though, in the lower walks of life, his cruelty is restrained by fear of losing her and her services; and, in the upper, diverted by indifference as to what she does in the pursuit of other objects. If the wife behave well till she herself becomes a mother and a mother-in-law, then the tables are turned—from being a menial she becomes almost a goddess."—*Williams, Midd. King.*, i. 794–5.

"Men, on leaving home for a long period, sometimes sell their wives, or lend them during their absence; this, however, is only among the poorer classes."—*Scarth, Twelve Years*, p. 148.

Dissolution of Marriage.—"Marriage is naturally disolved by the death of either husband or wife. Another cause for the dissolution is divorce (分家 *fên chia*, 分妻 *fên ch'i*, 分鴛 *fên yüan*, which expressions are also used for a one-sided divorce, when the husband sends his wife away, the Greek ἀποπεμψῖς). This may be either enforced by law, or be a voluntary act."—*Möllendorff*, p. 32.

"A divorce *must* take place if there exists an impediment to marriage, or if the wife commits adultery. The husband has, in the latter case, the right to kill both adulterers, if he surprises them in *flagrante delicto*. [*Cf. supra.*] If he does not kill the wife, she is punished and sold as a concubine, the purchase-money for her being forfeited. If the adulterer kills the husband, the wife is strangled."—*Ibid.* p. 33.

"The husband who kills both, and thus maintains the purity of the family, is invariably rewarded by the local official and praised by the people. A correspondent from Ts'ing-kiang-p'u describes such a case in the *North-China Daily News*, of 19th Nov., 1894, and, evidently dissatisfied with the morality of the transaction, adds: 'the most deplorable feature of the case is the fact of the officials letting the murderer go scot free, and public opinion justifying him fully in winking at such brutality."—*Ibid.* p. 33, note.

"A husband is liable to punishment if he retain a wife convicted of adultery."—*Williams, Midd. King.*, i. 794.

"A divorce *may* take place: (1) If both husband and wife are willing to dissolve marriage (owing, *e.g.*, to incompatibility of temper); (2) if the wife leaves the house against the will of the husband [on account of the suspicion of adultery]; should she marry whilst absent, she is strangled; (3) if the wife beats her husband; (4) if the marriage contract contained false statements; (5) if the wife has one of the following seven faults—barrenness, sensuality, want of filial piety towards the husband's parents, loquacity, thievishness, jealousy and distrust, or an incurable disease." "The husband, however, is obliged to keep her, in spite of one or several of the above-mentioned faults, if she has kept the full term of mourning for three years after the death of his parents; or if his family, having been poor at the time of the marriage, have since become wealthy; and lastly, if the wife has no other relations to whom she may return after the divorce."—*Möllendorff*, pp. 33–4. See also *Doolittle, Social Life*, i. 106; *Ch. Rec.*, xxiii. 377; *Gray, China*, ii. 219–27; *Medhurst, For. in Far Cathay*, p. 108; *Simon, China*, p. 249, note; and *Mendoza, Hist.*, &c., p. 50.

"Desertion on the part of the wife constitutes a much more serious offence against the laws of marriage than either undutifulness or an ungovernable temper. A woman who deserts her husband may not only be divorced, but may be brought before one of the tribunals of the city in which she lives" (*Gray, China*, ii. 221), and receive 100 blows. If she, in addition to deserting her husband, marries another man, she may be strangled. Gray, however, says he has sometimes seen placards offering rewards for capture of runaway wives—not because the husbands wish to have them punished, but from affection. If a husband deserts his wife in time of distress, and remains away three years, she may marry again, if she can prove the desertion; and none of his relatives come forward with an offer to support her. If they do, when she lodges her declaration, the magistrate refuses permission for the second marriage. If she marries without lodging a declaration, the penalty is 100 blows (*ibid.* p. 222).

"The absence of a husband for 20 or 30 years on business of an official or commercial nature does not disannul his marriage," and should the wife, in such a case, marry another, she would be strangled on his return.—*Ibid.* ii. 223.

"If the husband and wife be dissatified with each other, they are quite at liberty to sign a deed of separation."—*Ibid.* p. 223.

[In several rural districts of Kwang-tung, a woman who strikes either of her parents-in-law is not only divorced, but flogged through the village by her husband, or one of his relatives; and she is sometimes also exposed "as a gazing-stock" in the market-place.]—*Ibid.* p. 223.

"When the divorced wife leaves the house, the husband may give her a bill of divorce (休書 *hsiu shu*, 分書 *fên*

shu), a specimen of which is printed in G. Schlegel's *Woordenboek* [vol. I. p. 1053]."—*Möllendorff*, p. 34. A translation of a bill is also given in *Gray, China*, ii. 221.

"In Canton, a man may repudiate a wife on the grounds explained in the note [*Ch. Rev.*, viii. 78, note 48, *i.e.*, for absence of virginity], but it should be done immediately, as condonation estops his right to sue for a divorce on account of his wife's adultery."—*Ch. Rev.*, viii. 78.

"Leprosy is the only defect which will justify a repudiation by the bride. Archdeacon Gray (*China*, p. 188) mentions a case where he was a spectator of a repudiation by a Hakka husband of a leprous wife. A leper may not sleep in the house of his relatives, and either a husband or wife, on petitioning the authorities, may obtain a divorce from a leprous spouse, and marry again."—*Ibid.* p. 77.

"According to Roman law, the action for divorce was a private one, open to wife and husband alike. The Chinese wife may only bring an action if she thinks her husband is willing to give her her liberty, or if her husband has beaten her cruelly, or if she was deceived by false statements in the marriage contract, or if her husband was or has become a leper."—*Möllendorff*, p. 34. See also *Gray*, i. 219.

"A third way of dissolving a marriage is the official declaration of death, if the husband has absconded and has not been heard of for three years. The wife abandoned can then demand such a declaration, especially if the family of her husband will not, or cannot, pay for her maintenance."—*Möllendorff*, pp. 34–5.

"The effects of the dissolution of marriage are the following:—The marriage is considered as having never been concluded; the wife returns to her family if the latter will receive her, the children remaining with the father, and the purchase-money being given back to the husband, except when the latter was the cause of the divorce. If the family will not receive her back, she becomes *sui juris*. All relationship through the wife ceases with the divorce."—*Ibid.* p. 34.

"A first wife, when divorced, is, as a rule, permitted to return to the home of her parents. . . . Should she . . . have neither father, mother, nor near relative, she is usually sold by the husband to a go-between. In this case she may, if no worse fate befall her, become the wife of another man. A second or third wife, when divorced, is sold to a go-between; and, if at all good-looking, to the proprietress of a public brothel, who . . . is always prepared to give a high price. . . . Sometimes it occurs that a second or third wife, when divorced, is cruelly turned into the open streets by . . her husband. In such a case, she is driven to . . . a life of beggary, or . . . prostitution. I have not unfrequently seen women who had been divorced . . . begging in the streets of Canton."—*Gray, China*, ii. 220–1. See also *Katscher*, p. 91.

"In China, a pregnant wife is rarely or never divorced, but after she has left the house of her husband for good the child she bears cannot be claimed by him."—*Möllendorff*, p. 35.

"The *Shên Pao* says the custom [of wife-pawning; *cf.* REST. OF UNITY] still exists, and that, a month or two ago, a woman was pawned for $30 during the winter, redeemed, and then sold to a second man for $100, one-half payable after the hundredth day. The second man only got one night's company for his $50, for the woman hanged herself during the small hours of the morning."—*Ch. Rev.*, xiv. 360.

[For divorce, see also *P. Hoang, Le Mariage Chinois, Var. Sin.*, No. 14, pp. 110–36; *Gray, China*, i. 219–28; *Simcox*, ii. 353; etc.]

Widowhood.—"Popular opinion is against a widow (寡婦 *kua-fu*) marrying again. . . . If, after the death of her husband, she remains under the power of her husband's father or brother, whose power over her is, however, of the slightest, she will not be prevented by them from tying a new matrimonial knot. There are even cases in which a widow, instead of remaining in the family of her former husband, successfully repudiates any connexion with it, and disregards its wishes. The proverb expresses the popular mind in this respect: if heaven wants to rain, or your mother to marry again, nothing can prevent them (天要下娘要嫁無法可制 *t'ien yao hsia niang yao chia wu fa k'o chih*). It is, however, not considered decent for a widow to marry again, and one who refuses all offers in this respect (or who does not want to add another fiddle-string 設心續弦 *mei hsin hsü hsien*) may receive for her faithfulness an Imperial reward in the form of a gateway (牌坊 or 樓 *p'ai-fang* or *p'ai-lou*) [if she became a widow before 30 years of age, and remained unmarried for 30 years after her husband's death (*Giles, China and the Ch.*, p. 201)], which is erected in the place where she lives. After the bestowal of such reward she is not allowed to change her mind. Should the head of the family try to force her into a new marriage, she is not obliged to obey. If she commits suicide—the common expedient of the unprotected female in China—the head of the family is punished. If, however, the marriage be concluded, she shall live with her new husband, the marriage presents, or rather the purchase-money paid for her, being forfeited."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 148–9. See also pp. 150, 168, 172, 189; and *Davis, Chinese*, ii. 283.

"It is the rule in China for sons, when married, to remain settled in their paternal home, or, at any rate, to occupy a dwelling in the neighbourhood, which is then considered to form a dependence of the original family seat. There also their widowed wives are required by custom to stay; indeed, a widow being the property of her husband's manes, and, moreover, of his parents, she has no right to remove elsewhere, except with the full approval of the latter. Besides, the ancestors of her husband, having been accepted by her as her own on her marriage, she must devote herself to their worship, and to that of her husband, for ever, with all the devotion and ardour she is possessed of; indeed, she must conform her conduct in this respect to that of King Wu and his brother, the Prince of Chou, the holy founders of the Chou dynasty, who were held up by Confucius as paragons for all time, because 'they carried their *hiao* to the highest pitch by serving their dead as they had served them when alive, and the departed as they would have served them had they still continued among them' (*Chung Yung*, xix). On the other hand, the parents of the widow cannot reclaim her, their power over her having been formally transferred by themselves to her parents-in-law at her marriage, in exchange for betrothal money and marriage presents."—*De Groot, Rel. Syst.*, ii. 757.

At the father's death the mother "takes charge of the house, unless she prefers to hand over its direction to a grown-up son, if there is one. She takes a double share of the property with the children, if there is a division; but this is merely a life-interest, which she loses if she re-marries. If without children, she retains a life-interest in the entire property, but does not succeed to the ownership of it unless her husband has expressed his wish to that effect."—*Simon, China*, pp. 44–5.

"It is scarcely necessary to say that many families are much gratified by having among them a widow who steadfastly refuses to marry again. Her resolution to live a life of chastity and of filial devotion to her parents-in-law reflects great honour upon all her relations, and surrounds them with an aureola of so-called 'door fame or house reputation' (門風), of which every Chinaman is extremely sensible. She is treated with much more affability than the other women in the house, and in this wise encouraged to persist in her purpose; indeed, the family know perfectly well that, should she change her mind, and not live up to her original vow, they would be greatly dishonoured and exposed to public ridicule. Should she have borne the deceased no son, her parents-in-law, without loss of time, adopt one for her, that he may provide for her until death, assisting her also in the discharge of her sacrificial duties. On her demise, it becomes incumbent upon this son to worship her soul in conjunction with that of her husband, just as if they had been the real authors of his being, *i.e.*, as the Chinese express it, he 'inherits the important charge' . . . in the capacity of continuator of their line of posterity. As such he must properly worship the whole line of his adoptive parents' ancestry, and bequeath this religious duty on his death to his own continuator, and so on, through an endless series of generations. A widow who survives her parents-in-law generally finds her maintenance secured by the legal portion of the patrimony which appertained to her deceased husband; and this so-called 'widows' capital' (守寡本), on her death, devolves upon her sons, or her adopted continuator."—*De Groot*, ii. 757–8.

"The widow of a man of rank is not allowed to marry again."—*Möllendorff*, p. 39; and see *Ta Ch'ing Lü Li*, c. 10, i. 12.

"Enforced widowhood prevails only among the well-to-do, and is unattended with suffering which Indian widows are called on to endure."—*Ch. Rev.*, xvii. 108.

"Among the lower classes, chaste widows by no means experience the same amount of encouragement in the circle of their kinsfolk as among the rich. People who have to work hard for their daily bread cannot afford the luxury of a 'house reputation' at the expense of the sustenance of a drone in their hive. Apart from this, they have no graduated or influential clansmen to do justice to the case by trumpeting it abroad, and so redeeming it from . . . oblivion . . . ; nor can they expect that such a work will be taken in hand by others, in a country where clan-fellowship so strongly prevails as to cause everyone to look upon people not belonging to his clan, if not as enemies, at least as strangers who do not concern him. To have a chaste widow living among them would also be particularly undesirable for the poor, because of the anxiety they would constantly suffer lest she should prove unsteadfast to her purpose, grow weary of her poverty and resolve to free herself from it by re-marrying, which would bring down the derision of the whole ward upon her kinsfolk. No wonder then that poor parents-in-law generally try to avoid these difficulties by prevailing upon the widow to take a second husband. Her second marriage has, moreover, the advantage of enriching them with long strings of copper coins or weighty pieces of silver, which betrothal money either the new bridegroom or his family must pay them in recognition of their relaxing the parental power."—*De Groot*, ii. 758.

"In spite of the little sympathy shown them by their own kinsfolk, there are, as the Chinese generally aver, in almost every town among the poorer classes a goodly number of widows who never re-marry, but live alone in miserable huts, earning their own scanty livelihood by embroidery and other kinds of needlework. No doubt the number would be greatly reduced did not corporations, organized on purpose to assist such noble devotees of conjugal fidelity, allow them to apply at fixed times for a small gift in money or food."—*Ibid.* ii. 758–9.

"Only when Imperial marks of distinction have been awarded them is any support granted by the authorities to chaste" widows.—*Ibid.* ii. 759; *Ta Ch'ing Hui Tien, Wu Hsüeh Lu*, c. 2, i. 13.

[A girl whose betrothed dies may count as his widow.]—*Gray, China*, i. 197; *Williams, Midd. King.*, i. 793.

"However great the reputation of chaste widows in Chinese society may be, their fame is not on a par with that of the affianced bride who, on the death of her betrothed, renounces matrimony for ever." But instances of this class of self-denial were rare, the parents on both sides discouraging the girl for fear of the derision to which they would be subject in case she subsequently changed her mind.—*De Groot, Rel. Syst.*, ii. 763.

Medhurst says he once received a card from a lady "intimating her intention to commit suicide at a specified date. She was very young and attractive, and belonged to a wealthy family. [Her betrothed] had died just before the date fixed upon for their nuptials, and she gave out that she deemed it her duty to render her widowhood irrevocable by dying with [him]. . . . No attempt was made by her relations, or by the local authorities, to frustrate the . . . design, the general opinion . . . being that she was about to perform a meritorious act. . . . The mandarins assured me that interference on their part might lead to a popular demonstration. . . . On the day named . . . a stage was erected in the open fields, with a tented frame over it, from which was suspended a slip of scarlet crape; one end of this she adjusted round her neck. She then embraced a little boy, probably a little brother, presented by a person standing by, and, having let fall a veil over her face, she mounted a chair and resolutely jumped off it, her little clasped hands saluting the assemblage as her fast-failing frame turned round with the tightening cord. As far as I could ascertain, the woman was not drugged . . . but the immolation was entirely a voluntary act on her part. . . . Sacrifices of this kind are not uncommon in certain districts, but they are not always performed in public, or with so much éclat."—*For. in Far Cathay*, pp. 105–6.

Second Marriage (嫁 *kou*).—"After the death of the first wife, re-marriage by the husband is permitted without any delay. The requirements of the household may often render it absolutely necessary. The widow, however, [to] whose re-marriage custom is generally opposed, has to mourn three years for her husband, in which time she is not allowed to marry."—*Möllendorff*, pp. 38–9.

"A widow cannot conclude a respectable marriage without consent; if she does, she cannot be a recipient of Imperial favour, nor have a place after death in the ancestral hall. But neither husband's father or brother can enforce chastity. The *arrha sponsalia* of a second marriage go sometimes to the woman herself, sometimes to her late husband's agnates. In many parts of China wives secrete their separate property, and *fidei commissa* (trusts) in China are common, especially among women, so as to escape the consequences of breaking tyrannical laws, as in the Roman system."—*Ch. Rev.*, viii. 84. See also *Ch. Rec.*, v. 210–11, 213; *Watters, Stories*, pp. 86–114.

"If the husband has left his wife, she may claim a divorce, or rather permission to marry again; but she has to wait for three years, as if the husband were dead."—*Möllendorff*, p. 39.

"Among the better classes, a widow who re-marries seldom takes her sons along with her to her second home (*cf. Möllendorff*, p. 59). People are generally too averse from weakening their family in its struggle for existence by permitting any of its male members to secede from it; besides, grandparents would put their veto on the matter, being so partial to have around them as large a male issue as possible, with a view to the perpetuation of the ancestral worship, of which they themselves hope to reap the advantages after death. Neither can their power over their fatherless grandchildren be neutralized by the widow's maternal rights. Though she is just as much the owner of her children as her husband was, a child having to observe the same measure of *hiao*, and to wear the same mourning for both [*De Groot*, ii. 550], her rights fall far behind those of her husband's manes, which abide in his ancestral home upon the domestic altar; and, consequently, are also secondary to those of his parents, in accordance with the great social principle that a child can possess nothing so long as its parents or grandparents are alive. Therefore a widow who does not desire to live apart from her sons has generally no choice but to remain in the house of her parents-in-law. Cases are, however, frequent in which permission is granted to widows re-marrying to take their sons to their new home—a condition usually being made that the latter shall come back at stated times to worship the manes of their father and their ancestors, and shall settle for good in their own family on attaining the age of manhood."—*De Groot*, ii. 759–60.

"[The rights of marriage] are secured to [a woman] by betrothal alone, should the death of the bridegroom take place before the date of the marriage, and she wish to remain faithful to his memory. It often occurs that the future parents-in-law themselves re-marry the *fiancée*, or widow of their son, as if she were their daughter, to a man without fortune, and adopt the children of this marriage."—*Simon, China*, p. 47 See also *Gray, China*, i. 197.

"In the south-eastern districts of the province of Fuhkien scarcely anyone is inclined to accept a widow for a young man for whom he is seeking a wife. Such a woman, it is believed, must bring bad luck to her second husband and his clan, because of the revengeful manes of her first husband, which, offended at the infringement upon his ownership, will hover over them all. Consequently, a second husband is almost always either a widower, or a man of middle age, no longer under the control of others in respect of his choice of a wife; and, moreover, a man of small means, who cannot pay the large sum of betrothal money which is generally demanded for a virgin."—*De Groot*, ii. 761.

The go-betweens "do not now arrange everything, as at ordinary marriages. . . . The parties themselves now settle most of the preliminaries."—*Ibid.* ii. 761.

"When the day assigned by the fortune-teller as suitable for the consummation of the marriage has arrived, the widow is carried in an ordinary sedan chair to her new home. She is not escorted by a festive bridal procession, nor by music, nor by the show and merriment which accompanies the bridal procession of a virgin. The whole ceremony resembles the clandestine weddings . . . which are sometimes celebrated during the time of mourning. No presents are sent by relations and friends, nor are congratulatory visits paid."—*Ibid.* ii. 762.

"Marriages of widows with widowers are of frequent occurrence when both are blessed with offspring. They are generally concluded with the object of making the step-children intermarry afterwards; and thus the difficulty of being unable to buy wives for the sons for want of betrothal money is overcome. The payment of such purchase-money for brides is, indeed, a great impediment to marriages among the poor classes, and dooms many men of small means to long or perpetual bachelorhood."—*Ibid.* ii. 762–3.

"A peculiar custom exists in some parts of China, *e.g.*, at Ningpo a marriage between a widow and a widower, usually both of advanced age, is concluded with the understanding that the widow belongs spiritually to her former husband, *i.e.*, when she dies her body is claimed by his family, and is buried with him."—*Möllendorff*, p. 39.

"To marry a widow is called 娶後婿 *ch'ü hou hun*; to take a second husband 改嫁 *kai chia*, or 反頭嫁 *fan t'ou chia*."—*Ibid.* p. 39.

"The widow is occasionally sold for a concubine by her father-in-law, and the grief and contumely of her degradation is enhanced by separation from her children, whom she can no longer retain. Such cases are, however, not common, for the impulses of maternal affection are too strong to be thus trifled with."—*Williams, Midd. King.*, i. 793–4.

[The law relating to marriage is fully stated and illustrated in *Hoang, Le Mariage Chinois au Point de Vue Légal* (*Var. Sin.*, No. 14). See also LAWS. For *post-mortem* marriages, see FUNERAL RITES; for effect of ancestor worship on position of wife and children, see REL. IDEAS; for breach of promise, see also LAWS; for prostitution and sodomy, see also MORAL SENT.; for the ceremonies connected with betrothal and marriage, see LAWS OF INT. and HAB. AND CUST.; and for the superstitions relating to marriage, see SUPERSTITIONS.]

DOMESTIC — FILIAL.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Succession.—"Whether or not . . . the early Chinese traced the family line through the mother, as might appear from the important part played by the element 'woman' in the characteristic *hsing*, I am quite unprepared to say; it is, at any rate, worthy of note that the 'eight most ancient surnames' are all written with this particular symbol."—*Giles, Historic China*, p. 359.

"A curious circumstance which may be connected with a forgotten sense of the importance of female kinship is the existence of three distinct terms to describe affinity through women. There are two words, answering approximately to the Latin agnate and cognate; the former (*nei khin*) comprehends all kindred derived by descent in the male line from the same stock as the individual. The latter has three sub-divisions, translated (by Sir W. H. Medhurst) as 'mother's kin,' 'wife's kin' and 'daughter's kin,' including all varieties of relations by marriage (*S. B.*, xxvii. 203). In historic times these relationships were regarded as unimportant, and calling only for the slighter degrees of complimentary mourning; but if this had always been so, it is difficult to see why such pains should have been taken to name them, or why marriage with relatives on the mother's side should have been as strictly prohibited as is still the case."—*Simcox*, ii. 68.

"The oldest recorded instance of adoption in China is that of Shun being received into the family of the Emperor Yao [2200 B.C.]."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 182.

Relation between Parents and Children.—"The Chinese records in general contain numerous passages which point unmistakably to the prevalence, throughout the realm and in all ages, of a conception that it is among the most sacred duties of children to bestow great care upon the coffins of their parents."—*De Groot, Rel. Syst.*, i. i. 304. *Cf.* FUNERAL RITES.

"Shun (2317-2208 B.C.), in serving his father, submitted to the small cane when his father beat him, but would run away if he used the large cane. It was not unfilial, but merely to lessen his anger."—*Hou Han shu Ts'ui Shih chuan, P'ei wên yün fu, c.* 52, p. 67*a*. See also *Yüan erh shih ssŭ hsiao*, p. 3.

"Shun, when 50 years old, played as an infant [to please his parents]. This might be called the utmost filial conduct."—*Liu Hsiang-hsin hsü, Tzŭ shih ching hua, c.* 15, p. 9*a*.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Inheritance and Succession.—[Succession to position and property was in the line of the eldest son. See *Li chi*, ii. i. i. i.]

"It appears that at this date the Turkish principle of giving the succession to the eldest male of the clan was not quite extinct, or had already begun to work its way in. The son of a deceased noble, being for some reason unfit for the succession, the eldest agnate [長 親] was made heir."—*Ch. Rev.*, x. 70.

"To the question: 'If the elder brother has no children, should be adopt the elder son or younger son of his younger brother as his heir?' the reply is: 'The principle is to adopt an elder son to an elder brother; if a younger son be adopted to an elder brother, the principle is lost. But if there is one who was a special favourite of his elder brother during his lifetime, that will answer.'"—*Chia li ta ch'êng, c.* 6, *Ssŭ li pien k'ao*, p. 15*b*.

"Chuang Kung, being sick, asked for an heir of his younger brother, Shu-Ya, who replied: 'One succeeding to and connecting another is a common affair in Lu. There is Ch'ing-fu, who is worthy to be adopted; why are you anxious about it?'"—*Shih chi Lu Chou Kung shih chia, P'ei wên yün fu, c.* 63, p. 64*b*.

"According to the rites, if the consort had no children, the right *ying* (媵), maid of honour, presented by states having the same surname, should be adopted as wife; if the right *ying* had no children, then the left *ying*; if the left *ying* had no children, then the consort's niece; if the consort's niece had no children, then the niece of the right *ying*; if the niece of the right *ying* had no children, then the niece of the left *ying*."—*Kung-Yang chuan chu, P'ei wên yün fu, c.* 84, p. 60*b*.

"The magistrate of Tzŭ Ch'ang of Ch'u wished to adopt Tzŭ Hsi as his heir, but the latter got angry and said: 'A country having assistance from outside, or from another state, cannot be set at naught; a king having an heir cannot be wronged. It would be unlucky to adopt an heir wrongly, and I would get a bad name. Though you bribe me with your whole country, yet I will firmly refuse.'"—*Tso chuan, P'ei wên yün fu, c.* 63, p. 64*a*.

Guardianship.—[King Wu, on his deathbed, gave a special charge to the Duke of Shao to be a guardian of the young king and of the dynasty.]—*Legge, Ch. Class.*, III. ii. 484, note.

Relation between Parents and Children.—[The power of parents over their children was absolute. They could chastise, sell or kill them. A son owed menial services to his parents: in winter, to warm the bed for them, and to cool it in summer; in the evening to adjust everything for their repose, &c. (*Li chi, S. B.*, XXVII. i. 67); as well as complete deference and obedience; could not approach an intimate friend of his father without being told to do so; nor retire without being told, nor address him without being questioned; when going abroad he had to inform his parents where he was going, and on returning to present himself before them (*ibid.* p. 68); had to use respectful terms in conversation (p. 68); could not occupy the honourable positions belonging to the father, either in the house or at meals, *e.g.*, not sitting on the same mat (pp. 68–9); nor at sacrifices to the dead (p. 69); had to act when they are absent as if they were present (p. 69); and could not attempt anything in deed or word which might disgrace them (p. 69); nor, while his parents were alive, promise to die with a friend (who may be committing suicide to avenge a wrong), nor have wealth which he called his own (p. 69); nor, while they were alive, could he wear the mourning colour in his dress (p. 69); nor, after their death, could the eldest son, taking his father's place, wear a cap or dress with a variegated border (p. 69); during the period of mourning for his father, a son was not to over-weaken himself by fasting, &c., so as to be unable to perform his mourning duties (pp. 87–8; and *cf.* FUNERAL RITES); if poor, he had to bury his parents to the best of his means (p. 182); during his parent's sickness he nursed him, supervising the preparation of his food, and reflecting his condition in his looks of joy or sorrow (pp. 343–4); on rising in the morning, after carefully completing his toilet, he attended on his parents whilst dressing and eating (p. 450); and in every action throughout their daily life showing implicit obedience and reverence during life and after death, even under the most trying conditions (pp. 335–7, 452–9; XXVIII. 24, 41, 211–18, 222, 226–9, 233–4, 236–8, 268–9, 289–91, 310–11). The doctrine had various ramifications: see *Hsiao ching, passim.* See also *Chia li ta ch'êng, c.* 1, *Hsüeh li yao wu*; *P'ei wên yün fu, c.* 78, 82, 52, 26 *shang*; *Li chi chieh yao, c.* 1; *Jên p'u lei chi, c.* 4, p. 4*a*; *Shih lei t'ung pien, c.* 54, pp. 8*b*, 9*a*, &c.; and *cf.* LAWS OF INT. and MORAL SENT.]

[An unfilial ruler was reduced in rank.]—*Li chi*, Bk. III. ii. 15.

"The tenderness required of children towards their parents is to be mentioned as a school of sympathy. The Book of Rites teaches that the young should visit the chambers of their parents in the early morning, and perform every possible service with gentle looks and affectionate enquiries, never failing in any attitude or gesture of respect; that at meals and evening they should observe similar rules, anticipating every want with self-forgetful devotion. Even if hated, they must not be angry; and, when admonished, never contend. Mencius declares that one's love for his parents should take precedence of his love for his country. There are numerous significant ceremonies and customs in honour of mothers, and for their benefit, such as those which celebrate the arrival of girls at the age of sixteen by a festival of special thanksgiving; and those performed to save the parent from supposed evils resulting from death soon after child-birth. In the rule that makes one's virtue redound to the honour of his parent, the Chinese have recognized the laws of hereditary transmission, and given motive-force to sexual purity. Their social ideal consists in disciplines of devotion to certain personal relations, whose claims are inherent. These relations are so defined as to keep self in the background, and the thought of subordination and respectful regard constantly prominent."—*Johnson, Or. Rel.—Ch.*, pp. 46–7.

[The chief examples of filial devotion to parents are Tsêng Shên (b. 506 B.C.), whose piety was so great that when his mother bit her finger he felt a sympathetic twinge of pain (*Yüan êrh shih ssŭ hsiao*, p. 5); Mín Sun (6th and 5th cent. B.C.), an example of self-denial (*ibid.* p. 6); Chung Yu (543–480 B.C.), who carried ice on his back for his parents (*ibid.* p. 7); Lao Lai Tzŭ (possibly a legendary character, see *infra* (*ibid.* p. 8); Yen Tzŭ, who obtained doe's milk for his parents by mingling, disguised, with a herd of deer (*ibid.* p. 9); and T'ien Tzŭ (Mêng Ch'ang-chün, d. 279 B.C.), who, when Prime Minister of Ch'i, offered his wealth to his mother (*Han shih wai chuan, Kuang shih lei fu, c.* 16, p. 5*a*); see also Chou Wên Wang (*Kuang êrh shih ssŭ hsiao*, p. 3*b*).]

"Lao-lai-tzŭ served his parents very filially. When 70 years old he played at 'boy' by wearing a five-coloured spotted garment, and playing before his parents [to amuse them]."—*Lieh nü chuan, Shih lei t'ung pien, c.* 54, p. 8*b*.

"Shih Tso was an obedient minister; he destroyed his relatives according to right principles. His son, Hou, having helped Chou-hsü to commit regicide, he killed him with his own hand."—*Tso chuan, Yüan chien lei han, c.* 242, p. 33*b*.

"Shih Ch'io said: 'Your servant has heard that one who loves his son should teach him righteous conduct, and allow him no vicious behaviour, such as pride, extravagance, licentiousness and laziness, from which vicious behaviour springs."—*Tso chuan, Kuang shih lei fu, c.* 16, p. 1*b*. *Cf.* MORAL SENT.

One of the disciples of Confucius observed: "I have also heard that the superior man maintains a distant reserve towards his son." "I can easily believe that this distant reserve was the rule which Confucius followed generally in his treatment of his son. A stern dignity is the quality which a father has to maintain upon his system. It is not to be without the element of kindness, but that must never go beyond the line of propriety. There is too little room left for the play and development of natural affection."—*Legge, Ch. Class.*, i. Prol. p. 71.

[Their duty to their mothers was the reason assigned by the Royal Guards for asking (788 B.C.) not to be sent away from the capital to aid the regular army on the northern frontier.]—*Shih Ching*, Pt. II. Bk. IV. i.

[Only sons were exempted from military service in order that aged parents might not be left unassisted.] "The services of religion come, in China, under the principle of propriety, and are only a cold formalism; but even here, other things come with Mencius before them. We are told: 'The richest fruit of love is this—the service of one's parents; the richest fruit of righteousness is this—the obeying one's elder brothers; the richest fruit of wisdom is this—the knowing these two things, and not departing from them; the richest fruit of propriety is this—the ordering and adorning these two things' (Bk. IV. Pt. I. xxvii)."—*Legge, Ch. Class.*, ii. Prol. p. 75.

"The preserving salt of the kingdom was, I believe, the filial piety, with the strong family affections, of the Chinese race, and their respect for the aged—virtues certainly of eminent worth. All these are illustrated in many odes of the *She*; and yet there is a danger of misjudging from them the actual condition of the country," *i.e.*, they did not conduce to the peace of the country so much as we might expect.—*Ibid.* IV. i. Prol. p. 140.

"Huan Kung of Ch'i said: 'I have tasted all delicate things, but have never tasted human flesh.' Yi Ya [the cook] accordingly killed and cooked his son, and offered him [to Huan]."—*Yu hsüeh hsü chih, c.* 1, p. 23.

"Yüeh Yang eat soup made of his son's flesh."—*Kang chien, Yüan chien lei han, c.* 241, p. 32*b*.

[*Matignon* (*Superstition*, &c., p. 224) says that Ma Tsou, in 400 B.C., protested against a barbarous custom of certain tribes in Shansi, who killed and ate the first-born child of any marriage, whether male or female, on the principle that it was likely to be weakly—as the first fruit from a young tree is often unsatisfactory.]

"It shows the force of ideas in China that the young married people, to whose interests the older generations are sometimes sacrificed in other communities of the same type, are here subordinated to the old and young. It was considered proper that children should be petted and indulged, as they still are in modern China. At eight they began to learn manners, and the art of yielding to others; and, after that, advancing years only bring fresh duties, till the son becomes himself a husband and father. Elder children, however, are only subject to a constitutional rule. We have heard much about the duties of a sovereign, but they are all summed up in the phrase, he should be the father and mother of his people. The father and mother, therefore, in private life, have to consider the interests and inclinations of their children, as the ruler should those of the multitudes. Before his parents a son should not speak of himself as old; and, though he might speak of the duty owing to parents, he might not speak of the gentle kindness due from them (*S.B.*, xxviii. 291); but the latter duty was not the less recognised, and it would evidently be a proper topic of conversation in a company of parents. If children do not like the food or clothes provided for them, they are required to taste or put them on without demur; but the parents are expected to divine from the *nuances* of still respectful deportment that they are not altogether pleased, and the children await their further commands with a reasonable expectation that their tastes will be considered."—*Simcox*, ii. 73–4.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Succession.—"Son to son and grandson to grandson, the succession should be transmitted in one unbroken line."—*Ts'ai Yung Hu T'ai-fu tz'ŭ ch'ien ming, P'ei wên yün fu, c.* 63, p. 64*b*. See also *Shih chi Hsiao Wên Ti chi, ibid. c.* 63, p. 64*b*; *Yu hsüeh hsü chih, c.* 1, p. 24*a*; *Hou Han shu, Yüan shao chuan, P'ei wên yün fu, c.* 63, p. 65*a*; *ibid. Yüan chien lei han, c.* 244, p. 12*b*.

In the reign of Shun Ti (A.D. 126–45) "eunuchs were first allowed to adopt a son as heir, who could succeed to their hereditary nobility."—*Hou Han Shun Ti chi, P'ei wên yün fu, c.* 34*b*, p. 11*b*. See also *Ch. Rev.*, xiii. 123.

"[Liu] Yü . . . memorialized the Throne, saying: 'At the present day the *chung* officers [eunuchs] who have feudal lands adopt sons to succeed to their rank. Some adopt a son of a distant relative, or buy one in the market. It is indeed opposed to the principle of the hereditary law of the country, as well as of the family."—*Liu Yü chuan, P'ei wên yün fu, c.* 4*a*, p. 6*b*.

Relation between Parents and Children.—"Whereas people, in throwing up big grave hills, were pursuing the double purpose of glorifying the memory of the dead and of protecting their bodies and manes from destruction, it is also quite evident that in this same Empire of the Midst, where devotion to parents has ever been the first duty of a child, it has always been considered a mark of a high sense of duty to raise with one's own hands a grave mound as big and high as possible over the remains of a father or mother. Instances of children who have fulfilled their duty in this wise abound in the historical books from the Han dynasty downwards."—*De Groot, Rel. Syst.*, ii. i. 457.

"The native literature . . . shows it has always been ranked among the duties of virtuous children and wives to plant and nurse with their own hands trees upon the graves of their parents and husbands, just as they were morally obliged by the laws of filial devotion and subjection themselves to throw up mounds over the mortal remains of the honoured dead. Whosoever fulfilled the latter duty never neglected to fulfil the former."—*Ibid.* ii. i. 461.

[Many famous instances of extreme devotion of children to their parents, dead or alive, occur during this period: see *Tung Kuan Han chi, Shih lei t'ung pien, c.* 54, p. 9*b* (Huang Hsiang, whose *tzŭ* was Wên Ch'iang, practised self-abnegation in order to feed and warm his parents); *Kuang Chou hsien hsien chuan, ibid. c.* 54, p. 10*a* (Lo Wei, when eight years old, worked in the fields to serve his mother); *I shih chuan, ibid. c.* 54, p. 10*a* (Ting Lan made an image of his deceased mother, and served her as if alive); *I t'ung chih, ibid. c.* 54, p. 10*a* (Kuei Hsiang fetched water for his mother from the central part of a river, a rock springing up to testify to his filiality); *Han shu, ibid. c.* 54, p. 10*b* (similar case of Chiang Shih, where a spring, producing carp, gushed forth); *Hou Han shu, ibid. c.* 54, p. 10*b* (Fang Chu built with his own hands a tomb for his dead mother; Fang T'iao, whose *tzŭ* was Ch'ang Yü, made himself ill through grieving for his step-mother); *ibid.* and *P'ei wên yün fu, c.* 82, p. 202*a* (Sun Ch'i tended pigs to maintain his poor mother); *P'ei wên yün fu, c.* 78, p. 27*b* (Ts'ai Yung served his sick mother so constantly that he did not even change his clothes); *ibid. c.* 82, p. 202*a* (Wang Hsiang, whose *tzŭ* was Hsiu Chêng, nourished his step-mother, though she wished to kill him); *ibid. c.* 52, p. 3*b* (Yang Hou, when nine years old, feigned sickness in order to restore harmony between his mother and Po, the son of a former wife); *Yu hsüeh hsü chih, c.* 1, p. 23*b* (Han Po-yü wept when punished by his aged mother, because the blows failed to hurt him, indicating increasing weakness); *Hsiao tzŭ chuan, Kuang shih lei fu, c.* 16, p. 6*b* (Ts'ai-Shun's filiality caused even thunder to cease); *Hou Han P'êng Hsiu chuan, Shih lei t'ung pien, c.* 54, p. 18*b* (P'êng Hsiu, when fifteen years of age, saved his father's life); *Han shu, Yüan chien lei han, c.* 243, p. 11*a* (Tu Yen-nien revered the places where his father slept, &c.); *Han shih wai chuan, P'ei wên yün fu, c.* 78, p. 26*b* (Shih Shê committed suicide rather than condemn his father, who had committed murder); *Han shu, Shih lei t'ung pien, c.* 54, p. 10*a* (Chin Jih-shan wept whenever he saw his deceased mother's likeness); *T'ung chien, Yüan chien lei han, c.* 242, p. 33*b* (Fêng Mêng became a hermit because Wang Mang killed his son); *I Yüan, Shih lei t'ung pien, c.* 54, p. 10*b* (Yen Wu, carrying earth for his father's grave, was assisted by a flock of crows); *Yüan êrh shih ssŭ hsiao*, p. 16 (Yang Hsiang killed a tiger which was attacking his father); *ibid.* p. 4 (Han Wên Ti waited on his sick mother for three years so assiduously that he did not even change his clothes); *ibid.* p. 10 (Tung Yung sold himself into slavery in order to pay his father's funeral expenses); *ibid.* p. 15 (Kuo Chü, but for supernatural intervention, would have buried his child in order that his mother might have sufficient food); and *Kuang êrh shih ssŭ hsiao* for other conspicuous instances of filial devotion: pp. 4*b* (Chao Hsün), 5*b* (Mao Jung), 6*b* (Tu Hsiao-shan), 7*b* (Ts'ao Ts'êng), 10*b* (Mao *I*), 13*b* (Shih Chien), 24*b* (Wang Hsiu), &c.]

Period of Disruption (221 *to* 589).—*Table IV.*

Adoption.—"One of the earliest mentions of adopted sons [繼] is in the case of Sz-ma Yu [攸] [? I 奕], brother of the first Tsin Emperor [*Mayers, C.R.M.*, No. 661]."—*Ch. Rev.*, xiii. 119.

[Cases of adoption which lapsed on the birth of an heir, are given in *Shu chih, Yüan chien lei han*, c. 244, p. 12*b*; *Chin shu, ibid.* c. 244, p. 13*a*, &c.; and of adoption of nephews, in *Chin shu, ibid.* c. 244, pp. 11*a*, 13*a*; *Nan shih, ibid.* c. 244, p. 13*a*, &c.]

Succession.—"In the year A.D. 282 there was a dispute as to the succession to the well-known statesman 賈充; it was objected that his sister's grandson [外孫] was an improper heir [禮無異姓爲後之文]. It was argued that in ancient times, when the ruler of a state having the surname 姒 took as successor a sister's grandson, born in a state having the surname 嬴, a great scandal and disaster was the result."—*Ch. Rev.*, xiii. 119.

Relation between Parents and Children.—[The celebrated instances of filial piety belonging to this period are:—Wang Hsiu (Shu-chih), whose grief stopped a festival on the anniversary of his mother's death (*San kuo chih, Shih lei t'ung pien*, c. 54, p. 10*b*); Li Ê, who threw herself into the furnace where her father was unsuccessfully trying to melt gold, and so saved him from execution (*Hsiao yüan, ibid.* c. 54, p. 13*a*); Mêng Tsung, whose filiality caused bamboos to sprout in the winter (*Po miao, ibid.* c. 54, p. 10*b*); Wang Hsiang (Hsiu-Chêng), who melted the ice with his naked body to obtain fresh fish for his mother, and wept when the wind destroyed the kind of plums she preferred (*Chin shu, ibid.* c. 54, p. 11*a*); Yü Ch'ien-lou, who gave up his official appointment in order to tend his sick father (*Giles, Bio. Dic.*, 2513); Chao Chih, who wept whilst studying because his father had to perform arduous labour (*Chin shu, Chao Chih chuan, P'ei wên yün fu*, c. 82, p. 202*b*); Wang P'ou, who sat on his mother's grave to comfort her during thunderstorms (*Giles*, 2215); Wu Mêng, who allowed the mosquitoes to sting him, lest they might go and worry his parents (*Yüan êrh shih ssŭ hsiao*, p. 22); Hsü Tzŭ (*ibid.* p. 23); Wu Yin-chih (*Chin shu, Shih lei t'ung pien*, c. 54, p. 11*a*); Hsing Shao-yung (*Pei shih, ibid.* c. 54, p. 11*b*; Wang Tsêng-ju (*Nan shih, ibid.* c. 54, p. 11*b*); Yü yü (*Nan shih, ibid.* c. 54, p. 12*a*); Ho Ch'i (*Chin shu, Ho Ch'i chuan, P'ei wên yün fu*, c. 82, p. 202*a*); T'êng T'an-kung (*Nan shih, Kuang shih lei fu*, c. 16, p. 6*a*); Hsiao Chao (Kao Yen) (*Pei Ch'i shu Hsiao Chao T'i chi, Tzŭ shih ching hua*, c. 15, p. 9*a*); Fan Hsüan (Hsüan Tzŭ) (*Shih shuo hsin yü, Shih lei t'ung pien*, c. 54, p. 11*a*); and Hsiao Jui-nung (*Pai shih, ibid.* c. 54, p. 11*b*).]

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

Succession.—"[Lu] Mai, though twice married, had no children. Someone persuaded him to keep a concubine, or *ying*, but he answered: 'The son of my brothers may be regarded as a son to succeed as a descendant."—*Tang shu Lu Mai chuan, P'ei wên yün fu*, c. 84, p. 60*b*. Similar instance in *T'ang shu, Yüan chien lei han*, c. 244, p. 13*a*; adoption of nephew's son, in *Po Chü-i mu chih, ibid.* c. 244, p. 13*a*; or daughter's son, in *T'ang shu, ibid.* c. 244, p. 13*a*. For inheritance see *Simcox*, ii. 344–55, and *cf.* MANCHU PERIOD.

"Before the time of Chung Yeh, of the T'ang dynasty, the eldest son had not succeeded [during the T'ang dynasty]; but in Tai Tsung's time the eldest son began to succeed to the throne."—*Hai Shan Hsien Kuan ts'ung shu, Ku chung sui pi*, p. 63*a*.

"[Lu] Mao and his fellow-countryman, Hsü Yüan-yüan, were not acquainted with one another. The former, when on the point of death, wrote a will in which he asked the latter to be his son's guardian; and he built a tomb to the former, and taught and nourished his son."—*Lu Mao chuan, Shih lei t'ung pien*, c. 54, p. 19*a*.

Relation between Parents and Children.—"When Tang Jên-hung, of the T'ang dynasty, became commander of the Imperial armies, as there was a custom among the *I* (a tribe in the west) and Liao (a tribe in the south-west) of selling their parents or sons, he instituted a law forbidding these evil practices; thus conferring great benefit upon the people."—*Ts'ê fu yüan kuei, Yüan chien lei han*, c. 125, p. 30*a*. K'ung K'uei, when magistrate of Kuang Chou, forbade people selling their daughters (*ibid.* p. 28*b*). Similar instance on p. 27*b*.

[The period was not rich in conspicuous instances of filial piety. The *Yüan êrh shih ssŭ hsiao* (p. 24) mentions Ts'ui Shan-nan, who nourished her husband's grandfather in his old age; the *Kuang êrh shih ssŭ hsiao* (p. 11*b*), Ti Jên-chieh (629–700), who thought of his parents as he gazed at the clouds; and the *T'ang shu, P'ei wên yün fu*, c. 78, p. 37*b*, Ts'ui Mien (9th cent.), noted for his filial piety.]

Sung Period (960 *to* 1280).—*Table VI.*

Inheritance and Succession.—The provisions of Yang Chi's will (1132) show "how little change the course of centuries had effected in the paternally democratic organization of Chinese society."—*Simcox*, ii. 205.

[The bequeathing of estates subject to many charges, for the benefit of poor relations, good servants and young dependants, may explain the still subsisting scarcity of large fortunes and the generally equal distribution of wealth in China.]—*Ibid.* ii. 205.

[For an example of an elaborate will of the period, see *Mém. conc. les Chinois*, iv. 196; x. 119*ff*.]

Relation between Parents and Children.—[The killing of a son who had committed murder by slaying his parents and brothers was not punishable with death. (*T'ung chien lei tsuan*, c. 6, *Chêng shih pu*, p. 8*a*). *Cf.* LAWS. The *lex talionis* is illustrated in *Sung shih Li Lin chuan, P'ei wên yün fu*, c. 26*a*, p. 166*b*. (son pardoned by Emperor for slaying his father's murderer); *Sung shih Chên P'o-êrh chuan, ibid.* c. 26*a*, p. 168*a* (similar case); see also *Sung shih Yao Ssŭ chuan, ibid.* c. 26*a*, p. 166*b*. Deceit towards parents is deprecated by Ssŭ-ma Wên-Kung (1009–86) in *Jên p'u lei chi*, c. 4, p. 2*a*. Pao Chêng gave up his official post to attend on his aged parents (*Sung shih Pao Chêng chuan, P'ei wên yün fu*, c. 82, p. 202*a*). Yin Tan and Yang I are celebrated instances of filial piety (*Hsiao tzŭ chuan, Kuang shih lei fu*, c. 16, p. 6*a*; *Jên p'u lei chi*, c. 4, p. 3*a*); see also *Sung shih Chieh Tsung Mêng hou chuan, Tzŭ shih ching hua*, c. 15, p. 9*a*. The case of Chu Shou-ch'ang (1031–1102), who resigned his office in order to find his mother, whom he had not seen for 50 years, is described in *Yüan êrh shih ssŭ hsiao*, p. 25.]

"No happiness is so great as to have an heir, and the extreme of unfilialness is to be without descendants. Now the *sha mên* (沙門), Buddhist priests, parted with their wives and sons, and did not marry all their lives. Why did they oppose the principle of happiness and filialness?"—*Hung ming chi, P'ei wên yün fu*, c. 78, p. 27*b*.

"They [the Cathayans] show great respect to their parents and should there be any son who offends his parents, or fails to minister to their necessities, there is a public office which has no other charge but that of punishing unnatural children who are proved to have acted with ingratitude towards their parents."—*Yule, Marco Polo* (2nd ed.), i. 405.

Mongol Period (1280 *to* 1368).—*Table VII.*

Relation between Parents and Children.—[The rules for sons complying with their parents' instructions were strict. See *Jên p'u lei chi*, c. 4, p. 2*a*; see also p. 3*a*, &c., and *cf.* LAWS OF INT.].

"[Jên Tsung] in serving [his mother] the Empress Dowager never bore a disagreeable look all his life [so as not to dispirit her.]"—*Yüan shih Jên Tsung chi, Tzŭ shih ching hua*, c. 15, p. 9*a*. Other well-known cases of filial piety are Lai Lu-sun, who saved his mother's life by offering his own (*Kuang êrh shih ssŭ hsiao*, p. 22*b*), and Chang Yang-hao, who studied at night in order to be able to help his parents (*ibid.* p. 14*b*).

[Marco Polo (*Yule*, ii. 109) says that in the provinces of Manzi, (*i.e.*, China south of the Huang Ho), the poor who had no means of bringing them up were wont to expose their new-born babes.]

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Inheritance.—"When the father doth die, the eldest son, by his first wife, doth inherit the most part of all his goods, and the rest is reparted in equal parts amongst the other children both of his first wife and of all the other wives. For lack of a son by the first wife, the first-born of the other wives doth inherit the most part."—*Mendoza, Hist.*, i. 62–3.

Relation between Parents and Children.—[Three remarkable instances of filial devotion are recorded: Ch'ên Hsien-chang, who preferred to cultivate the fields near his home rather than be an official and go away from his mother (*Kuang êrh shih ssŭ hsiao*, p. 17*b*); Huang Chi, who knelt on the floor until his father's wrath was appeased (*ibid.* p. 18*b*.); and Yang Tung-li, whose piety caused his mother, who had re-married, to return to her first husband's home (*ibid.* p. 26*b*).]

Manchu Period (1644 *to* —).—*Table IX.*

Inheritance and Succession.—"The desire of securing a male representative of the family has from time immemorial been a prominent characteristic of the Chinese mind. This has its origin chiefly in the importance attached to the annual performance, by a lawful descendant, of the sepulchral rites consisting of sacrificing at and sweeping the graves of ancestors at certain seasons of the year."—*Trans. C.B.R.A.S.*, Pt. iv. (1854), p. 28.

"The dying out of a family was to be prevented, as by the desolation of the house the dead lost their religious honours, the gods of the family their sacrifices, the hearth its flame, and the forefathers their name among the living."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 182.

"The eldest son of the wife or failing him, a younger son, is always considered the lawful future representative of the family [if the eldest son have a son before his death that son claims succession before the younger brother], and upon him devolves all posthumous sacrificial duties to parents and ancestors, but should the wife pass her 50th year without having male issue, the eldest son of a concubine must be nominated to the place of honour. If a man have no sons the representation of the family descends to a brother's son, failing him, to the son of a first cousin, to the son of a cousin once removed, and so on; the principle being that the inheritor *must* be a male relative descended from common stock with the head of the family and a member of the generation next to that to which the deceased belongs. If all these be wanting, some more distant kinsman, providing he be a member of the next junior generation or a person bearing the same surname, may be selected as the family representative. Any departure from this order of procedure renders the offender liable to a penalty of eighty blows. The nomination of an adopted son of a different surname is punished by a penalty of 60 blows and deprivation of the adopted child; and any relative of the child concerned in the matter is liable to the same punishment."—*Trans. C.B.R.A.S.*, Pt. iv. (1854), pp. 28–9.

[There is no absolutely fixed law of inheritance or testamentary disposition of property, but certain general principles are recognized, which the court will not allow to be disregarded without sufficient cause. (1) At the death of a father, his property is vested in all his sons equally, whether by his principal or secondary wife; and, although the principal wife, if surviving, has a certain right of administration and claim on the estate for provision for her funeral, the property does not vest in her, and may, on cause shown, be distributed among the heirs; and also, on the decease of one of the joint heirs, his interest vests in his heir, or heirs; and it appears that the secondary wife has no claim on the estate. (2) Male heirs, whether by blood or adoption, are preferred to female. Even a written will in favour of the latter would be set aside. (3) The guardianship of infants is primarily the duty of the next-of-kin; the wife will continue in the position of the husband after his decease; if she desires to be relieved of the trust, the appointment of a guardian will be made by blood relations, and cannot be attacked without cause shown. A connection by marriage has no *prima facie* right to intervene, except in case the guardian is shown to be neglecting his wards, or injuring their property. (4) Sons by first or second wives share equally the property of their father, and a will in contravention thereof will be set aside. The junior should, for form, yield the senior a larger share, but the senior should not accept it. (5) Dower is recognized; but actual taking of possession, or else documentary evidence is required to prove it. The daughter's share in paternal property is determined by her marriage; if her father die subsequently, without male heirs, the property is divided equally between her and the other daughters, subject, possibly, to the law of "hotchpot," *i.e.*, she must bring what she has already into the common fund before she can take her share of the whole. And (*quære*) where there are male heirs existing, unmarried daughters are entitled to dower in proportion of one-half son's share—but this varies in different provinces, although the son is always bound to provide and obtain marriages for his sisters. (6) Entailed estates.—It is criminal to alienate property devised coupled with the condition of maintaining ancestral worship, property in that case being considered entailed; but it does not appear that an innocent purchaser will be disturbed. Where the devisor directs that land be "zealously cultivated," his intention is presumed to be that the proceeds go to common cultivators in the family, who have most need, and not to students. (7) Inheritance—religious trusts. The foundation of a temple gives the right of patronage to founder and his heirs; that right cannot be evaded by subsequent benefactors, although the latter can recall their benefactions if consequent privileges of patronage are denied them. (8) Religious trusts; alienation of trust property. Purchasers of property for valuable consideration, and without notice of any defect in the title, are protected in possession, provided those interested had opportunity to oppose the transfer if they thought fit. But a defective title would not hold good if the rightful owners represented the matter within a reasonable time. Also a bequest to monastery or temple is a bequest to the priests of that institution, specially and to their successors, not to the church in general. (9) Trusts. Property devised with a condition of maintaining ancestral worship cannot be alienated. (10) Religious trusts. As long as the objects of the trust are being carried out, the trust will be maintained against the original grantors. (11) Inheritance—land tenure. In absence of children, property descends to brother of deceased; but although heir, he cannot prevent his brother from alienating the property when alive, unless the condition of maintaining ancestral worship is attached. (12) Purchase for valuable consideration. The title of a purchaser for valuable consideration will not be disturbed save on the clearest evidence, and doubtful documents will be ordered to be destroyed if the court think them insufficient proof of the claim based on them, lest they should lead to future litigation. (13) Testamentary disposition upheld on cause shown. The natural guardian of an orphan child are its relations; but if it is shown that they are unworthy, a testamentary disposition giving the guardianship to a stranger will be upheld; otherwise a trustee so appointed could not resist their assuming guardianship and taking possession of the property. Purchasers for value of alienated property will not be disturbed, although the land has been improperly alienated.]—*Ch. Rev.*, v. 191–5. An exception to inheritance by sons occurred in the case of "ancestral property," where brothers waived their rights in favour of their elder brother, on whose death it reverted to them. These waivings of right being common, it often happened that ancestral property went to the brothers before the sons. The true course of descent, however, was to the sons. Mothers and grandmothers must all be dead before the property which vested in the sons or grandsons was freed from their life-management. The male lineal heirs of a man's son, however remote, excluded that man's daughter, because she was not, or at any time might not be, of the family name. See *Trans. C.B.R.A.S.*, 1853–4, p. 31, and *Williams, Midd. King.*, ii. 2–3. If married, the daughter could never inherit, even in the absence of male heirs. But the men of the family were compelled by custom to support and endow their sisters, aunts or nieces. Even the senior concubine was compelled by moral law to protect and maintain her junior rivals. The statement that an adopted son (*i tzŭ*) had no claim whatever to inherit (see *Ch. Rev.*, v. 406) would seem to be an error; an adopted son inherited, though the proportion of the property which fell to him varied in different parts of the Empire. The step-son (*chi tzŭ*) being the son of a second wife by a former husband, has no claim to inherit his step-father's property. The property of a woman vesting immediately in her husband, in the absence of agreement, the sons of such a man by his former wife would inherit from their father the property thus brought by their step-mother, to the exclusion of their step-brother; but, in such cases, it is generally agreed that the property of such a second wife or concubine shall revert, on her second husband's death, to her own son, or to her own family—that is, to the family of her first husband. It hardly ever happens that a man dies without either *agnati* or *cognati*. In such a case, however, whoever will take his name and keep up the family honours may enter on the property. In spite of the above rules, the father can, if he chooses, dispose of his property as absolutely as of the lives of his children. But this is seldom done. Written wills are rarer than oral injunctions. In the case of the senior concubine managing the estate for the general good, the earnings of this or any other concubine do not swell the general estate, but are inherited by her or their sons. See *Ch. Rev.*, v. 405–7.

"The eldest grandson (born of a wife) of the eldest deceased son (born of a wife) is the heir of his grandfather—that is, he takes the leading part of the family *sacra*. He and his brothers take the share of their father in equal parts (except that the eldest sometimes receives a fraction in excess of the others), which share is the proportionate share of the father (except that the father, as eldest son, would similarly receive a fraction more than his brothers). Even when the father is alive, the grandfather, besides setting apart a little extra for him, frequently also sets apart a little extra for the future eldest grandson, above described [長孫.]"—*Ch. Rev.*, viii. 256–7.

"The property in land or money received by a soldier passes, after his death, to his widow, sons and grandsons, daughters—as long as they remain unmarried, and brothers and nephews if they have no property of their own. If a private soldier dies without children or near relatives, all his possessions beyond 30 *mu* go to the regiment; on the death in similar circumstances of an official, all above 300 *mu* is confiscated by the crown. What remains goes either to distant relatives, or, if there are none, to some regimental comrade, who is obliged in return to perform the necessary sacrifices."—*Arbeiten d. Kais. Russ. Ges.*, p. 31.

"Very little information has been hitherto collected as to the local usages in different parts of the country with regard to the right of succession to property in China; but no doubt these are much influenced by the regulations and injunctions laid down in the penal code. On the death of an individual, those members of his family who are senior to the inheritors possess the right to act as executors of the estate, and upon them devolves the duty of seeing it properly administered and equitably

apportioned among the juniors who claim the succession, or an interest in the property. Any claimant who presumes, without their cognizance and authority, to appropriate any part of the property renders himself liable to a penalty of twenty blows, where the amount appropriated is valued at 10 taels, and of ten blows more for every additional 10 taels of value abstracted. Any injustice or unfairness on the part of the executors subjects them to the same punishment; and upon the death of the father, his whole estate, lands, goods or money is divisible among all the sons in coparcenary, without reference to seniority or birth, the youngest son of a concubine or slave being entitled to as large a share as the first-born son of the wife. Failing direct male issue, the property devolves to the individual dominated as successor to the representation of the family, and if no such exist, it escheats to the Crown, unless there be a daughter, in which case only she is permitted to inherit. Bastards are allowed to inherit, but only to the amount of half the share allotted to a legitimate son: if there be no other son, the natural son is entitled to divide the property with the chosen representative of the family; and if none can be nominated, he falls into possession of the whole."—*Trans. C.B.R.A.S.*, Pt. iv (1854), pp. 30–1.

"A woman left a widow without a son, and not marrying again, may receive her husband's property in trust until the nomination of a proper representative of her husband's name: him she must forthwith proceed to select in consultation with the elders of her husband's kin."—*Ibid.* p. 31, note.

"No family estate may be divided by the children during the lifetime of either parents or grandparents, every individual being considered a minor and a member of their family so long as any of these relatives live, and therefore unable to appropriate the family property or remove from the household to set up an independent establishment. The penalty attached to breach of this law provided the parents or grandparents themselves prosecute is 100 blows."—*Ibid.* p. 31.

"Children may not, however, appropriate any portion of the inheritance nor enrol themselves as independent householders during the period of mourning for their parents or grandparents on pain of receiving 80 blows: always provided as in the other case that some near kinsman or relative within the second degree prosecutes. All quarrels about succession are rigorously prohibited, and if carried to such length as to occasion loss of life they render all members engaged therein liable to be completely excluded, in favour of some other heir to be selected by elders of the kin."—*Ibid.* p. 31.

"There is a saying which (if rightly translated) may yet throw light upon Asiatic ideas of succession, namely, that 'the legitimate blood takes precedence regardless of merit, but of natural sons the best looking or ablest is always preferred, [立適以長不賢立子以貴不以長]."—*Ch. Rev.*, xii. 515.

Filial respect is shown by retrospective promotions—ennobling of ancestors. "We distinguish two kinds of nobility:—one is hereditary, and descends to the eldest son, as in England; the other attaches to the rank of a State office; . . . [the latter] is a sort of life peerage; it is not transmitted to children, but to ancestors."—*Tcheng-ki-tong, Chinese Painted by Themselves*, p. 12.

"In the case of hereditary title or other dignities emanating from officers of 1st and 2nd rank to their sons a totally different principle of succession prevails, apparently to the retention of the honour among lineal descendants only. Failing the eldest son the title has to pass to his first-born son and so on to all his male heirs. Failing them it passes to the second son; and if he be deceased it reverts to the second son of the eldest son and his descendants before it can pass to his own heirs. Should there be no male issue at all by the wife, the title is then heritable by the sons of concubines, and their heirs, in the same order; and failing any male issue at all, the younger brother of the deceased or one specially appointed by the Emperor inherits. Any departure from this rule makes the party liable to 100 blows and three years' banishment."—*Trans. C.B.R.A.S.*, Pt. iv. (1854), p. 29, note.

[For succession to the throne see GENERAL GOVERNMENT.]

Adoption.—"A man may adopt a person as son or daughter or, if he formerly had sons, as grandchild, but not as brother, wife, or concubine. In China nearly all adoptions take place in childless families, and among these the greater part are adoptions of sons. Five per cent. of all families in China possess adopted children."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 182. See also *Tcheng-ki-tong, Chinese Painted by Themselves*, p. 38; and *Simon, China*, p. 45.

"Adoption, like marriage and the acquisition of slaves, rests in China upon purchase, concerning which a contract is made, with the difference that the word 'wife,' 'son,' 'daughter,' or 'slave' is specifically mentioned in it. The most frequent case is the adoption of a nephew by a childless uncle. This nephew is generally a younger son, who then leaves his father's family and his son becomes the grandson of the adopted uncle. If there is only one nephew whose duty it is to continue the line of his father, he has to marry another wife (妻 *ch'i*), whose male issue is considered that of the uncle. The nephew has thus to perform double *sacra* and is called 'one son with two ancestral halls' (一子雙祧 *i tzŭ shuang t'iao*). He mourns the three years' term for his adoptive father and only one year for his parents. If he leaves only one son, the latter has, like his father, to marry two wives; the issue of the one is that of his grandfather, that of the other continues the uncle's family. When two sons are obtained the ancestral hall is completed (成祧 *ch'êng t'iao*). This then constitutes the only case where a Chinese may have two wives (妻 *ch'i*) at the same time."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 182–3.

"Where there is no son or nephew, but only a daughter, a son-in-law may be taken into the family, who leaves his own family without being actually adopted. This is called (招壻 *chao hsü*, inviting a son-in-law."—*Ibid.* p. 183.

"It being prohibited in China for officials to hold office in their native province, adoption becomes the means of avoiding this restriction. The official in question is adopted into a family of another province, acquires a right of domicile (籍 *chi*) in the province of his adopted parents, and may now hold an office in the province originally his native one. In the same way confiscation of property is prevented by adoption, if such confiscation of property is imminent on account of the crimes of near relatives."—*Ibid.* p. 183.

"The general reason for adoption is to continue the stock 接宗子 *chieh tsung tzŭ*. Adoption of agnates is called 承繼 *ch'êng chi* (taking over the succession), 過嗣 *kuo ssŭ* (going over to be heir), or 過祀 *kuo ssŭ* (going over to the *sacra*). There is a distinction between this and the adoption of a stranger:—義子 *i tzŭ* (or 女 *nü*) and 契子 *ch'i tzŭ* (or 女 *nü*) godchildren or *filii lustrici*, or 養子 *yang tzŭ* (rearing a child). As long as the former is possible, few will resort to the latter fiction. The adoption of cognates is called 歸宗 *kuei tsung* (returning to the stock)."—*Ibid.* xxvii. 183.

"The order of choice, in default of a son, was, first a nephew, next a grandson of an uncle or great grandson of a grand uncle, *i.e.*, a pure agnati; then a sister's child or aunt's grandchild, *i.e.*, cognates; then a stranger of the same surname; finally, a perfect stranger."—*Ch. Rev.*, viii. 90.

"As the main idea of Chinese adoption, it may be stated that only children out of families who bear the same family name may be adopted; as otherwise, according to the Chinese, the difference between families would soon cease to exist." "No special requirements are prescribed for the adopter, and the law fixes no age under which one may not adopt, . . . although it is usual for the adopter to be older than the person to be adopted. Foundlings under three years old may be adopted without further ceremony." "An adopter may emancipate the adopted, and adopt him a second time." "The wife, acquiring after the death of her husband his *patria potestas*, has therefore the right of adopting. . . . She has, however, to ask the consent of the nearest male relatives of her late husband, for adoption as well as for *datio in adoptionem*. She has further the right of preventing the legitimate or adopted sons of her husband from giving themselves into arrogation against her wish." "The adoption of one's younger brother or one's uncle, even if the latter is younger than the nephew is not allowed; for the same reason the uncle may not adopt a nephew who is older or of the same age as himself."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 183–4. Adoption, however, should not, as Möllendorff does, be compared with Roman adoption (see *Ch. Rev.*, viii. 88). There is no reason to suppose that under Roman law the adoption of junior agnates was more common than the adoption of strangers. The Chinese adoption of agnates, again, was not a matter of choice but of compulsion; the brother might *demand* a nephew, and when dead a nephew was given him unasked. Further, unlike the Roman, he could not be emancipated or given out again in adoption. There was no distinction in China between a natural-born and an adopted son. The Chinese resembled the Roman adoption in (1) the objects for which an adopted son was taken; (2) inseparable connection between the performance of *sacra* and entry by the heir; (3) its frequency. But as regards the adoption of strangers in China, which was rare, it differed from Roman adoption because (1) in China it gave the adopted son no claim on the inheritance if natural sons were born, or if the agnates of the adoptive father objected, and (2) the adopted son could not in China be resold or given again in adoption, whereas he could under the Roman system.

Special Requirements of Adoption and Arrogation.—"Whoever wants to give himself into arrogation must ask for the consent of the nearest male relatives of his former *pater familias*. If he has elder brothers alive, their consent must be asked. In the lifetime of his father the son may give himself, even without the consent of his father or his relatives, into arrogation, if the father is insane and poor, so that the son by the arrogation acquires the means of supporting him. If the father is away, the son is allowed to be arrogated, but the father may, on his return, claim back his son." [*Quære*, whether the term arrogation should be applied to Chinese adoption, because no person *sub patria potestate* can take so important a step without the consent of the family in council. If an adult stranger gave himself in arrogation to a family with a different surname he would forfeit the right to share the lararium of his natural family. So with an agnate who was *sui juris* (*Ch. Rev.*, viii. 91).] According to its nature the *datio in adoptionem* is, properly speaking, a sale (*venditio*), to which only the consent of the *pater familias* is required; the person to be adopted is not asked except he be a son holding office. In practice, however, it never happens that an adult married son is sold into adoption against his own free will. The wife of the adopted follows her husband, but the children remain in the family of the *pater familias*." "A man having sons of his own may not adopt a stranger as their elder brother, but he may adopt grandchildren, as sons of his legitimate or adopted sons. After his death the latter have the right to dissolve such adoptions." "Brothers may, after the death of their parents, give their elder or younger sisters into adoption, but not without the consent of the latter." "Even after death a *filius posthumus* may be adopted for a man by his relatives or friends, in case he died without any male descendants; preference is given, in such cases, to a nephew of the deceased. By special grace the Emperor may do this for princes of the blood or high dignitaries, but in all cases with the consent of the male relatives of the deceased. By this means the levirate . . . becomes unnecessary."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 185–6. See also *Parker, John Chinaman*, p. 364.

"At the present day, the question whether a son-in-law has been adopted, so as to acquire the rights of a son and successor, turns exactly upon the point whether he has been domiciled with his wife's parents."—*Simcox*, ii. 68.

"When a son, who has married, dies without male issue, and his relict resolves to remain in her widowed state; or if he die after betrothal, and his affianced binds herself to perpetual celibacy; or, further, if he die married, after having established himself in life, and his widow marry again; or if he die a bachelor upon the field of battle:—it becomes in either case obligatory upon the father to select and nominate a lawful heir to represent his name should there be no kinsman of the generation succeeding that to which the son belonged eligible for this purpose, and the father possesses no other son, he is bound to appoint a lawful representative to *himself*; and, when such representative shall have a son, to nominate the child to represent his deceased son. This rule does not extend to persons dying as minors or bachelors, except where a man loses an only son while a minor, and is unable to procure from amongst all his kindred a substitute related to himself in the proper degree: in such case, he may nominate a representative for his son, and if such nominee be an only son, he may, provided all the kinsmen consent and give an official undertaking to that effect, be permitted to act as representative to both branches, and perform all sacrificial and ancestral rites accordingly."—*Trans. C.B.R.A.S.*, Pt. iv. (1854), p. 30.

"If a man adopted into a strange 'surname' is badly wanted by his original family, he may 'go back to the ilk'—always assuming that his adoptive family can spare him."—*Parker, John Chinaman*, p. 364.

"Foundlings, if under three years old, may be brought up in a family, and receive its name; but they cannot succeed to the representation failing direct issue. They cannot be compelled to leave the family of their adoption; nor, if their real parents afterwards claim them, can they be detained in it; but they may not desert their adopting parents to join another family on the plea of seeking their proper home, and with a view to share in that family's property."—*Trans. C.B.R.A.S.*, Pt. iv. (1854) p. 29.

"*Effects of Arrogation and of Adoption.*—The effects are in either case the same. . . . The adopted becomes agnate of all agnates of the arrogator, or of the adopter. Altogether, the adopted son (or daughter) has a better position than the natural one, as he cannot be sold without the consent of his natural parents, unless a second adoption be of real benefit to the child. He has all the rights of a son (or daughter). In the case of inheritance, natural as well as adopted sons take precedence of all daughters. Should the adopter have sons born after the adoption, so that the original cause for the adoption no longer exists, he may cancel the adoption, if the parents are willing to take back the child. The child, however, must be kept if no member of his family lives to whom he can return; only officials may thus be left without family." "The adopted child, being regarded as the real child of his adopted parents, these must give their consent if the child wants to commence a three years' mourning after the death of his natural parents. An official is not allowed to mourn two terms of three years, but only one term for his adopted father, as mourning means, in this case, withdrawal for the time from official life."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 186–7.

"Any child who, in consequence of the failure of direct issue has been adopted and brought up as heir to the representation of his kinsman's name, is compelled to remain under the roof of his adoption on pain of receiving 100 blows; unless his adopting parents shall, subsequently to his nomination, have issue, and his natural parents have no other children; in which event they are at liberty to reclaim him. When a childless man has nominated his lawful representative from among his kinsfolk, he may, should the individual selected not please him, appoint the next in order, on making proper application to the local authorities for permission so to do; and so long as such child is a member of the next junior generation to his own, the other members of his family may not object or complain, on the plea of his not being the next in order of succession. He possesses the same liberty of selection, where any cause of enmity may previously have existed between him and the lawful representative of his name, and any interference or protestation on the part of the relatives subject them to severe punishment."—*Trans. C.B.R.A.S.*, Pt. iv. (1854) pp. 29–30. For adoption generally see *Ch. Rev.*, xiv. 199–205; xviii. 137–46.

Wills.—"A will, in the European sense of the term, . . . is quite unknown in China. Theoretically, all property belongs, not to an individual, but to the family of which he happens to be a member; and, after his death, it goes by law either to his male children in equal shares, or, failing them, to collaterals in a certain definite and well-known order. The head of the family is but a life-renter of the family property, whether inherited or acquired by himself; and though no restraint seems to be put upon the way he may use it during his life, he has no power to alter in any material degree the mode of devolution after his death. The reverence and respect, however, in which parents are held in China gives them a voice in arranging the details of the succession, as *e.g.*, the particular part of a patrimony that shall go to a particular son, the support of unmarried daughters, &c.; and it is not uncommon to have [? leave] *I-chuh* (遺囑)—last instructions on these points. This is all that is meant by a will in China. It may be either verbal or written. It is rarely, if ever secret, and consequently no doubt could be thrown on its genuineness. It thus becomes a matter of small importance whether it is witnessed or not, and it does not appear that there is any fixed rule or custom on the subject. Supposing a will to be made that seriously affected the ordinary rights of the inheritors, it would only be good so far as a feeling of respect for the dead might prompt them to acquiesce—a feeling that would no doubt, in many cases, have great weight; but if it were brought before a native tribunal to be enforced, the question that would be asked, it is surmised, would be, not whether it was sufficiently witnessed, but whether it conformed to law or not. In the latter case, no assistance would be given towards carrying it into execution."—*Ch. Rev.*, iv. 399–400.

[C. T. G., in *Ch. Rev.*, v. 69, corroborates these statements, and says they hold good for all the parts of the Empire he (C. T. G.) has been in, and, he believes, for the *whole*. He only adds that "the feeling of respect for the dead has greater weight in the disposition of personalty than of realty," and that the testator "practically cannot even appoint executors or trustees for his infant heirs." See also iv. 268, 331; xv. 150; viii. 193; v. 191, 248, 404–7; vi. 55.]

"(1) The number of signatures [*i.e.*, of subscribing witnesses] may vary with the character of the person who signs the will. If the signer is a brother of the deceased, or a brother *of his wife*, then the signature of one person is regarded as sufficient when there is only *one person* of this relationship near at hand. If the senior *one* of the brothers sign, then *one* is sufficient. But in a great majority of cases there are more than one. (2) If there are no brothers or brothers-in-law, then of cousins or neighbours there must be *more than one*, and the more *the better*." "If there are no signatures, the absence of which is reasonably accounted for, the oral or written testimony of brothers, cousins or neighbours who were acquainted with the testator to the genuineness of the *handwriting* of the will as being the testator's, may be accepted as proving the will to be genuine."—*Ch. Rev.*, iv. 332. See also *Perak Govt. Gazette*, Oct. 1892.

Guardianship.—"If at the time of the parents' death the children are still very young (under seven years), and no head of the family exists who has *ipso jure* a right to the *patria potestas*, the father's power devolves upon one of the male relatives of the same name (同姓親戚 *t'ung hsing ch'in ch'i*), if no *testamentaria tutela* has been ordered. If no such relation exist, then one among the male relatives of a different surname (外姓親戚 *wai hsing ch'in ch'i*) is chosen. To be without any such relationship is, in China, an impossibility. If, after the father's death, no relation is willing to take the responsibility of the *patria potestas* upon himself, such guardian has to be appointed (託孤 *t'o ku*, to confide an orphan to anyone, 受託孤者 *shou t'o ku chê*, a guardian)." "The guardian has the full *patria potestas*, and, like the father, retains it with the above-mentioned exceptions as long as he lives. The property

of the child, of which the guardian has the full usufruct, continues to be the child's."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 188–9.

[If a son of a widow's first husband returns, with the consent of the second husband, to his father's family (孤子歸宗 *ku tzŭ kuei tsung*, an orphan returning to his ancestors), a guardian has to be appointed.]—*Ibid.* xxvii. 189.

Relation between Parents and Children.—[There was no term corresponding to *patria potestas*, though a Chinese father had powers almost the same as a Roman. He had (1) the same rights over property; in practice, however, he lost these when he had made a division of the family property among his sons during his lifetime; and an arbitrary revocation of a will by a father was viewed with disfavour. (2) He had the same rights over the person—limited, as in Rome, by the code. (3) Unlike the Roman son, the Chinese might contract in his own name, and a creditor might call on a magistrate to keep him in custody until the father or the family paid up; while the creditor was sueable by the son only, not by the father. But either the father or the son might sue or be sued for torts committed on, or by the son; the son's property was always liable for the father's debts. Often the property of all agnates was impounded to pay debts due from a member of the family. This was especially so in case of debts due to the Government. A Chinese grandfather had no power over a grandson's wife, and the father could not send his son to perpetual imprisonment against the will of the daughter-in-law.]—*Ch. Rev.*, viii. 91.

[A Chinese son or daughter cannot be forced to marry at all. Youths and maidens who do not wish to marry join the priesthood. A Chinese son should obtain his father's consent before divorcing his wife; but a grandfather cannot give a grandson or granddaughter in marriage against the wishes of the son or daughter-in-law, or other sons, as the case may be; and *a fortiori* an elder brother is not in *loco parentis* to a younger brother.]—*Ibid.* viii. 83.

"The *patria potestas* over children, whether legitimate or adopted, is unlimited. The father, or after his death the mother, can do with them as he likes; he may not only chastise, but even sell, expose or kill them (see *Gray, China*, i. 233–4). The latter occurs often enough, especially with girls, if the family is too poor to bring them up. Infanticide is not prohibited, but whenever it spreads too far (especially in the province of Fukien), the officials issue proclamations against it. Moreover, it is generally considered blamable, and the voice of the people is raised against persons who carry the abuse of the father's power thus far" (*cf. Piton, L'Infanticide en Chine*). "The power of the father over his son does not cease as long as the father lives, unless the son enters the Government service, when the father, desiring to exercise his rights over him, has first to obtain the consent of the Emperor. Over the daughter the power of the father exists until she comes into the *manus* of a husband. . . . If her marriage is dissolved, she may return into the power of her father; as widow, however, she remains in the family of her former husband."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii, 171–2. For infanticide generally, see *infra*.

[Though there is legally no limit to the age at which a man can kill his son (unless the latter is in the Government service), public opinion would be very strongly against his doing so if the son were grown up. "Still more so if he wished to sell him; in practice, it would be an impossibility."]—*Ch. Rev.*, v. 405.

"Husbands have a certain power of life and death over their wives, and fathers over their children. The children, however, seem to behave very well, and it is rare to see them punished. I once saw a very old man give his great lout of a son, a full-grown man, a good sound thrashing. The fellow offered no resistance, nor did he attempt to run away, but stood quietly, blubbering like a child, while his father laid on the stick."—*Scarth, Twelve Years*, p. 149. See also *Williams, Midd. King.*, i. 797.

"The more children, especially male children, a Chinese has, the more he is reverenced, a large family of sons being regarded as a mark of the divine favour. . . . The desire is one which has its root in religious belief. It is a natural outcome of the doctrine that the spirits of the departed are rendered happy by homage received at the hands of their male posterity."—*Gray, China*, i. 183.

"The failure of male posterity to continue the succession of the family, and worship at the tombs of parents, is considered by all classes as one of the most afflictive misfortunes of life."—*Williams, Midd. King.*, i. 277.

"*Patria potestas* may be acquired (*a*) through marriage, (*b*) through procreation, (*c*) through adoption, or (*d*) through purchase, the last method differing in nowise from (*a*) and (*c*). If the person who acquires *patria potestas* is one of these four ways, stand himself under *patria potestas*, then he acquires it for his *pater familias*." "(*a*) *By Marriage.*—The wife belongs after marriage to the family of her husband, and stands in his *manus* or in the *patria potestas* of that person under whose *patria potestas* the husband stands. (*b*) *By Procreation.*—Children come under the *patria potestas* of their father, whether born by a wife or by a concubine. (*c*) *By Adoption.*—[See *supra.*]—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 181–2.

"As long as the parents are alive, it is the duty of the children to show them reverence and obedience (孝順 *hsiao-shun*) and, if necessary, to nurse and support them. The son shall, if father, mother, or grandparents are over eighty years old, or feeble and ill, remain at home, unless another son over sixteen years old lives with them. Officials especially are bound by this command, but should anyone use this as a pretence in order to quit his post, he is severely punished." "As long as parents, grandparents, or husband are in prison on account of a capital crime, the children, grandchildren, and wife are not allowed to participate in festivities and amusements of any kind. Disobedience towards parents or neglect to supply proper support is, on the motion of the parents concerned, severely punished by the officials." "Descendants are not allowed to enter an action against ascendants; they are not obliged to denounce crimes committed by them or to appear as witnesses against them, except in cases of high treason, rebellion, &c. This exemption extends to all members of the same household, even to servants and slaves."—*Ibid.* xxvii. 173–4.

"There are many instances of devoted sons saving from their earnings for a long time, in order to purchase a coffin or coffin-boards of excellent quality for their father or mother."—*De Groot, Rel. Syst.*, i. i. 325.

"It is a lasting stigma to a son to neglect the comfort and support of his widowed mother."—*Williams, Midd. King.*, i. 794. See also *Lay, Chinese As They Are*, pp. 62–70.

"The Emperor himself performs the ceremonies of the *Kotow* before his own mother, who receives them seated on a throne."—*Davis, Chinese*, i. 278.

"In intercourse with their relatives, children are taught to attend to the minutest points of good breeding; and are instructed in everything relating to their personal appearance, making their toilet, saluting their parents, eating, visiting, and other acts of life. Many of these directions are trivial even to puerility, but they are none too minute in the ideas of the Chinese, and still form the basis of good manners, as much as they did a score of centuries ago."—*Williams, Midd. King.*, i. 523.

"Children, according to Chinese ideas, ought to censure their parents' shortcomings, but not in too severe language."—*Giles, Dic.*, No. 786.

"The Chinese do not treat children well. Japan has been justly described as the paradise of children. China is the reverse. Fathers and mothers, especially rich ones, of course pet and fondle pretty children of both sexes, and they like to see them well dressed. Also fathers of old or official families are careful to have their sons well trained, according to native ideas of propriety. But the masses of fathers ignore their daughters altogether, or regard them as *impedimenta* of the female department, to be kept safely out of the way. . . . Sons are viewed chiefly as links connecting the person with one's ancestors and futurity. . . . No such sight exists in China as a father sitting down to dinner to eat, smoke, and chat with his sons, and even to exchange 'views.' The only approach to such easy familiarity is when a busy shopman and his sons, usually with other relatives or *employes*, sit round one table for convenience or economy's sake, and snatch a hasty meal by shovelling rice down together from one big dish; but even then the sons must mind their *p*'s and *q*'s: to sit down before a father is 'seated unco' right,' or, as each in turn picks a bit with his chopsticks from the meat or condiment plate, to 'bag' the best piece of meat out of the tureen in a playful way, would be an outrage on the paternal dignity. *A fortiori* a wife, still less a daughter, can never join the festive board on even terms, as with us. . . . Mothers are essentially 'spankers'; even if kind at times, their tempers are so ill-balanced that they are apt to scold and slap on the slightest provocation. The cries of the child only feed their spite, and urge them on to downright cruelty. . . . Fathers do not beat much; their castigations are reserved for their wives. When a boy gets beyond the 'spanking' age, his mother has to treat him as a superior being, and the father would not tolerate any further beatings of the son except under his own authority. Girls are steadily beaten and bullied by their mothers from weaning time until they are women, when they become a prey to something worse—mothers-in-law. It is by no means rare, however, for a father or mother, or both, to show excessive affection for one or all of their children. There are kind good hearts in China, as elsewhere. . . . The very words used in politeness for 'your father' and 'your mother' show us what the Chinese think:—'Your noble severe' and 'your noble tender one.' In China children certainly romp about with great freedom; but so do the pigs; they are none the less capriciously treated and cuffed about: they fear rather than respect or love their parents."—*Parker, China*, pp. 274–6. See also *Parker, Ch. Cust.*, pp. 20–2; *Simon, China*, pp. 249–50; and *Headland, Ch. Boy and Girl*, pp. 35–6.

"The Chinese regard the infliction of punishment on children, when it is called for, as an important duty on the part of parents." "Among the lower orders, chastisement is sometimes inflicted upon adults" (see illustrations pp. 235–8). The offence of a son striking his parent is punishable with decapitation and is occasionally visited with a punishment of almost incredible severity.—*Gray, China*, i. 235–8. See also *Doolittle, Social Life*, i. 138–40.

"Parricide is regarded as one of the most heinous offences of which a man can be found guilty, and is punished by a lingering death. Indeed . . . there is a law which expressly declares that not only shall the offender be subjected to a lingering death, but that the schoolmaster who instructed him in his youth shall be decapitated; and that the bones of his grandfathers shall be exhumed and scattered to the winds. It is also customary to close the ancestral hall of the clan to which the parricide belongs, that the spirits of his ancestors may be deprived of the homage of their posterity. The crime . . . however, . . . is of very rare occurrence in China."—*Gray, China*, i. 238–9.

[Giles (*Chinese Sketches*, p. 157 *seq.*) says that the prevailing belief in Europe, viz., that the Chinese regret the birth of a daughter, is a mistake. There is a certain excess in values of male children over female, because the former are needed to preserve the family from extinction; but "a very fair share both of care and affection is lavished upon the daughters, either of rich or poor. They are not usually taught to read, as boys are, because they cannot enter any conditions of public life; and education for mere education's sake would be considered as waste of time and money by all except very wealthy parents." Besides, money has to be spent on a daughter's trousseau and dowry; and, moreover, she is completely lost to her own family when she marries.] For ceremonial customs on and after birth, see HABITS AND CUSTOMS.

[For a full description of the harsh treatment of daughters-in-law, their position and rights, see *Ch. Rev.*, v. 207–14.]

"*Termination of Patria Potestas.*—With the death of the father his power passes to the mother, and after her death to the eldest son, who then has also power over his younger brothers and elder and younger sisters." "The father's power does not cease throughout his lifetime, except with his own free will or where the son holds office. Unless with the special permission of the Emperor, the father cannot in this latter case exercise power over his son. . . . The son becomes *quasi sui juris* if the father is insane and at the same time poor." "Excepting where the father gives himself into arrogation, so that his children come under the power of his arrogator, the father's power may cease with his will:—(1) By sale into adoption, by which the son acquires agnate rights in the family of his adopted father. (2) By sale of a daughter into marriage, she becoming an agnate in her husband's family and entering his *manus*. (3) By permission to the children to enter a religious order. They then lose their family name and leave the family connection altogether (出家 *ch'u chia*). (4) By exposing the children in tender age. The finder may lawfully adopt them if under three years of age. If older, they are not allowed to be exposed, and only the ways mentioned under No. 1 and No. 3 are left to the father to rid himself of his child." "In contradiction to the Roman law the father may relinquish his power even against the wish of his children." "An emancipation in the Roman sense, by which the emancipated person becomes *sui juris*, does not exist in China. After the death of the father the daughter becomes *sui juris*, if a widow and having sons, the son only in case he has a family."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 187–8. See also *De Groot, Rel. Syst.*, ii. i. 616.

"When parents die, the eldest son stands *in loco parentis* to his younger brothers, and much respect is paid to him by them. He rebukes them when they are wayward, and encourages them in well-doing. In a case in which a younger brother had struck his elder brother's wife, it was decided [by the village elders] that the elder brother should be permitted to flog the younger. This was done before them, and to make the punishment more degrading, the instrument used was a broomstick. The Chinese say that a person who has been flogged with a broomstick will be for ever unlucky."—*Gray, China*, i. 239.

"After the death of the parents the descendants take their place and see that their memory is kept unsullied. [The son is responsible for the father's debts to the amount of his inheritance.] It is their chief duty to strictly keep the term fixed for mourning and to rigorously perform the sacrificial ceremonies at the ancestral shrines and at the graves (see *Lun yü*, II. 5). The coffin has to be buried, if at all feasible, in the native soil, and only then are the funeral ceremonies completed (成殮 *ch'êng lien*).—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 174–5, and note No. 118.

Infanticide.—"The prevalence of infanticide, and the indifference with which the crime is regarded may seem to militate against this view of Chinese social character, and throw discredit on the degree of respect and reverence paid to parents; for how, some will ask, can a man thus worship and venerate parents who once imbrued their hands in his sister's blood? . . . It is exceedingly difficult, however, to ascertain the extent of infanticide in China, and all the reasons which prompt to the horrid act. Investigations have been made about Canton, and evidence obtained to show that it is comparatively rare, and strongly discountenanced by public opinion; though, by no means unknown, nor punished by law when done. Similar investigations at Amoy have disclosed a fearful extent of murders of this nature; yet, while the latter are believed, the assertions of the former are regarded as evasions of the truth from the fear of being reproached for it, or a sense of shame. The whole nation has been branded as systematic murderers of their children, from the practice of the inhabitants of a portion of two provinces, who are generally regarded by their countrymen as among the most violent and poorest fraction of the whole. Sir John Barrow heard that the carts went about the streets of Peking daily to pick up dead and dying infants thrown out by their unnatural parents; but he does not mention ever having seen a single corpse in all his walks or rides about the capital. It has now been ascertained that this cart contains so many dead bodies of both sexes, that the inference by Dr. Dudgeon that not one in a hundred was killed seems to be sustained. The bodies of children are not as often seen in the lanes and creeks of Canton as those of adults, and the former are as likely to have died natural deaths as the latter."—*Williams, Midd. King.*, ii. 239–40.

"While one of the worst features of the crime is the little degree of detestation everywhere expressed at it, yet the actual proportion is an important inquiry, and this, taking the whole nation, has been much exaggerated, chiefly from applying such facts and estimates as the preceding to the whole country. . . . Until investigations have been made elsewhere, it is not fair to charge all the Chinese with the atrocities of a small portion, nor to disbelieve the affirmations of the inhabitants of Canton, Ningpo, Shanghai, and elsewhere, that they do not usually put their daughters to death, until we have overwhelming testimony that they deny and conceal what they are ashamed to confess."—*Ibid.* ii. 242.

[Barrow (*Travels*, pp. 167–76) says that there is no law to prevent infanticide, though it is erroneous to assert, as was done by some of the missionaries, that there was a law permitting it. "It is, however, tacitly considered as a part of the duty of the police of Peking to employ certain persons to go their rounds at an early hour in the morning, with carts, in order to pick up such bodies of infants as may have been thrown into the streets in the course of the night. No inquiries are made, but the bodies are carried to a common pit without the city walls, into which the living as well as the dead are said to be thrown promiscuously" (p. 168) [but *cf. supra.*]. The Roman Catholic missionaries attended at this pit to rescue, or at least baptize those who were still living—the Mohammedans also were said to do the former. The number of children thus got rid of was very variously stated: some said 10,000 for the whole Empire, others 30,000. Comparing the statements of different missionaries, Barrow gets an average of 24 daily, or about 9,000 a year for Peking—which is supposed to be equal to the number for all the rest of the Empire taken together. He admits that these figures may have to be reduced by half, owing to the practice of throwing out bodies of still-born infants, or those who die under a month old, to be taken away by the police carts. At Canton, the boat-people are said to throw infants into the river, sometimes with a gourd tied to their necks to keep them afloat till picked up. The practice is due to poverty, and is common "even in the remotest corners of the provinces." For foundling hospitals, see ACCESSORY INSTITUTIONS.

[Lay (*Chinese As They Are*, pp. 46–8) says he heard very little of the practice when in China, and saw few evidences of it: its existence is proved by the magistrates' edicts condemning it. "Some of my friends have, on one or two occasions, seen an infant lying in the canals about the city of Canton, but such sights are rare."]

"I have the conviction that infanticide exists. Natives have explained to me that, often in poor families who have not the means of supporting children, the new-born infant is taken away and left to perish, while the mother is assured that it has died from disease." "A few years ago, the Viceroy of Canton published a decree branding with infamy those guilty of infanticide. The Catholic missionaries receive many of the victims of poverty. When I was in that part of the country, the Spanish missionaries of Fuh-kien province were bringing up, by means of nurses paid by them, several hundreds, and if they did not save more, it was for want of funds. This originated the *Œuvre de la Sainte Enfance.*" "Europeans have found, near some of the large towns, dry wells full of children's bodies; but it is not proved that they were thrown there while alive."—*De Mas, La Chine et les Puissances Chrétiennes*, i. 37.

"Infanticide of female children exists in several provinces, but to a much less extent than is generally supposed; and

poverty, expense of bringing up, and the final departure from the family seem to have loosened the maternal ties, and driven many of the poorest classes to sacrifice certain of their female children where this sex may happen to predominate."—*Dudgeon, Diet*, &c., p. 283.

[Though the code affords no direct justification for punishing disobedient sons with death, or for infanticide, it is an uncontrovertible fact that, in cases which constantly occur, both crimes are practically ignored by the authorities. "Countless acts of infanticide go unpunished every year. . . . In the *Peking Gazette* [for 1882] a wretched case is reported, in which a husband drowned an infant born to his wife, of which he had reason to believe he was not the father. On another and subsequent issue the case came before the mandarins, but the infanticide was not so much as mentioned in the finding." Daughters are not valued as sons are, and, "in many parts of the country, their lives, when infants, are sacrificed to the wants and needs of the household"—though the extent of the practice has probably been exaggerated, and it is only prevalent in very poor districts. "In such neighbourhoods, however, it is looked upon as an ordinary occurrence, and notices may occasionally be seen at the sides of pools to the effect that 'girls may not be drowned here.'" It is not looked upon as a crime, is most frequent in Fuhkien (where, in some districts, as many as a quarter of the girl-children born are destroyed), and "cannot be said to exist at all at Peking." Proclamations are occasionally issued denouncing the practice, but they have no practical effect, and "it is difficult to pronounce accurately on its extent," as it often goes on without being discovered. Poverty is probably in most cases the only motive for this crime in places where it prevails.]—*Douglas, Soc. in Ch.*, pp. 79–80, 351–6.

"The author of more than one well-known book on Chinese subjects has committed himself to the opinion that the evil of infanticide is non-existent in China. His acquaintance with the works of other writers might have taught him that the only general statement with regard to things Chinese which one can make without fear of contradiction is that every general statement is more or less misleading. Whatever may be the state of things in that part of the Yang-tze valley with which he is acquainted, there is no room for doubt that, in other parts of China, infants are still done to death in a cruel fashion." "In Chêkiang and Fukien towers can be seen on or near the city walls into which babies are thrown. In some parts of Kuangtung a 'baby basket' is hung in a sheltered position, and in or around it babies, living or dead, may often be seen. These baskets are visited by messengers from the Buddhist nunneries, and among the nuns are not a few whose lives have been preserved in this way. Foundling hospitals, opened by natives or foreigners, are supplied with inmates from the same source, or taken from the breast of that *arida nutrix*, a Chinese roadside. As a matter of course, the majority of the unfortunates are girls; but on occasion a boy may be found. In the latter case, the reason is not far to seek. If a child is afflicted with fits, and the parents fail to cure it, they believe that the 'monkey spirit' has possessed the child, and put it away, lest the evil should return upon themselves. It needs a strong reason like this to induce parents to part from the hopes bound up in a boy." "But exposure is the lesser evil, as it gives the child a chance of life. Infanticide, pre- and post- natal, is still far from uncommon. A countrywoman, applying last week for the post of amah, offered it as a recommendation that she had borne twelve children, seven of them daughters. Of these seven, she admitted that only two were allowed to live. A group of Kuangtung women, selected at random, was interrogated on this point. They raised fingers one, four, three, two in answer. One of them had to requisition the fingers of both hands to express the number of daughters whose lives she had taken." "Among the causes of infanticide, poverty is chief. The 'feed' of a daughter, and the cost of her clothes, are large items in a poor man's expenditure. And then, in China, our proverb is reversed, being made to say, 'a daughter is a daughter till she's made a wife: your son's a son all the days of his life!' While she is with the family, she is too young to do much for her keep. Thus, however much you spend in feeding her (餵)—the word used for feeding a cow—she is, and always will be, a 'runaway bogie' (走鬼子). Your money goes into the pocket of her future husband, and in nothing advantages you. 'But what about the price (價 price of goods) you will get for her?' 'Oh, that will barely cover the cost of her outfit.' The result of such a calculation is generally the exposure, or death, of the unconscious little intruder." "Among minor causes are the delay in raising a family caused by the rearing of a female infant and the dislike for large families. A case is on record of a mother who killed her infant girls wishing to spare them the manifold unhappinesses that had fallen to her own lot through marriage." "In the majority of cases it is the mother-in-law who destroys the little life. Angered beyond endurance at the undutiful conduct of the woman who brings to her son a daughter instead of the longed-and-prayed-for boy, it does not cost the fierce old lady a qualm to put her grand-daughter out of the way. Less frequently it is the mother herself who is responsible. She is not so ready to compass the death of even a girl when the little thing is laid before her. And yet doctors tell of the cries of rage with which some women will greet the announcement of the birth to them of a daughter. Few, however, go the length of one who revenged herself on the third unhappy little intruder by hacking off its limbs. Least of all is the father likely to be the agent; yet we know a man who himself killed five girls under his wife's eyes and despite her protests. In many places are to be found women who will take over the child, and guarantee that it will not trouble you again." "The methods of getting rid of these undesirables are various. Most merciful is the sale or gift of the baby to anyone who will undertake to rear it, or the handing of it to a nunnery or orphanage. Placing it in a receptacle provided for the purpose, such as the 'baby basket,' comes next. Exposure by the wayside indicates the minimum of mercifulness. Beyond that lies murder, pure and simple, in a descending scale of cruelty. Asked how she put an end to her babies, one woman covered her mouth and nostrils with her hand. Any receptacle with fluid matter in it offers itself as a means of getting rid of the difficulty. A knife, hoe, or club can be had anywhere, and is used on occasion. The little spark is so easily extinguished, and the appeal of helplessness falls on such stony hearts! To persons living by the seaside it is a simple matter to throw the baby into the water, or lay it within reach of the incoming tide. For prenatal murder, the simples of the spae-wife are always to be had. These not infrequently bring two lives to an end, instead of only the one aimed at." "If these tragic details, drawn entirely from native sources, need proof, it is not far to seek. There lives in a sea-board village not far from where we write a young woman, whose maiden name was 'Come from the Sea' (海來). When she was born, the mother called in the father to kill her. He was at first unwilling, but eventually took the baby down to the shore and laid her below high-water mark. That day the tide did not come in as far as usual, and the baby lay and cried. Angered by the sound of the little voice, the mother sent out an older child with a handful of soot, which he was to put into his sister's mouth. The wind was strong, and the boy frightened, so the soot was blown away, and still the baby cried. Then, at last, the father's love overcame his dislike to a 'scene,' and, carrying the little one back to the mother, he compelled her to rear it. That baby is now the mother of a family, but her experience fails to procure mercy for her own daughters." "One often sees a placard posted on the walls of rest-houses urging people to abstain from two evils—the slaughter of cows and the killing of infant girls. These are no doubt set out in the order of importance." "There is in circulation a pamphlet entitled 'Save the children.' Printed first in the fifth year of the present reign, it has been produced many times, and circulated as an act of merit. It opens with 32 pages of illustrations, alternating with exhortation and warning. Of the 15 pictures given, six describe the punishments here and hereafter which will follow infanticide; three indicate the fate of those who exhort to, or help in, the deed; one deals with pre-natal murder; and one describes the fate of a man who ridiculed attempts made to stay the evil. On the other side four pictures illustrate the rewards enjoyed by those who save babies from destruction." "The second part of the book is a copy of a proclamation issued by the Viceroy and the Governor-General of Canton, forbidding infanticide, and encouraging the opening of foundling hospitals. Within the proclamation is embodied the substance of five enactments dealing with infanticide, which were added to the Statute Book in the 27th year of Ch'ien Lung:—(1) Infanticide is equivalent to the deliberate murder of children. The punishment to parents will be 60 blows, and banishment for a year. (2) Slave girls destroying infants will be treated as if they had deliberately murdered the head of the house. They incur the death penalty. (3) A grandmother killing her infant grandchild will be treated as a murderess, and strangled. (4) Neighbours who do not interfere to prevent the crime, or, learning of it, fail to inform the authorities, will be punished in the same fashion as if the victim were an adult. (5) The Tipao who deliberately conceals the crime will be punished." "In these enactments two things are worthy of note. The comparative leniency of the first enactment admits a right on the part of the parent to dispose of the lives of his children, which is at the root of the evil. The existence of these laws in the statute book indicates that the evil of infanticide was, at the time of their promulgation, both serious and widespread." "The third division of the book is made up of an essay and poems exhorting the people to discontinue the practice. Appeals to the laws of heaven and earth, to reason, and to humanity are numerous, and a Buddhistic colouring is given to several of the poems by reference to the punishment of Hades, and also by the warning that indulgence in the practice may consign the offender to the doom of being born a woman in the next re-birth." "The book closes with directions to those who would open foundling homes, or set on foot a fund for the nourishment of children abandoned by their parents. Along with the directions go some very practical warnings against the indiscriminate distribution of money, lest people who would in the ordinary course bring up their children, might be induced to abandon, or threaten to abandon them for the sake of the nursing-money they hoped to gain." "While the practice is far from being extinct in the eastern part of the Canton province, it is far less common than it once was. Several factors contribute to bring about this result." "Private and official influence have been directed against it for a long time—so long, that among the proverbs of the people is embodied one which says: 'Fierce as are the tiger and the wolf, they do not injure their own young.' The issue of this interference, in laws on the one hand and benevolent institutions on the other, has helped to educate sentiment against the evil." "A much speedier and more direct result has followed the introduction of Christian teaching into China. It may safely be assumed that infanticide is unknown in the families of those who have connected themselves with the Christian Church—Roman Catholic or Protestant—throughout the Empire. And, in addition, the practice and teaching of the converts has produced a body of opinion outside the bounds of the churches which is independent of, but supplementary to, that mentioned above." "A third factor is the advance in the price of girls during recent years. Whereas, formerly, a baby girl could be purchased for two hundred cash and a piece of cloth, an infant daughter-in-law is now worth a dollar, sometimes more. A marriageable girl some years ago brought less than thirty dollars; but now, in many places, she will bring at least one hundred. The cause of this advance may be the increasing prosperity of these southern provinces; it is due, in part at least, to the scarcity of the female element, due to the slaughter of former years. The result, however, is that the chances of life for a girl born now have advanced enormously." "The improvement is no doubt lasting. Influences are abroad which seal all the good attained, and make it permanent. But as long as the Chinese regard infants as not possessed of souls, and therefore no more valuable in their infancy than the beasts that perish, just so long will the practice of infanticide call for efforts directed towards its suppression." "While these notes refer to the eastern part of the Canton province in particular, and more generally to the provinces bordering on and south of the Yangtze, it would be interesting to know how far they hold good of other parts of China."—*N.-C. Herald*, Aug. 21st, 1903.

"Infanticide . . . is due in some degree to the inability of parents to pay the expenses requisite on the marriage of their daughters. But its extent has been greatly exaggerated. 'The whole nation,' says Williams, 'has been branded as systematic murderers of their children from the practice of the inhabitants of a portion of two provinces, who are regarded as among the most violent and the poorest in the whole eighteen.' There is eminent medical and other authority for saying that the proportion of infanticides is not greater in China than in England or America. Chinese are quite as fond of their children as other people; and though boys are more desired than girls yet both are equally cherished. It is a popular proverb, 'Even the tiger does not devour his own young.' Bodies of children are frequently found floating in rivers or lying in roads; but the fact is explained by the popular belief that formal burial is not necessary for the very young. Public opinion is rapidly putting an end to it, even in Amoy, where remonstrances against it from the literary class have been posted in public places for a long period. Government edicts and exhortations have not been wanting, however incompetent, to abolish a practice more dependent on social conditions than on laws or desires."—*Johnson, Or. Rel.-Ch.*, p. 32.

"The reasons assigned for committing the unnatural deed are various. Poverty is the leading cause; the alternative being, as the parents think, a life of infamy or slavery, since if they cannot rear their offspring themselves they must sell them. The fact of the great numbers of men who emigrate to the Archipelago from the coast districts has no doubt also had its effect in inducing parents to destroy daughters for whom they had little expectation of finding husbands if they did rear them. Many who are able to support their daughters prefer to destroy them rather than incur the expenses of their marriage, but the investigation showed that the crime was rather less among the educated than the ignorant, and that they had done something to dissuade their poor neighbours from putting their girls to death."—*Williams, Midd. King.*, ii. 241.

[Poverty also accounts for the prevalence of infanticide and consequent scarcity of women among the Hakkas.]—*Woman's Work in China*, ii. 64.

[Tcheng-ki-tong (*Chinese Painted by Themselves*, pp. 124–6) denies the prevalence of infanticide in China. "In the first place the laws punish infanticide the same as murder of near relatives; and in addition to this, the State subsidizes public foundling establishments. There are, besides, benevolent institutions, founded by private persons, in which abandoned children find asylum. Not only have these establishments a special object defined in the regulations, but these same regulations award recompense to midwives who bring in a foundling or denounce a case of infanticide. The text of our laws is extremely severe, and when such a crime has been committed, not only the perpetrators are punished, but even the head of the family of the neighbours, the former as responsible, the latter as accomplices. . . . It is rare to hear of infanticide in towns, where the means of existence are more abundant than in the country." But even there, the custom of bringing up girls in the family, as future wives for their sons, acts as a check. Tcheng-ki-tong says it is done in every family. Infanticide is also avoided by selling girls as slaves to rich families.]

[Maron (*Vierteljahrsschrift*, etc., 1863) suggests that infanticide is not a result of over-population and insufficient means of subsistence, but intended to keep the balance between the sexes even, and prevent polygamy, the latter having a tendency to weaken the race.]

"The crime of smothering female infants . . . is so prevalent, because entirely unchecked, in China."—*Medhurst, China*, p. 138.

"Female infanticide, we have reason to believe, is very common. It is thought by some of the best Chinese scholars to be greatly increased, if not altogether produced by their philosophical notions [viz., the doctrine of the Yin and the Yang]. Excess or defect in either power deranges the system of nature and introduces disorder in the affairs of mankind." "This [viz., 4,000, the number given by Barrow for Peking] is a small proportion compared with other places. In some provinces not one in three is suffered to live; and in others, as the writer has been informed by the Chinese from those places, the difference between the male and the female population is as 1 to 10. We believe the last statement only applies to the poorest parts of the empire. The most prevalent mode . . . is by suffocation; which is done by means of a piece of paper, dipped in vinegar, laid over the face of the child, so as to prevent it from breathing either by means of its mouth or nostrils.' (*Indo-Chinese Gleaner*, iii. 193). Infanticide is almost exclusively limited to the female sex."—*Abeel, Journal*, pp. 108–10.

[Dr. Ernest Martin, in *Notes and Queries on China and Japan*, iii. 156–65, 172–3, says that Sir John Barrow exaggerated the prevalence of infanticide, but that in our days, while comparatively rare (though not entirely absent) at Peking, it is very common in some of the southern provinces. He quotes from the Penal Code, section 319 ("a parent who punishes a child so as to cause its death is punished with 100 blows—if death is immediate, 60 blows and a year's exile") to show that Barrow was wrong in saying that infanticide is "tolerated by custom, and encouraged by Government," but says that, judging from the general tenor of the code (and not merely Staunton's edition, but the *Ta Ch'ing Lü Li* as recently revised) the penalty for infanticide is excessively lenient, when one considers the frequency with which the death penalty occurs. The edict of Kien Lung [see *infra*], referred to by W.F.M., does not seem to have produced much effect, in any case it was transitory, as in December, 1868, the Viceroy of Kwangtung was obliged to issue a proclamation calling attention to this decree, in consequence of the numbers of infanticides committed in his province. The writer doubts whether Peking was as free from the crime as stated—which certainly was frequently observed there by the Jesuits in the 18th century. His main conclusions of importance are—that it is most frequently the result of destitution (perhaps aided by a belief in the transmigration of souls,—in virtue of which a better fate may be expected for the child)—and that public feeling is not very strongly against it.]

[Simon (*China*, pp. 22–28) says that during 10 years in China he has never personally known of a case of infanticide. . . . It is also contradicted by material facts, viz., the increase in population (360,000,000 in 1812—537,000,000 in 1885), also the relative absence of such poverty as drives people to desperation (even the number of beggars in Peking is far below the 400,000 assisted poor of Paris, not reckoning professional beggars in the latter place) and of illegitimate births owing to early marriage, &c.; and even when children have to be abandoned in case of famine, there are orphanages to receive them . . . where, moreover, they are better and more intelligently cared for than in the Catholic orphanages. The abandonment is often only temporary, no obstacle being placed in the way of parents taking their children back when they can afford to keep them. . . . Dead children are often exposed in order that their burial may be undertaken by the orphanages, and this has given rise to many of the stories about infanticide.]

[Medhurst (*For. in Far Cathay*, pp. 89–91) says that it is not thought necessary to give formal burial to children under a certain age, and the sight of corpses or coffins thrown out into the fields has probably given rise to many stories of infanticide. However "there are towns and districts where infanticide is practised, in some to an infamous extent, in others to a less degree; there are others, again, where it is not known at all as a habit. . . . If there is any distinction to be made, it is in favour of the northern and midland as against the southern and coast provinces." The numbers of children, and the value

set on them by the Chinese is a sufficient disproof of the stories current. "Boys are very naturally more highly prized than girls, but I have never observed the one more lovingly cherished than the other, where there are a number of both in one family."]

[Matignon (*Superstition, &c.*, pp. 227–31) says that in Tsung-ming *male* children are killed, if deformed or weakly, but this is exceptional. He agrees with other writers that it is commoner in the south than the north. Some years ago, at Ping-Yang, 40 per cent. of the girls were destroyed; this practice has ceased since the steamers came there, enabling parents to send them to Shanghai for sale. The crime ascribed by the Chinese to foreigners—of murdering children in order to use parts of their bodies in medicine, is stated to be of not infrequent occurrence among the Chinese, and is mentioned as a capital crime in the statutes. If the mother is very ill at the time of her confinement, and does not soon recover, the infant—especially if a girl—is sometimes held responsible and killed. A sick child is frequently left out of doors to die or recover, under the idea that it may be a changeling—if it survives its genuineness is established, and it is taken back (*Halcombe, The Real Chinaman*). Sometimes, after several girls are born in succession, each one being drowned in its turn, and the next child is still a girl, the parents burn it alive or cut it to pieces, as a warning to the soul not to re-incarnate itself again in the undesired form. In spite of express legal prohibitions, abortion is common and openly advertised.]

"The Governor of Kiang Si confirms our statement that female infanticide is commonest in Kiang Si [視他省爲甚]."—*Ch. Rev.*, xiii. 228.

[J.D. (*ibid.* p. 109) says it is practically unknown in Peking, forbidden by law and severely punished if discovered—for Fuhkien he refers to Abeel in *Chinese Repository* [Oct., 1843, pp. 540–8: average proportion destroyed 39 per cent.], and "the true state of the case at Canton will be found in the *Middle Kingdom*. For Peking he quotes a letter received by him from Dr. Lockhart, as follows:— . . . Whatever may be the state of the case in Fuhkien and Hupeh (and even there I think there is some exaggeration on the subject), I feel confident it does not prevail in Shanghai or Peking. I for many years investigated it at Shanghai and saw no evidence of its prevalence as a custom among the people; that it is done occasionally is highly probable, as it is done in England, but the practice does not prevail. In Peking I saw no evidence of it. I rode through and through the city at early morning over and over again for nearly three years, but I saw nothing that proved the fact of infanticide in the streets or narrow lanes and by-places of the place. The baby-towers (so-called) are in all cities—and those in Peking are merely for the bodies of infants who have died naturally; all who die are not buried, but some are wrapped in a mat and put into these towers. They have nothing to do with infanticide, nor are they any proof of it at all."] See also *Peking Hospital Report* for 1863 and 1865, and *Pumpelly, Across America and Asia*, p. 261.

"In Fuhkien province, especially in the departments of Tsiuen-chau and Changchau, infanticide prevails to a greater extent than in any other part of the Empire yet examined. Mr. Abeel extended his enquiries to forty different towns and villages lying in the first, and found that the percentage was between seventy and eighty down to ten, giving an average of about forty per cent. of all girls born in those places as being murdered. In Changchau, out of seventeen towns, the proportion lies between one-fourth and three-tenths in some places, occasionally rising to one-third, and in others sinking to one-fifth, making an average of one-fourth put to death. In other departments of the province the practice is confessed, but the proportion thought by intelligent natives to be less, since there is less poverty and fewer people than formerly. The examination was conducted in as fair a manner as possible, and persons of all classes were questioned as to the number of children they had killed themselves, or knew had been killed by their relatives or neighbours. One of eight brothers told him that only three girls were left among all their children, sixteen having been killed."—*Williams, Midd. King.*, ii. 240.

"Female infanticide prevails here [in the department of Hinghwa, situated on the coast between Tsiuenhwa and Fuhchau] to a greater degree than elsewhere."—*Ibid.* i. 136.

Infanticide is "exceedingly common in the neighbourhood of Amoy, and all the parts of the prefectures of Chang Chew and Chinchew which I have visited. It is quite usual to find parents admit without the slightest pressure or the slightest shame that they have killed several of their female children. I have not fallen on any plan of finding the *proportion* of female children who are thus killed, but one fact will be sufficient proof of its terrible prevalence. In our open-air preaching in the streets and villages . . . when explaining the 6th [commandment], I state that it forbids (among other things) the murder of female children, the statement is frequently met by derision and laughter. Some persons will argue strenuously that it is quite proper, and others will even come forward of their own accord and say "I have killed several and there is nothing wrong in it."—*N. and Q. on C. and J.*, iii. 45.

"Ten women confessed [to Miss Fielde, *Family Life in China*] that they had destroyed seventy children.]

["The facts with which I became acquainted at Amoy produced in my mind a conviction that this social evil exists in the province of Fokeen to an extent which would be incredible, unless the fullest evidence were at hand to establish its truth. In the other parts of China which I visited, no well-authenticated cases were brought under my knowledge sufficient to prove that this crime prevailed to any considerable extent." Near Shanghai and Ningpo, if occurring at all, it was kept secret, and was comparatively rare. At the village of Hong-choo (six miles from Amoy ?) the people "asserted, without hesitation, that female infanticide was generally practised among them," and did not appear to regard it as a crime. They said that poor people generally killed two out of every four girls at birth, but that those who could afford to keep them let them live. This was confirmed at the next village (Baw-a-aou —inhabited by people of the surname of Lin)—where the people said that it was usual to kill half, but some destroyed four or even five out of six. It was done in four ways—"drowning in a vessel of water, pinching the throat, stifling by means of a wet cloth over the mouth, and choking," by putting a few grains of rice in the mouth. "If sons were alternately interspersed with daughters in a family, the people esteemed it good luck, and were not accustomed to murder female children." Case of a man (p. 448) who had had no son and eight daughters in succession and had killed five of them—another three out of six. Inquiries at two other villages yielded similar results, while it was also asserted to be very general in the city of Amoy —some asserting that half the female children of the poorer classes were destroyed. The small proportion of women in the country villages was very noticeable.]—*Smith, Narrative*, pp. 443–53.

[Doolittle (Foo-chow) says no doubt it is more common in some localities and provinces than others, but "there are most indubitable reasons for believing that it is extensively practised at this place and in the neighbouring districts; and also that it is tolerated by the Government, and . . . treated with indifference . . . by the mass." These reasons are:— (1) There is a native foundling asylum at Foo-chow, supported by contributions from wealthy Chinese, the gentry and resident officers of Government; (2) A Roman Catholic orphanage in the suburbs, intended for girls deserted by their parents, and, at one time containing 400 children; (3) orphanage of the Methodist Episcopal Mission, established about 1859; (4) books and tracts against the drowning of female infants are largely distributed at the time of the literary examinations: this shows that the practice exists, also that it is disapproved of. Nothing is said about the destruction of *boys*, proving that it is always girls who are drowned; (5) the Chinese admit the practice. Doolittle gives several instances (p. 205). "In the farming districts in the neighbouring country [near Foo-chow] the family which has several girls born to it destroys all after one or two, unless some of their acquaintance desire them to bring up as future wives of their boys. In this city the custom of killing girls at birth is probably not so universal as in the country." Intelligent Chinese think that about half the city families destroy one or more of their female children. Officers of Government never do it, as they have no difficulty in supporting and establishing them in life. If given away, as the future wife of some friend's son, the child is brought up in the friend's family. . . . Children are sometimes exposed alive by the roadside; if killed, they are either drowned in a tub of water, thrown into a running stream, or buried alive, which last method is sometimes believed to ensure the next child being a boy. . . . It is usually done by the father: "generally the mother prefers the child should be given away to being destroyed. Sometimes, however, the parents agree to destroy rather than give away their infant daughter, in order to keep it from a life of poverty and shame." Poverty, among the working classes, is usually given as the reason; as to bring up and marry a girl ensures an expense without return. But infanticide is frequently practised by rich families, who often do not care to keep more than one or two girls. . . . It is a mistake to suppose that the children destroyed or exposed by the roadside are principally illegitimate. If so, they would not be all girls. There are comparatively few illegitimate births in China. There are some places in the country where female children are seldom kept alive. A village 12 or 15 miles from Foo-chow is noted for the preponderance of boys, owing to the girls being killed off at birth. Though not directly sanctioned by the Government, no measures are ever taken to find out and punish the guilty parties. Proclamations are sometimes issued forbidding it, but with no effect.]—*Doolittle, Social Life*, ii. 203–9.

In Canton, "the female children of Chinese parents are in some instances put to death. Many reasons are assigned. . . . Poor people plead their poverty as an excuse. They contend that it is better to put their infant daughters to death than be obliged . . . to sell them as slaves, or for . . . prostitution. Infanticide is not invariably confined to the poor. . . . But though it is more or less practised by the nation, some Chinese regard the crime as one of a most diabolical nature." An example is given of a woman at Canton drowning her child in 1872, when, the neighbours giving information to the elders of the district, she was arrested and brought before them, and finally liberated on the entreaties of her husband. In 1848, the chief justices of Kwang-tung issued an edict condemning the practice very strongly.—*Gray, China*, i. 232–3.

[Foundling hospitals are some check on infanticide. "In the mountainous districts of Loong-moon, Kah-hing Chow and Chan-ning, in the province of Kwang-tung," poor women usually sell their baby girls to neighbours who wish to bring them up as daughters-in-law. When there is no demand for such, they are killed—and not always by the poor only. In the autumn of 1863, there was a great scarcity of women in the Loong-moon district, in consequence of this practice. Gray met three persons who had come thence to Canton to buy women, to re-sell as wives on their return home. In December, 1864, he was told of the son of one of the principal landed proprietors in the same district who had had three out of four daughters killed.]—*Ibid.* ii. 51.

"In the adjoining departments of Chauchau and Kiaying in Kwangtung, the people admit the practice, and, as their circumstances are similar, it is probable that it is not much less than around Amoy. Dr. Dudgeon, of Peking, has had very favourable opportunities for prosecuting enquiries in that region, and has shown that the stories formerly credited are wrong; and that most of the children thus disposed of are born of nuns. Inquiries instituted at Hankow by Dr. F. P. Smith, of the hospital, showed a wide prevalence of the crime among the poor and rural population, for which he ascribes several reasons; the proportion of the sexes is ten men to seven women."—*Williams, Midd. King.*, ii. 241–2.

[Though not mentioned in the statute book (perhaps because of the theory of rights of parents and filial subordination; perhaps because it is only in the southern provinces that it was really prevalent), there have been "frequent official proclamations in this province (Kwang-tung) 'exhorting' the people to abstain from the crime." There is also a decree of Kien-Lung, issued in 1773 (quoted by the Viceroy and Governor of Kwang-tung in a proclamation of Sept. 1866) as follows: "The statute establishing penalties for the murder of children and grandchildren presumes a case where children or grandchildren who have in nowise violated the injunctions of their parents are deliberately murdered by their parents or grandparents, and hence flagellation and banishment are provided as the penalty for this unnatural crime. But, in the case of female infants, newly born and still destitute of intelligence or perception, it is impossible that disobedience can be alleged; and the crime of those who, following the course of an evil custom, voluntarily expose such infants to death by drowning, differs in no wise, in its malignity and absence of natural affection, from wife murder. In future, on such cases arising, and being clearly established by the tribunals, sentence must manifestly be pronounced in accordance with the statute against the wilful murder of children and grandchildren. There is no necessity for promulgating a special ordinance. Respect this!" "As no other enactment is quoted in the proclamation referred to above, this is probably the only one on record; but it shows clearly that infanticide is considered a crime deserving of severe punishment. How completely the practice is confined to the murder of female infants is plainly indicated by the Chinese characters by which it is described, viz., 溺女 *hi nü*, or 'girl-drowning.'"]—*N. and Q. on C. and J.*, i. 4.

POLITICAL.

Early Feudal Period (*C.* 2357 *to* 1122 B.C.).—*Table I.*

"About two thousand years before our Christian era, the Chinese tribe first appeared in the country, where it has since increased so greatly. It then occupied a small extent of territory, on the east and north of the Ho, the more southern portion of the present province of Shan-se. As its course continued to be directed to the east and south (though after it crossed the Ho it proceeded to extend itself westwards as well), we may conclude that it had come into China from the north-west. . . . I suppose that the family, or collection of families—the tribe—which has since grown into the most numerous of the nations, began to move eastwards, from the regions between the Black and Caspian Seas. . . . Going on, between the Altaic range of mountains on the north and the Tauric range, with its continuations, on the south, but keeping to the sunny and more attractive south as much as it could, the tribe found itself . . . between 40° and 45°, N.L., moving parallel with the Yellow River in the most northern portion of its course. It determined to follow the stream, turned south with it, and moved along its eastern bank, making settlements where the country promised most advantages, till it was stopped by the river ceasing its southward flow, and turning again towards the east. Thus the present Shan-se was the cradle of the Chinese empire. The tribe dwelt there for a brief space, consolidating its strength under the rule of chieftains, who held their position by their personal qualities more than by any privileges of hereditary descent; and then gradually forced its way, east, west, and south, conflicting with the physical difficulties of the country, and prevailing over the opposition of ruder and less numerous neighbours."—*Legge, Ch. Class.*, III. i. Prol. pp. 189–90.

"The Chinese, like the ancient Egyptians and most other nations of any considerable antiquity, are fond of tracing back their history and government to very early times. The information to be gathered from reliable sources respecting their earliest condition is scanty." "From a careful examination of all the available evidence in the case, Dr. Legge has come to the conclusion (*Shoo-King, Prol.*, p. 90) that the Chinese nation had no existence before 2,000 B.C., and a large part of what relates to the period from 2,000 to 1,600 B.C. recorded in the oldest and most authentic history which the Chinese possess is no more worthy of credence than the 'Arabian Nights' (*Origin of the Chinese*, p. 4)."—*Ch. Rec.*, ix. 379–80.

"They were not simply a nomadic horde of shepherds that depended upon their flocks and herds for subsistence. It is true that as late as Shun his governors of districts are called 'Pastors.' . . . In the later histories of China, however, there are comparatively few allusions to their ancestors having been a pastoral people."—*Macgowan, Hist.*, p. i.

"The arrival of the Chinese tribe had been anticipated by others. These may have left the original seat of our infant race in the west earlier than it; or they may have left it at the same time. If they did so, the wave of emigration had broken in its progress. Some portions had separated from the main body, and found their way into the present province of Shen-se, and others, pursuing the same direction with it, but moving with more celerity, had then been pushed forward, by its advance, towards the sea, and subsequently along the sea-board, trying to make good a position for themselves among the mountains and along the streams of the country. We are not to suppose that the land was peopled by these tribes. They were not then living under any settled government, nor were they afterwards able to form a union of their forces, which could cope with the growing power of the larger people. They were scattered here and there over the region north of the Ho, gradually extending southward towards the Këang. Hostilities were constantly breaking out between them and the Chinese, over whom they might gain . . . temporary advantages. They increased in their degree, as well as those, and were far from being entirely subdued at the end of the Chow dynasty. Remnants of them still exist in a state of semi-independence in the south-western parts of the empire. Amid the struggles for the supreme power, which arose when one dynasty gave place to another, and the constant contentions which prevailed among the States into which the empire was divided, the princes readily formed alliances with the chiefs of these wilder tribes. They were of great assistance to King Woo in his conflict with the last sovereign of the dynasty of Shang. In the speech which he delivered to his forces before the decisive battle in the wild of Muh, he addressed the 'men of Yung, Shuh, Këang, Maou, Wei, Loo, P'ang, and Poh' (*Shu ching*, Pt. V. Bk. III. §§ 2–4), in addition to his own captains, and the rulers of friendly States. We are told that the wild tribes of the south and north, as well as the people of the great and flowery region, followed and were

consenting with him (Pt. V. Bk. IV. p. 6)."—*Legge, Ch. Class.*, III. i. Prol., p. 190.

"This province [Shansi] is the original seat of the Chinese people."—*Williams, Midd. King.*, i. 94.

"All the solid part of Chinese tradition and history seems to show that the original inhabitants of the Central Kingdom . . . were first heard of as moving from the north and west down the valley of the Hwang Ho (Yellow River). . . . The old capitals of the kings were all in the valleys of the Yellow River or in those of its tributaries, such as the River Wei in Shen Si. Hence, all the legends of even the mythical emperors are centred between Si-an Fu and Peking, near which place (Tientsin) the Yellow River once entered the sea. In fact, the trade area now belonging to the single port of Tientsin nearly covers the whole of semi-historical China. Even so far north as Kalgan there are ancient remains of what appear to be signal towers or tombs, dating as far back as B.C. 200."—*Parker, China*, pp. 3–5.

"Having first made good a settlement along the Yellow River, in the south-western parts of the present Shan-se, and perhaps also on the other side of the stream, the early immigrants sent forth their branches, scions of different families, east, west, north, and south, as so many suckers, among the ruder populations sparsely scattered about, which gradually gathered round them, till they lost their original peculiarities, and were prepared to be collected into larger communities, or into States."—*Legge, Ch. Class.*, V. i. Prol. p. 134.

"A capable and settled political race is first heard of in possession of lands along the Yellow River; it is occupied in fighting for its existence with the horse-riding nomads to the north, who raid the stores of wealth accumulated upon cultivated lands by industrious workmen, and who disappear, when pursued, into their trackless deserts. It is continually being reinforced by other bodies of its own kind coming from the north-west."—*Parker, China*, pp. 5–6.

"Critical study of the documents of the Shoo forbids us . . . to think of Yaou and Shun as other than petty chieftains, whose dominions hardly extended across the Ho; and though Yu was the founder of a dynasty that lasted for more than four centuries it is doubtful whether the last of his successors ruled over so much as the nine provinces of Yaou."—*Legge, Ch. Class.*, III. i. Prol. pp. 78–9.

"The Empire of Yao, Shun, and Yü is explicitly stated never to have extended east and west farther than the [China] sea and the borders of the Shen Si desert; the tribes north and south who desired intercourse got it, but no compulsion was used."—*Ch. Rev.*, xiii. 50.

"That Yaou, Shun, and Yu were all obliged to take active measures against them [the Meaouites, under the prince of Meaou, who refused obedience to the king] only shows the restlessness of the people, and the difficulty which those sage emperors had in establishing their sway over the country."—*Legge, Ch. Class.*, III. i. 64, note.

"When the dignity of chief advanced to that of sovereign, and the Chinese tribe grew into a nation, the form which it assumed was that of a feudal empire. It was probably not until the Chow dynasty [see following Period], that its constitution was fully developed and consolidated; as it is only then that we find in the last part of the Shoo, in the Ch'un Ts'ew, the Rites of Chow, and other Works of the period, materials to give a description of it. . . . The feudal system grew in a great measure out of the necessities of the infant empire. As the ruder tribes were pushed backwards from its growing limits, they would the more fiercely endeavour to resist further encroachment. The measure was sometimes taken of removing them to other distant sites, according to the policy on which the kings of Assyria and Babylon dealt with Israel and Judah. So Shun is reported to have carried away the San-mëaou. But the Chinese empire was too young and insufficiently established itself to pursue this plan generally; and each State therefore was formed with a military constitution of its own, to defend the marches against the irruptions of the barbarians."—*Ibid.* III. i. Prol. p. 197.

"It was to their greater civilization, and the various elements of strength flowing from it, that the Chinese owed their superiority over other early settlers in the country. They were able, in virtue of this, to subdue the land and replenish it, while the ruder tribes were gradually pushed into corners, and finally were nearly all absorbed and lost in the prevailing race."—*Ibid.* III. i. Prol. p. 191.

"We get from what is said of the Meaou . . . (*Shu ching*, Pt. V. Bk. XXVII. 5–11) a higher idea of them and their prince than is commonly entertained. From King Muh's language I judge that Shun had in him a powerful rival, and that the struggle which lasted through the reigns of Yaou, Shun, and Yu was of a dynastic nature. The chief of San-meaou was more than the head of a barbarous horde. He was a dangerous rival for the throne."—*Ibid.* III. ii. 593, note.

"The progress of the ancient Chinese from Shensi and the Yellow River eastwards to Shantung, westwards to Szechuen, and southwards to the Yangtze, can be traced. . . . Under Yu, the founder of the Hsia dynasty . . . the population of China amounted to between one or two millions, the so-called 'chow,' or provinces, being probably stations of colonists dotted about by the direction of Yu among the Miao aborigines. China was then, except in Honan and along the Yellow River, overrun by luxuriant vegetation. Birds and beasts swarmed; grain could not be grown; the only roads were the paths marked by wild beasts; and man had to struggle hard for existence. Elephants, rhinoceros, tigers, lions, and tapirs abounded. Yu, as chief of the most civilized race, may have had an indirect control, but he was probably as much Emperor (*Te*) of China as the 'Emperor' of Uganda is of Central Africa in modern times. The awe inspired by his name sufficed to preserve his scattered colonists from the attacks of local savages. It is doubtful if either Kwangtung, Kwangsi, Fuhkeen or Yunnan were then at all subject even to his influence. The scattered colonists became each in their various settlements probably the nucleus, first of a collection of tribes, and then of a State, acknowledging a nominal suzerain in the *Te*, or Emperor, in the north."—*Oxenham, Atlas*, Pref. p. i.

"The empire, as it appears in 'The Tribute of Yu,' consisted of nine provinces. On the north and west its boundaries were much the same as those of China Proper at the present day. On the east it extended to the sea, and even, according to many, across it, so as to embrace the territory of Corea. Its limits on the south are not very well defined. It certainly did not reach beyond the range of mountains which run along the north of Kwang-tung province, stretching into Kwang-se on the west and Fuh-këen on the east. Even though we do not reckon those three provinces in Yaou's dominion, there still remains an immense empire, about three times as large as France, which we are to suppose was ruled over by him, the chief of K'e, and the different regions of which sent their apportioned contributions of grain, and other articles of tribute to his capital year by year." "The accounts which we have of the empire subsequent to Yu forbid us to allow that it had attained in his day so great a development. The third sovereign of the Hea dynasty, T'ae-k'ang, grandson of Yu, having crossed the Ho on a hunting expedition, found his return obstructed by the chief of K'eung, and was never able to regain his throne. . . . Nearly a hundred years elapsed after the expulsion of T'ae-k'ang before the House of Hea regained sure possession of the throne. This was done, B.C. 2078, by Shaou-k'ang. . . . It is believed that Yu died at Hwuy-k'e in the present Chĕ-këang, but it was not till the last year of Shaou-k'ang that any chief was appointed in that part of the country in the name of the reigning house."—*Legge, Ch. Class.*, III. i. Prol. pp. 60–1.

"According to the views which I have sought to establish, the labours of Yu are not history, but myth. He did not perform the prodigious achievements on the mountains and rivers which are ascribed to him. That he was the laborious founder of the Chinese empire, and did much within the small space of territory which was then comprehended in its limits, there is no occasion to deny, but the gradual extension of the empire and development of its resources and order, which were the growth and accomplishment of many centuries, have been attributed to him by the Chinese, and their romance has been accepted by missionaries and others."—*Ibid.* III. i. Prol. p. 76.

"As the Chinese believe that their hills and rivers got their names from Yu, this is to us a strong evidence that the country was first peopled, or began to be occupied, in his time."—*Ibid.* III. ii. 596, note.

"The Emperor Yü, true to the practice of his predecessors, nominated the President of the Council, as his successor, but his son Tiki [Ch'i] seized the throne, and became the founder of the first Chinese dynasty which was called the Hia [Hsia] from the name of the province first ruled by his father. This event is supposed to have taken place in the year 2197 B.C. and the Hia dynasty, of which there were seventeen emperors, ruled down to the year 1776 B.C."—*Boulger, Short Hist.*, p. 3.

"Shaou-k'ang's recovery of the throne [2079 B.C.] . . . was followed by the reverent acknowledgment of the chiefs of the empire, and the submission of the wild tribes. . . . The Emperor's son was styled Woo-yu (無 餘). He was the first feudal chief established in the regions of Woo and Yuĕ, so slowly did the conquering Chinese firmly establish their rule over the country."—*Legge, Ch. Class.*, III. i. 170, note.

"Many of the critics argue that after the dynasty of Hea began to decline, the wild tribes all round the empire encroached upon it, till the 'nine provinces' of Shang hardly embraced half the territory which those of Yu had done. There is no definite testimony, however, to this effect."—*Ibid.* III. ii. 521, note. *Cf. Wên hsien t'ung k'ao hsiang chieh, c.* 3, *Hu k'ou k'ao*, p. *ia.*

"When we come to the dynasty of Shang [1766 B.C.] . . . we find it difficult to admit that even then there was a China at all equal to that which Yu is said to have ruled over. The Shoo tells us of its founder T'ang the Successful, and in him and Këĕ, the last sovereign of the line of Yu, we seem merely to have the chief of Shang warring with the chief of Hea. It next gives us some notices of the minority of T'ae-këă, T'ang's successor, and then there is a blank in the history for three hundred years. When the field is occupied again, we meet with Pwan-kăng, the 17th sovereign, in great trouble, engaged in transferring his capital from the north of the Ho to the present district of Yen-sze in Ho-nan, on the south of it. To reconcile the murmuring people to the trouble of the removal, he reminds them that he was only acting after the example of former kings, and that the capital of the dynasty had already been in five different places. The nation, evidently, had still its seat in the neighbourhood of the Ho, and notwithstanding all that Yu is supposed to have done in regulating the waters of that river, its principal settlement had to be frequently changed in consequence of inundations. The accounts are not those of a great people, but of a tribe which had little difficulty in migrating from one spot to another."—*Ibid.* III. i. Prol. pp. 61–2.

"The map of the Shang, or Yin, dynasty . . . shows still nine provinces or 'chow'; but the modern provinces of Szechuen, Kweichow, Yunnan, the Two Kwang, and Fuhkeen are no longer included within the boundaries of the empire."—*Oxenham, Atlas*, Pref. p. i.

Wu Ting (c. 1324 B.C.) "attacked the demon land, and subdued it in three years." . . . "This 'demon-region' seems to have been the country of the wild tribes in the north, who never ceased to press upon the more civilized Chinese, till they made themselves masters of the empire, about 2,500 years after Woo-ting's time. A note in the 綱 鑑 易 知 says that in the Hea dynasty they were called 獯 鬻; in the Yin, 鬼 方; in the Chow, 玁 狁; under Ts'in and Han, 匈 奴; under the T'ang, 突 厥; and under the Sung, 契 丹,"—*Legge, Ch. Class.*, III. i. 267, note.

[Beyond the 9 *chou* (which covered the same territory as the 5 *fu*) which constituted the China Proper of Yü's time there was still an outlying territory over which the ancient kings claimed authority. See GEN. GOVT.]—*Ibid.* III. i. 148, note.

"The political history of China has been much simplified by" the features of its physical geography. "The only natural barriers which are formidable enough to serve as the frontier of an important state are the Yellow River, the Yang-tse-kiang, and the mountain ranges on the east and north of Sz'chuen, which isolate that large and fertile province. But the empire was never divided for long together into four great States, of Northern, Southern, Central and Eastern China. The great dynasties ruled over the whole territory annexed by settlers of the dominant race. After the fall of one of these dynasties, the political disorganization of which this fall was the result manifested itself in the formation of a number of minor kingdoms or feudal principalities; then the process of integration commenced afresh, and the smallest States were absorbed, until there remained only three or four rivals powerful enough to aim at restoring the unity of the empire."—*Simcox*, ii. 10.

"The official histories of China never recognise more than one Imperial dynasty at a time, though the Imperial dynasty did not always govern the whole empire, sometimes hardly a quarter of it; but the slightness of the barriers between one part of the empire and another was seen when any of the rival States began to grow in power. Any moderately strong Government found it easy to overstep either or all of these natural landmarks; and as soon as one was overstepped, there was seldom any halt till the next was reached. For a time the Hwai might serve as a division between north and south; but that was only a stage in the process by which the master of the Yellow River usually drove his rivals back behind the Kiang, as Kubla drove the Sung emperors before abolishing their dynasty."—*Ibid.* ii. 10–11.

"The obstacles in the way of a United China never took the form of a local patriotism entrenched behind natural frontiers. The difficulties to be overcome were moral rather than material, and the immense territory normally united under the Emperor of China depended for its political unity on the vigour and capacity of the administration. There was nothing in the physical structure of the country to suggest or perpetuate the political subdivisions which followed upon imperial inefficiency; and if the people were seldom willing to fight with much enthusiasm for a sovereign who was losing the empire, they were always ready to submit with a good will to one who was gaining it."—*Ibid.* ii. 11.

[The supersession of the Shangs by the Chows is traceable to the growth (about 1140 B.C.) of the influence of Wên Wang combined with the national hatred of Chou Hsin's wickedness. Wên, Earl of the feudatory State of Chou, having been imprisoned for presuming to criticize the King's rule, his son Wu Wang invaded the Imperial domain with a large army, and brought the Shang dynasty to a close in 1122 B.C.]—*Thornton*, pp. 92–9.

"The historical analogy between the Chinese and Roman Empires is nearly complete throughout the whole gamut of history."—*Parker, China*, p. 117.

Population.—[The population in the time of Yü is given as "between one and two millions" (see *supra*). The 13,553,923 given in *Wên hsien t'ung k'ao hsiang chieh, c.* 3, *Hu k'ou k'ao*, p. 1*a*, seems to embrace all the territories over which the kings claimed sovereignty, allusion being made to the decline in the number of states to 3,000 and later to 1,773. By T'ang's time (1766 B.C.) there was "a loss of 7 out of 10," the population being then estimated at 3,221,212 (see *ibid.*).]

[The total population of the country is stated in the Scale of Progress. Some additional information is given below. See also MILITARY and GEN. GOVT., *Taxation.*]

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

"The Chows rose to power over the vices of preceding rulers, aided by the genius of a certain duke or chieftain of the Chow State, though he personally never reached the Imperial throne. It was his more famous son, who, in B.C. 1122, routed the forces of the last tyrant of the semi-legendary period, and made himself master of China. The China of those days consisted of a number of petty principalities, clustering round one central State, and thus constituting a federation. The Central State managed the common affairs, while each one had its own local laws and administration. It was, in some senses, a feudal age, since the various 'dukes' were regarded as vassals, owing allegiance to the sovereign at the head of the Imperial State, and bound to assist him with money and men in case of need. And in order to keep together this mass, constantly in danger of disintegration from strifes within, the sovereigns of the house of Chow were for ever summoning these vassal dukes to the capital and making them renew, with ceremonies of sacrifice and potations of blood, their vows of loyalty to themselves and treaties of alliance with each other. The senior duke always occupied a position somewhat closer to the sovereign than the others. It was his special business to protect the Imperial territory from invasion by any malcontent vassal; and he was often deputed to punish acts of insubordination and contumacy, relying for help on the sworn faith of all the States as a body against any individual recalcitrant State. Such was the political condition of things . . . for nearly nine centuries."—*Giles, Historic China*, pp. 4–6.

"Thus did King Woo once don his arms, and the empire was greatly settled. He overthrew the existing government of Shang, and made it resume its old course. . . . He dispersed the treasures of Luh-t'ae, and distributed the grain of Keu-k'eaou, thus conferring great gifts throughout the empire, and all the people joyfully submitted" (*Shu ching*, Pt. V. Bk. III. 9). "These two measures were directed to the benefit of the masses of the people, impoverished by the exactions of the tyrant."—*Legge, Ch. Class.*, III. ii. 315–6, and note.

[That the minds of the people of Yin would not submit to Chow and that it was only with great difficulty that Chow brought Yin to a quiet submission, is shown by numerous books of the *Shu ching*. See *ibid.* III. ii. 493, note.]

"The organization of the Empire by Wu Wang after the overthrow of the Shang dynasty was as follows. The descendants of Shên Nung, Hwang ti, Yao, Shun and Ta Yü were enfeoffed [封] in Ho Nan, Shan Tung, Peking, Ho Nan, and Ho Nan respectively. Wu Wang's generalissimo was enfeoffed in Shan Tung. Chou Kung was appointed to 齊, and Shao King to 魯 in Shan Tung and Chih Li. All the other vassals were settled either in Shan Tung, Shan Si, Ho Nan or Chih Li. The Imperial appanage was part of Shen Si. There were 15 兄 弟 之 國 and 40 同 姓 者. The sacrificial regalia of Shang were divided."—*Ch. Rev.*, xi. 402–3.

"It was again from the west of the Yellow river that the chiefs of the Chow family and their followers pushed their way to the east, and took possession of the tracks on both sides of that river, which had been occupied, nearly to the sea, by the dynasties of Hëa and Shang."—*Legge, Ch. Class.*, IV. i. Prol. p. 127.

"The dominions of Chow were not under-estimated, but the dimensions of the empire in the days of Yu have been greatly exaggerated."—*Ibid.* III. i. Prol. p. 62.

"One of his [Wu Wang's] successors, known as the Magnificent King (Mu Wang, 1001–946 B.C.), extended the authority of his family over some of the States of Turkestan."—*Boulger, Short Hist.*, p. 3.

"During the Chow dynasty . . . the tribes, under their colonist nobility of Yu, had so improved in organization and administration as to have coalesced into considerable States. A suzerainty, yearly becoming more and more nominal, was granted to the *Wang* (Princes) of the House of Chow, but the chiefs of the various States, amounting, in 600 B.C., to some 13

. . . and originally scions of the family of King Wu, the founder of the Chow dynasty, paid little attention to their suzerain's commands. A series of wars, intrigues, diplomacy, conspiracies, and plots, much resembling what has been occurring in the Empires of Europe during the last 200 years, ensued. The States were reduced to seven . . . in 475 B.C., and though periods of peace occasionally intervened, a state of unrest, of disturbance, and of frequent wars, ensued. There can be little doubt that the competition in arms, in diplomacy, in military discipline, in material civilization, and in education, caused the Chinese of that period to reach a very high level of ability, of skill, and of material progress."—*Oxenham, Atlas*, Pref. p. i.

"A division of the empire into nine, or more properly ten Fuh, was made under the Chow dynasty. It is twice given in the *Chow Le*, first in Bk. XXIX., where the domains are called Ke (畿), and again in Bk. XXXIII., where all but the king's Ke are called Fuh."—*Legge, Ch. Class.*, III. i. 148, note.

[The nine *chou*, or regions, of this period were:—Yu (幽), Yen (兗), Ch'ing (青), Chi (冀), Yung (雍), Yu (豫), Ch'ing (荊), Yang (揚), and Ping (幷). Hsü (see previous Period) is said to have been absorbed in Ch'ing, and Liang in Yung. Chi was divided into Chi, Ping, and Yu. See following extract.]

"T'ang, the founder of the [Shang] dynasty, is represented as receiving from God the 'nine regions,' and appointed to be a model to the 'nine circles' of the land. These nine regions and nine circles were probably the nine *Chow* of the Shoo; and though no similar language is found in the She respecting the first kings of Chow, their dominion, according to the official book of the dynasty, was divided into nine provinces, seven of which bear the same names as those in the Shoo. We have no Seu-chow, which extended along the sea on the east from Ts'ing-chow to the Keang river, and Chinese scholars tell us, contrary to the evidence of the She and of the Tso-chuen, that it was absorbed in the Ts'ing province of Chow. In the same way they say that Yu's Këang-chow on the west, extending to his Yung-chow, was absorbed in Chow's Yung. The number of nine provinces was kept up by dividing Yu's K'e-chow in the north into three; K'e to the east, Ping in the west, and Yëw in the north and centre. The disappearance of Seu and Lëang sufficiently shows that the kings of Chow had no real sway over the country embraced in them; and though the names of Yang and King, extending south from the Këang, were retained, it was merely a retention of the names, as indeed the dominion of China south of the Këang in earlier times had never been anything but nominal. The last ode of the She, which is also the last of the Sacrificial odes of the Shang dynasty, makes no mention of the subjugation of the tribes of King, or King-ts'oo, by king Woo-ting (B.C. 1323–1263); but . . . its genuineness is open to suspicion. The 9th ode of Book III. Part III. relates in a manner full of military ardour, an expedition conducted by king Seuen in person to reduce the States of the south to order; but it was all confined to the region of Seu, and in that to operations against the barbarous hordes north of the Hwae. The 8th ode of the same Book gives an account of an expedition, sent by the same king Seuen under an earl of Shaou, to start from the point where the Këang and Han unite, to act against the tribes south of the Hwae, between it and the Këang, and to open up the country and establish States in it after the model of the king's own State. All this was done 'as far as the southern Sea,' which did not extend beyond the mouth of the Këang. Ode 5th, still of the same Book, describes the appointment of an uncle of king Seuen to be marquis of Shin, and the measures taken to establish him there, with his chief town in what is now the department of Nan-yang, Ho-nan, as a bulwark against the encroachments of the wild tribes of the south. Now Seuen was a sovereign of extraordinary vigour and merit, and is celebrated as having restored the kingdom to its widest limits under Woo and Ch'ing; and after his death the process of decay went on more rapidly and disastrously even than it had done during several reigns that preceded his. During the period of the Ch'un Ts'ëw, the princes of Ts'oo, Woo, and Yueh, to whom belonged Yu's provinces of Yang, King, and Lëang, all claimed the title of king, and aimed at the sovereignty of the States of the north, to wrest the sceptre from the kings of Chow. The China of Chow did not extend beyond the limits which I have assigned it . . . hardly reaching half-way from the Yellow river to what is now called the Yang-tsze Këang. The country held by the kings themselves, often styled the royal State, lay along the Wei and the Ho for about five degrees of longitude, but it was not of so great extent from north to south. It was, moreover, being continually encroached upon by the growing States of Ts'oo on the south, T'sin on the west, and Tsin on the north, till it was finally extinguished by Ts'in."—*Legge, Ch. Class.*, IV. i. Prol. pp. 128–9. See also III. i. Prol. p. 62.

"The China proper of Chow was confined at first within narrow limits. Even at the beginning of the Ch'un Ts'ëw period it consisted of merely a few States of no great size, lying on either side of the Yellow river, from the point where its channel makes a sudden bend to the east onwards to its mouth."

North of the Royal Domain was Tsin, but, though a fief dating from the commencement of the kingdom, its growth had been so slow, that it is not till the second year of duke He, B.C. 657, that it appears in Confucius' text, on the eve of its subjugation of the small States of Yu and Kwoh. This was the first step which Tsin took in the career of enlargement by which it ere long attained to so great a size." "South of the Domain was Ts'oo; and, though it had been founded in the time of king Ch'ing, it does not appear in the text . . . till the tenth year of duke Chwang, B.C. 683. It is then called King, and we do not meet with it under the name of Ts'oo till the first year of duke He, B.C. 658." "West from the Domain was Ts'in, the first lord of which was given a local habitation and name only in B.C. 908; and it did not become an independent fief of the kingdom till the year 769. Its first appearance in our text is in the fifteenth year of duke He, B.C. 644." "A long way east from Ts'oo, and bordering on the sea, was the State of Woo, which, though claiming an earlier origin than the kingdom of Chow itself, is not mentioned in the classic till the seventh year of duke Ch'ing, B.C. 583."—*Ibid.* V. i. Prol. p. 117.

"In the Book of Poetry . . . we have odes of only about a dozen States; and all the States or territorial divisions, mentioned in the Ch'un Ts'ëw, and Tso-chuen including the outlying regions of Ts'oo, Woo, and Yueh, with appanages in the royal domain, attached territories in the larger States, and the barbarous tribes on the east, west, north, and south, are only 198. In the 'Annalistic Tables of the successive dynasties,' published in 1803, the occurrences in the kingdom of Chow, from its commencement in B.C. 1121 down to 403, are arranged under thirteen States, and from 402 down to its extinction in B.C. 225, under seven States."—*Ibid.* IV. i. Prol. p. 130.

"The principal States which come before us in the She are Ts'in, lying west from the royal domain, a considerable part of which was granted to it in B.C. 759; Tsin having the Ho on the west, and lying to the north of the royal domain; then to the east, Wei, on the north of the Ho, and Ch'ing on the south of it, with Heu and Ch'in extending south from Ch'ing. East from Ch'ing, and south of the Ho, was Sung, a dukedom held by descendants of the royal family of the Shang dynasty. North from Sung was the marquisate of Ts'aou; and north from it again was Loo, held by the descendants of Tan, the famous duke of Chow, to whose political wisdom, as much as to the warlike enterprise of his brother king Woo, was due the establishment of the dynasty. Conterminous with the northern border of Loo, and extending to the waters of what is now called the gulf of Pih-chih-le, was the powerful State of Ts'e. Yen . . . lay north and east from Ts'e. The . . . marquis of Han . . . appears to have played a more noticeable part in the time of king Seuen, than any of his family who went before or came after him did. His principality was on the west of the Ho, covering the present department of T'ung-chow, Shen-se, and perhaps some adjacent territory."—*Ibid.* IV. i. Prol. p. 130.

"The princes of these States, distinguished among themselves by the titles of Kung, How, Pih, Tsze, and Nan, which may most conveniently be expressed by duke, marquis, earl, count, or viscount, and baron, were mostly Kes (姬), offshoots from the royal stem of Chow. So it was with those of Loo Ts'aou, Wei, Ch'ing, Tsin, Yen, and Han. Sung . . . was held by descendants of the kings of Shang, who were therefore Tszes (子). The first marquis of Ts'e, was Shang-foo, a chief counsellor and military leader under kings Wăn and Woo. He was a Këang (姜), and would trace his lineage up to the chief minister of Yaou, as did also the barons of Heu. The marquises of Ch'in were Kweis (嬀), claiming to be descended from the ancient Shun. The earls of Ts'in were Yings (嬴), and boasted for their ancestor Pih-yih, who appears in the Shoo, II. i. 22, as forester to Shun. The sacrifices to Yu, and his descendants, the sovereigns of the Hea dynasty, were maintained by the lords of Ke, who were consequently Szes (姒), but that State is not mentioned in the She." "All these princes held their lands by royal grant at the commencement of the dynasty, or subsequently."—*Ibid.* IV. i. Prol. pp. 130–1.

"Anciently, when the country was first peopled, it was not possible for the principles of propriety and righteousness to penetrate everywhere with a transforming power. All who were unaffected by those principles were classed as E or Jung, and all who recognised them and came under their influence were said to be Hwa and Hea (輒謂爲華夏). We are not to suppose that it was necessary to be living outside the nine provinces, in what are called 'the four seas,' in order to be Jung and E."—*Ibid.* III. ii. 622, note.

"The first symptoms of decay in the dynasty date . . . from his [king Mu's] time" (1000 B.C.).—*Ibid.* III. ii. 578, note.

"During this period [908–894 B.C.] the chiefs of the House destined to supersede that of Chow begin to make their appearance on the stage of affairs. They trace their lineage up to the baron Yih (益; often called 翳), the Forester of Shun."—*Ibid.* III. ii. 614, note.

"The China of the eighth century B.C. consisted of a number of Feudal States, ruled by nobles owning allegiance to a Central State, at the head of which was a king. The outward tokens of subjection were homage and tribute; but after all, the allegiance must have been more nominal than real, each State being practically an independent kingdom. This condition of things was the cause of much mutual jealousy, and often of bloody warfare, several of the States hating one another quite as cordially as Athens and Sparta at their best."—*Giles, Hist. of Ch. Lit.*, pp. 4–5.

"How many the feudal States, great and small, were at the most, I will not venture to say even approximately. The theory of the constitution left them very considerable liberty in the administration of their internal affairs, and in their relations with one another. They were to be content with their allotments of territory and not infringe on those of their neighbours, maintaining a good mutual understanding by means of court visits (朝) and visits of friendship or compliment (聘), and by interchanging communications on all important events occurring within their borders. Any breaking of the peace or unjust attack of one State by another was to be represented to the royal court, and the king would then call into the field the unwieldy forces at his disposal, and deal justice on the offender."—*Legge, Ch. Class.*, V. i. Prol. p. 113.

"But this beautiful theory of government presupposed a wonderful freedom from jealousy and ambition on the part of the feudal lords, and an overwhelming superiority of force on the part of the king; and, neither of these things existing, the constitution of the kingdom was torn into shreds. Instead of the harmony which the principles of benevolence and righteousness, carried out with courtesy and in accordance with the rules of propriety, should have produced, we find the States biting and devouring one another, while the large and strong oppressed and absorbed the weak. . . . The fact was that Might had come to take the place of Right; and while statesmen were ever ready to talk of the fundamental principles of justice, benevolence, and loyalty, the process of spoliation went on. The number of States was continually becoming less, the smaller melting away into the larger."—*Ibid.* V. i. Prol. pp. 113–14.

"The process of degeneracy and disintegration, however, was very marked from the beginning of the 9th century. It is an acknowledged fact that about B.C. 880 the chief of the powerful southern State of Ts'oo usurped for a time the title of king, and wished to declare himself independent of the kings of Chow."—*Ibid.* V. i. Prol. p. 113.

"The disorder of the period . . . was only the sequel of the disorder that preceded it. Not long before it commenced, king P'ing had transferred the capital to the east in 769 [770, not 781, as stated by Giles], in consequence of the death of his father king Yëw at the hands of some of the wild tribes of the Jung. This movement was an open acknowledgement of the weakness of the sovereign power, which had been brought very low towards the end of the first half of the 9th century, B.C., and had only partially revived during the long reign of king Seuen. I doubt, indeed, whether it had been very strong in what is regarded as its golden age, after the duke of Chow had consolidated the dynasty, and introduced his code of ceremonial and political regulations. The theory was then good, but the practice was very indifferent."—*Ibid.* V. i. Prol. p. 113.

"The most pressing business was to get rid of the Tatars, his [P'ing Wang's] allies, against whom he had to fight a very bloody battle. The hordes who lived in Turkestan and little Bukharia (the present government of Ele) lusted as much as the Sarmathians and Goths after the fertile plains of their neighbours. . . . To free himself from these unbidden guests, the emperor gave the greater part of the imperial demesne of Chaou to the prince of Tsin, under pretence of bestowing upon him a reward for his great services, but in reality that he might fight his battles against these ferocious savages. . . . In the twenty-second year of Ping-wang" many other vassals followed the example of Wan-kung and "openly declared their independence. There were at that time twenty-one independent kingdoms. . . . Ping-wang tried to establish his authority by alliances of blood, but these cemented friendships lasted only so long as it suited the convenience of the parties."—*Gutzlaff, Sketch of Ch. Hist.*, i. 184–5.

[No new State arose during the Ch'un Ch'iu period, though several came into greater prominence than had formerly belonged to them; and the enlargement of territory which took place arose chiefly from the greater development which the position of Chin, Ch'u, and Ch'in enabled them to give themselves.]—*Legge, Ch. Class.*, V. i. Prol. p. 112. Ch'in occupied nearly one-fifth of the country, its inhabitants forming one-tenth of the whole population.

"When the Ch'un Ts'ëw period opens upon us, we find existing an all but anarchial condition of things. There was virtually no king in China in those days, and the lord of each feudal State did what was right in his own eyes. In 706, the earl of Ch'ing, the most recently established of all the States, if perhaps we should except Ts'in, engaged in hostilities with the king himself, who was wounded in the battle between them."—*Ibid.* V. i. Prol. p. 113.

"To ameliorate the evils arising from this state of disorder and anarchy, and to keep it moreover in check, there arose during the Ch'un Ts'ëw the singular device of presiding chiefs—the system of one State taking the lead and direction of all the others, and exercising really royal functions throughout the kingdom, while yet there was a profession of loyal attachment to the House of Chow. The seeds of this contrivance were sown, perhaps, at the very commencement of the dynasty, when the dukes of Chow and Shaou were appointed viceroys over the eastern and western portions of the kingdom respectively, and other princes were made, on their first investiture, 'chiefs of regions' (方伯), embracing their own States and others adjacent to them. These arrangements were disused as the kings of Chou felt secure in their supremacy over all the States, and the nominees in the first instance had been sincerely loyal and devoted to the establishment of the dynasty; but now in the Ch'un Ts'ëw period the kings were not sufficiently sure of any of their vassals to delegate them to such an office. When one raised himself to the position, they were obliged unwillingly to confirm him in it."—*Ibid.* V. i. Prol. pp. 114–15.

"Five of these presiding chiefs are named during" this period: "Hwan of Ts'e (683–642); Wăn of Tsin (634–627); Sëang of Sung (649–636); Muh of Ts'in (658–620); and Chwang of Ts'oo (612–590). The first two, however, are the best, and I think the only representatives of the system. Hwan was endowed with an extraordinary amount of magnanimity, and Wăn had been disciplined by a long experience of misfortune, and was subtle and scheming. Both of them were fully acknowledged as directors and controllers of the States generally by the court of Chow; and it seems to me not unlikely that if Wan had been a younger man when he came to the marquisate of Tsin, and his rule had been protracted to as great a length as that of Hwan, he would have gone on to supersede the dynasty of Chow altogether, and we should have had a dynasty of Tsin nearly nine hundred years earlier than it occurs in Chinese chronology. As it was, his successors, till nearly the end of the Ch'un Ts'ëw period, claimed for their State the leading place in the kingdom; and it was generally conceded to them. Though the system . . . be connected with the names of the five princes . . . mentioned it yet continued to subsist after them. They were simply the first to vindicate, or to endeavour to vindicate, a commanding influence for the States to which they belonged throughout the kingdom." Of the remaining three, Chwang of Ts'oo was the only one who exercised any considerable influence over some of the States.—*Ibid.* V. i. Prol. p. 115.

"I am inclined to believe that the system of presiding chiefs, or rather of leading States, did in a degree mitigate the evils of the prevailing disorder. Ts'e and Tsin certainly kept in check the encroachments of Ts'oo, which, barbarous as it was, would otherwise have speedily advanced to the overthrow of the House of Chow. Yet the system increased the misery that abounded, and if it retarded, perhaps, the downfall of the descendants of king Woo, it served to show that that was unavoidable in the end. It was most anomalous—an *imperium in imperio*—and weakened the bond of loyal attachment to the throne. Of what use were the kings of Chow, if they could not do their proper work of government, but must be continually devolving it on one or other of their vassals? . . . The sentimental loyalty of Confucius had lost its attractions by the time of Mencius, who was ever on the outlook for 'a minister of Heaven,' who should make an end of Chow and of the contentions among the waring States together."—*Ibid.* V. i. Prol. p. 116.

"But the system also increased the expenditure of the smaller States. There still remained their dues to the kings of Chow, even though they paid them so irregularly that we have instances of messengers being sent from court to Loo, and doubtless they were sent to other States as well, to beg for money and other supplies. But they had also to meet the requisitions of the ruling State, and sometimes of more than one at the same time. There are many allusions in the narratives of Tso to the arbitrariness and severity of those requisitions. On X. xiii. 5, 6, for instance, we find Tsze-ch'an of Ch'ing disputing on this point with the ministers of Tsin. 'Formerly,' said he, 'the sons of Heaven regulated the amount of contribution according to the rank of the State. Ch'ing ranks as the territory of an earl or a baron, and yet its contribution is now on the scale of a duke or a marquis. There is no regular rule for what we have to pay; and when our small State fails in rendering what is required, it is held to be an offender. When our contributions and offerings have no limit set to them, we have only to wait for our ruin.' It is evident, as we study the history of this system of a leading State, that there was no help to come from it to the House of Chow, and no permanent alleviation of the evils under which the nation was suffering."—*Ibid.* V. i. Prol. pp. 116–17.

"A similar condition of things prevailed in each particular State. There were hereditary ministerial families, who were continually encroaching on the authority of their rulers, and the heads of those families again were frequently hard pressed by their inferior officers. Such was the state of China in Confucius' time."—*Ibid.* i. Prol. p. 64.

"Confucius . . . advocated a policy of union throughout the States. His exhortations were in vain. . . . In his day the authority of the Chow Emperor had been reduced to the lowest point. Each prince was unto himself the supreme authority. Yet one cardinal point of the policy of Confucius was submission to the Emperor, as implicit obedience to the head of the State throughout the country as was paid to the father of every Chinese household. Although he failed to find a prince after his own heart, his example and precepts were not thrown away, for in a later generation his reforms were executed, and down to the present day the best points in Chinese government are based on his recommendations."—*Boulger, Short Hist.*, p. 4.

"Confucius, notwithstanding his pedantic enthusiasm for 'ceremonies,' was not wanting in practical ability, and tradition represents him as restoring the golden age of Yao and Shun in any town or government that was entrusted to his care. But he could not adapt his doctrine to the changed political conditions of the time, and his employers practically found themselves without compensation for the sacrifices entailed by his scruples. The Prince of Tse, pleased with some of his remarks, wished to give him certain estates, and was dissuaded by his prime minister, upon grounds not in themselves unreasonable. These scholars, it was objected, are impracticable, arrogant, lavish in expenditure upon useless ceremonies, full of frivolous 'rules of propriety,' to which statesmen have no time to attend. 'It would take generations to exhaust all that this Mr. Chung knows about the ceremonies of going up and going down' (*C.C.* i. Prol. p. 69). Moreover, as the customs he wished to restore had fallen into disuse, to enforce them would be an innovation tending to unsettle the people's minds and cause discontent."—*Simcox*, ii. 83.

"It speaks volumes for the faithfulness of the Chinese records that we can really gather from them an intelligible summary of the curious intellectual movement which gives its significance to this question about the employment of sages, and the subsequent burning of the Books. On the one hand the champions of antiquity represented the principles of law and order; but the laws and the order belonged to a bygone state of things, and their restoration would imply the destruction of the present. But the state of things present in China from the 5th to the 3rd century B.C. was not wanting in vitality any more than those days of feudalism from which the kingdoms of Europe date their origin. If the power of Chow had wasted, that of the various 'presiding States' had increased, and in those States where the titular prince was as feeble in proportion as the emperor, the minor nobles were as ready to take the rôle of local *maire de palais* as the various kings to usurp imperial prerogatives. It was the age of soldiers and sophists, and the event justified the forecasts of those statesmen who felt that the impending re-organization of the empire must be effected by force of arms, and that the orthodox school of *literati* were more likely to hinder than help during the process. Neither they nor the philosophers foresaw that the ultimate victory would rest with the latter, and that the princes who reunited the empire would end by re-conquering 2,000 years of more than imperial power for the pedantic Mr. Chung."—*Ibid.* ii. 83.

"The forms in which the ambition of the encroaching States displayed itself are characteristically Chinese. One symptom was to express curiosity about the nine vases of Yu, the possession of which was associated with that of the imperial sceptre; another was to offer a sacrifice to heaven and earth, or to the progenitors of the royal house, as to the sacrificer's own ancestors. In the Tso Chuen, on the other hand, the loyalty of virtuous ministers frequently shows itself by their refusal to accept excessive honours offered on their arrival in other States."—*Ibid.* ii. 81.

"As in Scotland, the tradition of the royal supremacy retained just so much vitality that the rebels were always anxious to obtain its nominal support. One of the odes refers to the request of a usurper to be lawfully invested with the fief which he intends to retain whether or no; and in the case . . . when the Imperial sacrifice to heaven and earth is presumptuously offered by a prince of T'sin, his excuse is that a part of the ancient patrimony of the imperial house has just been conceded to him, including the spot where the rite used to be performed. After this, the Prince of Loo applied for permission to offer a similar sacrifice, and, by way of compromise, an imperial officer was sent from the court of Chow to do it for him, whom he detained, in order to be able to repeat the ceremony at discretion. In 720 B.C., and again in 618, an envoy was sent from Chow to Loo asking for contributions to the king's burial, which is equivalent to a demand for tribute."—*Ibid.* ii. 81; see also pp. 81–3, *Parker, Anc. Ch. Simpl.*, p. 314, and *cf.* MORAL SENT.

"The teachings of Confucius in the Chow dynasty could not arrest the progress of degeneracy and dissolution in a single State. His inculcation of the relations of society and the duties belonging to them had no power. His eulogies of the ancient sages were only the lighting up in the political firmament of so many suns which communicated no heat. Things waxed worse and worse."—*Legge, Ch. Class.*, III. i. Prol. p. 199.

"At the close of the Ch'un Ts'ëw period the kingdom was in a worse and more helpless condition than at its commencement; and it seems strange to us that it did not enter into the mind of Confucius to forecast that the feudal system which had so long prevailed in China 'was waxen old and ready to vanish away.' But what State was to come out victorious from its conflicts with all the others, and take the lead in settling a new order of things? Only the event could reveal this, but it could be known that the struggle for supremacy would lie between two or three powers; and the study of their growth supplies one of the most important lessons which the work of the sage and the Commentary of Tso are calculated to teach us."—*Ibid.* V. i. Prol. p. 117.

"The list of the great Chinese reformers is completed by the name of Mencius, who, coming two centuries later, carried on with better opportunities the reforming work of Confucius. . . . The general character of the age may be inferred from its being designated by the native chroniclers 'The warlike period.'" It was marked by weakness and vice.—*Boulger, Short Hist.*, p. 4.

"The pictures which Mencius draws of the misery of his times are frightful. What he auspiced from the doctrines and labours of his master never came to pass. The ancient feudal empire was extinguished, amid universal anarchy, in seas of blood."—*Legge, Ch. Class.*, III. i. Prol. p. 199.

"The state of China had waxed worse and worse during the interval that elapsed between Confucius and Mencius. The elements of disorganization which were rife in the times of the earlier sage had gone on to produce their natural results. One feeble sovereign had followed another on the imperial throne, and the dynasty of Chow was ready to vanish away. Men were persuaded of its approaching extinction. The feeling of loyalty to it was no longer a cherished sentiment; and the anxiety and expectation was about what new rule would take its place." "Many of the smaller fiefs or principalities had been reduced to a hopeless dependence on, or been absorbed by the larger ones. Of Loo (魯), Ch'ing (鄭), Wei (衞), Woo (吳), Ch'in (陳), and Sung (宋), conspicuous in the Analects, we read but little in Mencius. Tsin (晉) had been dismembered, and its fragments formed the nuclei of three new and vigorous kingdoms,—Wei (魏), Chaou (趙), and Han (韓). Ts'e still maintained its ground, but was barely able to make head against the State of Ts'in (秦) in the west, and Ts'oo (楚) in the south. The struggle for supremacy was between these two."—*Ibid.* ii. Prol. p. 22.

"These four States [Chin, Ch'u, Ch'in, and Wu] had from their situation grand opportunities for increasing their territory and their population; and the consequence was that before the end of the Ch'un Ts'ëw period each of them occupied an extent of country many times larger than the Royal Domain, while Ts'oo was nearly as large as all the Middle States, as those of Chow proper were called together. The way in which it and Tsin proceeded was by extinguishing and absorbing the smaller States adjacent to them, and by a constant process of subjugating the barbarous tribes, which lay on the south and west of Ts'oo, and on the north and east of Tsin. Ts'in lay farther off from the settled parts of the country, and its princes had not so much to do in absorbing smaller States, but they early established their sway over all the Jung, or the wild hordes of the west. The leadership, which . . . is improperly ascribed to duke Muh of Ts'in as being over the feudal States belonged to him in his relation to the Jung. The sea forbade any extension of the border of Woo on the east, but it found much land to be occupied on the north and south, and its armies, going up the Këang or Yang-tsze, met those of Ts'oo, and fought with them for the possession of the country between that river and the Hwae."—*Ibid.* V. i. Prol. p. 118.

"The States of Chow proper had little room for any similar expansion. They were closely massed together. From the first immigration of the ancestors of the Chinese tribe, their course had been eastwards and mainly along the course of the Yellow River, and most of the older occupants of the country had been pushed before them to the borders of the sea. Ts'e extended right to the sea, and so did Ke which the other absorbed. Then came the small States of K'e and Keu, the latter of which had a sea border, while they do not seem to have ever thought of pushing their way into what is now called the promontory of Shan-tung. The people of both K'e and Keu were often taunted by the other States with belonging themselves to the E barbarians. South from Keu there was a tract extending inland a considerable way, occupied by E tribes and the half-civilized people of Seu, and reaching down to the hordes of the Hwae, which Loo pleased itself with the idea of reducing (*Shih ching*, Pt. IV. Bk. II. Ode III.), but which it was never able to reduce. Altogether there was, as I have said, hardly any room for the growth of these Middle States, Ts'e was the strongest of them, and longest maintained its independence, ultimately absorbing Sung, which had itself previously absorbed Ts'aou. Of the others Heu, Ts'ae, Ch'in, the two Choo, Loo, and in the end Ch'ing fell to Ts'oo, and Wei became dependent on one of the marquisates or kingdoms into which Tsin was divided." "Woo for a time made rapid progress . . . but . . . was extinguished by Yueh a very few years after the close of the Ch'un Ts'ëw period, and Yueh itself had ere long to succumb to Ts'oo."—*Ibid.* V. i. Prol. pp. 118–19.

"Thus, as the time went on, it became increasingly clear that the final struggle for the supreme power would be between Ts'in and Ts'oo. If Tsin had remained entire, it would probably have been more than a match for them both, but the elements of disorganization had long been at work in it, and it was divided, about the year B.C. 400, into three marquisates. The lords of these soon claimed, all of them, the title of king, and the way in which they maintained for a century and a half the struggle with Ts'in and Ts'oo shows how great the power of T'sin unbroken would have been. Ts'e and Yen also assumed the royal style, and made a gallant defence against the powers of the west and the south; but they would not have held out so long as they did but for the distance which intervened between them and the centres of both their adversaries. Ts'in at last bore down all opposition, and though of all the great States that developed during the Ch'un Ts'ëw period it was the latest to make its appearance, it remained master of the field. From the kings of Chow it cannot be said to have met with any resistance. Their history for three hundred years before the extinction of the dynasty is almost a blank. They continued to hold a nominal occupancy of the throne so long only because there were so many other princes contending for it."—*Ibid.* V. i. Prol. p. 119.

[For an account of the covenant made between the States on the initiation of Hsiang Shu for the abolition of war, see *Legge, Ch. Class.*, V. i. Prol. pp. 120–2. "It was a delusion and proved a failure; but there must have been a deep and widespread feeling of the miseries which it was intended to remove, to secure for it its temporary acceptance."—*Ibid.* p. 122.]

[For an account of the various tribes which surrounded the Feudal States, and their gradual extinction or absorption by them, see *ibid.* V. i. Prol. pp. 122–35.]

"We know that the chiefs of some of the independent tribes bore Chinese titles of nobility. Legge thinks that they had assumed them on their own account. If this had been the case the Chinese chroniclers would scarcely have mentioned them without some contemptuous epithet. It is much more probable that some border tribes stood at that time in the same relation to the Chinese as do at the present day those of Western Szu-chuan, who, it is true, are reckoned, politically speaking, as belonging to that province, but in part have preserved their independence for thousands of years, in part recognize the supremacy of the Chinese, and pay tribute to them, while receiving presents from them. The latter class wear with pride the mandarin's button, bestowed by the Emperor, while a Chinese title, assumed without authority, would never be recognized. The present state of things in Western Szu-chuan, Kwei-chou, Yun-nan, and Kwang-si, where a supremacy of 2,000 years has narrowed, but not subjugated the territory of the independent tribes gives us a clear notion of the country ruled by the Chou Emperors. As these territories, over which the imperial government is unable to exercise any jurisdiction, and some of which are seldom or never entered by a Chinese, are yet assigned, not only to the provinces, but even to the district of the departments and counties, so the nine provinces of that day included a large number of tribes who defied the Chinese authorities, and their administration was in like manner entrusted to the feudal princes. The same thing had, as we must assume, been the case, in a still greater degree, in the time of Yu, 1,000 or 1,100 years before the Chou-li was drawn up. Considerable districts, still independent, at that early time, may in the interval have been occupied by the rising tide of the more civilized race, and the inhabitants subdued, or driven further back into the mountains. At the beginning of the Chou dynasty, the barbarians still took up a threatening position at nearly every place where the mountains abutted on the plain, and lived even in the immediate neighbourhood of the Wei valley, the Lo-ho, and the valleys of Shansi. On the Yang-tsze, too, the Chinese occupied the flat land only. But that very power of the princes which was so injurious to the imperial authority, was during the long rule of the Chou, favourable to the gradual absorption of the independent tribes. The conquest of the Hwai and Lai alone effected an important expansion of the supremacy of the Chinese people, though in the first place it was only by means of individual rulers, who claimed to be independent."—*Richthofen, China*, i. 386.

"In China it is not to be doubted that the unconquered tribes to the south were, as they still are, of tone-using, monosyllabic race, akin to the Chinese. . . . China's expansion was southwards amongst her own kind, her truly foreign foes lay northward across the deserts"—*Parker, China: Past and Present*, pp. 5–6.

In "330 B.C. the feudatory king of Ch'u (Hu Nan) had conquered Yün Nan; but owing to wars with revolutionary Ts'in the conquering general could not get back, and he had therefore founded a kingdom there."—*Parker, China*, p. 34.

[In 240 B.C., five states (Yen, Chao, Han, Wei, and Ch'i) formed an alliance under Ch'u to resist Ch'in, but were defeated. Ch'u then removed its capital further south into Kiang-nan.]—*Faber*, p. 34.

"The rise and establishment of feudalism and provincialism was, however, hostile, and unsuited to the Imperial instincts characteristic of China. Civilization might advance, and cities might prosper, but the cultivator of the soil, who furnished recruits to the armies, and who suffered from each invasion, held the system in abhorrence. Imperial power could alone preserve the poor from the petty tyrannies of nobles and princes; and as small States coalesced into larger ones, so the larger kingdoms in their turn were submitted to the same corroding influence. The Imperial or universal nature of the Chinese hieroglyphical language, bound down by no limits of verbal sounds to any district; the magnificent and all-embracing moral system of Confucius; the habit of selecting men of ability, not of birth, to high offices of the State; and, finally, chiefly the existence of a literary class, bound in all the differing States by common rules and common standards, aided powerfully in the work of disintegration. After nearly 200 years of war, the champion of Imperialism, the State of Ts'in, the Russia of ancient China, like its modern anti-type the largest, the most barbarous and the most unscrupulous of the contending States, won the victory against the divided forces of nationalism and provincialism. In 221 B.C. the State of Tsu was overrun, and in 209 B.C. the last Prince of the house of Chow was reduced to the rank of a common man. The first *Huang Te*, or sovereign ruler of China, Ch'in Shih, divided China into 36 *chun* (principalities) or provinces . . . and, by a bloody and remorseless tyranny, maintained himself on the throne till 209 B.C., when he died. His persecution of the *literati*, who, by a conciliatory treatment, would have been his best allies, and his burning of priceless literary treasures, have left an indelible blot on his fame, and his memory is, this day, held accursed by all Chinese."—*Oxenham, Atlas*, Pref. p. ii.

"The first stage in the formation of the Chinese nation terminated with the ascendency of the State of Ts'in and the establishment of its short-lived dynasty."—*Legge, Ch. Class.*, V. i. Prol. p. 134.

THE FOLLOWING TABLE SHOWS THE CHIEF STATES EXISTING CONTEMPORANEOUSLY, WITH DATES OF ORIGIN AND EXTINCTION OF EACH STATE, AND FINAL ABSORPTION BY CH'IN.

	B.C.													
	[1291]	Wu 吳												
Feudal Kingdom of Chou (1122–770).	1122	„	Lu 魯	Ch'i 齊 (Lü 呂)	Ts'ai 蔡	Chin 晉								
	1107	„	„	„										
	1078	„	„	„	„	„	Wei 衛	Sung 宋	Ch'u 楚					
	1052	„	„	„	„	„	„	„	„	Ts'ao 曹				
	909	„	„	„	„	„	„	„	„	„	Ch'in 秦			
	864	„	„	„	„	„	„	„	„	„	„	Yen 燕		
	854	„	„	„	„	„	„	„	„	„	„	„	Ch'ên 陳	
	806	„	„	„	„	„	„	„	„	„	„	„	„	Chêng 鄭
Ch'un Ch'iu. Feudalism declining (770–484).	532	„	„	„	„	„	„	„	„	„	„	„	[Ch'u]	„
	529	„	„	„	„	„	„	„	„	„	„	„	Ch'ên 陳	„
	487	„	„	„	„	„	„	„	„	[Sung]	„	„	„	„
	479	„	„	„	„	„	„	„	„		„	„	[Ch'u]	„
	473	[Yüeh 越] (Extraterritorial)	„	„	„	„	„	„	„		„	„		„
	447	„	„	„	[Ch'u]	„	„	„	„		„	„		„
	414	„	„	„		„	„	„	„		„	„		„
	413	„	„	„		[Nominal existence only]					„	„		„
	403	„	„	„		Wei 魏	Han 韓	Chao 趙	„		„	„		„
	386	„	„	(T'ien 田)		„	„	„	„		„	„		„
	377	„	„	„		„	„	„	„		„	„		„
	375	„	„	„		„	„	„	„		„	„		„
	333	[Ch'u] Po Yueh 百越	„	„		„	„	„	„		„	„		[Han]
	286	„	„	„		„	„	„	[Ch'i]		„	„		
	249	„	[Ch'u]	„		„	„	„			„	„		
	230	„		„		„	[Ch'in]	„			„	„		
	228	„		„		„		[Ch'in] Tai 代			„	„		
	226	„		[Ch'in]		„		„			„	„		
	225	„				[Ch'in]		„			„	„		
	223	[Ch'in]						„		[Ch'in]	„	„		
	222							[Ch'in]			„	[Ch'in]		
	221							„			„			
	[209]							„			„			

Lieh Kuo, Disconnected States. — *Chan Kuo*, Warring States (484–221).

Population.—[In *Wên hsien t'ung K'ao Hu K'ou, c.* 3, p. 1, the total population is stated as 13,704,923.]

"An account of the nine provinces and their produce in the Chow Li mentions the proportion of men to women in each province (Bk. XXXIII. §§ 8–49), which varies extraordinarily, from five to one to one to three. The average of the nine is possible enough, as it is at the rate of twenty-five men to twenty-four women; but it is difficult to believe that the statistics give an accurate account of such variations as might be noted, for instance, in the United States between Massachusetts and Nevada, though there is no other conceivable explanation of the discrepancy if historical."—*Simcox*, ii. 71.

"The *Ssŭ Min* had charge of recording the population statistics. As soon as children had teeth they were put on the register, being distinguished according as they lived in the country, capital, or wilderness. The sexes were recorded separately, and births and deaths entered for comparison in the register every year. A general comparison was held once in 3 years. The number of all the people was announced to the *Ssŭ K'oŋ*, who on the sacrificial day *ssŭ min* of the 1st month of winter, offered the record to the king who received it reverently and preserved it in the royal treasury."—*Wên hsien t'ung K'ao hsiang chieh, c.* 3, *Hu K'ou K'ao*, p. 1*a*.

"Children were registered at three months old, the time when they received from the father their first or childish name. A record was made of the child's birth on such a day, month, and year, and the secretaries of the hamlets made two copies of it, one of which was kept in the village office, and the other passed to the officer of the district. It is thus evident that in well ordered departments the materials for a census of some kind must have existed from very early times. Indeed, the very reasons given against the proposal, when a prince in the 9th century B.C. was anxious to number the people of a certain district, betray some experience of the results of statistical inquiries. The wise minister of the period observed (*De Mailla, Hist. générale*, etc., ii. 42) that it was the business of the local officials to know the number of families and of persons in their departments; the officers in charge of public works must know how much labour they can command, and the military officers know how many soldiers can be raised, and that is all the knowledge required for practical purposes. But, though the district in question was one of the most populous in the country, the total number of the inhabitants was sure to fall short of the emperor's expectations, while the report of his disappointment would be sure to reach the neighbouring princes, and encourage them to presume on his supposed weakness."—*Simcox*, ii. 71.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

"The next great historical advance seems to be south-west into modern Sz Ch'wan ('Four Streams') [110 B.C.], and then through the two great lake regions down south by way of the navigable Kan River of Kiang Si, and the Yüan and Siang rivers of Hu Nan into the region of Canton, which . . . belongs to an entirely different catchment area. But the valley of the Yang-tsze, as a whole, and the provinces south of it and at its mouth, do not appear to have become properly assimilated, either politically or industrially, before the commencement of our Western era. Moreover, the portions of all the seaboard provinces lying very near to the coasts seem to have been out of hand up to a very recent date—say 500 years ago; so that we must picture in our minds the Chinese race spreading like a fan from the southern bend of the Yellow River towards Upper Yang-tsze and the coasts, its political force becoming weaker and weaker as it approaches those coasts and the Tibetan highlands. Hence we find that, whereas throughout the whole of interior China one tongue is now spoken—subject to more or less serious variations in dialect, never of an incongruous or impossible kind—in the coast provinces south of the Yellow River, and in those alone, are spoken dialects so exceptional as to rise almost to the distinction of separate languages; but only so in the sense that Swedish, Danish, German, and Dutch are languages foreign to one another; that is, though words differ in sound, they are easily traceable to one indefinable or elastic original."—*Parker, China*, p. 6; see also pp. 9, 12.

"The invading Chinese have in their expansion invariably followed the lines of least resistance."—*Ibid.* p. 12.

"Their [the Ch'ins] supremacy was not acquiesced in by the other great feudatories without a struggle, and more than one campaign was fought before all rivals were removed from their path, and their authority passed unchallenged as occupants of the Imperial office."—*Boulger, Short Hist.*, p. 5.

"On the ruins of the old feudal system, the landmarks of which his three or four predecessors had succeeded in sweeping away, the 'First Emperor' laid the foundations of a coherent empire which was to date from himself as its founder."—*Giles, Historic China*, p. 32.

"He effected the revolution and succeeding dynasties adopted his system, and gradually moulded it into the forms and proportions which are now existing."—*Legge, Ch. Class.*, i. Prol. p. 108.

"One of the principal ministers, Chow Ts'ing-shin, came forward and said, 'Formerly, the State of Ts'in was only 1,000 le in extent, but your Majesty, by your spirit-like efficacy and intelligent wisdom, has tranquillized and settled the whole empire, and driven away all barbarous tribes, so that, wherever the sun and moon shine, all appear before you as guests acknowledging subjection. You have formed the States of the various princes into provinces and districts, where the people enjoy a happy tranquillity, suffering no more from the calamities of war and contention.' "—*Ibid.* p. 7.

"He sent an army of 300,000 men to fight against the Huns. He despatched a fleet to search for some mysterious islands off the coast of China; and this expedition has since been connected seriously with the colonisation of Japan."—*Giles, Historic China*, pp. 32–3. "One of his best generals, Moungtien [Mêng T'ien], crossed what is now the Gobi Desert, and made Hami the frontier fortress of the Empire."—*Boulger, Short Hist.*, p. 5.

"The new empire extended 'from the plains of Yen and Chao (the modern Ho Nan and Chih Li) to the banks of the Yang-tsze and the hills of Yüeh (the modern Chêh Kiang), and from the Lake of Tung-ting to the Eastern Sea' (*W. F. Mayers*). 'The nomads, then called Hiung-nu, were for the first time driven beyond the northern bend of the Yellow River, and nearly the whole of what we call Southern China was officially annexed, if in a loose sort of way. . . . The quality of these southerly annexations and the degree of human kinship existing between the Chinese and the peoples of the south may be compared with the northerly annexations of the Romans, and the degree of Aryan kinship existing between them and the Gauls and Germans. Similarly, though in the reverse direction, the hereditary enemy Carthage may be compared with the ancient Hiung-nu foe. But despite the division of nearly the whole area of the Eighteen Provinces of to-day into thirty-six governments, this first truly imperial dynasty, called that of Ts'in from the principality of its origin (Shen Si), seems only to have ruled immediately and directly over the Chinese plain. Like the earliest settled states of America, the oldest of these thirty-six divisions were conceived on a very small scale, whilst the newly conquered 'territories'—like early and half-Spanish Texas as compared with ancestral Massachusetts—each covered an area almost as great as that of all Old China.' "—*Parker, China*, pp. 18–19.

Remembering the fate of the Chin State [*cf.* ante] "it is not surprising that politicians, of what we may call the new Imperialist School, suspected the provincial scholars of invoking the authority of the ancients, to weaken the imperial power, by restoring the disorganization and turbulence of the period of feudalism."—*Simcox*, ii. 103.

"As the possession of a common writing and a common literature has always been one of the strongest influences at work in maintaining the unity of the Chinese Empire, it is curious that this [Ch'in Shih's] attack upon letters and the *literati* should have been made in the interests of centralization. But the same minister who is made answerable for the burning of the books addressed another memorial to the emperor, when it was proposed to banish all natives of other States, in which he urged the importance of employing all the talents of the empire. So that it is probable that after all his ambition was, rather to substitute a hierarchy of practical statesmen for the arrogant and unworldly students of antiquity, than to do away with the peculiarly Chinese notion of absolute government, subject to the advice of intelligent ministers."—*Ibid.* ii. 104. More than 460 scholars were put to death.

"Suh Chou in North An Hwei . . . from 200 B.C. to A.D. 1900 has always been a *point de repaire* for rebels of the 'Boxer' type."—*Parker, John Chinaman*, p. 238.

"The brief existence of the Ts'in dynasty seemed but to afford a breathing time to the warring States, and then China became once more horrid with the din of arms. Most of the States which had contended over the throne of Chow again took the field, and others with them, until, after sixteen years more of strife and misery, the contest was decided in favour of the House of Han [206 B.C.], which joined to force of arms respect for the traditions of the country, and a profession at least of reverence for the virtues of justice and benevolence." —*Legge, Ch. Class.*, V. i. Prol. p. 120. See also following extract.

[At the time of the overthrow of the brief Ch'in dynasty, an attempt was made to reconstitute the ancient feudalism. Some hardy adventurers and some more or less direct descendants from the former lords arrogated to themselves the title of king. But when the Hans had strengthened their power, they adopted on their own account the policy of the Ch'in and set about suppressing one after another the kings who had given them umbrage. If they maintained the royal dignity, they reserved it with a jealous care for the members of their own family; with some transient exceptions it was necessary to belong

to the Liao family in order to obtain the title of Vassal-King (諸侯王 *Chu Hou Wang*). The vassal-kings had kingdoms (國 *kuo*), of which they were, in the beginning, the almost absolute rulers; they maintained in them a court analogous to that of the Son of Heaven; and they had the right to nominate the officials in their estates. However, in spite of the blood-relation which attached them to the emperor, this semi-independence might render them formidable; so the emperor Ching (156–140 B.C.) and his successors attempted more and more to restrict the prerogatives of the kings; they deprived them of the privilege of conferring public offices; they withdrew the too ambitious titles of the officers of their courts; they divided their fiefs amongst all their sons, fearing that the right of primogeniture would preserve the integrity of the more powerful kingdoms. This course of action did not fail to give rise to numerous disaffections and even revolts, but in the long run the skill and patience of the Han emperors attained its object; the vassal-kings grew feebler and feebler and the unity of the empire was assured.]—*Chavannes*, ii. 530.

"The 36 *chow* of the first Emperor were increased to 103 fiefs, and the new dynasty was further strengthened by the adherence of the *literati*, who were again received into favour. The map [of the empire at this time] . . . shows how slightly, during the 200 previous years of strife, Chinese influence had penetrated southwards. Towards the close of the Han dynasty, in A.D. 23, the Eastern Han arose. Feudalism received a check . . . and 13 *chows*, or provinces, with civil governors, had some slight superintendence over the 105 fiefs."—*Oxenham, Atlas*, Pref. p. ii.

"The Hiung-nu soon reappeared upon the frontiers. It was now that the first definite tidings of Japan (then only known as an agglomeration of the Wo or Wa tribes) began to arrive over the sea." (See *infra.*) During the period 202–179 B.C., "there occurred the first really authentic and properly recorded relations with the Hiung-nu, who were then quite able to assert their perfect equality with China, and even presumed to talk of marriage alliances."—*Parker, China*, pp. 19, 20.

"There is excellent ground for believing that the Scythians, Huns and Hiung-nu were practically re-shuffles of one and the same people—the Turks of later date."—*Ibid.* p. 20.

"In the Han times the 'six states north of the [T'ien Shan] mountains' were nomad, and the 'thirty-six town states' were settled in their habits."—*Ibid.* p. 57.

"The ill-assimilated conquests of the short-lived Ts'in dynasty left to the Han house, in addition to Tartar troubles, a legacy of further wars with Corea (then called Chaosien) and the southern coasts of China. It is possible that one of the motives for marching on Corea was the desire to turn the left flank of the Hiung-nu. Although in modern times the 'Yüeh' of Canton is written at least (but not spoken) in a different way from the 'Yüeh' of Chêh Kiang, there was no such difference then, and there is reason to believe that one race, more akin to the Annamese than the Chinese, then occupied the whole of the coast regions south of the Yang-tsze, including the whole valleys of the Canton (Si Kiang) and Tonquin (Red and Black) rivers. It also seems that most, if not all, of the settled countries bordering on China were then ruled by Chinese adventurers; or at all events by native princes acquainted more or less with the Chinese system of records, and having a Chinese blend in their blood derived from immigrants."—*Ibid. p.* 20.

"The Hans are the only Chinese emperors who seem to have aimed at extending their authority by the ordinary arts of war and conquest. The 123rd book of Ssema-tsien's history, which treats of the trading expeditions and commercial wars of the first Hans, during the years between 140 and 97 B.C., has been translated (*Nouveau Journal Asiatique*, 1828, ii. 418), and gives a very graphic, circumstantial and, to all appearance, accurate account of the Chinese campaigns with the kingdoms east of the central desert, and the motives which led to them. The chief of these kingdoms, Ta-ouan and Ou-sun, were identified by Klaproth approximately with the modern districts of Ili and Ferghana. They were reported to be populous, civilized, resembling the Han in their government, and to contain rare and valuable commodities. It was therefore represented to the emperor that they *might be induced by presents to bring the homage of their commerce.* (*Ibid.* p. 427.) Caravans were accordingly sent," but "finally war was declared."—*Simcox*, ii. 108-9.

"The period of conquest extended from 138 to 110 B.C., and at the time when Wu Ti began his military career (128–108), the King of Ch'ang-sha (now still the capital of Hu Nan) was the only one really subject to the Emperor of China. The Canton state was called 'South Yüeh,' and the Foochow state 'Min Yüeh'; even the north part of the latter, with capital at the modern Wênchow, was called the 'Eastern Seaboard of Yüeh.' The princes of both the latter were descendants of one common King of Yüeh, in feudal times a powerful sovereign. Subsequently to 110 B.C. their populations were moved to the River Hwai region."—*Parker, China*, p. 21; see also *infra.*

"The drain upon the resources of the country [in extending the influence of the Empire in the West] was so great that the spreading reputation of the Sons of Han proved to be too dearly bought. To provide for the army the currency was debased, and even victories proved expensive, because every band of tribute-bearers was entertained at the Imperial cost, and dismissed with presents far exceeding the value of their own offerings. This magnificence, which was politic in a power aiming only at an honorary protectorate over the whole continent, was found by the weaker princes of the line to be so heavy a burden, that it was once seriously proposed to decline to receive an envoy from the Huns on the ground of expense. And when the records of the Han Dynasty were closed, the chief moral which they seemed to posterity to point was a warning against military ambition and the sacrifice of the internal administration to a brilliant foreign policy."—*Simcox*, ii. 110.

"It was the boast of the T'ang Dynasty that it accomplished by peaceful policy more than was attempted unsuccessfully by the warlike Hans. The ideal of the native statesman was a government too formidable to be attacked and too prudent to be aggressive; and the Hans, notwithstanding their brilliant campaigns in Central Asia, were exposed to incursions on the east and south of so formidable a character that in one case the people of a border principality were removed *en masse* to a more sheltered settlement north of the Kiang."—*Ibid.* ii. 110.

"The conquest of Corea led to the further discovery by land of the Japanese, who then occupied (whether as immigrants or as aborigines is not yet settled) the tip of the Corean peninsula, as well as the southern half of the Japanese islands."—*Parker, China*, p. 21.

"The necessity of 'turning the flank' of the Hiung-nu, over whom the Chinese gained a decisive success in B.C. 119, led to alliances with other nomad races in modern Ili and the New Territory, and finally to the annexation of Khotan, the Pamirs, Kokand, and, in short, the whole modern Chinese Empire. Although the Hiung-nu were not yet completely subdued, yet their lines of communication were pierced. Parthia, Mesopotamia, and even Syria were distinctly 'located,' if not officially visited, and there are numerous indications pointing to an acquaintance with the Greek dynasties of Bactria and Afghanistan. Now first Buddhism was heard of, and India; the attempt to reach India by way of Yün Nan carried with it the discovery and partial annexation of the various Shan, Miao, and Tibetan tribes. Hindoo missionaries began to find their way to China through Turkestan, and the Burmese (then called Tan) are first mentioned. King An-tun, of Great Ts'in, is said to have sent an expedition or mission by way of Tan in A.D. 166, and there seems good reason to suppose this word must be 'Antoninus.' Whoever the traders were who undoubtedly used to come from the West by sea, it is stated that they were called Ts'in (possibly = Syr) on account of their comely appearance like the Chinese Ts'in people. The annexation of Nan-yüeh involved that of Hainan, Kwang Si, the Lien-chou peninsula, and at least half of Cochin-China. It is even thought that Christians and Jews found their way to China *viâ* Tartary during the After Han dynasty, which reigned for two centuries after Christ at modern Ho-nan Fu, as the Early Han did for two centuries before Christ at Ch'ang-an (Si-an Fu)."—*Ibid.* pp. 21–2.

"During the whole period, the empire, if not enjoying uninterrupted tranquillity either at home or abroad, was nevertheless making vast strides towards a more settled state of prosperity and civilization. There were, however, constant wars with the Tartar tribes to the north, against which the Great Wall proved to be a wholly ineffectual barrier. Also, with the various Turkic tribes on the west; especially with the Huns. . . . The wild tribes of modern Yunnan were reduced to subjection, their territory may be considered as added to the empire from this date."—*Giles, Historic China*, pp. 34–5.

[Kao Tsu's reputation for just administration induced the King of Nanhai—a state composed of the southern provinces of China with its capital at or near the modern Canton—to tender his allegiance. But the Huns began a course of active aggression that entailed serious consequences for both China and Europe. All the districts taken from the Tartars by Mêng T'ien were recovered by Meha. The consolidation of the Hans was effected under Wên Ti (179–156 B.C.).]—*Boulger, Short Hist.*, pp. 10–13.

"One of his [Wu Ti's] earliest conquests was to add the difficult and inaccessible province of Fuhkien to the Empire. He also endeavoured to propitiate the Huns." . . . The "idea of engaging in a mortal struggle with the Tartars gained ground, and became in time the fixed policy of China. . . . The authority of Voreti [Wu Ti] continued to expand. He annexed Szchuen, a province exceeding in size and population most European States, and he received from the ruler of Manchuria a formal tender of submission. In the last years of his reign the irrepressible Hun question again came up for discussion, and the episode of the flight of the Yuchi from Kansuh affords a break in the monotony of the struggle, and is the first instance of that western movement which brought the tribes of the Gobi desert into Europe. The Yuchi are believed to have been allied with the Jats of India, and there is little or no doubt that the Sacæ, or Scythians, were their descendants. They occupied a strip of territory in Kansuh from Shachow to Lanchefoo, and after suffering much at the hands of the Huns under Meha, they resolved to seek a fresh home in the unknown regions of Western Asia," and Wu Ti failed to induce them to return.—*Ibid.* p. 13.

Failing in his attempts to subdue the Tartars, Wu Ti "employed his troops in conquering Yunnan and Leaoutung, instead of in waging another war with the Huns." "He added several provinces to his Empire" and increased "the stability of the Han dynasty."—*Ibid.* pp. 13–15.

[The following particulars of the dates of Wu Ti's conquests are given by *Parker* (*China*, p. 22, note):—

B.C. 127–5.—Ordos, both corners of the northern bend of the Yellow River.

B.C. 115–111.—Modern Kan Suh (Suh-chou, Liang-chou, Kan-chou), up to Tun-hwang (Purun-ki River).

B.C. 111.—Modern Canton, Tonquin, Hainan, Kwang Si, and part of Kwei Chou.

B.C. 110–9.—Western Yün Nan and Sz Ch'wan. Eastern ditto.

B.C. 108.—Corea (northern half only).]

The Tartars were induced to sue for peace. "It is said that all the tribes and countries of Central Asia, as far west as the Caspian sent him [Hsüan Ti] tribute."—*Boulger, Short Hist.*, p. 16.

"At home, the eunuchs gave an immense deal of trouble by their restless spirit of intrigue; besides which, for nearly twenty years the Imperial power was in the hands of a famous usurper, named Wang Mang, who had secured it by the usual means of treachery and poison, to lose it on the battle-field and himself to perish shortly afterwards in a revolt of his own soldiery. This dynasty also witnessed the spectacle—most unusual in the East—of a woman wielding the Imperial sceptre; and hers was not a reign calculated to inspire the people of China with much faith either in the virtue or the administrative ability of the sex. In Chinese history, however, her place is that of the only female sovereign who ever legitimately occupied the throne."—*Giles, Historic China*, p. 35.

"Wang Mang the usurper was certainly a capable administrator, but in seizing the throne he had attempted a task to which he was unequal. . . . The Huns resumed their incursions. . . ." His short-lived dynasty is denied a place in Chinese history.—*Boulger, Short Hist.*, p. 16.

"At the close of the former and beginning of the After Han Dynasties about the commencement of the Christian era, there existed a rebellious and apparently secret society, whose members, before going to battle . . . painted their eyebrows with vermilion, and were . . . called the *Chih Mei*, or Carnation Eyebrows rebels. Their leader, Fan Ts'ung, after having taken a prominent part in overthrowing the usurper Wang Mang [tried to seize the sovereignty, but was ultimately defeated by Fêng I, Liu Siu's general.] At this period, there were other similar societies, such as the Tung Ma, or Copper Horses, the T'ieh Ching, or Iron Shins, and others, all of which took part in the anarchy that prevailed. About A.D. 170, a student of Taoism named Chang Kioh, by pretending to supernatural powers . . . gained a large number of followers in the north-east of China, who [revolted in 184, and] in a month subdued the whole north of China. These were the famous Yellow Turban rebels who played such an important part in bringing about the downfall of the After Han dynasty, and ushering in the turbulent times of the Three Kingdoms."—*Ch. Rev.*, xxi. 159. See also *D'Hervey-Saint-Denys, Poésies*, Introd. pp. xxviii–ix.

"The eldest of the surviving Han princes, Liu Hiuen [Liu Hsüan], was placed on the throne, and the capital was removed from Singan to Loyang, or Honan. Nothing could have been more popular among the Chinese people than the restoration of the Hans. . . . Chingtse, the Queen of Kaochi, which may be identified with the modern Annam, defied the Chinese, and defeated the first army sent to bring her to reason, . . ." but she was subsequently overthrown. The general who vanquished her "more than held his own on the northern and north-west frontiers. When Kwang Vouti died, in A.D. 57, after a brilliant reign of thirty-three years, he had firmly established the Han dynasty."—*Boulger, Short Hist.*, pp. 16, 17.

"The satrap system was in full vogue; princes were given provinces 'to eat,' and not to govern as centralised officials. North of the Great Wall were the Hiung-nu (now broken up and partly driven west) and the Tungusic hunter-nomads (aiming at the decrepit empire of their former masters the Hiung-nu). Then came the pastoral Tibetan tribes of the Kokonor region and the Upper Yang-tsze, gradually merging into the Shan peoples of Yün Nan, the unorganised Miao of Kwang Si, and the slowly retreating Yüeh tribes, originally extending from modern Ningpo to Canton. These last seem to have very soon lost their separate identity, and to have permanently retired into Annam proper or to have been merged into the Chinese."—*Parker, China*, pp. 22–3.

"The country enjoyed a large measure of peace through the policy of Mingti and his father. A general named Panchow [Pan Ch'ao], who was perhaps the greatest military commander China ever produced, began his long and remarkable career in this reign, and, without the semblance of an effort, kept the Huns in order, and maintained the Imperial authority over them."—*Boulger, Short Hist.*, pp. 17–18.

"Victories were obtained over the Northern Huns, and so much of Bokhara conquered that fifty different princes submitted, and sent hostages to China. All Asia, from the sea of Japan to the Caspian, was tributary to the Middle Kingdom."—*Simcox*, ii. 117. See also *Boulger*, pp. 18–19.

"After this brilliant and memorable war, Panchow returned to China, where he died at the age of eighty. With him disappeared the good fortune of the Han dynasty, and misfortunes fell rapidly on the family that had governed China so long and so well."—*Boulger, Short Hist.*, p. 18.

[In A.D. 166, "associations of friends" began to give trouble to the government.]—*Giles, Bio. Dic.*, p. 967.

"After Hwanti's death [A.D. 167] the decline of the Hans was rapid. . . . The last Emperors possessed only the name of Emperor. The practical authority was disputed among several generals, of whom Tsow Tsow [Ts'ao Ts'ao] was the most distinguished and successful; and he and his son Tsowpi [Ts'ao pi] founded a dynasty. . . . In A.D. 220 Hienti, the last Han ruler, retired into private life as Prince of Chanyang, thus bringing to an end the famous Han dynasty, which had governed China for 450 years."—*Boulger, Short Hist.*, p. 19.

"Over-taxation, civil war, and a pestilence which raged between 170 and 175, combined to desolate the provinces, and during the reign of the last Emperor (190–220 A.D.) the virtual dismemberment of the empire had gone so far that the generals, who founded the three kingdoms, did so at the expense of other rebels, rather than at that of any legitimate ruler."—*Simcox*, ii. 121.

"Among the families that have reigned in China none have obtained as high a place in popular esteem as the Hans. They rendered excellent work in consolidating the Empire and in carrying out what may be called the Imperial mission to China. Yunnan and Leaoutung [Liaotung] were made provinces for the first time. Cochin China became a vassal state. The writ of the Emperor ran as far as the Pamir."—*Boulger*, p. 19.

[The *population* under the Ch'in is estimated at "over 10,000,000" (*Wên hsien t'ung k'ao, Hu k'ou pu, c.* 3, p. 2); and under the Han (in A.D. 2) at 59,594,978, the number of families being 12,233,062 (*ibid.* p. 3; *Tzŭ shih ching hua, c.* 53, p. 29*a*).]

Period of Disruption (221 *to* 589).—*Table IV.*

"From A.D. 220 to about 265 China was split up into three empires: a branch of the old Liu family of Han in Sz Ch'wan (Shuh), the Sun family south of the Yangtsze (Wu), and the usurping Ts'ao family in the north (Wei). This state of affairs is very similar to the partition of the Roman Empire into the East and West monarchies at Constantinople and Ravenna, or Rome. The continuity of imperial history is now broken, for the southern dynasty has nothing to do with the long struggles between Tunguses, Hiung-nu, and Tibetans for predominance in the north; whilst the northern dynasty lost all touch with the Syrians, Hindoos, Javans, and other mercantile people coming in trading vesesls to Canton and other marts on the coast. In A.D. 222 the Emperor of Wu divided the old realm of Kiao-chï (South Yüeh) into two manageable halves. The name of Kwang-chou was given to what is now the double Canton province, and Tonquin was called Kiao-chou. Corea slipped away, and Chinese influence disappeared from the Far West. In a word, the whole *Weltpolitik* of the great Han dynasty crumbled to pieces."—*Parker, China*, p. 23.

"Though the three kingdoms had separate rulers, their language and methods of administration were similar, and the State of Wu in the South, and of Shu in the West extended the influence of the Chinese race, and assisted its emigration."—*Oxenham, Atlas*, Pref. p. ii.

"Looking back over the 2,000 years during which the history of China has been recorded at length, we see that in each period of prosperity, the standard of civilization and well-being stands a degree higher than that of the last corresponding period. The proportion of the population untouched by the horrors of civil disorder was greater during the period of the three kingdoms, which followed the fall of the Eastern Hans, than in the days of the Warring States before the reunion of the empire under Chi-hoang-ti."—*Simcox*, ii. 123.

"It was essentially an age of heroes, of martial prowess, of bold attack, and skilled defence, of Odyssean cunning and Hectorean courage. On the other hand, the empire was deluged in blood; cities were sacked, homes desolated, and vast tracts

converted into desert solitudes. An invasion of the Tibetans, followed by a rebellion, popularly known as the revolt of the 'Yellow Turbans,' and coupled with palace intrigues, were the primary causes of all the trouble, which began with a temporary usurpation of the throne, the eunuchs being as usual in the thick of the mischief."—*Giles, Historic China*, p. 43.

[The central and northern provinces contained the greatest population and resources.]—*Boulger, Short Hist.*, p. 21.

"The balance of success gradually declared itself in favour of Wei. . . . The Chow dynasty of the Later Hans was the first to succumb to the Princes of Wei, and the combined resources of the two states were then directed against the southern principality of Ou. The supreme authority in Wei had before this passed from the family of Tsowpi to his best general Ssemachow [Ssŭ Ma-chao], who had the satisfaction of beginning his reign with the overthrow of the Chow dynasty." "He might have completed his work at a stroke," but "the conquest of Ou was put off for twenty years. Ssemachow died in A.D. 265, and his son Ssemachu [Ssŭ Ma-Chu] founded the new dynasty of the Later Tsins [Chin] under the name of Vouti [Wu Ti], or the warrior prince."—*Ibid.* pp. 21–2.

"The Wei dynasty caused large numbers of people to emigrate from 淮北 and the Wu dynasty did the same from 淮南. These migrations are of historical importance."—*Ch. Rev.*, xiii. 125.

"The troubles and disturbance incidental to neighbouring and hostile States re-awakened the longing for harmony and unity of rule, and these aspirations were satisfied by the advent to power of the Chin dynasty."—*Oxenham, Atlas*, Pref. p. ii.

"From A.D. 265 the Sz-ma family (distantly related to the famous historian) were for a time nominally sole rulers of China, under the style of the Tsin [Chin] dynasty. . . . The imperial house was distinctly literary and peaceful, rather than warlike and ambitious; in fact, it developed those qualities which we now consider peculiarly Chinese. It was the great age of calligraphy, *belles lettres*, fans, chess-playing, wine-bibbing, and poetry-making; of strategy rather than hard fighting, and of political timidity. From this time dates the rule that no one should set foot in China, at least to remain, without bringing tribute. Moreover, a succession of Tartar dynasties of very short duration kept the whole of the extreme north in a perpetual ferment. One curious and permanent result of all this was that the Chinese centre of gravity was entirely changed."—*Parker, China*, p. 25. See also LANGUAGE.

Wu Ti [265–90], in the latter part of his reign, "allowed the army to be so much reduced that the Turkic tribes in the north-east encroached upon the empire. Already during the troublous times of the Three Kingdoms they had penetrated within the Great Wall, and now it was necessary to buy their nominal allegiance with titles and dignities. No less than eight princedoms of important provinces were created, which proved under the following reign to be sources of infinite trouble."—*Giles, Bio. Dic.*, p. 675.

"Hwaiti [307–13] is considered the first Chinese Emperor to have fallen into the hands of a foreign conqueror. Two years after his capture, Hwaiti was compelled to wait on his conqueror at a public banquet, and when it was over he was led out to execution. This foul murder illustrates the character of the new race and men who aspired to rule over China. The Tartar successes did not end here, for a few years later they made a fresh raid into China, capturing Hwaiti's brother and successor, Mingti, who was executed, twelve months after his capture, at Pingyang, the capital of the Tartar Hans." "After these reverses the enfeebled Tsin rulers removed their capital to Nankin, but this step alone would not have sufficed to prolong their existence had not the Liu princes themselves suffered from the evils of disunion and been compelled to remove their capital from Pingyang to Singnan. Here they changed their name from Han to Chow, but the work of disintegration once begun proceeded rapidly, and in the course of a few years the Liu power crumbled completely away. Released from their most pressing danger by the fall of this family, the Tsin dynasty took a new lease of life, but it was unable to derive any permanent advantage from this fact. The last Emperors of this family were weak and incompetent princes, whose names need not be given outside a chronological table. . . . Dissatisfied with his position, Liuyu murdered one Emperor and placed another on the throne, and in two years he compelled his puppet, the last of the later Tsins, to make a formal abdication in his favour. For a considerable portion of their rule they governed the whole of China, and it is absolutely true to say that they were the least worthy family ever entrusted with so great a charge. Of the fifteen Emperors who ruled for 155 years there is not more than the founder whose name calls for preservation on its own merits."—*Boulger, Short Hist.*, pp. 22–3.

The "division of the Empire shows how loosely it was held together, and how it had never become really consolidated. In times of trouble the centrifugal force was always stronger than the centripetal, and the central government was unable to hold all the parts together by bonds strong enough to resist disruption."—*Pott, Sketch of Ch. Hist.*, p. 52.

"Again the turbulent feudal elements caused riot and rebellion, and the movement was aided by successive Tartar invasions. These barbarians established the Wei dynasty . . . in the North of China, the S. Sung and the S. Tsi dynasties . . . governing the South of China."—*Oxenham, Atlas*, Pref. p. ii.

"From 309 to 439 there was a bewildering succession of Hiung-nu, Bastard Hiung-nu, Tungusic, Tibetan, Tibeto-Tungusic, Migrated Tungusic, and rebel Chinese 'dynasties,' ruling in various parts of the north, from Corea to Kokonor; in addition to, and in competition with, first the Tsin Empire, and later the Northern Empire of the Tobas and the contemporaneous Chinese Empires at Nanking"—*Parker, China*, p. 24.

[In the reign of T'ien Chien (502–20) the Fu Nan country sent tribute.]—*Nan shih, Shih wu yüan hui, c.* 3, p. 6*a*.

"One of the last emperors of the period . . . succeeded in adding largely to the empire by annexation towards the west. . . . Embassies reached his court from various nations—among others from Japan and Cochin China—and helped to add to the lustre of his reign."—*Giles, Historic China*, pp. 52–3, 51.

"We learn from the Chinese annals, that in the year 530, a Persian embassy came to China, and brought a tooth of Buddha as a present."—*Koeppen, Die Religion des Buddha*, i. 520.

"The rival Tartar dynasties in the north were finally dispossessed by a Tungusic family called Toba, which ruled for 200 years with great vigour over North China, whilst the pure Chinese governed the southern half. This was the period known as the 'North and South Dynasties,' and ever since that time it has been as much the rule as the exception for Tartars of some kind to divide the empire on equal terms with native dynasties. Here, again, we find a close parallel in Roman history. The Stilichos, Ricimers, Alarics, and Theodorics all made way for the permanent northern Frankish empire of Charlemagne. But neither the northern nor the southern half of China was continuously ruled [for succession and duration of dynasties see p. 27]. . . . Capitals were often temporarily shifted. . . . The intermarriages between Han and the Hiung-nu produced dangerous results, for one barbarian based his claim to found a Chinese dynasty on the pretext that he was the only true direct descendant of the first Han Emperor. . . . The Tibetans never had more than one short innings; never again did they assume imperial airs, although they made many conquests in later times. But the Hiung-nu (Turks) and Tunguses (Kitans, Nuchêns, Manchus) will often re-appear; as to the Mongols, they seem to have been Turkified Tunguses."—*Parker, China*, pp. 26–7.

"During this period (386–582)"—wherein the Toba Tunguses of North China "for 200 years had managed things pretty much in their own way"—another nomadic power called the Juju, or Jeujen (Gibbon's, Geougen), had become formidable in the desert region, and had also succeeded in subduing most of the Hiung-nu remnants in Southern Siberia and elsewhere. One of their subject Hiung-nu hordes was that of 'Türk,' so called from an alleged native word meaning 'helmet,' having reference to the helmet-shaped mountain overshadowing one of their chief valleys (lat. 40° N., long. 102° E., or thereabouts). These Turks were mostly smiths by profession, and were employed by their Jeujen masters to forge weapons and armour; but as the power of the Tobas declined, the Turks found an opportunity to measure their strength with the Jeujen. Not only did they destroy this nomad power and take its place, but they began to domineer over the last two Tungusic dynasties of North China, and to demand marriage alliances."—*Ibid.* p. 28.

"Of course the people suffered severely from the outbreaks of rebellion and civil war which heralded and succeeded every change of dynasty, but outside the actual seat of war, life went on as usual, and there was seldom a time when, taking the empire all through, disorder was not the exception and peaceful industry the rule; so that, even during the most inglorious periods, the habits of settled application, which had always characterized the peasantry, were able to go on gradually and silently gathering the strength of a second nature, till they appear as the essential and dominant feature of the whole social body."—*Simcox*, ii. 123.

Population.—[The *Wên hsien t'ung k'ao* (*Hu k'ou pu*, *c.* 3, pp. 3, 5) gives the population under the Three Kingdoms as 4,432,881, under the Chin, as 16,163,863 (about 2,459,000 registered families: *Wên hsien t'ung k'ao hsiang chieh*, *c.* 3, *Hu k'ou k'ao*, p. 2*a*), under the Wei, as 3,375,368, and under the N. Ch'i, as 9,009,640, attributing the smaller figures to the results of the wars.]

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

"The emigration from the North of many Chinese to the more Southern territories, must have assisted in the development of the Southern Provinces; but it was not till after 160 years of frequent warfare, and of changes of dynasties, that the harried and harassed Empire found rest under the able but short-lived rule of the dynasty of Sui."—*Oxenham, Atlas*, Pref. p. ii.

"At last Yang Kien, [楊堅], an energetic general of distinguished descent in the service of the Chou dynasty, succeeded in unifying China once more under one sceptre. He was murdered by his son, who . . . carried his arms or his prestige to the uttermost ends of the empire. It is recorded of this monarch that he wished to communicate with Fulin, or 'the Franks.' Some argue from this that their name could not have been known so early, and that 'Fulin' must mean some other people. But . . . this allusion is made restrospectively by historians of the T'ang dynasty after it was known who the Franks were. Exactly the same thing occurs in the Ming History, which explained all about the Franks of 1520, under the events of that date, but after Ricci, in 1600, had for the first time made it clear that the Franks, Fulin, and Ta Tsin were all one."—*Parker, China*, pp. 27–8.

"In 589 he [Yang Chien] annexed the Ch'ên territory, taking care to employ its existing officials."—*Giles, Bio. Dic.*, p. 898.

"The Sui dynasty (581–618) succeeded in repelling the pretensions of the Turks, and also overran Corea as a punishment for her diplomatic coquetting with their Khan. At that time the modern Mukden was the Corean capital, and the old name of Chaosien had been abandoned in favour of Kaoli (locally pronounced exactly like our word 'Corea'). Relations with Annam were reopened; that country was divided into thirteen provinces in Chinese style, and tribute was exacted for the first time. The attempted conquest of Corea brought a mission in A.D. 608 from Japan, which now for the first time took the name of Ji-păn, or 'Sun's-rise,' and claimed an imperial status. In the same way the closer relations with Annam had the result that Chinese envoys were despatched to Red Earth State. By this appears to be meant the modern Siam, but the Tai or Shan race had not yet been given that name, which is simply the Burmese word Sham, written by the Portuguese Sciam, and corrupted by us into a dissyllable. For the first time Loochoo was heard of, and by that name (Liu-k'iu); the Chinese even sent a quasi-piratical expedition in order to exact tribute. Strange to say, nothing whatever is yet known even of the bare existence of Formosa, though later tradition mentions it as a dependency of Loochoo, at first under the apparently Sanskrit name of P'i-she-ja (some such sound as Vichâna or Vaisadja). The western Turks were an impenetrable barrier between China, Persia, and India; and the Tibetans had not yet become an aggressive power. Such was China under the Sui dynasty, which collapsed before the T'ang house as quickly as, 800 years earlier, the house of Ts'in had fallen before Han; and for the same reasons: it was too revolutionary, and it was unable to digest all that it had swallowed."—*Parker, China*, pp. 28–9.

"In 607 the emperor threatened to drop all correspondence with Japan, because it was addressed from the 'Great son of heaven in the East' to the 'Great son of heaven in the West,' and this was 'contrary to the Rites.' This was equivalent to a declaration of hostility, because, as Amyot observes, 'tributary' in Chinese history means virtually ally, and Japan consequently protested against being erased from the list of tributaries."—*Simcox*, ii. 130.

"The great T'ang dynasty (618–907) ranks with the Han as one of the two 'world-powers' of Chinese history. To this day the only Cantonese word for 'Chinaman' is 'man of T'ang,' which fact tends to show that the south had been isolated ever since the Han lost their prestige there, and that none of the short-lived Nanking dynasties had left any permanent impression on the popular mind."—*Parker, China*, pp. 29–30; see also *Giles, Historic China*, pp. 53–4.

"Under that beneficent Imperial sway the peasant tilled his land, and the trader sold his goods in peace. The fiercer and more martial spirits found an outlet for their energies in extending the western boundaries of the Empire, and the triumphs of war and the tranquil pleasures of peace were sung and hymned by some of the greatest poets which China has produced. . . . But peace has its troubles as well as war, and the exactions and cruelties of officials and eunuchs came latterly to be found as burdensome as the dues and levies of feudalism."—*Oxenham, Atlas*, Pref. pp. ii–iii.

"During the Tang Dynasty the intercourse between China and other considerable powers was not only closer but conducted on more nearly equal terms than at any other time."—*Simcox*, ii. 138.

Li Shih-min, son of Kao Tsu, "was entrusted with . . . the task of subjecting all the provinces. . . . On his return to Singan he was able to assure his father that the Empire was pacified in a sense that had not been true for many centuries."—*Boulger, Short Hist.*, pp. 26–7.

"The peace . . . was soon broken. The tribes again drew their forces to a head for the purpose of invading China, but before their plans were complete Taitsong anticipated them by marching into their territory at the head of a large army. Taken by surprise, the Tartars offered but a feeble resistance. Several of their khans surrendered, and at a general assembly Taitsong proclaimed his intention to govern them as Khan of their khans, or by the title of Tien [T'ien] Khan, which means Celestial Ruler. This was the first occasion on which a Chinese ruler formally took over the task of governing the nomad tribes and of treating their chiefs as his lieutenants. Down to the present day the Chinese Emperor continues to govern the Mongol and other nomadic tribes under this very title, which the Russians have rendered as Bogdo Khan. The success of this policy was complete, for not only did it give tranquillity to the Chinese borders, but it greatly extended Chinese authority. Kashgaria was then, for the first time, formed into a province under the name of Lonugsi, and Lichitsi [Li Chi Tzŭ], one of the Emperor's best generals, was appointed Warden of the Western Marshes."—*Ibid.* pp. 27–9.

"The noble task to which he at once set himself was to prove that the Chinese were one people, that the interests of all the provinces, as of all classes of the community, were the same, and that the pressing need of the hour was to revive the spirit of national unity and patriotism. Before he became ruler in his own name he had accomplished something towards this end by the successful campaigns he had conducted to ensure the recognition of his father's authority. But Taitsong saw that much more remained to be done, and the best way to do it seemed to him to be the prosecution of what might be called a national war against those enemies beyond the northern frontier who were always troublesome, and who had occasionally founded governments within the limits of China like the Topa family of Wei." Having thoroughly reorganized and increased his army, T'ai Tsung "resolved to grapple boldly with the ever-recurring danger from the Tartars. Under different names, but ever with the same object, the tribes of the vast region from Corea to Koko Nor had been a trouble to the Chinese agriculturist and government from time immemorial. . . . The Huns had disappeared, but in their place had sprung up the great power of the Toukinei or Turks, who were probably the ancestors of the Ottomans. With these turbulent neighbours, and with others of different race but of the same disposition on the southern frontier, Taitsong was engaged in a bitter and arduous struggle during the whole of his life; and there can be little or no doubt that he owed his success to the care he bestowed on his army."—*Ibid.* pp. 27–9.

"Li Shï-min, the real founder of the T'ang dynasty, son of the nominal founder, Li Yüan . . . personally subdued the Turks and Tunguses in such a way that for half a century the Tartars were under direct Chinese rule from Corea up to the frontiers of Persia, the fugitive sovereign of which latter country actually came to China for protection. For the first time in Chinese history the Emperor effectively conquered the three kingdoms of the Corean peninsula, which was also for a few generations governed directly as a set of provinces. During the reigns of his successors . . . the Turkish power, after a period of revival, was finally broken, and passed into the hands of a kindred race known as the Ouigours. Within the past decade numerous Turkish and Ouigour monuments have been discovered, chiefly by Russians. Not only has it been possible to reconstruct the old Turkish language by the light of these inscriptions, sometimes bilingual or trilingual, but the main points in Turko-Chinese history are sufficiently confirmed by them. The Turks clearly were, and are definitely stated to have been, the old southerly Hiung-nu; and the petty Ouigour sub-division of the Baikal group of Hiung-nu, which of course had no cause for appropriating the equally petty tribal name of 'Türk,' did, when it became the ruling tribe over kindred tribes, exactly what the Turks, Mongols, Manchus, Russians, English, French, and other dynastic families have done all over the world—it applied to the whole dominion the generalising name of a tribal part of it."—*Parker, China*, pp. 30–1.

"The Mahometans, in their struggles with the Turks of the Bokhara region, were soon brought into contact with China, and relations with the Caliphs became fairly regular and intimate. The Tibetan *gialbos* of Lhassa also first became a power contemporaneously with the T'ang dynasty: bilingual inscriptions of this date, in Chinese and a modified form of Sanskrit, are still to be seen at the Tibetan capital. A third great power, which seems to have been practically Siamese, contested supremacy with the Tibetans in the Yün Nan-Sz Ch'wan region, and we find both Ouigours and Abbasside Arabs taking part with the Chinese in these struggles round and about the Upper Yang-tsze. Both the Tibetans and the 'Chao confederation' (*chao* is still Siamese for 'prince' and 'principality') came within an ace of securing the imperial throne under the weaker T'ang emperors; and as it was, the Tibetans for some decades held possession of Chinese Turkestan. During this dynasty an able Corean general in Chinese employ carried the Chinese arms into the regions of Kashmir and Balti, and Nepaul is heard of for the first time; the various princes of India also opened up diplomatic relations with China. The relations with the South Seas seem to have had leisure to develop themselves

peacefully during these severe struggles all along the line of the land frontiers. The Hindoo trading colonies of Sumatra, Java, Borneo, and Sulu were gradually displaced by those of the Arabs, whose merchants also acquired a firm footing in Canton, Zaitun (Ts'üan-chou), Canfu (Kanp'u near Hangchow), and other places on the Chinese coast. Europeans now begin to be vaguely heard of as Fulin, Folang, or 'Franks,' a name which is almost certain to have been introduced by the Arabs overland by way of Persia. They are identified by the Chinese of the eighth century with the old Ta-ts'in; and, as all the world knows, the celebrated Nestorian stone of the seventh century discovered by European missionaries at the T'ang capital of Si-an Fu 300 years ago, describes in Syriac and Chinese the Christian religion of Ta-ts'in. At this time the Chinese do not seem to have quite understood that the sea and land routes to Arabia both led to the same place; nor is there yet any trace of 'Franks' coming by sea."—*Parker, China*, pp. 31-2; *cf. Boulger, Short Hist.*, pp. 29-30.

"The first stage of Turkish rule lasted from about 560 to 630, when the Chinese, after incessant warring, succeeded in taking the Supreme Khan captive. For fifty years after that event, Chinese political influence was dominant all the way from Corea to the frontiers of Persia; but still there is not in the whole of Chinese history one trace of a single definite name, to show that they had any knowledge of what we call Siberia."—*Parker, China*, p. 121.

[The kingdom of Ha-mi paid tribute in 631-47].—*Mém. conc. les Chin.*, xi. 284.

In Corea "a stubborn people and an inaccessible country imposed a bar to his [T'ai Tsung's] . . . ambition. [*Cf. supra* for previous attempts to bring Corea under the influence of the Chinese ruler.] A certain measure of success had occasionally attended these attempts, but on the whole Corea had preserved its independence. When Taitsong in the plenitude of his power called upon the King of Corea to pay tribute, and to return to his subordinate position he received a defiant reply," and some unsuccessful military operations took place. "After this rebuff Taitsong did not renew his attempt to annex Corea."—*Boulger, Short Hist.*, pp. 29-30.

About 655-60 "the capital of Tokhara was made by the Chinese Emperor, Yüe-chī Fu, or 'the city of the Yüe-chī' nomads, who had been driven thither 800 years earlier. The King of Tokhara, as friend of the Nestorians and head of the anti-Arab party, about this time sent a map to China, with a request that the Arab conquests between Khotan and Persia might be taken under Chinese protection."—*Parker, China*, p. 62.

"The early history of Tibet (700-900) is bound up with that of the early Siamese empire of Nan-chao. For a time the Gialbos threatened the existence of China, and, as it was, asserted their equality, obtained princesses, and made treaties of reciprocity; they also forcibly occupied Kan Suh and Chinese Turkestan for a number of years, right up to Lake Balkash."—*Ibid.* p. 128.

The Empress Wu "vanquished the Tibetans and a new Tartar race known as the Khitans, who appeared on the northern borders of Shensi." Ming Ti was defeated by the Khitans and Tibetans. "A soldier of fortune, named Ganlochan, revolted. . . . He subdued all the northern provinces, established his capital at Loyang, and compelled Mingti to seek safety in Szchuen, when he abdicated in favour of his son. The misfortunes of Mingti . . . foretold the disruption of the Empire at no remote date."—*Boulger, Short Hist.*, p. 32.

"China has never had the faintest political influence in India, though all five kings of the Hindoo states sent missions to China 1,000 years ago."—*Parker, China*, p. 128. *Cf.* MANCHU PER.

[After the aggressions of the Tu-fan in 763], "the emperor called the Turkish tribe of the Hwei-he to his assistance. It is true that the Tu-fan were expelled by this means, but the Hwei-he steppe-dwellers found the fertile valleys of China to their liking, and it became necessary to assign them abodes in Kansu. This was the first Turkish settlement in China. In later times the Chinese were several times compelled to do the same thing again. The Hwei-he may have already, in part, been adherents of the Mohammedan religion. It is certain that this was the case with later Turkish immigrants, and it seems that the bulk of their kinsmen in North China attached themselves to Islam. On account of their different religious usages, the Turkish tribes of North China never amalgamated with the Chinese, but perpetuated themselves as a foreign element, and expanded till, nearly 1,100 years after their first hospitable reception, they broke out in 1862 in that terrible revolution which spread from Hwa-chou (east of Hsi-ngan-fu) in a short time through Kansu to Central Asia, destroyed the Chinese power there, and ultimately occasioned the rise of Yakub Beg's kingdom."—*Richthofen, China*, i. 533.

"The middle of the 8th century marks the turning-point of the Chinese power in the west. The army of the Caliphs had been repulsed, but not so the religion which they had brought with them from the west, and its fanaticizing influence. The relation of the Turanian princes to China became less close. [The evil was aggravated by unrest in China itself—the revolt of the Nan-chau in Yünnan, and the rebellion of Ngan-lu-shan. . . . Repeated attacks of the Tu-fan] destroyed the Chinese power in the west. The year 756 A.D. seems to mark approximately the revolt of all the countries west of the Tsung-ling, and the year 790 the annihilation of the Chinese power in the Tarym Basin. It was not again restored."—*Ibid.* i. 532-4.

[The seditious societies of the period 806-821 were attacked by Lu T'ung, in his poem *An Eclipse of the Moon.*]—*Giles, Bio. Dic.*, p. 551.

[The "kings of Mabed" (Cochin-China) exchanged presents every year with the Emperor of China.]—*Reinaud, Relation des Voyages*, i. 31-2.

"In the eighteenth reign [841-7] of the dynasty, disorders prevailed everywhere; a popular minister was poisoned by the eunuchs; rebellion was rife, and popular subscriptions had to to be invited to provide funds for the imperial troops. Loyang was captured without resistance by a rebel leader, and, though it is said that the inhabitants were not molested, a few years later the once rich and populous city and suburbs are described as ruined and deserted."—*Simcox*, ii. 136.

"The evils of the day became specially revealed during the reign of Ytsong [I Tsung: 860-74], who was scarcely seated on the throne before his troops suffered several defeats at the hands of a rebel prince in Yunnan, who completely wrested that province from the Empire [but see following extract]. . . . The condition of the country at this time is painted in deplorable colours. The Emperor did not possess a palace, and all the great towns of Central China were in ruins."—*Boulger, Short Hist.*, pp. 33-4.

"The rich plain of Ch'êng-tu was colonised centuries before anything of a definite nature was known of Yün Nan, which remained practically a sealed book up to the time of Kublai Khan [1280] . . .; and even now the Chinese have very little acquaintance with what we call the Upper Yang-tsze above P'ing-shan, which is the limit of navigation for all but very small boats."—*Parker, China*, p. 11.

"The possession of all this Yün Nan region was being contested by a powerful Shan empire on the one side, and the Tibetans on the other. At present it has no commercial, and very little political significance, and is one of the least known parts of the world."—*Ibid.* p. 12.

"The great natural barrier between the Chinese and the Tartars has always been, and to a great extent still is, the range known as Yin Shan, or 'Sombre Mountains,' which may be roughly stated to form a backing to the Great Wall all the way from the Northern Ordos bend of the Yellow River to Corea. Then there are the Nan Shan, or 'South Mountains,' of Kan Suh, which divide off the Turko-Tartar from the Tibetan groups; it has always been the policy of China to keep these two apart."—*Ibid.* p. 13.

"Just as the destruction of the Hiung-nu power by the house of Han paved the way for Tungusic dynasties in North China, so the destruction of the Turkish power by the house of T'ang paved the way for the Kitans, Nüchêns, Mongols, and Manchus. Moreover, just as a few Hiung-nu dynasties enjoyed short leases of power before the Tobas obtained a firm seat, so a few Turkish dynasties reigned in the north before the Kitans (the name origin of Marco Polo's Cathayans) secured a real hold. The T'ang power finally collapsed in 907, and of the five dynasties that rapidly succeeded one another, until the house of Sung once more reunited the greater part of China in 960, three were of Turkish extraction. It was during this period of anarchy that Annam finally slipped away."—*Ibid.* p. 32.

"The prosperity of the Tang Dynasty was wider spread and more deeply rooted than that of the Hans, and the reaction under the Five Rosterior dynasties did not reproduce all the anarchy of the Three Kingdoms."—*Simcox*, ii. 123.

Population.—"During his [Wên Ti's] reign [589-605] the population is said to have doubled, reaching a total of nearly nine millions."—*Giles, Bio. Dic.*, p. 898.

In 609 "the population is specifically stated to have numbered 8,700,000 households, in 1,255 *hien* districts. In 652, after the fearful wars of succession and the disastrous expeditions against Turks, Coreans, etc., the number of households had gone down to 3,800,000. In 654 a biennial census was ordained. The conquest of South-west Corea in 660 brought 760,000 households with it. Probably the third or South-eastern peninsular state contained as many. By the conquest of North Corea in 668 China gained 170 *hien* districts containing 697,000 households; and these figures, compared with those for 609, give us a fair relative idea of each country's population. Then followed a period of recuperation ['a census of 726 gives over seven million families or forty-one million persons in the Empire, besides those employed in the army and civil service' (*Biot, Mém. sur la population, etc., Journ. As.*, 1836, p. 457)], and the following official figures enable us to fix approximately the average number of 'mouths' in a household (the figures for 740 being added from *Hirth, Ch. and the Rom. Or.*, p. 52, note, and *Ch. Rev.*, xiii. 400):—

Year.	Households.	Mouths.
733	7,861,236	45,431,263
[740	8,412,871	48,142,609]
755	9,619,254	52,880,488"

—*Parker, China*, p. 183. See also *Wên hsien t'ung k'ao, Hu k'ou pu*, c. 3, p. 6; *Wên hsien t'ung k'ao hsiang chieh*, c. 3, *Hu k'ou k'ao*, p. 3*a*, where (though the figures differ slightly) it is explicitly stated that this was the most populous period of the T'ang dynasty.

"The price of rice at the two capitals was barely 300 cash a 斗 斛, and a piece of 絹 had the same value. Travellers could move unarmed for 10,000 *li*. But in estimating the importance of this census [740], the following statement must be carefully weighed. 'At this time 311 州 were under the direct influence of [Chinese] civilization (教 聲 所 被); and 800 州 were only mediatised (羈 縻).'"—*Ch. Rev.*, xiii. 400. See also *Hirth, Ch. and the Rom. Or.*, p. 52, note. The average number of members to a household at this time was between 5 and 6. The *Shih kuo chih* of the T'ang dynasty says that in the period T'ien Pao [742-56], judging from the number of families, 2 families supplied 1 soldier, but after the period Ch'ang Ch'ing [821-25] 3 families supplied one soldier. See *Wên hsien t'ung k'ao hsiang chieh*, c. 3, *Hu k'ou k'ao*, p. 3*a*; *Tzŭ shih ching hua*, c. 53, p. 29*a*.

"The census of 764 A.D. shows an almost incredible falling off in the population during the decade, less than three million householders being registered. The figures may be taken as an authentic record of the empire's weakness, though the actual loss of life in battle and famine cannot have been so great as they imply. Some districts were depopulated, and it is stated that during one siege, in Honan, human flesh was eaten. Singan-fu also suffered from famine owing to the blocking of the canals, by which grain was imported from the south. But the census returns would also be affected by the necessary omission of all districts in the hands of the rebels, as well as those temporarily deserted by the cultivators, to say nothing of all that would profit by the disturbances to make fraudulent returns."—*Simcox*, ii. 134.

"In the year 780 A.D. the census returns showed an increase of about a million families since the disasters which were at their height in 764 (*Journ. As.*, 1836, p. 457)."—*Ibid.* ii. 135.

"In 807, after bloody wars with the Shans and Tibetans, 1,453 *hien* only contained 2,440,254 households, and even of this number but 1,440,000 in eight provinces (*tao*) had been counted; the rest for fifteen other provinces had been merely estimated. . . . In the years 820 and 821 the number of 'households and tents' is twice given as below 2,400,000, and the number of mouths as below 16,000,000; but in one of the two cases it is stated 'this excludes (modern) Sz Ch'wan, Kwei Chou, the Two Kwang, and Annam (then Chinese)'; and in the other, 'this excludes military provinces.' Finally (apparently after reconquests), we are told a few years later that 'out of 3,350,000 households we are employing 990,000 soldiers; out of a total revenue of 35,000,000 (? taels), one third goes to the Emperor, and two thirds are local.'"—*Parker, China*, pp. 183-4. See also *Wên hsien t'ung k'ao, Hu k'ou pu*, c. 3, p. 5; *Wên hsien t'ung k'ao hsiang chieh*, c. 3, *Hu k'ou k'ao*, p. 2*a*.

"Between 839 and 845, the census returns showed a falling off in the population of over 40,000 families, which caused some surprise, as there had been no war, famine, or pestilence to account for the loss."—*Simcox*, ii. 136.

[The populousness of the fertile plains covered with villages, formed the subject of remark by the Arab travellers in the 9th cent. See *Ancient Accounts of India and China*, etc., trans. *Renaudot*, p. 62; *cf. Mencius, Life and Works*, p. 161.]

907-960.

"The last years of the T'ang were a time of utter anarchy . . . which continued during the first half of the 10th century, under the Five Dynasties."—*Journ. As.*, Séric III. vi. 304.

"A period of wasting and incessant civil war, discord, invasions, and commotions lasted from 907 to 960 A.D."—*Oxenham, Atlas*, Pref. p. iii.

A "more calamitous step [than the sub-division of provinical governorships] was taken when the founder of the third minor dynasty, the Heou Tsin (936 A.D.), summoned the Khitan Tatars to his assistance, offering them, in return, a share in the northern provinces of China. He promised a yearly tribute of 300,000 pieces of silk, and ceded at once sixteen frontier towns, thus throwing all China open to the Khitan armies. Some of the ceded towns rebelled, thinking it unworthy of their civilization 'to submit to barbarians'; but parts of Shansi and Pecheli remained in the Tatar's hands, in addition to the wide region on the north already held by them. The Khitan Dynasty at this stage took the name of Leao, by which it is afterwards known, from the province Leao-tong, now in its possession; its capital was subsequently placed at Peking."—*Simcox*, ii. 165-6.

"The Yü T'ien (于 闐) country sent tribute in the 2nd year of T'ien Fu (937) of Chin."—*Wu Tai shih, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 4*b*.

"During the Five Dynasty or Anarchy Period (907-960), there were a few missions to China, but practically Tibet was an unknown quantity."—*Parker, China*, p. 128.

"Apart from Tatar encroachments, none of the five dynasties had been acknowledged in the whole, or even the greater part, of China. The Imperial Dynasty held indeed the Middle State, as in the degenerate days of Chow, but it was surrounded by a fluctuating number of minor States, sometimes as many as twelve, some of which were always intriguing with the Tatars, while others were at war among themselves."—*Simcox*, ii. 167. See also *Wu Tai ti hsi, Hsü kuang chih p'ing lueh*, c. 2, p. 5*a*, etc.

"The Heou Chow [Hou Chou] (951-9) are regarded with less disfavour by the historians than any of their predecessors, and Chi-tsong [Shih Tsung] (954 A.D.), last but one of the fifteen 'posterior' Emperors, may be held to have begun the work of restoration continued by the founder of the Sung Dynasty."—*Ibid.* ii. 166.

Population.—"During the Turkish interregnums, or the Five Dynasty Period (907-60), . . . when China was really split up into a dozen petty states, there are naturally no records of population worth noticing."—*Parker, China*, p. 184.

Sung Period (960 *to* 1280).—*Table VI.*

"The first Emperor [of the Sung] contended with and defeated the Khi-tan Tartars or Liaos."—*Oxenham, Atlas*, Pref. p. iii; see also *Simcox*, ii. 167.

"The new Emperor's first thought was how to put a stop to the incessant revolutions of the last half-century. At the time of his accession, besides the Khitan empire, seven separate principalities divided with him the inheritance of Tang. These were held by descendants or successful rivals of the governors, who secured hereditary offices for themselves in the degeneracy of the empire; and Tai-tsou's first object was to guard against the growth of similar dangers in the future, even before reclaiming the severed fiefs."—*Simcox*, ii. 167.

[He proclaimed a general amnesty, "even in provinces where he had not a shred of authority. The step was a politic one, for it informed the Chinese people that they again had an Emperor." Tranquillity caused by military successes, due to his improvement of the army, enabled him to institute great reforms in the civil administration.]—*Boulger, Short Hist.*, pp. 35-6.

"His first centralizing measure was well adapted to put the people on his side. He reserved to himself the power of passing capital sentences, and so gave a right of appeal to the emperor from the judgment of all provincial officers; and in the same year he withdrew from them the command of provincial troops, and required them to pay all tribute in full to the Imperial treasury, through which disbursements for local purposes were in future to be made. Without control of money or troops, the highest officers became powerless for evil, and their ambition was driven to content itself with the prizes that a powerful prince could bestow, in return for loyal and diligent service."—*Simcox*, ii. 167.

"It took eighteen years to subdue all the minor States so as to re-unite the empire; the central ones between the Yellow River and the Yang-tse-kiang fell first with little resistance; then the second Chow, under whom Sz'chuen had been independent for forty years; then the important district held by the southern Han, with Canton for its capital; and, finally, the remainder of the south, while a voluntary cession by the prince of Wu-yuei added a territory nearly equal to that of the reduced empire taken over by Tai-tsou in 960 A.D.; the northern Hans also surrendered voluntarily, and their officers were retained in the service of the emperor, whose domains thus became conterminous on the north with the empire of the Leao. On the accession of Tai-tsou, under a million families paid tribute to the empire; but on the accession of his son, Tai-tsong (976 A.D.), the number had increased to nearly four millions, not so much by growth of population or vigilance of the revenue officers, as by the addition of whole provinces to the Imperial territory. [T'ai Tsung's reign marked 'an improvement in the condition of the country and the people' (*Boulger, Short Hist.*, p. 38).] By 982 A.D. it was said that the empire was re-united, as in the days of Han or Tang, with the exception of the ill-fated cessions made to the Leao. And this was undoubtedly true as regards China proper, though the influence and authority exercised by the greatest Tang emperors, beyond the natural boundaries of the country, was never equalled by the Sung Dynasty, even in its palmiest days."—*Ibid.* ii. 168.

"The restoration of peace was celebrated by public rejoicings, and the empire settled down to the enjoyment of internal tranquillity, only broken by occasional disturbances on the frontier, the significance of which it was always dangerously easy to ignore."—*Ibid.* ii. 168.

"The Sung dynasty (960–1260), like the Tsin, was never able to get quite rid of unpleasant northern intruders; and, also like the Tsin, it was peaceful, literary, and strategical in its inclinations rather than warlike, bold, and ambitious. The Sung era is undoubtedly the Augustan era of China in all these senses. The Kitans formed a powerful empire (with a capital for the first time at modern Peking) which lasted for 200 years (915–1115). They were replaced by their eastern subjects the Nüchêns, the southern branch of whom had already (700–900) formed an influential and civilised buffer state on the north frontier of Corea. The Nüchêns governed their empire with success for over a century (1115–1232), until they in turn were overthrown by the Mongols. Roughly speaking, both Kitans and Nüchêns ruled only over Old China, *i.e.*, the four provinces of Chih Li, Shan Si, Shan Tung, and part of Ho Nan; but also over what we now call Mongolia and Manchuria:—in other words, over the trade area now fed from Tientsin. Turkestan and Tibet lay entirely outside their spheres, and a semi-Tibetan, semi-Toba State called Hia (Marco Polo's 'Tangut') formed in the region of Ordos and the Yellow River Loop a barrier (895–1237) between them and the west. During all this time the Sung dynasty, with capitals at various towns in modern Ho Nan province, and finally at Nanking and Hangchow [see also GEN. GOVT., *Exec.*], had a complete monopoly of southern affairs and the ocean trade; whilst Corea, Hia, and the Uigours kept up a trimming policy, first with one, then with the other, often with both of the Chinese powers. It is curious to observe that the true Chinese were not now to be found in Old China, but in all those parts which, as emigrants, their ancestors from Old China had populated."—*Parker, China*, p. 33.

"The first portion of the Sung dynasty may be considered as on the whole one of the most prosperous and peaceable periods of the history of China. The nation had already in a great measure settled down to that state of material civilization and mental culture in which it may be said to have been discovered by Europeans a few centuries later."—*Giles, Historic China*, p. 79.

"The House of Sung was not, however, without the usual troubles for any length of time. Periodicity of revolt is a special feature of Chinese history; and the Sungs were hardly exempt from this in a greater degree than other dynasties."—*Ibid.* pp. 79–80.

[T'ai Tsu (960–76) acquired possession of the rich provinces of Honan and Ssuch'uan and 40,000,000 of Chinese subjects. He captured Canton and Kiangnan, the dual province of Anhui and Kiangsu.]—*Boulger, Short Hist.*, p. 36.

"During his [T'ai Tsung's] reign of twenty-three years [976–98] the Sung dynasty may be fairly considered to have grown consolidated. . . . The subjugation of Han completed the pacification of the Empire. . . . Taitsong was fortunate enough to retain his conquests over the southern Han States. . . ." His reign marked "an improvement in the condition of the country and the people."—*Ibid.* pp. 37–8.

"During the tranquillity that had now prevailed for more than a generation a new power had arisen on the Chinese frontier in the principality of Tangut or Hia. This state occupied the modern province of Kansuh, with some of the adjacent districts of Kokonor and the Gobi desert." The result of its encroachments was that "many years elapsed before the Sung rulers can be held to have recovered from the loss of their best armies. The Khitans of Leaoutung took advantage of these misfortunes to encroach," the Chinese Emperor being eventually obliged to repurchase the lost cities by large annual payments. "Not content with this payment Chao Yuen [the Prince of Tangut] subsequently exacted the right to build fortresses along the Chinese frontier."—*Ibid.* pp. 38–9.

"This [1067–85] is the period memorable for the legislation of Wang-ngan-shi, the 'Innovator,' and to the maleficent influence of this great political heresiarch the orthodox historians trace all the future woes of China." "But apart from the *odium theologicum* which has gathered round the Innovator's memory, his policy, however erroneous, can scarcely be held responsible for the gradual gathering and breaking of two more waves of Tatar conquest, each of which swept, as it were, further than the last over the peaceful shore, because of the breaches on the coast-line made by those that went before it."—*Simcox*, ii. 170.

[In the reign of Hwei-Tsung, 1102–1119, a band of rebels of whom Sung Chiang and Lu Chün-i were the chiefs, bound themselves together by an oath similar to that now taken by the Triad Society. Particulars of this ceremony are given in the historical romance entitled *Shui hu chuan.*]—*Ch. Rev.*, xxi. 159–60.

"The Sung emperors only fought on the defensive, and invited attack by their too obvious desire for peace at almost any price. They had their reward in one way, for the internal prosperity and material wealth of China reached a point under their rule as yet undreamt of. The populous provinces and magnificent cities, described with so much enthusiasm by Marco Polo, were preserved but not created, by the wisdom of the great Khan; the Mongols only entered into the inheritance of the Sung, and, as the centre of the empire was forced further and further south, peace and wealth went with it, so that Chinese civilization continued to secure fresh conquests, as the Chinese empire lost hold of its earliest settlements."—*Simcox*, ii. 170.

"At last, as is usual in Chinese history, the weakness, the extravagance, the shortsightedness, and even the very ambition of a monarch, brought about a Tartar invasion. North China was once more ravaged, and the empire was eventually divided between the Kin . . . dynasty in the North and the Sung in the South, the Yangtze being the dividing line."—*Oxenham, Atlas*, Pref. p. iii.

Akouta, the Niuche conqueror's resolve "to found a dynasty of his own . . . in the year 1115 A.D. . . . was the historical introduction of the Kin [Chin] dynasty, which so long rivalled the Sung, and which . . . was remarkable as being the first appearance of the ancestors of the present reigning Manchus."—*Boulger, Short Hist.*, pp. 40–1.

"The reign of Oukimai, the second Kin Emperor (1124–1136 A.D.), marks the beginning of settled and civilized life among the conquerors. . . . Like the later Mantchus, the Kin required their Chinese subjects, under penalty of death, to shave their heads and wear Tatar dress; and the amalgamation of the two peoples was further promoted by the settlement of agricultural colonies, bound to render military service when called upon, in those central provinces which were furthest from the seat of the Northern Government."—*Simcox*, ii. 174.

"In the 12th century and the first half of the 13th, peace and plenty indeed reigned in Southern China, but the Emperor's share in securing these boons was negative; he did not plunder his people of the fruits of their own industry, and he did not attack the neighbours he would have been unable to resist. The power of peace and war thus rested first with the Kin and then with the Mongols, and so the allegiance of the Chinese was half transferred beforehand to their new rulers."—*Ibid.* ii. 199.

"The Mongols gradually became a vast and ever-increasing confederacy of the most warlike and aggressive races of the Chinese northern frontier."—*Boulger, Short Hist.*, p. 47.

"The possession of Honan formed the principal bone of contention between the Kins and Sungs, but after considerable negotiation and some fighting, Kaotsong agreed to leave it in the hands of the Kins, and also to pay them a large annual subsidy in silk and money. He also agreed to hold the remainder of his states as a gift at the hands of his northern neighbour, and thus, notwithstanding the very considerable successes gained by several of the Sung generals, Kaotsong had to undergo the mortification of signing a humiliating peace and retaining his authority only on sufferance." A war began in 1161 and ended in the subjugation of the Kins. But "the long competition and bitter contest between the Kins and the Sungs had not resulted in the decisive success of either side, and after a few more sovereigns of both dynasties had reigned, the Mongol peril . . . eventually buried both Kin and Sung in a common ruin."—*Ibid.* pp. 44–6. See also pp. 59–68, and *Oxenham, Atlas*, Pref. p. iii.

[When T'ai Tsung allied himself with Sung and destroyed Kin, he held two-thirds of the Chinese territory.]—*Hsü kuang chih p'ing lüeh, Yüan tai ti hsi, c.* 2, p. 5*b.*]

"The mere political chronicle of reigns and wars and treaties is far from explaining why the 320 years of Sung rule are counted among the glorious and prosperous periods of Chinese history. Even before the Tartar conquests had begun, China was less active and influential in the rest of Asia than she had been under the Hans and the Tang. And the glories of the Augustan age of Chinese literature do not seem to be tarnished in the eyes of those who, after all, are better judges than ourselves, even by the political and military incapacity which allowed the literary empire to become a prey to barbarian conquest."—*Simcox*, ii. 179.

"Throughout the Sung dynasty . . . the diplomatic relations [with Tibet] were only fitful."—*Parker, China*, p. 128.

"The French until very recently did not make much history in China. Lewis IX. sent the Franciscan friar Ruysbroek (Rubruquis) to Mangu Khan in 1254, but the name of France does not appear in the numerous Mongol allusions to Christians."—*Ibid.* p. 99. *Cf.* GEN. GOVT., *Exec.*

Population.—There is "sufficient reason for doubting whether the population ever declined as much as the decline in the number of tax-paying householders implies" [*cf.* previous Period].—*Simcox*, ii. 168.

[40,000,000 of Chinese subjects were added by the acquisition of Honan and Ssü Ch'uan.]—*Boulger, Short Hist.*, p. 36. *Cf. supra.*

"The Emperor [Chên Tsung] promoted education and agriculture; and in 1014 the population was returned at 22,976,965."—*Giles, Bio. Dic.*, pp. 60–1. See also *Wên hsien t'ung k'ao, Hu k'ou pu, c.* 3, p. 9.

"In the 5th year [1021] of Tien Hsi the permanently settled families numbered 6,039,231, not including those of sojourners." *Sung shih Ti li chih, Tzü shih ching hua, c.* 52, p. 28*b.* Boulger (*Short Hist.*, p. 38) says that, in 1022, "the people were contented and the population rose to over 100,000,000." This may refer to 1102.

[The following figures, given in *Parker, China*, p. 184, show the population at different periods:—

Year.	Households.	Mouths.
1014	9,055,729	21,976,965
[1083	17,211,713	24,969,000]
1088	18,289,385	32,163,017
1097	19,435,570	33,401,606.]

"The two last years, however, subdivide the householders into two classes, and use the word 'adult man' (*ting*) instead of the word 'mouth.' A close, special study is necessary to discover exactly what this means. I am inclined to think 'mouth' here means 'man or woman, but not child,' and *ting* means 'male capable of doing *corvée*, or bearing arms.' The figures for 1088 and 1097 are thus subdivided:—

Qualification.	Householders.	Adults.
Superior	12,134,733	28,533,934
Guest	6,154,652	3,629,083
Lord	13,068,741	30,344,274
Guest	6,366,829	3,067,332

The probable meaning of this is that most Chinese freeman units furnished at least a father and one (or two) sons out of each household; but that villeins, or 'copyholders' with precarious tenancy, only furnished occasional men for the wars—never more than one for each two villein households—and were practically serfs. . . . It was the policy of the Sung dynasty . . . to reduce the number of slaves in the households of the rich. It must also be borne in mind that the Kitans ruled over parts of modern Chih Li and Shan Si, and that the Sung dynasty positively declined to have any political truck with either Yüu Nan or Annam."—*Parker, China*, p. 185.

"In the 6th year [1083] of the period Yüan Fêng the families of sojourners as well as natives consisted of 17,211,000 odd, and the mouths of 24,969,000 odd."—*Wên hsien t'ung k'ao hsiang chieh, c.* 3, *Hu k'ou k'ao*, p. 3*b.*

"The population continued to increase, not fast but steadily, and the census of 1084 gives 17,211,713 families paying tribute, which compared with 9,955,729 in 1014 (*Journ. Asiat.*, 1836, p. 461), and the first census of the reunited empire, shows the population, or at least the taxpaying part of it, to have doubled in about each half-century."—*Simcox*, ii. 171. But *cf.* last two preceding extracts.

"The first census in the reign of Hoei-tsung, two years after his accession (1102), gives the population of the empire at the highest figure yet reached; more than 20 millions of families are recorded as paying taxes, and the estimate of the 100 millions for the total population must be under rather than over the mark, as the estimate of five persons to a family is certainly not excessive, while scholars, soldiers, civil officers, slaves, and priests are omitted from the record; and these classes with their families would add some millions to the general total."—*Ibid.* ii. 171.

"In the periods *Tsung Ning* [1102–07] and *Ta Kuan* [1107–11] the families numbered 20,910,000, and the mouths 43,810,000. From the histories and biographies it appears that the population was greatest [at this time], but as there was no means of investigating all the facts, this cannot be regarded as proved."—*Wên hsien t'ung Kao hsiang chieh, c.* 3, *Hu Kou Kao*, p. 3*b.*

"The population of the Southern empire again showed a tendency to increase, and in the latter half of the 12th century the number of families paying tribute in the divided empire was scarcely, if at all, inferior, to the number registered in all China a century before."—*Simcox*, ii. 175.

"Their [Kitans] official figures [for the whole of 'Old China'] for three years are:—

Year.	Households.	Mouths.
1183	615,624	6,158,636
1190	6,939,000	45,447,900
1195	7,223,400	48,490,000

The figures for 1183 only include the military organisation under the Tartar *mingans* or chiliarchs, and may perhaps also serve to show what the Kitan 'banner' population had been: one quarter of the mouths were slaves. It is stated that the equivalent of 26,000,000 English acres was cultivated, *i.e.* between four and five acres for each 'mouth.' . . . If we deduct the *mingan* population from the figures of 1190–5, we get about 6,500,000 householders, consisting of 40,000,000 mouths, taken by the Tartars from the native Chinese Sung Empire. We have seen what the Sung population was a century earlier. If it had not increased, there would still have been 13,000,000 householders left in the southern empire, and probably (in view of incessant warring) this figure really does approximately represent the number for South China."—*Parker, China*, p. 186.

In 1233, after the slaughter of the siege of K'ai Fêng Fu by the Mongols "1,400,000 families were said to be left to profit by the clemency of the conqueror."—*Simcox*, ii. 176.

"The Sung history says that in 1264 that dynasty still possessed 5,696,989 households of 13,206,532 mouths, and that in 1276 the Emperor formally 'handed them over' to General Bayen. In 1278 the conquest of Chang-chou (Jaitun) and the surrounding parts brought in about another million households."—*Parker, China*, pp. 187–8.

Mongol Period (1280 to 1368).—Table VII.

"At the beginning of the thirteenth century there arose the mighty Genghiz Khan, whose vast empire had its origin in a petty squabble between himself and an envoy sent by his Nüchên suzerain to enforce from him more respect. The Mongols soon made short work of not only both the Chinas, but also of their tributary states, such as Hia and the Uigours; they moreover swept over Turkestan, Persia, and the steppes beyond; annexed Russia; ravaged Hungary; and even threatened the existence of Western Europe. In the south, Kublai for the first time effectively conquered Yün Nan, and even Burma, Annam, and several of the Shan states between them. . . . Corea was made a subservient dependency, and Mongol influence was extended all over the southern seas, at least as far as Ceylon. But Kublai came to signal grief in his attempt to subdue Java; still more so in his persistent and presumptuous expeditions against Japan, not one inch of whose soil has ever been sullied by foreign conquest. Kublai Khan perhaps came nearer being Emperor of the World than any monarch, Eastern or Western, has ever been before or after him; and, though the Chinese affect to despise the 'frowsy Tartars' (*sao ta-tsz*), their historians frankly admit that 'Hupilie' (as they call him) ruled over a vaster empire than any other Chinese sovereign had ever done before."—*Parker, China*, p. 34.

"When Kublai permanently established himself at Pekin he drew up consistent lines of policy on all the great questions with which it was likely he would have to deal, and he always endeavoured to act upon these set principles. . . . He was thus able to deal wisely and also vigorously with a society with which he was only imperfectly acquainted."—*Boulger, Short. Hist.*, pp. 70–1.

"Except in the remote south-west, where cowries and salt were used for money (as the latter is still in the same regions), and where gold was to be bought from unsuspicious natives for only five times the price of silver, the traveller's [Marco Polo] descriptions show us everywhere Chinese civilization flourishing in substantially the same manner and degree throughout the empire."—*Simcox*, ii. 218.

"The irruption of the Mongols under Genghiz Khan, and the comparatively short dynasty which was later on actually established under Kublai Khan, may for several reasons be regarded as a period of transition from the epoch of the Sungs to the epoch of the Mings. For the first eighty years after the nominal accession of Genghiz Khan, the empire was more or less in a state of siege and martial law from one end to the other; and then, in less than one hundred years afterwards, the Mongol dynasty had passed away. The story of Ser Marco Polo and his wonderful travels, familiar to most readers, gives us a valuable insight into this period of brilliant courts, thronged marts, fine cities, and great national wealth; to which may be added the corroborative account given by Ibu Batuta, the Arab traveller, who visited China towards the end of the first half of the fourteenth century."—*Giles, Historic China*, pp. 85–6.

"It is also to this period that we must refer an extensive migration of natives from the northern to the southern portions of China, the descendants of the migrating families being recognisable in the modern Hakkas, a strange people who live among, yet in some senses apart from, the ordinary Chinese of the south, possessing a dialect and many social characteristics of their own."—*Ibid.* p. 87.

"Hardly so successful [as the Grand Canal] was the same Emperor's [Kublai Khan's] huge naval expedition against Japan, which, in point of number of ships and men, the insular character of the enemy's country, the chastisement intended, and the total loss of the fleet in a storm, aided by the stubborn resistance of the Japanese themselves—suggests a very obvious comparison with the object and fate of the Spanish Armada."—*Ibid.* pp. 87–8. See also *Boulger, Short Hist.*, pp. 72–3.

"As a . . . measure of conciliation [to the Chinese], new honours were conferred on Confucius, and the tablets of the great orthodox authors of the Sung Dynasty were finally ordered to be hung up in his temple."—*Simcox*, ii. 229–30.

"Throughout the next half-century [1320–68] few years pass without some complaint of dynastic rivalries, Mongol malversations, and Chinese seditions, interspersed with abortive attempts at reform and repression."—*Ibid.*, ii. 230.

The "Mongol conquests were . . . brought down to the very border of Assam." "Several of the principal provinces [of China] were in a state of veiled rebellion, showing that the first opportunity would be taken to shake off the Mongol yoke."—*Boulger, Short Hist.*, pp. 73–5.

"In 1337 the first distinct rebellion on the part of the Chinese took place in the neighbourhood of Canton, and an order for the disarmament of the Chinese population aggravated the situation because it could not be effectually carried out. Bayan, after his defence of the palace, became the most powerful personage in the State, and to his arrogance was largely due the aggravation of the Mongol difficulties and the embittering of Chinese opinion. . . . While these dissensions were in progress at Pekin the Chinese were growing more daring and confident in their efforts to liberate themselves from the foreign yoke." "The deliverer of the Chinese from the Mongols was an individual named Choo Yuen Chang [Chu Yüan Chang]" who, in 1345, joined one of the bands of Chinese who had thrown off the authority of the Mongols. "In 1356 he captured the city of Nankin, which thereupon became the base of his operations as it was subsequently the capital of his dynasty. He then issued a proclamation declaring that his sole object was to expel the foreigners and to restore the national form of government. . . . While the Mongols were assailed in every province of the Empire by insurgents, Choo headed what was the only organised movement for their expulsion and his alliance with the pirate, Fangkue Chin [Fang Kuo-chên] added the command of the sea to the control he had himself acquired over some of the wealthiest and most populous provinces of Central China. The disunion among the Mongols contributed to their overthrow as much as the valour of the Chinese. . . . "In 1366, Choo, having carefully made all the necessary preparations for war on a large scale, despatched from Nankin two large armies to conquer the provinces north of the Yangtsekiang, which were all that remained in possession of the Mongols. A third army was entrusted with the task of subjecting the provinces dependent on Canton, and this task was accomplished with rapidity and without a check."—*Ibid.* pp. 78–80.

[Staunton says that the White Lotus Society was founded about 1300 A.D., and revived in or about 1344 A.D. by Han Shan-tung, the founder's grandson, who gave it a religious character by proclaiming the advent of Maitreya Buddha, and started a movement for the overthrow of the Yüan dynasty, which was ultimately headed by Chi Yüan-chang, or Hung Wu.]—*Ch. Rev.*, xxi. 160.

"After the death of Kublai, Lamaism, luxury, and inattention to administrative duties, bred dislike, hatred, and contempt in the minds of the Chinese people against their Mongol oppressors. A Buddhist priest headed a local rebellion, and . . . succeeded in driving the Mongols beyond the great wall."—*Oxenham, Atlas*, Pref. p. iii.

"The Russians were the first Europeans to hold relations on a national scale with China, though it is highly improbable that at first the Chinese had the faintest idea of connecting them either with the ancient Ta-ts'in people, or with any other hazily conceived 'tribes' of the West Ocean, or Europe. They were rather grouped, in the Chinese mind, with the Kirghis and Kipchaks as a Western Asiatic race of hyperboreans. The story of the Mongol conquests of 1240 and onwards has often been told, but it is not so generally known that Russian imperial guards are frequently mentioned at the Mongol Court of Peking at intervals up to a century later than that date, and this at a time when the Mongol dynasty at Peking was tottering to its fall, and had no more political hold of any kind upon Russia."—*Parker, China*, p. 96.

"Between 1289 and 1305 there was some correspondence between the Mongol khans of Persia and Philip the Fair, and in 1342 a native of 'Fulang' State is recorded in Mongol history to have brought a present to Peking of a very fine black horse with white 'stockings.'"—*Ibid.* p. 99.

"During Mongol and Ming times Tibet was under military supervision, but enjoyed internal independence."—*Ibid.* p. 128.

"The Mongols, Mings, and Manchus have each in turn sent expeditions to Burma, but China's political influence has never continued long."—*Ibid.* p. 128.

[There is no hint in any of the writings of the foreign travellers of the period "at any systematic policy of isolation, or the exclusion of all foreigners from China, such as we meet with in the 16th and 17th centuries."]—*Simcox*, ii. 236.

Population.—The first Mongol census in 1235 "showed 873,781 households, with a total of 4,754,975 mouths. Over 200,000 households were added to the next census in 1252. From 1261 to 1274 there is steady progression, year by year, from 1,418,490 to 1,967,896 households; but of course these totals only include 'Old China,' two-thirds of whose population had either emigrated or been destroyed. In 1275 the number of households is given at 4,764,077, but it is not clear what conquered parts this total includes. The later conquests of 1275–6 are carefully recorded, together with the number of households and mouths obtained by official inquiries in each province. These conquests practically amount to the same thing as the additions to 'Old China' made by the conquering Han dynasty 1,400 years earlier, and include Hu Peh, Hu Nan, Kiang Si, Cheh Kiang, and Kiang Su, with a grand total of 7,288,331 households of 14,653,820 mouths, *i.e.* if we add up each specified minor total. But if we lump specified with unspecified totals, as the historian does, we obtain, as he gives us, 9,370,472 households of 19,721,015 mouths, settled in 773 conquered *hien* districts. This agrees roughly with a casual statement made in another chapter: 'In that year (1276) we obtained ten million households from the obliterated Sung house.'"—*Parker, China*, pp. 186–7.

"An idea of the fearful slaughter which took place in those times may be gained from the statement in 1282 that Sz Ch'wan was found to contain only about 120,000 households. This is accentuated in 1285, when we are told that 'Sz Ch'wan and the Kwang Tung coast districts are but sparsely populated." [In 1290, 'the returns showed only 13,196,206 tax-paying families, or a total population of 58,834,711 persons, exclusive, it is stated, of the large number of rebels and others, who had taken refuge upon the lakes or in the mountains' (*Simcox*, ii. 228).] In 1293 the number of households is put down at 10,402,760, without any further explanation: possibly the disastrous wars against Japan, Annam, and Java may have stopped further increase. In 1294 the conquests and annexations on the Burmo-Tibetan frontier added 900,000 households to this figure. In Kublai's time 5,000,000 cwt. of rice used to be annually sent to Peking. On the whole it seems that during the 1,500 years' interval between the 'First Empire' and that of Kublai, in spite of ups and downs, the population had remained stationary: it began and ended with about 50,000,000 souls."—*Parker, China*, p. 188.

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

Chu Yüan-chang "speedily established friendly relations with Corea, united the whole of the eighteen [*sic*] Provinces once more under a native Chinese dynasty, sent a Frank messenger back to Europe to notify the change, and summoned all the petty powers of the southern seas to their 'duty.' Never was there such marine activity in China as during the first reigns of the Ming dynasty. . . . Chinese junks, under the command of a very distinguished eunuch, amply supplied with funds, ammunition, and fighting men, went as far as the Arabian and African coasts; the Red Sea was first vaguely heard of, and tribute was for some time regularly sent from Arabia, Ma'abar or Malabar, Ceylon, Sumatra, the Malay States, Siam, Java, Sulu, Loochoo, and Borneo, besides innumerable other petty island rulers."—*Parker, China*, p. 35.

"For nearly three hundred years the Mings swayed the destinies of China. Their rule was not one of uninterrupted peace either within or without the empire; but it was on the whole a wise and popular rule, and the period which it covers is otherwise notable for immense literary activity, and for considerable refinement in manners and material civilisation. . . ."—*Giles, Historic China*, pp. 99–100.

"In 1367 and 1375 Fulin men are heard of at the Court of the new Ming dynasty."—*Parker, China*, p. 99.

[Balfour says that in 1373, the reigning Prince of Liu Ch'iu sent complimentary tribute to Hung Wu, and 27 years later, asked the Emperor to invest him with the kingly power—a custom which continued down to about 1870. Yet at the same time the position was anomalous, for the suzerainty of Japan was never disputed. China never demanded the allegiance of Liu Ch'iu, but did not refuse it when offered. The kingdom had been founded by a Japanese prince about the 7th century, but was not interfered with for some centuries. Towards the end of the 16th century, the Prince of Satsuma seized Sio-nei, King of Liu Ch'iu, and carried him off to Japan, where he kept him . . . four years. At the end of this period, he restored him to his throne, but the independence of Liu Ch'iu was at an end." The natives of Liu Ch'iu were sincerely attached to the Chinese empire and "entertained a very honest admiration for the literature and civilization of the Chinese. They looked upon the principles of Chinese government as a model of rectitude and enlightenment, and taught the ethics of Confucius in all their schools." They are of Japanese descent, with probably a mixture of Malay blood.]—*Waifs and Strays from the Far East*, pp. 56–8.

"The expulsion of the Mongols beyond the Great Wall and the death of Chunti [Shun Ti], the last of the Yuen [Yüan] emperors, by no means ended the struggle between the Chinese and their late northern conquerors." From 1368 to 1385 there was constant war with the Mongols. The provinces of Shansi, Shensi, and Kansuh were captured. "The pacification of the northern borders was followed by the despatch of troops into the southern provinces." Ssŭ Ch'uan was captured. The Mongols retreated, but continued to harass the borders, but tranquillity was gradually restored. "The death of Kuku Timour was followed by the abandonment of all ideas of reviving Mongol authority in China."—*Boulger, Short Hist.*, pp. 81–6.

"Hongwou [Hung Wu] had the satisfaction of restoring amicable relations with the King of Corea, a state in which the Chinese have always taken naturally enough a great interest from its proximity, as well as from an apprehension that the Japanese might make use of it as a vantage ground for the invasion of the Continent. The King of Corea sent a formal embassy to Nankin, and when he died his son asked for and received investiture in his authority with the royal yellow robes at the hands of the Ming ruler. . . . The last military episode of the reign of Hongwou was the conquest of Yunnan, which had been left over after the recovery of Szchuen, in consequence of the fresh outbreak of the Mongols in the north. . . . The conquest of Yunnan completed the pacification of the Empire, and the authority of Hongwou was unchallenged from the borders of Burmah, to the Great Wall and the Corean frontier."—*Ibid.* p. 86.

"There is no doubt that he [Yung Lo] greatly consolidated the power of the Mings, which he extended on the one side to the Amour and on the other to the Songcoi."—*Ibid.* p. 90.

Tongking was annexed and converted into a province of the Empire in 1407. In the reign of Hsüan Tsung (1426–36) "the Chinese were obliged by grave local disturbances to withdraw their garrison from Tonquin, and the Emperor wisely decided to make no excessive sacrifice to maintain his authority over that region. Tonquin ceased in 1428 to be a Chinese province, and again sank into the doubtful category of a tribute-bearing nation."—*Boulger, Short Hist.*, p. 90. Its administration was entrusted to local officials, the Chinese emperor retaining the right of overlordship and of exacting a yearly tribute.—See also *Macgowan, Hist.*, p. 480.

[Bengal and Annam sent tribute during the reigns of Yung Lo (1403–25) and Hsüan Tê (1426–36) respectively. See also GEN. GOVT.]

"The confusion between trade and tribute, wilfully kept up by the Chinese officials, was a fertile source of trouble. Regarding the Tatars as tributaries, it was becoming for the Emperor to be liberal in his presents, to maintain all the followers of the embassies, and not to be too exacting as to the quality of the gifts brought by the barbarians. On the other hand, these liberalities attracted vast caravans of camp followers, whose only object was to share in the Emperor's gifts and the free rations enjoyed by his guests. The people of one district alone, which used to send embassies of thirty persons, sent so many thousands, that their entertainment cost the market town as much as 300,000 taels. The number of tribute-bearers was then limited to 300, but over 3,000 came." "The Tatars complained that damaged wares were supplied and that members of their embassies failed to return in safety," and this led to a campaign and ultimately to the temporary appointment of a new Emperor.—*Simcox* ii. 242–3.

[An unsuccessful insurrection of the black aborigines of the island of Hainan took place during Hsiao Tsung's reign (1488–1506).]—*Boulger, Short Hist.*, p. 93.

"In 1513 the quarrels with the Tatars for the protectorate of Hami were renewed, and, while the Emperor with his troops amused himself by hunting expeditions north of the Great Wall, Tatar bands ravaged Shensi, carrying off booty and prisoners."—*Simcox* ii. 246.

"The early years of Shih Tsung's reign [1522–67] were marked by some successes over the Tartars, and he received tribute from chiefs who had never paid it before." Yenta, a Tartar chief, "carried his ravages to the southern extremity of Shansi, and returned laden with the spoils of forty districts, and bearing with him 200,000 prisoners to a northern captivity. . . . The Chinese annalists state that never was the frontier more disturbed, and even the establishment of horse fairs for the benefit of the Mongols failed to keep them quiet. In Cochin China the emperor gained some gratifying if not very important successes, and asserted his right as suzerain over several disobedient princes. But a more serious and less satisfactory question had to be settled on the side of Japan." "The Japanese had never forgiven the formidable and unprovoked invasion of their country by Kublai Khan. . . . The refusal of a Chinese merchant to give a Japanese the goods for which he had paid lit the embers of a war which went on for half a century, and which materially weakened the Ming power. During the last years of Chitsong's long reign of forty-five years this trouble showed signs of getting worse, although the Japanese confined their efforts to irregular and unexpected attacks on places on the coast and did not attempt to wage a regular war."—*Boulger, Short Hist.*, pp. 90–6.

"Macao was founded shortly after" the death of St. Francis in 1552. (*Parker, China*, p. 82). It was "first occupied by the Portuguese trading with China in 1557. It appears that Macao was actually ceded to the Portuguese in 1566, on condition of payment of an annual tribute to the Chinese Government, which was to be represented in Macao by a resident mandarin. The said payment ceased in 1849, after the war between Portugal and China, and the barbarous assassination by the Chinese of Ferreira de Amaral, Governor of Macao. Meanwhile, the colony was (until 1844) under the jurisdiction of Goa, and was in every way the property of Portugal."—*Giles, Glossary*, p. 140.

"In 1517 a 'Fulangki' fleet had appeared at St. John's Island, which was then the entrepôt of trade between Canton and Malacca. Why the Portuguese—for they it was, under Peres de Andrade's command — were introduced into China by this name we can only guess; probably, because as with the old Fulin, the already established Arabs had to explain to the Chinese who they were. They sent apparently to Canton or Chao-k'ing a *Ka-pi-tan Mo* (Capitaõ do Mar) with tribute in 1518, and then first was their name of 'Frank' officially recorded: the word 'Portugal' was afterwards used, but it never seems to have quite 'caught on,' though the '*Po-tu-ki* man' of Macao is now familiar to us all. Naturally the appearance of these strangers at Canton, to which place Andrade shortly afterwards forced his way, created great commotion in official circles, especially as other Portuguese ships had meanwhile visited Ts'üan-chow, and had exhibited considerable violence and asperity in their dealings with the various trading people along the coasts. However, a Portuguese mission, it is not quite clear under whom, got to Peking in 1520, and an attempt was then made by the Chinese Government to force the Envoy to restore Malacca to its rightful king, who was nominally a tributary of China. At least one of the members of the mission was executed at Peking, and the Envoy himself is supposed to have perished in prison at Canton, back to which place he was ignominiously escorted. This fiasco naturally led to hostilities. . . . The Chinese seem to have subsequently availed themselves of the assistance of the Portuguese . . . to punish their own pirates." In 1534–7 the Portuguese by bribery obtained permission to occupy Macao, and have since retained it, though their right was not put on a legal footing until 1887. They had also for a time other settlements at Ningpo and Ts'üan-chow, the former of which was destroyed in 1549.—*Parker, China*, pp. 82–4; see also DISTRIBUTION.—*Trade.*

"In the main it appears the Chinese were unable or unwilling to prevent the fortification of Macao: moreover the Dutch and the Japanese were beginning to give serious trouble, and it was therefore thought prudent to conciliate the Portuguese. In 1667 a mission was sent from Goa to complain about obstructions to trade, and in 1710–27 the King of Portugal took prominent part in the Emperor's academic dispute with the Popes; but since the last mission to Pekin in 1753 the Portuguese have until our own days had very little intercourse with official China."—*Ibid.* p. 84.

"The country of Malacca has the *fom* [fêng] and seal of China, and of submission to it."—*Ferguson, Letters from Portuguese Captives in Canton*, p. 114.

"The six years [1567–73] during which he [Mu Tsung] reigned were rendered remarkable by the conclusion of a stable peace with the Tartar Yenta, who accepted the title of a prince of the Empire. . . . With the death of Moutsong the period ends when it was possible to state that the majesty of the Mings remained undimmed, and that this truly national dynasty wielded with power and full authority the imperial mandate." "The reign of Wanleh [Wan Li (Shên Tsung)] covers the long and important epoch from 1573 to 1620, during which period occurred some very remarkable events in the history of the country, including the first movements of the Manchus with a view to the conquest of the Empire."—*Boulger, Short Hist.*, p. 97.

"In 1583 Nurhachu appears in history, and before the end of the reign the Manchus had risen to power and were invading Korea and threatening Liao-yang, meeting with but a feeble resistance from the ill-paid soldiery and corrupt officers of the Mings. The Japanese invaded Korea in 1592; and when on the death of 平秀吉 P'ing Hsiu-chi they at last evacuated Fusan, China had lost incalculable sums and thousands of men. Aboriginal risings, Mongol incursions, Yellow River floods, droughts and famines, are recorded again and again; and the avaricious monarch left a ruined country to his feeble successors"—*Giles, Bio. Dic.*, p. 178; see also GEN. GOVT.

.[A seven years' war (1591–8) on China by Japan, for which Corea was made the instrument, whilst it did not effect the conquest of China, left Corea in "its primitive state of exclusion and semi-darkness."]—*Boulger, Short Hist.*, pp. 98–100.

"In 1572, the first year of Chin-tsong's [Shên Tsung] reign, the Tatar[s] sent a tribute of 250 chosen horses; but the danger of concessions to such neighbours became manifest in 1574, when his son asked for a horse-fair to the west of the Hoang-ho." But the Emperor "granted license for two fairs. In 1577 fresh demands were made for a market for tea as well as horses; but after the death of Yenta, in 1583, the leading rôle passes to another branch of the great Tatar race."—*Simcox* ii. 248.

"The Portuguese, by paying a yearly rent of 500 taels, secured the practical monopoly of the trade of the Canton River. . . . Next after the Portuguese came the Spaniards, who, instead of establishing themselves on the mainland, made their head-quarters in the group of the Philippine Islands, which they still hold. Chinese traders also visited that archipelago, and Chinese settlers formed the bulk of its prosperous colonists." The Spaniards considered them a danger to their supremacy, and many massacres took place. "The promotion of European interests in China owed little or nothing to the forbearance and moderation of either the Spaniards or Portuguese. They tyrannised over the Chinese subject to their sway, and they employed all their resources in driving away other Europeans from what they chose to consider their special commercial preserves."—*Boulger, Short Hist.*, p. 100.

"At this time seven or eight of the kingdoms of Western Asia were allowed to send ambassadors to China, to the number of seventy-two every six years, who in return for their presents received money and more valuable gifts. A Mahomedan merchant told Akbar that he had been admitted in the character of an ambassador from the king of Cashgar. Trade was the real object of the embassies, and it was probably owing to his want of skill in maintaining the character of a merchant that Goes was delayed at the frontier, after he had learnt from a return caravan that he would find his brethren at Peking. The latter part of the journey between Turfan and Hami and the Chinese frontier was at this time considered the most dangerous, owing to the Tatar raids."—*Simcox*, ii. 269.

"Shortly after their exploit with the King of Loochoo [1609] . . . the Japanese endeavoured to form a colony in Formosa, and had to contest possession with the Dutch."—*Parker, China*, p. 87.

"Luzon (Manila) is first mentioned in 1410 as sending tribute to China; but nothing more is heard of the place until 1576, when the sea-borne Franks (Fulangki) begin to attract serious attention. At first this term was applied indifferently to the Portuguese, Spaniards, and French; but the Dutch (Ho-lan), and afterwards the English, were specially known as 'Red-hairs.' Chinese influence had almost disappeared from the south seas before Europeans put in an appearance; but after the settlement of Malacca by the Portuguese, the whole political field was practically abandoned; the Chinese traders there willingly submitted to the government of natives and Europeans without attempting to secure the protection of either the Ming or the Manchu power—in fact, the latter was always disposed to view trading emigrants in the light of pirates or traitors. In one case, however, the Manchus put their foot firmly down: they secured possession of Formosa, whence the Dutch were ignominiously driven."—*Ibid.* p. 36.

"It was in the year 1618 that Noorhachu invaded Leaoutung, and so surprised were the Chinese at his audacity that they offered little or no resistance. . . . All the Nuiche clans . . . became united under his banner, and adopted the name of Manchu." "With the death of Wanleh [1620] the decadence of Ming power became clearly marked, and the only question that remained was whether it could be arrested before it resulted in absolute ruin."—*Boulger, Short Hist.*, pp. 101–7.

"In 1621 the Manchu war reopened with an attack on Moukden or Fanyang," resulting in the vanquishing of the Chinese. . . . It was only natural that, while this heavy cloud from the Manchus was collecting on the northern frontier, other enemies of the Imperial House should have gathered strength and confidence to attack the Chinese officers, who might be generally embarrassed and weakened by the strain imposed on the resources of the government. In Szchuen the peril assumed a very definite and formidable character. . . . General disorder prevailed among the people of what was the most fertile and prosperous province of the Empire." However, a woman named Chinliang, "the hereditary chieftainess of a small district, placed herself at the head of the loyalists in the state, and . . . succeeded in recovering the principal cities and in driving" the rebel chief "out of the province. . . . The success she met with in pacifying Szchuen after a two years' struggle was not attained in other directions without a greater effort, and at a still heavier cost." Risings also occurred in Kueichou, Yünnan, and Shantung, which "distracted the attention of the central government from Manchuria, and weakened its preparations against Noorhachu," who soon crossed the frontier and drove the Chinese behind the Great Wall."—*Ibid.* pp. 108–11.

In consequence of the ejection of the Dutch from Formosa in 1624, "the Chinese Government encouraged their people to emigrate" to that island.—*Parker, China*, p. 87.

"The first English arrivals came shortly after the Dutch. According to one account cited by Chinese writers, Queen Elizabeth of England sent a letter and presents to China in 1596, but the ships of the Mission were wrecked in a storm. In 1637 five English ships are stated to have come from Sumatra to Canton, and to have commenced hostilities there, owing to the Portuguese having intrigued so as indirectly to force the local authorities to obstruct the newcomers' trade; but, it is added, they surrendered the fort they had taken, on being allowed to dispose of their cargoes. However, in both cases, the strangers were, if they really did come, mistaken for Dutchmen, whose own origin again was only imperfectly understood at that period."—*Ibid.* p. 90.

"Not one single word touching Russia appears in Chinese history during the whole interval between the disappearance of the Mongols (1368) and the rise of the Manchus (1644); but, according to Russian accounts, an unsuccessful attempt to induce the Chinese Emperor to open relations was made in 1567. . . . Two Cossacks were sent, *viâ* Kalgan, on a mission to Peking by the Governor of Tobolsk in 1619, but with like unsatisfactory results."—*Ibid.* pp. 96–7.

"Although it is said to be in 'Manchuria,' the province of Shêng King had really no civilised Manchu population to speak of before A.D. 1600; the inhabitants are a mixed Chinese-Tungusic race, who have been as often governed by Corea and by Tunguses of various kinds as by Chinese."—*Ibid.* p. 152.

"Towards the end of the sixteenth century the armies of the great Japanese Napoleon Hideyoshi overran Corea, his ultimate aim being to conquer China. The Ming dynasty, though already decrepit, rendered signal aid to Corea in driving the Japanese out. During the two preceding centuries the Japanese pirates had actively harassed the Chinese coasts, and in 1609 they temporarily carried off China's tributary, the King of Loochoo. Manchuria is scarcely even mentioned during the 280 years this house of Ming occupied the throne. There were frequent wars with the Mongols, and it was in the course of this isolated period that the obscure power of the Eleuths had time to grow. One Chinese emperor was taken captive at a place (still so called) just outside the Great Wall styled T'umu, and was detained by the chief Essen for some years."—*Ibid.* p. 35.

"In the reign of Tienki, 1621–1628, insurrections were rife, and amidst the intriguing for power that was ruining the country, Sü Hung-ü, one of the insurgent leaders, employed the White Lotus Society to advance his ambitious political aims. This man . . . was already proclaimed emperor, under the style of Hsing Sheng, when he was defeated and slain in battle. This appears to have damped the ardour of the Society, for it remained inactive during the few succeeding years of rebellion by Li Tzu-sheng and other chiefs, that tore the empire to pieces, and paved the way to the throne for the Manchus."—*Ch. Rev.*, xxi. 161.

The descendants of Noorhachu "dated their dynasty from the year 1616, although the conquest of China had not then so much as commenced. "Noorhachu was succeeded [1627] by his fourth son, the fourth Beira or Prince, known as Taitsong [T'ai Tsung (Wên)], who continued both his work and policy." "Taitsong was as determined to humiliate the Mings as his father had been. He commenced his offensive measures by an attack on Corea, which he speedily reduced to such a pass that it accepted his authority and transferred its allegiance from the Mings to the Manchus. This was an important success, as it secured his eastern flank and deprived the Chinese of a useful ally in the Forbidden Kingdom."—*Boulger, Short Hist.*, pp. 111–12.

"Taitsong, in the year 1635, assumed, for the first time amongst any of the Manchu rulers, the style of Emperor of China." "Corea became a Manchu possession."—*Ibid.* pp. 114–15.

"The possession of a well-trained army, the production of two great leaders of admitted superiority, and forty years of almost continuously successful war, had not availed to bring the authority of the Manchus in any permanent form south of the Great Wall. The barrier of Tsin Che Hwangti [Ch'in Shih Huang Ti] still kept out the most formidable adversary who had ever borne down upon it, and the independence of China seemed far removed from serious jeopardy. At this juncture events occurred that altered the whole situation, and the internal divisions of the Chinese proved more serious, and entailed a more rapid collapse than all the efforts of the Manchus. . . . The public dissatisfaction continued to spread, and the demand was increasing every day for the Mings to reform, or to be got rid of. The time was auspicious for a genuine patriot, and also for unscrupulous adventurers. China failed to find the former, but the production of the latter was abundant, and one of these completed the ruin of his country, and paved the way for the triumph of the Manchus." In 1629, the rebel Li Tzŭ-ch'êng "appears on the scene as member of a band of robbers," and as the result of a successful rebellion assumed the title of Emperor with the intention of establishing a dynasty to be called Tai Shun. Wu San-kuei, a Chinese general, however, entered into an alliance with the Manchus, and drove Li Tzŭ-ch'êng from Peking. Being appointed by the Manchu Regent to pursue the rebels, Wu San-kuei drove them from Shansi into Honan, and from Honan into Shensi, but found on his return that the Manchus were determined to retain the territory they had conquered. He tendered his allegiance on condition that no Chinese woman should be taken into the imperial seraglio, that the highest literary degree should never be given to a Tartar, and that the men should adopt the Tartar costume."—*Ibid.* p. 115–21; *Giles, Historic China*, pp. 103–5.

[The Hung League, or Heaven-Earth-League (天地會, *Tien-ti Hui*), originally non-political, began to assume a political character towards the end of the Ming dynasty (1640). Its main object was, and perhaps still is, the restoration of the Ming sovereignty. For an exhaustive account of the Society, its history, government, and masonic signs and ceremonies, see SCHLEGEL.]

"The Ming dynasty waged a long war with Burma and the Shan states under the latter's protection; on the whole successfully. It also maintained a preponderating influence in Annam, Siam, Ciampa, and Cambodgia. Tribute was occasionally sent from Arabia, Samarcand, the Pamir States, and various parts of Turkestan; but in the main Chinese influence in Tibet and all places west of it and of the Yellow River was fitful and feeble. In spite of the vigour of the founder of the Ming dynasty and of his warlike son, who finally transferred the capital from Nanking to his own appanage Peking, on the whole no impression of affection or respect has been left upon the Chinese mind by this ruling house, the Emperors of which soon dropped into the hands of eunuchs and favourites; and it perhaps ended as pitifully and contemptibly as any Chinese dynasty ever did."—*Parker, China*, pp. 36, 38.

Population.—"In 1391 the Ming dynasty . . . counted its population at 10,684,435 households, of 56,774,561 adults. In 1393 there were 16,052,860 households, of 60,545,812 mouths. [*Cf. Yu chuen tsze che tung këen Ming ke kang muh*, a continuation of the *Kang-këen E Che* (*Ch. Repos.*, i. 357).] The increase of mouths over adults is not hard to account for; but, unless we assume a new or the recrudescence of an old habit of living apart from the paternal roof, it is difficult to explain the sudden upward movement of households. This year the equivalent of 140,000,000 acres were cultivated, and it is distinctly stated that 'most of the land in the empire is now under tillage.' In 1491 the population went down to 9,113,446 households of 53,281,158 mouths; and in 1578 it figured at 10,621,436 households of 60,692,856 mouths. The explanation is given that (apparently in order to escape excessive taxation) 'a habit had grown up of seeking the protection of rich persons, of living in boats, and of pretending to be workmen or traders.'"—*Parker, China*, pp. 188–9.

Manchu Period (1644 *to* —).—*Table IX.*

"The way the Manchu dynasty came into being was this. During the Mongol times (1260–1360) the warlike spirit of the Tungusic hunting tribes had been kept up to the mark by employment on a large scale in the expeditions against Quelpaert and Japan. . . . The Ming dynasty left the whole region of what we now call Manchuria very much to itself [see MING PERIOD]; as it bore the Mongol name Uriangkha, it seems likely that when the Mongols were driven out of China they, and more especially the Uriangkha tribe, retained political influence in Nayen's old appanage, which had in Kublai's time been practically modern Manchuria. The name of the celebrated Mongol general, Uriangkhadai, simply means 'man of Uriangkha.' The only occasions on which the people in these parts seem to have had friendly intercourse with the Ming power was when they took advantage of frontier fairs to bring down horses, furs, and skins for sale or barter to the Chinese. During this obscure period of imperial inaction, the tribes now grouped together as the Manchu race must have had ample opportunity to develop; but the Manchus themselves are not able to tell us much of their own origin and doings previous to the time when their chief Nurhachi conceived and carried out the bold idea of welding all the Tunguses into one nation. Some of the southern chiefs, tinged with Mongol blood, objected to this fusion, and either took refuge in or intrigued with China. This led to frontier wars and recriminations, and finally to the conquest of the Chinese borderlands by Nurhachi's son, Abkhai. Meanwhile a great rebellion broke out in degenerate China, and the Ming general, Wu San-kwei, who had been sent against the Manchus, was recalled to quell it. Peking fell into rebel hands, and Manchu assistance was foolishly sought by Wu San-kwei. The Chinese Emperor having meanwhile committed suicide, and there being no proper heirs, the Manchus saw their opportunity, and promptly took it. Abkhai's son and successor became the first Manchu Emperor of China in 1644. Previous to this Corea and Eastern Mongolia had been reduced to submission, and special measures were now taken to draft the capable Mongol troops into the Manchu military organisation. The Coreans were allowed to govern themselves on the tacit condition of furnishing troops when called for. China was soon conquered, and then came the turn of the overweening Wu San-kwei and other revolted Chinese satraps, the Western Mongols, the Kalkhas and Eleuths, Kokonor, and Tibet. By the time of the Emperor K'ien-lung (1736–1795) the Chinese Empire had reached its climax. The necessity of completely subduing the Eleuths and Dzungarian Kalmucks led to the conquest of Ili and Kashgaria. The wars with Tibet similarly led up to the conquest or pacification of Nepaul. There were also long wars with Annam and Burma, in which the Manchus often came off second best, but which resulted in a more or less genuine recognition of Chinese suzerainty; an authoritative tone was assumed even over Siam when that country became involved in the peninsular question. Of course these southern nations knew next to nothing of Manchu-Chinese distinctions. The Manchus have always left Japan severely alone, but in Loochoo they found a faithful vassal (equally complaisant to Japan) until about twenty-five years ago [1874], when Japan, in consequence of Formosa disputes, unceremoniously gave the Chinese notice to quit. The Sultans of Sulu have also been respectfully disposed towards the Manchus. With these exceptions, the reigning dynasty, which has no real aptitude for the ocean, has, following the example of its kinsmen, the Kitans and Nüchêns, cut itself off entirely from political relations with the Southern Seas. As a land power, however, it has been even more solidly established than the Mongols were; for although the immediate successors of Genghiz commanded the personal attendance before their desert throne of Russian, Armenian, and Persian princes, the most powerful Mongol Emperor, Kublai, really ruled in an effective sense over the Eighteen Provinces alone, and was at perpetual loggerheads with his vassal relatives of Mongolia and Manchuria; moreover, the Mongols were not the intellectual or literary equals of the Manchus, and never had either the same prudence or the same financial grasp of the country's resources. As to the relations of Europe with the Manchu Empire, that subject requires a special chapter. It only needs to be remembered at this point that Chinese struggles with the nomads and Tartars begin with the dawn of history, and are carried down to our own day."—*Parker, China*, pp. 38–40.

"By 1644 the glories of the great Ming dynasty had departed. Misgovernment, referred by Chinese writers to the ascendency of eunuchs, had resulted in rebellion, and the rebel chief with a large army was pressing upon the capital. On the 9th April Peking fell. . . . The Manchus took possession definitely of the throne, which they had openly claimed since 1635, and imposed the 'pigtail' upon the Chinese people."—*Giles, Hist. of Ch. Lit.*, pp. 337–8.

"The subjugation of the empire by the Manchus was followed by a military occupation of the country, which has survived the original necessity, and is part of the system of government at the present day. Garrisons of Tartar troops were stationed at various important centres of population, each under the command of a Tartar officer of the highest military grade, whose duty it was to co-operate with, and at the same time act as a check upon, the high authorities in the civil administration of the empire. . . . The conquering Tartars have been themselves conquered by the people over whom they set themselves to rule. They have adopted the language, written and colloquial, of China; and they are fully as proud as the purest-blooded Chinese of the vast literature and glorious traditions of those past dynasties of which they have made themselves the joint heirs. Manchu, the language of the conquerors, is still kept alive at the Court of Peking."—*Giles, Historic China*, pp. 112–14.

"Under this dynasty the empire has been divided into eighteen provinces, forming China proper, to which must be added the huge areas of Manchuria, Mongolia, Chinese Turkestan, and even of Tibet, which last the Chinese claim as a dependency, sending a political agent to reside at the Tibetan capital."—*Ibid.* p. 121; see also *Oxenham, Atlas*, Pref., p. iii.; and *Mayers, Ch. Govt.*, p. 32, for a table giving the names, groupings, and archaic designations. *Cf.* GEN. GOVT.

"In 1652 there began a long struggle between the Manchus and the Russians for the possession of Yaksa, or Albazin, on the Amur. Baikoff was sent on a mission in 1653."—*Parker, China*, p. 97.

"According to the arrangement which the Chinese say was made by a Dutch mission to Peking in 1656, Holland had to send tribute to the Manchu court once every eight years."—*Ibid.* p. 88.

"In 1665 a Dutch mission under Van Hoorn visited Peking, and the local government of Fuh Kien seems to have sought Dutch assistance about this time in connection with Formosa affairs. It was not until 1683 that the Manchus succeeded in obtaining from the Koxinga family, with Dutch assistance, a renunciation of their hereditary rights in Formosa; and since this date (until its loss in 1895) the island has been incorporated in the empire as part of Fuh Kien."—*Ibid.* p. 88.

"By the Treaty of Nerchinsk of August, 1689, the Russians agreed to abandon Albazin, and a number of them were removed as prisoners to Peking, where they were incorporated in the 'banner' system."—*Ibid.* p. 97.

"The history of Russian relations with the Manchus is a long one. It embraces the questions of the Turgut Mongols' or Kalmucks' migration to the Volga, the Manchu envoy Tulishên's missions to them in 1715–30, and their subsequent return in a disgusted frame of mind to China in 1770; Russia's missions to China in 1719–27; the Kalmuck wars, and the surrender by Russia of fugitives; frontier disputes in 1848–9; the occupation by Russia of the Lower Amur in 1855; Pontiatin's mission; and the Treaty of Aigun in 1858."—*Ibid.* p. 97.

"The name of France never appears for certain in Chinese history until the year 1718, when, in enumerating the Holan (Dutch) and other strange Western nations, the Manchu Emperor observes the 'unusual ferocity' of the Holansi, who are 'of the same race as the Macanese.' True, Lewis XIV. had sent a letter to the Chinese Emperor in 1688, recommending to him some French Jesuits; but no mention whatever is made of this event in Manchu history. There was, apparently, a certain amount of French trade at Canton, as is evident from the fact that the United States received French assistance there in 1785 [in which year United States traders first arrived at that place, *cf.* DIST.]; but French interests in China up to the date of the Second War were almost exclusively religious [*cf.* ECCL.]."—*Ibid.* pp. 99–100.

[For the origin (*circ.* 1723–35) of the *T'ien-ti Hui*, or 'Heaven and Earth League,' a secret society having a political character, see *N. and Q. on C. and J.*, iii. 55–8, and *Schlegel, Thian Ti Hwui.*]

"After ten years of internal reorganisation, his [Ch'ien Lung's] reign [1736–96] became a succession of wars. The aborigines of Ssŭch'uan and Kueichou were crushed wholly or for a time; Burmah and Nepaul were forced to pay tribute; the Chinese supremacy was established in Tibet; Kuldja and Kashgaria were added to the empire; and rebellions in Kansuh and Formosa were suppressed. At the same time it was found advisable to cease from interfering with the Government of Annam. In 1770 the Turguts, who had emigrated from Semgaria into Russia between 1650 and 1673, returned in one vast body from the borders of the Caspian Sea, and settled in Ili among the Altai Mountains."—*Giles, Bio. Dic.*, p. 143; see also *Giles, Historic China*, pp. 116–17.

"With western nations relations were friendly, a Portuguese embassy in 1750 being succeeded by Lord Macartney's mission and a Dutch mission in 1793, and by a Spanish envoy in 1795. With Russia, in spite of frontier disputes, caravan trade through Kiachta was maintained. In 1763 two Chinese visited Europe."—*Giles, Bio. Dic.*, p. 143.

"A mission under Titsingh and Van Braam visited the Chinese capital in 1793, and since then Holland appears to have gone quietly about her own business in the Southern Archipelago, without troubling herself with Manchu official relations."—*Parker, China*, p. 88.

"The reign of Tao Kuang [1821–51], the sixth Manchu Emperor, will be ever memorable for the so-called Opium War, the result of which was that, at the point of the bayonet, we extracted a treaty of commerce and a recognition of national equality from a nation which had up to that date looked upon us simply as unsubdued savages. The trade in opium was legalised; the island of Hong-Kong was ceded to England; five ports were thrown open to commerce; and on the abolition of the old forms of restricted intercourse, foreigners began to flock in considerable numbers to what had previously been a 'hermit land.'"—*Giles, Historic China*, pp. 118–19.

"It is distinctly admitted that it was the stoppage of trade, and not the destruction of opium, which caused the war; also that the Emperor, when the war was over, voluntarily conceded the right of all but officials to smoke the drug."—*Parker, China*, p. 92.

"Serious disorders also broke out in the islands of Formosa and Hainan," but the rebellions were effectively suppressed. "Minor troubles culminated in the Miaotze rebellion, the most formidable internal war which the Chinese Government had to deal with between that of Wou San Kwei and the Taepings" (see *infra*). Minor troubles with the Miao Tzŭ in 1832 "did not seriously affect the stability of the government or the authority of the Emperor," though they seriously affected the national exchequer. "The real significance of these local disturbances and of the embarrassment they caused the Emperor lay in the fact that they encouraged a seditious movement on the part of more formidable disturbers of the peace, and that they distracted some of the government's attention from the foreign problem, which was now entering upon its most important phase."—*Boulger, Short Hist.*, pp. 200–2.

"By the treaties of Wang-hia of July, 1844, and Whampoa of October in the same year, the United States secured the privileges obtained by England for her subjects after the first Chinese war."—*Parker, China*, pp. 104–5.

The Chinese inhabitants of Macao "have been governed since 1849 by the Portuguese authorities somewhat differently from their own people, but the mixed government has succeeded very well. . . . The Portuguese have refused to pay the former annual ground-rent of 600 taels to the Chinese Government, since the assassination of their governor in 1849, and now control all the inhabitants living within the barrier wall, most of whom have been born therein."—*Williams, Midd. King.*, i. 170–1.

"From that time [1689] to 1855, when Muravieff 'Amurski' obtained the Czar's permission to annex the Amur, the Russians remained on very quiet and inoffensive terms with China, trading only at Kiachta and Tarbagatai [*cf.* DIST.]. In 1858 the Aigun Treaty, necessitated by these new acquisitions, loosely defined the Ussuri boundaries."—*Parker, China*, p. 127.

"As the rod of empire was about to pass from Tao Kwang to Hsien Fêng [1851–62], there arose the formidable rebellion of the T'ai-p'ings [an anti-dynastic uprising, which had its origin in the Triad Society], which was by and by to shake the Manchu power to its foundation; and Hsien Fêng had actually been seated upon the throne only some four or five years when the seizure of a dozen sailors on board a Chinese lorcha, flying the British flag, led to a second war with foreign powers, to new treaties, and to the promised opening of new ports, with a considerable extension of trade. Then ensued a short period of friction, involving repudiation by the Chinese of responsibilities they had undertaken, refusal to allow our Minister to proceed to the capital, renewal of hostilities, and the ultimate capture of Peking by the allied French and English forces, and the flight and death of Hsien Fêng."—*Giles, Historic China*, p. 119.

"After much bloodshed and devastation of the country, the T'ai-p'ing rebellion" was "crushed, chiefly through the valuable military services rendered to the Chinese Government by Colonel Gordon. A great Mahommedan rising, which dated back as far as 1856, and which had for its object the separation of the province of Yünnan into an independent State, was some years afterwards brought to an end amid scenes of bloodshed and wholesale carnage."—*Ibid.* pp. 119–120.

"The colonization of Mongolia is done under the authority of the Mongolian princes, with the sanction of the Imperial Government; but in the Ya-loo Valley, and about the base of the Long White Mountains generally, an illegal colonization by Chinese squatters has been simultaneously going on, in defiance of the Manchoo authorities, who dare not proceed into the newly-settled region. The colonists are all outlaws by the fact of their being there, but no inconsiderable portion of them are men who have committed crimes (in Manchuria) and made their escape. They have established a government of some kind, one feature of which is a rough penal legislation that knows few punishments but death. At its head is a chief, entitled Laou ta lo . . . [a term equivalent to] Signor or Seigneur [as used in the mediæval republics of Europe]. The chief in the Ya-loo Valley rules over a small but independent State of growing importance."—*Naut. Mag.* (Oct., 1864), pp. 511–12.

"The increase of . . . foreign commercial interests at [New-chwang] depends on the colonization of the *tsaou-te* or grass-lands of Eastern Mongolia . . . which is, humanly speaking, certain to go on, and is capable of almost unlimited extension."—*Ibid.* p. 511.

[During the first half of the 19th century, Chinese colonization spread rapidly from the province of Shingking into Eastern Mongolia; and by 1864 the settlers had penetrated to a distance of over 200 miles beyond the Palisade.]—*Ibid.* p. 508.

"In 1860 Count Ignatieff, by the Treaty of Peking, took advantage of the situation created by the Anglo-French attack upon China to secure the annexation to Russia of the whole Ussuri region."—*Parker, China*, pp. 97, 127.

"Germany was not even known to China by name previous to the Second War: even in Ricci's time some of the Jesuits were known to hail from 'Germania'; but where that place was no one either knew or cared. After the British and French had got their treaties finally settled in 1860, 'various smaller states,' amongst which [was] Prussia, applied for similar privileges. The Prussian treaty was signed at Tientsin in September, 1861, but for five years after that no Prussian envoy was allowed to reside at Peking."—*Ibid.* pp. 102–3.

[The Portuguese unsuccessfully endeavoured to obtain a treaty in 1862.]—*Ibid.* p. 106.

"In 1862 there was concluded a convention [with Russia] regulating the land trade *via* Kalgan, but this was subsequently superseded by another dated 15th April, 1869."—*Ibid.* p. 97.

"On their way back from China [after the Second War] the commanders of the French fleet, in conjunction with the Spaniards, who also had unredressed grievances against Annam, conquered part of Cochin China, and by the treaty of 1862 Saigon and the surrounding province was made over to the French. This led to further conquests and cessions in 1867, partly as a sequel to the explorations of Garnier and others in the Shan States and Yün Nan."—*Ibid.* pp. 100–1.

"The Dutch held aloof, and [even after the Dutch treaty of 1863] probably they would never have sent a minister to Peking at all, had they not desired to obtain a liberal supply of coolies for Sumatra."—*Ibid.* p. 89.

"The Chinese in Java and other Dutch colonies have not quite so much freedom as in Hong-Kong or Singapore, but they are treated with sagacity as well as firmness."—*Ibid.* p. 89.

[The Danes concluded a treaty with China in 1863, the Spaniards in 1864, and the Belgians in 1865.]—*Ibid.* pp. 109, 106.

"The Italians, not having come to trade, are stated by Chinese authors to be the most cultured and respectable of the barbarians, who would never have 'rebelled' but for England and France. . . . The first Italian treaty was concluded in 1866, but the Italians did not put in an official appearance until 1877, when a man-of-war visited the coasts of Corea."—*Ibid.* p. 110.

"The real ground for hostilities furnished by the Chinese to the Americans was the firing into two of their vessels by the forts of the Bogne on the 17th November, 1856. By the Treaty of Washington of 1868 the United States disclaimed all desire to interfere in Chinese affairs, and arranged for the admission of immigrants into the United States."—*Ibid.* p. 105.

"The Austrians did not draw up a treaty until 1869, and they have usually since then left their interests in British hands."—*Ibid.* pp. 110–11.

In 1871, the Japanese "succeeded in concluding their first treaty with China."—*Ibid.* p. 107.

"On the 29th of June, 1873, Tungche received in audience the ministers of the principal Powers at Pekin, and thus gave completeness to the many rights and concessions obtained from his father and grandfather by the treaties of Tientsin and Nankin." This has since formed a precedent for other audiences.—*Boulger, Short Hist.*, p. 330.

"The Formosa dispute of 1874 soon awoke them [the Chinese] to the fact that the despised islanders were not to be trifled with. That same year Japan, by a stroke of the pen, placed China's old tributary Loochoo under the control of the Tōkyō Home Office, and all China's expostulations were ignored, as well as the piteous entreaties of Loochoo itself."—*Parker, China*, p. 107.

"The Swiss have no treaty, and their interests are commonly entrusted to French hands."—*Ibid.* p. 111.

"Peru drew up a treaty with China in 1875." Since the war with Chili "she may be regarded for the present as non-existent in Peking councils."—*Ibid.* p. 111.

On being raised to the Vice-royalty of Shensi and Kansuh, Tso Tsung T'ang "threw himself into the task of reconquering them with remarkable energy, and within two years of his arrival he was able to report that he had cleared the province of Shensi of all insurgents. He then devoted his attention to the pacification of Kansuh," and after having defeated the Mahomedans he devoted his main efforts to the reorganisation of the province. "In 1874 the campaign against Kashgaria had been fully decided upon." "The fall of Souchow had distinguished the closing weeks of the year 1873, and in 1874 Kinshun had begun, under the direction of Tso Tsung T'ang . . . his march across the desert to the west." Barkul and Hami were occupied. Gumti and Urumtsi surrendered in 1876. With the capture of Manas "those Mahomedans who might be said to be Chinese in ways and appearance ceased to possess any political importance. It would not be going much too far to say that they no longer existed. The movement of rebellion, which began at Hochow in 1862, was thus repressed in 1876, after having involved during those fourteen years the north-western provinces of China, and much of the interior of Asia, in a struggle which, for its bitter and sanguinary character has rarely been surpassed."—*Boulger, Short Hist.*, pp. 331, 339–42.

After this struggle was over, the Chinese armies proceeded against Yakoob Beg, and Kashgar was taken in December, 1877. "The Chinese thus brought to a triumphant conclusion the campaigns undertaken for the reassertion of their authority over the Mahomedan populations which had revolted. . . . Having vanquished their enemy in the field, the Celestials devoted all their attention to the reorganisation of what was called the New Dominion, the capital of which after much deliberation was fixed at Urumtsi."—*Ibid.* p. 344.

"The immediate results [of the Chefoo Convention of 1876] were the opening to trade of more ports (Wênchow, Pakhoi) on the coast, and more places on the Yang-tsze (Ichang, Wuhu), together with certain stipulations concerning the opium trade, and the establishment of permanent Chinese Legations in Europe, America, and Japan."—*Parker, China*, pp. 93–4.

"China, as Corea's suzerain, was somewhat puzzled what to do, when Japan, in 1876, signed a Treaty with the 'independent sovereign state of Chosen'" (*v. infra*).—*Ibid.* p. 108.

"The Spaniards concluded a" further treaty "in 1878, as a result of a Chinese mission sent to enquire into the question of the ill-treatment of Chinese in Cuba." "When a permanent Chinese minister was sent to the United States in 1879, Spain and Cuba were included in his mission."—*Ibid.* p. 109.

"Having conquered Eastern Turkestan, the Chinese next took steps for the recovery of Ili. Without the metropolitan province the undertaking of Tso Tsung Tang would lack completeness, while indeed many political and military dangers would attend the situation in Central Asia. But this was evidently a matter to be effected in the first place by negotiation, and not by violence and force of arms. Russia had always been a friendly and indeed a sympathetic neighbour. In this very matter of Ili, she had originally acted with the most considerate attention for China's rights, when it seemed that they had permanently lost all definite meaning, for she had declared that she would surrender it on China sending a sufficient force to take possession, and now this had been done." An ambassador (Chung How) was sent to St. Petersburg in 1879 and a treaty was signed at Livadia, by which Russia surrendered the Kuldja Valley, but retained that of the Tekes, which left in her hands the command of the passes through the Tian Shan range into Kashgar. The Chinese refused to ratify this treaty, and the Marquis Tsêng subsequently succeeded in obtaining the almost unqualified territorial concession, for which the Chinese had stood firm. "On the 12th February, 1881, these views were embodied in a treaty, signed at St. Petersburg, and the ratification within six months showed how differently its provisions were regarded from those of its predecessor. With the Marquis Tsêng's act of successful diplomacy the final result of the long war in Central Asia was achieved. The Chinese added Ili to Kashgar and the rest of the New Dominion, which at the end of 1880 was made into a High Commissionership."—*Boulger, Short Hist.*, pp. 344–6; see also *Giles, Historic China*, pp. 120–1.

"When China was in the throes of the Mussulman revolt, Russia temporarily occupied the province of Ili; but, after Yakub Beg's power had been broken in 1876, energetic steps were taken by China to recover from Russia this important region [Ili], and these steps proved successful in 1880–1. . . . During all this long period of time the Russians had been carefully kept by the Chinese as far away as possible from Manchuria, the whole of which region it has always, since the Albazin affair, been Manchu policy to maintain as nearly as might be practicable in the condition of an unoccupied desert. It was only in 1888, after British consular and military officers had visited and reported on that fertile region, that China awoke to the fallacy of this timid policy. Since then the three Manchurian provinces have been civilly organised, cultivated, and populated as quickly as possible, and have thus been prepared to resist Russian aggression by the development of their own economic strength."—*Parker, China*, pp. 97–8.

"After the subjection of Kashgaria the Manchus for a few years extended their influence over Kokand, Bokhara, Shignan, and Badakshan; but their armies never penetrated even temporarily far beyond the Pamirs."—*Ibid.* p. 77.

"When, in 1883, the Powers began to conclude treaties with Corea, it was found that Japan had ancient vested rights of an unmistakably historical nature at Fusan, and it was soon evident to all concerned that she was bent on developing them in other parts of Corea."—*Ibid.* pp. 107–8.

In 1881 it was "harmoniously arranged at Pekin that Corea was to issue from her hermit's cell, and open her ports to trading countries under the guidance and encouragement of China." Jealousy on the part of Japan on this account nearly led to a rupture between that country and China on the signing of the treaties with the Powers at the Court of Seoul.—*Boulger, Short Hist.*, p. 347.

"Corea was originally dependent on China. But after the war Kuang Hsü permitted her to have her own Emperor. According to the ancient rule of China, we could hold no diplomatic relations with her."—*N. C. Herald*, Aug. 14, 1899, p. 341.

"Towards the end of the year 1882, the French Government came to the decision to establish a 'definite protectorate' over Tonquin. . . . The weakness of the kingdom of Annam was a strong enough temptation in itself to assert the protectorate over it which France had, more or less, claimed for forty years." Hanoi, the nominal capital of Tonquin, was captured before the end of 1882. The Chinese "took no immediate steps to arrest the development of French policy in Tonquin by proclaiming it a Chinese dependency, and also their intention to defend it. . . . After the capture of Hanoi, the French were constantly engaged with the Black Flags [half pirates and half patriots], from whom they captured the important town of Sontay." The French sustained several reverses. "Before this happened the French had taken extreme measures against the King of Annam, of which state Tonquin is the northern province. . . . Hué was attacked and occupied a month after the death of Tuduc [the King], and a treaty was extracted from the new king which made him the dependent of France." Further fighting ensued in Tonquin, and on May 11th, 1884, a treaty of peace was signed by which the French were to be allowed to occupy Langson and other places in Tonquin. The forces sent to occupy these places were opposed, and eventually an apology and a small indemnity were exacted from the Chinese. Hostilities were then resumed, not only against the Black Flags but also against the Chinese, Foochow and the Formosan ports

were bombarded, and a treaty signed on the 9th June, 1885, by which, however, the French gained no further concessions than those granted under the earlier convention.—*Boulger, Short Hist.*, pp. 347–50.

"The French had been steadily tightening their hold upon Annam and Tonquin. . . . Finally hostilities broke out [1882–4]; the Chinese fleet was destroyed at Pagoda Anchorage" and the protectorate of Tonquin secured to France. "Haiphong now became an important centre of trade, and economical development quickly followed all over Tonquin. A delimitation of land frontiers was arranged, and one of the political results has been that several new treaty 'ports' have opened to the French the inland trade of Kwang Si and Yün Nan. [See DIST.]."—*Parker, China*, p. 101.

"The Chefoo Convention, closing the Yunnan incident, contained a promise from the Chinese Government to allow an English mission to pass through Tibet." In 1884 passports were granted, but the mission assumed such large dimensions that alarm was created in Tibet, and on the annexation of Burmah by Great Britain in 1886, it was stipulated, in the negotiations which followed for the adjustment of China's claims in that country, that "if the Tibetan mission were withdrawn, the Chinese would be content with the formal admission of their claim to receive the tribute mission from Burmah in accordance with established usage." This was agreed to, but "the exact frontier between Burmah and China has still [1893] to be delimited."—*Boulger, Short Hist.*, pp. 354–5.

"The hostile feeling engendered in the western territories and states by the overflow of undesirable Chinese led to a compromise in the shape of the Commercial Treaty of 1880, and finally to the Immigration Prohibition Treaty of 1894. The United States have always been somewhat prone to pose as the good and disinterested friend of China, who does not sell opium or exercise any undue political influence."—*Parker, China*, pp. 104–5.

"It was not until 1887 that they [the Portuguese] were officially recognised as possessors of Macao," Portugal undertaking never to alienate it without China's consent.—*Ibid.* p. 106.

"Another open clause in the Chefoo Convention took the ultimate form of the Chungking agreement of 1890, by which foreign commerce obtained direct admission into the heart of Sz Ch'wan. The Sikkim Convention of the same year recognised in principle the right of British India to trade with Tibet, provided for by a separate article in the Chefoo Convention."—*Ibid.* pp. 93–4.

"Until 1893 Danish interests were usually looked after by the British authorities: in that year they were placed in Russian hands. Danish interests lie chiefly in the direction of Telegraph Conventions. . . . Without the countenance and support of Russia Denmark would not count for much in the Far East."—*Ibid.* p. 109.

"Brazil (about 1880), Mexico, and the Congo State (1898) have treaties with China." "There is a Swedo-Norwegian treaty with China."—*Ibid.* pp. 110–11. For a categorical list of treaties from 1689–1898, see *ibid.* pp. 113–15.

[In 1876, Japan had treated Corea as an "independent sovereign state (*v. supra*)"; England and the United States of America doing the same in 1882–3. The Americans having admitted China to a share of the privileges obtained, the latter concluded a treaty with her own vassal, and then began to intrigue with the view of substituting her influence for that of Japan. This led to revolutions, murders, hostilities, etc., lasting during a period of ten years and culminating in the Japanese war of 1894–5, in which China was crippled and lost Corea and Formosa. The victor was deprived of further fruits of victory by the intervention of Germany, France, and Russia. The Commercial Treaty of 1896 opened Soochow and Hangchow as ports of trade. See *ibid.* pp. 103, 108, etc.]

"The culminating point in Germany's diplomatic influence was reached when, in piping times of peace [1897], Kiao-chou and two surrounding territories were taken by force in ostensible satisfaction for some injuries done to missionaries, but manifestly also because China had not showed sufficiently tangible gratitude for favours received. This act, unprecedented in the annals of diplomacy and international comity, undoubtedly set the evil ball a-rolling which led to the occupation of Port Arthur and Ta-lien Wan by Russia, Wei-hai Wei by England, and Kwang-chou Wan by France; but in all three cases these Powers at least went through the form of asking before taking."—*Ibid.* pp. 102–4.

[The Japanese war and the demands by Foreign Powers for concessions of territory, roused China to extraordinary military activity, which culminated in the "Boxer" outbreak of 1900, the Legations of the Foreign Powers in Peking being besieged, until relieved by the allied European, American, and Japanese forces.]—*Ibid.* p. 108.

"The province [of Hu Nan] has never, I think, been conquered; has never furnished a dynasty, or set up in rebellion, or been the head of a separate empire: it is as virgin as the temperament of its inhabitants."—*Parker, John Chinaman*, p. 236.

"In some parts of Kwei Chou province they [Miao Tzŭ] form the bulk of the population, and even have officials of their own; just as we used to allow, and perhaps still do allow, a sort of limited home rule to Maori or Canadian chiefs."—*Ibid.* p. 266. For conquest, see *Boulger, Short Hist.*, pp. 170–1.

"At Canton there is an analogous 'gipsy' population called 'Tanka,' which is also often spoken of in old historical works, and which seems to be allied with the Miao-tsz; but in Canton they are confined by law to boats."—*Parker, John Chinaman*, p. 266.

"Since the Manchus came to power their Resident, except on one or two occasions when China had to assert herself, has occupied a position in Tibet as modest and retiring, but as influential, as that of our Resident in Nepaul."—*Parker, China*, p. 128. For the establishment of control over Tibet by K'ang Hsi and his successors, see *Boulger, Short Hist.*, pp. 171–3.

"Nepaul is tributary to China, and sends trading missions; but she prudently avoids raising questions, and meanwhile supplies us with some of our best mercenary troops."—*Parker, China*, p. 128.

"Manipur, or Kasé, as the Chinese call it, was only known to the Manchus for a short time during the wars with Alompra's successors: there is no mention of such a place in the records of any previous dynasty."—*Ibid.* p. 128.

"Siam has never been invaded either by land or sea, but from the date of her moving down definitely to Ayuthia—say A.D. 1200—from the Shan States (Old Thai), south of Yün Nan, until 1853, she always recognised China as a nominal suzerain, for reasons of trade policy."—*Ibid.* pp. 128–9.

"The Shan States—those not belonging to Burma—and also Annam, have nearly always been either ruled indirectly by the Chinese or have been nominally tributary to them. The same thing may be said of Corea. Japan has never been in any way conquered by any Chinese or Tartars, or forced to do anything; she has occasionally sent polite missions, but it is only the Chinese who call them 'tributary' ones."—*Ibid.* p. 129.

"Now [1900] Russia, biding her time, has slipped quietly in and taken all Manchuria."—*Ibid.* p. 128.

"In a general way . . . it may be truthfully stated that the wealthy, populous, eastern half of China proper contains none but pure Chinese, or aborigines so closely assimilated as to be indistinguishable from Chinese." "On the other hand, the western half of the Eighteen Provinces is largely foreign. The miserably poor province of Kwang Si contains many obscure tribes, usually grouped under the main heads of Shan (Siamese) or Miao (no ethnological clue as yet). Not only so, but there are still many aboriginal officials, responsible, however, not to the Central Government direct, but to local Chinese prefects or magistrates. In the adjoining province of Kwei Chou there are also a good many Miao tribes, . . . they are in appearance not unlike the Kachyns of the Burmo-Chinese frontier, who are known to be of Tibeto-Burman origin. In Yün Nan there are a great many tribes of the Shan race, not only within the border but also in those recently delimitated districts which now belong politically to Burma (Great Britain) or Tonquin (France). Among the mountains of north-east Yün Nan and South Sz Ch'wan, the powerful confederation of so-called Lolo tribes still maintains its independence. . . . The Lolos possess a written system of their own. . . . From time to time very serious collisions take place between the Lolos and the Chinese armies, the result always being a patched-up peace, leaving the uncivilized men very much to their own devices as before. The Kachyn tribes (*cf. Fortnightly Review*, 1897) seem to form a link between the homes of the Shans and Tibetans. They extend along the Upper Irrawaddy and the western frontiers of Yün Nan. The Kamti tribes of the Upper Irrawaddy (the Mali-kha branch) are, however, pure Shans, and their language possesses a strong affinity with Laotian and modern Siamese. On the western frontiers of Sz Ch'wan we have numerous and sometimes very formidable independent Tibetan tribes, such as do not fall within the hierarchical administration of Tibet proper. . . . The cave-dwellers of Eastern Sz Ch'wan have mostly disappeared, but their abandoned dwellings in the mountain sides may still be seen anywhere to the west of Chungking; some of these tribes still exist to the extreme south-east, near the Kwei Chou frontier. In the island of Hainan there are at least two groups of 'savages,' or non-Chinese, one of which I personally ascertained to be of Shan kinship. Despite the utter confusion which reigns both in the Chinese and the European mind touching the south-west barbarians, taken as a whole, I am disposed to think that in all probability most of them will be found to range themselves either under the Shan or the Tibetan head."—*Ibid.* pp. 7–9.

[Gutzlaff, writing in 1833 (*Sketch of Ch. Hist.*, i. 6–16), says the countries "which more or less acknowledge the Chinese sway" are: (1) The province of Ele [Ili], comprising Soungaria and Eastern Turkestan, the cantons of Barkoul (Chin-se-foo) and Oroumtchi (Teih-hwa-chow) had been cut off from it and added to Kansuh. The Soungars, a Kalmuk tribe (= the Sefan or Hoshoits) were, when Gutzlaff wrote, living in the neighbourhood of the Kokonor; while the so-called Soungars, who occupied their former territory, were the Tourgouth and Tourbeth, who migrated thither in 1770 from the steppes near Astrakhan. It was used as a place of exile by the Chinese Government, and Chinese colonists had recently begun to settle there. Eastern Turkestan (Little Bukharia) was conquered by Keen-lung in 1738. (2) Mongolia, divided into 4 parts: I. Inner. II. Outer. III. The country about Kokonor. IV. The dependencies of Oulia-soutae, situated to the north of the Western Kalkas. The Mongols "who assisted the Mantchoos in the subjugation of China were dispersed throughout the whole of the conquered empire, and their posterity constitutes an army divided under eight standards." (3) Tibet, called Tangout or Setsang by the Chinese, divided into Tseën-tsang and How-tsang. The former (capital Lassa) "includes 39 [so-called] *feudal townships* or too-sze," towards the north near Kokonor. How-tsang (capital Khashi-koumbou) was governed by two Chinese officers (Ta-chin), who occasionally consulted the Dalai lama and the Bant-chin-erdeni. Kien-lung "abolished the dignity of Gialbo, or king," towards the end of his reign. Gutzlaff refrains from describing Bhootan and Nepaul, "as it is not yet decided whether or not these provinces are to be annexed to China, or to the still vaster empire of Great Britain."]

"Its peace [Peking] is always an object of considerable solicitude with the imperial government, not only as it may involve the personal safety of the Emperor, but still more from the disquieting effect it may have upon the administration of the empire. The possession of this capital by an invading force is more nearly an equivalent to the control of the country than might be the case in most European kingdoms, but not so much as it might be in Siam, Burmah, or Japan. The good influences which may be exerted upon the nation from the metropolis are likewise correspondingly great, while the purification of this source of contamination, and the liberalizing of this centre of power, now well begun in various ways, will confer a vast benefit upon the Chinese people."—*Williams, Midd. King.*, i. 84.

"If the political boundaries have in our times, as often before, been pushed into the desert or upon the plateau, that does not seriously affect the one salient feature of the vast Chinese Empire, which is that, out of an irregular triangle covering an area of 5,000,000 square miles and supporting a total population of 400,000,000 souls, one corner, embracing barely one-third of the total surface, consists of regulation provinces, ruled under one uniform system, and containing nine-tenths of the population; whilst the rest of the triangle consists of poorly watered desert or plateau, thinly peopled by races forming majorities over the Chinese settlers. It is only when, as in the case of Manchuria and the New Territory of Turkestan, the Chinese element becomes in some way predominant or equal, that political measures are taken to assimilate an 'outer' portion."—*Parker, China*, p. 2.

"The Eighteen Provinces thus form a rough circular mass occupying nearly one-third of the empire's surface. But, if we bisect this mass from north to south, we shall find that the western half has a general tendency to be mountainous, whilst the eastern half has a corresponding tendency to be flat. . . . Out of a total population of between 300,000,000 and 400,000,000, the eastern half contains three-quarters, whilst the mountainous half only contains one-quarter. . . . Taken as a whole, the western half is not self-supporting, and contributes nothing to the Central Government at Peking, whilst the eastern half supports itself, feeds the Central Government, and also assists the impecunious west. The wealthy province of Sz Ch'wan rather interferes with the truthful harmony of this sweeping arrangement; but none the less the broad facts are as stated; for it is only the eastern half of Sz Ch'wan that pays a surplus."—*Parker, China*, pp. 2–3.

Population.—"The Manchu Government, which has issued incomplete revenue returns from the first year of its existence (1644), was not ready at all until 1651 with its population and land-tax statistics. At the end of that year there were 10,633,326 households. We may assume that the conquest of the Eighteen Provinces was practically complete in 1657, up to which date the number of householders had increased by one or two million each year, until they reached over 18,500,000. Various wars and disasters kept the figures steady up to 1708, when for the first time an excess over 21,000,000 was recorded. . . . From the year 1713 the returns of 'adults and mouths' were accompanied by a subsidiary return of 'free ones.' By 1734, the last year for which returns are published under this system, the 'free ones' had increased to 937,530, whilst the other two categories remained pretty much as they were in 1712."—*Ibid.* pp. 189–90.

"The last-recorded number of (modern) Manchu households was in 1734, when there were 26,500,000 for all China, cultivating about 150,000,000 acres."—*Ibid.* p. 186.

During the reign of Ch'ien Lung (1736–96) the population of the Empire doubled in fifty years. According to the official censuses it "had risen from sixty millions in 1735 to three hundred millions in 1792. Of course the larger part of this increase was due to the expansion of the Empire and the consolidation of the Manchu authority."—*Boulger, Short Hist.*, p. 179.

"The words 'mouths and adults' so vaguely used together now, as they were used separately under previous dynasties, must have meant in combination 'tax-paying households'; for, on his accession in 1735, the Emperor K'ien-lung set about devising a more intelligent system. . . . Consequently from 1741 to 1851 we have year by year a steadily mounting return of souls, beginning with 143,411,559, and ending with the maximum of 432,164,047. . . . It will be seen that the population of China cannot at any time have much exceeded 100,000,000 souls until the beginning of the eighteenth century. By the year 1762 it had overtopped 200,000,000; and so on, doubling itself every [? during the next] century; so that we are probably right in concluding that it only reached 50,000,000 in 1644 when the Manchus took over the power; that is, it much more than doubled itself during the century 1650–1750, despite all wars and tribulations."—*Parker, China*, p. 190.

"During the first years of the great Taiping rebellion (1856–60), the registered population declined by two-fifths; but, though many millions must have perished, it is not at all likely that the numbers of 1851 were more than literally decimated. . . . It is notorious that Cheh Kiang, Ho Nan, Kiang Su, and Kiang Si suffered most by the Taiping revolution. . . . Shan Si suffered from a terrible famine in 1877–8. Kan Suh and part of Shen Si were ruined by the Mahometan rebellion of 1860–75. Sz Ch'wan calls for special remark: we have seen that in Kublai Khan's time it had already been once depopulated, whereas all visitors to the celebrated Ch'êng-tu plain certify to its being at the present moment one of the richest and most populous spots in China, and this plain alone (the only large plain in the province) must cover an area of 3,000 square miles. . . . During the rebellions which ushered in the Manchus 250 years ago, the depopulation was again so complete as to be nearly absolute, . . . about 4,000,000 souls, instead of the 80,000,000 now supposed to be there."—*Ibid.* pp. 190–3.

[For a table giving the population of each of the Eighteen Provinces in 1842 and 1894 see *ibid.* p. 192. The total population for those years is given as 419,600,000 and 421,800,000 respectively.]

"The assessment of the War Tax has given the Chinese Government an opportunity of obtaining with approximate accuracy a general census of the Empire. . . . The figures go to show that the present population of China is comparatively very little in excess of that recorded by various European statisticians half a century ago," when authentic information concerning the population was inaccessible. "By some writers this was given as 350,000,000, by others as 400,000,000 and 450,000,000. We now learn, on the very best authority, that the Chinese population of to-day numbers about 426,000,000 of souls, including 8,500,000 in Manchuria, 2,580,000 in Mongolia, 6,430,020 in Tibet, and 1,200,000 in Chinese Turkestan." "Shantung, with a population of 38,247,900, is the most densely-inhabited province of China. Kiangsu, in which Shanghai is situated, has a population of 1,398,235. In density of population Shansi, with 50 inhabitants to the square kilomètre, may be compared with Hungary; and Fukien and Hupeh with England, Chi-li with France, and Yunnan with Bulgaria. On an average, China proper—*i.e.*, the 18 provinces—is not much more thickly populated than the German Empire. The four great Chinese "out-lands," consisting chiefly of steppe and wilderness, are very sparsely populated."—*Standard*, Sept. 6th, 1902. In Vol. iii of the *Encycl. Brit.* the estimate given is 390,400,000.

[Simon (*Cité Chinoise*, p. 5) says that there is no population question in China, because the productiveness of the soil can be increased, if its area cannot, and this increase keeps pace with that of the people.]

"The evil consequences resulting from an overgrown population are experienced in one or another part of the provinces almost every year; and drought, inundations, locusts, mildew, or other natural causes, often give rise to insurrections and disturbances. There can be no doubt, however, that, without adding a single acre to the area of arable land, these evils would be materially alleviated, if the intercommunication of traders and their goods, between distant parts of the country, were more frequent, speedy, and safe; but this is not likely to be the case until both rulers and ruled make greater advances in just government, science, obedience, and regard for each other's right."—*Williams, Midd. King.*, i. 280.

GENERAL GOVERNMENT.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

RANKS.—I. *Sovereign* (后 *Hou*) or *King* (王 *Wang*).—"The sincere, intelligent, and perspicacious among men becomes the great sovereign, and the great sovereign is the parent of the people."—*Shu ching*, Pt. V. Bk. I. Pt. i, 3.

Yao was "the lord or first of all Sages, the senior or superior of all kings."—*Morrison, Dic.*, i. i. 393.

[The word 帝 *Ti*, god, applied to Yao and Shun was probably a Later Feudal apotheosis of these kings. See *S.B.*, III. Pref. pp. xxiii–ix.]

T'ien Tzŭ, "Son of Heaven," is "the style by which the holder of the supreme authority is designated in China, whatever his other titles may be. The term has been applied to the legendary rulers; the great Yü calls himself 'Son of Heaven' in one of his speeches preserved in the *Shu-king*. The Shang emperors used the same title, and if Wu-wang is so described, he is virtually Emperor of China, who rules over his people—the people *par excellence*—whose lord has received the approval of Heaven, who rules the world in the name of Heaven, and who is the representative of the *t'ién-hia*, 'what is under heaven,' 'the world,' 'the Chinese people.' *T'ién-tzï* may in this sense be appropriately translated by 'Son of God,' a designation for which it is easy to find parallels in the history of both Oriental and Occidental nations."—*Hirth, Hist.*, pp. 95–6.

"The Emperor is generally responsible for natural phenomena. It is he who has to address Heaven and pray for rain after a long drought; and to his prayer is due the credit of relief, when it comes."—*Ibid.* p. 36.

"The father was priest for his family, the prince of each state for his people, and the 'Son of Heaven' for the empire. The Emperor's duties in his capacity as high priest of the nation were not a matter of personal belief, but formed the most inportant part of his position."—*Ibid.* 79; See also *Legge, Ch. Class.*, III. i. Prol. pp. 194–7.

The people mourned for the king "as for a parent for three years."—*Shu Ching*, Part II. Bk. I. c. v. 13.

[That the king was commander-in-chief and took the field in person is to be inferred from *Legge Ch. Class.*, III. i. p. 153, note. Under Yao and Shun, however, on the theory that their good government rendered war unnecessary, there was no need for the king to assume military functions. According to a legend in the *Historical Records*, Yao sent Shun to defeat or drive off the four "wicked ones" (*ssŭ hsiung*). See *Ibid.* p. 32, note.]

"In their earliest form the Chinese maxims probably still date from the youth of the Old World, when the Middle Empire of Egypt was in its glory and Assyria still a dependence ruled by patesis." "At this time the qualities regarded by the black-haired people as proper to a virtuous ruler were 'reverence,' intelligence, unfeigned courtesy, the appreciation of merit in his subjects, and the power of conciliating the upper classes of the nation, while enforcing peace and order among the lower. If calamities befel the State, the ruler thought the fault must lie in himself, and sought for a virtuous colleague to help him in rectifying what was wrong."—*Simcox, Prim. Civ.*, ii. 30.

"When claiming obedience, the king speaks of himself as 'the one man,' but on other occasions he indulges in the self-depreciatory tone which is still *de rigueur* among well bred Chinamen; he is the servant of heaven, and the 'little child,' and the duty of 'reverence' is no less incumbent on him than on his ministers. . . . In China it seems . . . that Heaven and the People are the two spheres which overarch the rulers of men, dispensing praise and censure and looked up to by them with reverence and awe."—*Ibid.* ii. 31–2.

"Kĕĕ, 'the holder of Hea,' was a criminal condemned by Heaven which had given charge to cut him off. But how had Heaven done this? and how was the charge given to T'ang? The answer to both questions is the same:—'By the voice of the people.'" "Though the charge of Heaven was ascertained from the voice of the people, it is plain from this speech [of T'ang] that it cost him some trouble to get the co-operation even of his own subjects."—*Legge, Ch. Class.*, III. i. 174, 176, notes.

"The doctrine *vox populi, vox dei* was frankly proclaimed from the throne. Thang announces after his victory over the house of Hia that 'Great Heaven has conferred on the inferior people a moral sense, compliance with which should show their nature to be invariably right. To make them tranquilly pursue the course which it would indicate is the task for the sovereign' *S. B.*, iii. p. 90)."—*Simcox*, ii. 31.

"Political liberty for the masses did not exist, and they had no right to criticise the imperial measures, but all the more ruthless was the judgment passed on the results of such administration. Was food abundant? The government was good, and the people orderly and contented. Was there famine in the land? The Emperor and his officers had neglected the duties of their station; they and not the people were to blame for the crimes which followed invariably on the heels of misery."—*Ibid.* ii. 8.

"It is treated almost as a constitutional principle that when the king of China misbehaves, it is the duty of the most virtuous and powerful of the provincial princes to depose and succeed him." "This . . . . . is not the only point on which the political philosophy of ancient China was advanced and revolutionary."—*Ibid.* p. 18.

[The minister I Yin confined the sovereign T'ai Chia temporarily in a palace at T'ung near the remains of the former king, until he gave proof of reformation. "When Kung-sun Ch'ow asked him (Mencius) whether worthies, being ministers, might indeed banish their vicious sovereigns in this way, he answered, 'If they have the same purpose as E Yin, they may; if they have not the same purpose, it would be usurpation' (VII., Pt. I. xxxi.)." (*Legge, Ch. Class.*, III. i. 203–4, notes).]

[E Yin also, on withdrawing from public life, addressed some cautions to the Emperor on the subject of virtue (*Legge, ibid.* pp. 213–9).]

"The Emperor regulated the territories, appointing nobles to every quarter to reside in them, giving them surnames of distinction, and defining the constituents of each."—*Shu Ching*, Pref., 3, *Legge, Ch. Class.*, III. i. 2.

"Over this [the central State] he [the sovereign] ruled like one of the other princes in their several dominions; and he received, likewise, a certain amount of revenue from all the rest of the country, while the nobles were bound to do him military service, whenever called upon. He maintained also a court of great ministers, who superintended the government of the whole empire. The princes were little kings within their own States, and had the power of life and death over the people. They practised the system of sub-infeudation; but their assignments of land were required to have the Imperial sanction."—*Legge, Ch. Class.*, III. i. Prol. p. 198.

[The sovereign made tours of inspection throughout his domain. After giving audience to the nobles, his first business was to see that they had the calendar correct; the second, to see that the weights, measures, &c., of the different States were uniform; and the third, "to regulate the five ceremonies," *i.e.*, those appropriate to worship, calamity and mourning, guests of State, war, marriages and other occasions of joy. These tours of inspection were made once in five years, during which there were "four appearances of the nobles at court," those from the East, South, &c., probably coming separately, each in their own year. "They set forth a report of their government in words. This was clearly tested by their works."]—*Shu Ching*, Pt. II, Bk. I. Ch. III. 8–9, *Legge, Ch. Class.*, III. i. 35–7, and notes.

"There were the proper seasons both for tours of inspection and hunting expeditions. Wăn made them both at those seasons, and did not protract them beyond the regulated length of time."—*Legge, Ch. Class.*, III. ii. 469, note.

Succession.—"From the earliest periods of [Chinese] history, it has been distinctly taught, both by example and by precept, that no man whatever had a *hereditary divine* right to the throne, not the eldest son, nor even any son, of its last occupant. In spite of the power and influence . . . of his family . . . this principle has always been able to assert itself."—*Meadows, Chinese and their Rebellions*, p. 17.

[The "Five (legendary) Rulers" are said to have treated the kingdom as belonging to the nation, while the "Three Kings" treated it as belonging to their own family, so that the former handed it on to the best to be found amongst the people, but the latter bequeathed it to their descendants. Consequently, before the time of Yao there could be no such title as Heir Apparent.]—*Yüan chien lei han, Ch'u Kung pu, T'ai tzŭ*, p. 1*a*.

"The throne was not hereditary; the Emperor named his successor, after the grandees had proposed or assented to the appointment. . . . The supreme dignity . . . though elective, seems to have been confined to persons of high birth" [though in some cases of lowly occupation]. "The merit of the individual was, at least, the ostensible foundation of the choice. In some cases, the future emperor underwent a previous probation. On the other hand, an unworthy monarch could be deposed."—*Thornton, Hist.*, pp. 42–3.

"We find him [Shun] next appointed to be 'General Regulator,' the functions of which office he discharged so successfully, that, after three years, Yaou insisted on his consenting to accept the succession to the throne. They then reigned together for about a quarter of a century, till the death of Yaou, who enjoyed the superior dignity, while Shun took all the toils of government." "Yaou was not childless. He had at least one son, mentioned as Choo of Tan; but the father did not feel justified in transmitting the empire to him, in consequence of the unworthiness of his character, so much did concern for the public weal transcend Yaou's regard for the distinction of his own family."—*Legge, Ch. Class.*, III. i. Prol. p. 53.

"Yao, the ruler, selected the worthiest from the people for his successor."—*Kang chien, c.* 2, p. 5. See also *Kuang chih p'ing lüeh hsü chi, c.* 2, p. 1*a*. Yao selected Shun, and Shun raised Yü to the position of joint-regent, the latter succeeding on Shun's death to the exclusion of Shun's sons.—*Kang chien, c.* 2, p. 12; *Kuang chih p'ing lüeh hsü chi, c.* 2, p. 1*b*.

"Some time after the death of Yaou, when Yu is superintendent of works, Shun compliments him on the success with which he had regulated the water and the land, and appoints him to be 'General Regulator' under him, as he himself had formerly been under Yaou. . . . His appointment to be 'General Regulator' may be considered as preliminary to his being called to occupy the throne. The Shoo does not tell us that Shun had a son; but Mencius assumes that such was the case, and that the son was weak or worthless like Choo of Tan, so that the example of Yaou had again to be copied. Three and thirty years after the death of that sovereign, Shun tells Yu that the laborious duties of the government wearied him, being now between ninety and a hundred years old, and summons him to take the leadership of the people. Yu declined the dignity again and again, till Shun waxed peremptory. They then reigned together for about fifteen years, when Shun died, and Yu was left in sole possession of the empire."—*Legge, Ch. Class.*, III. i. Prol. p. 55.

Shun died 2208 B.C. Yü "carried on the government during the years of mourning for his death, and then withdrew, to allow his son, Shang-k'euu (商 均) an opportunity of ascending the throne. The people, however, would not have him to be their king;—they preferred Yu (*Mencius*, Bk. V. Pt. I. vi). . ." Kao Yao was "associated with him in the administration" for a year.—*Ibid.* III. i. 152, note.

"Now Yao, Shun, and Yü duly succeeded in order to the throne, which was transmitted from one virtuous man to another; Ch'i however, succeeded to his father's throne. . . . He was appointed by Heaven and accepted by the people. Therefore it was impossible for Ch'i to decline to rule over the empire."—*San tai ti hsi, Kuang chih p'ing lüeh hsü chi, c.* 2, p. 1*b*. See also *Legge, Ch. Class.*, III. i. 178, note.

"Succession first became hereditary [in 2197 B.C.], but at that time there was still no such title as Heir Apparent."—*Kang chien, c.* 2, p. 1*b*. See also *Kuang chih p'ing lüeh hsü chi, c.* 2, p. 1*b*. By the time of the Yin dynasty [1766 B.C.] it was considered that a son was always taken for heir: see *Shih chia Hsiao Wĕn Ti chi, P'ei wén yün fu, c.* 63, p. 65*a*.

"Yu the Great was the founder of the dynasty of Hea. The throne descended in his line, for a period of about four centuries and a half. This fact sufficiently distinguishes him from Yaou and Shun, and indicates the point of time when the tribe or tribes of the Chinese people passed from the rule of petty chiefs, and began to assume the form of a nation subject to a sovereign sway."—*Legge, Ch. Class.*, III. i. Prol. pp. 55–6.

"When Chingtang, founder of the Shang dynasty, B.C. 1766, and Wu Wang, of the Chau, B.C. 1122, took up arms against the Emperors, the excuse given was that they had not fulfilled the decrees of heaven, and had thereby forfeited their claim to the throne."—*Williams, Midd. King.*, i. 381.

[Four brothers occupied the throne in succession from 1408 to 1324 B.C.]—*Legge, Ch. Class.*, III. i. 248, note.

[It was in the time of Wên Wang (1231–1135 B.C.) of the Chou that the title of Heir Apparent came into existence; but in the Ch'un Ch'iu period (770–484 B.C.) the title of Crown Prince was used in several States. No rules had as yet been established for the use of these titles.]—*Tzŭ shih ching hua, c.* 13, p. 1.

II. *The People* (民 *Min*).—[The general broad division of the nation was into the Sovereign, King, or (later) Emperor, and the *Min*, his people. To them the sovereign stood in the relation of parent (*v. supra*). Of the sovereign's *Min*, the first division was the *Shih*. This class consisted of (1) *Ch'ên*, Officials, and (2) *Shên Shih*, Unofficial Scholars, Gentry, etc. (*v. infra*). The main popular division of all the people being into Officials and Unofficials (the official class being regarded as the assistants of the ruler), the term *Min* is frequently used for all the unofficial classes (the Minister of Works, in *Shu ching*, V. xx. 12, "settles the four classes of the people," and a *ch'ên, e.g.*, often referring to the people under his jurisdiction as his *min*), and has thus a relative meaning; but the term *Shih*, Officer, Scholar-officer, or (later) Scholar, does not seem to be confined to unofficial scholars (*i.e.*, those who have not yet become, or have ceased to be, officials), a class which was not at this time distinct, or at least conspicuous. In its earliest meaning *Shih* indicated a civilian official, and was later on also used for "soldier." In the *Shu ching* it occurs, according to Legge, only with the meaning of "officer," and he adds (*Ch. Class.*, i. 123, note) that the two ideas of officer and scholar "blend together in China." He frequently translates the word by "scholar-officer" (*ibid.* i. 203, note) and "scholar" (*passim*), with the meaning of government official. The teachings of the scholars as a class were based upon benevolence and faithfulness, and also upon the cardinal relations between sovereign and minister; between father and son; between husband and wife; between elder brother and younger; and between friend and friend. These principles were highly valued by Yao and Shun.]

A. *Officers* (士 *Shih*).—[The nobles did not form an exclusive class. They were of five grades: duke (公 *kung*), marquis (侯 *hou*), earl (伯 *po*), viscount (子 *tzŭ*), and baron (男 *nan*) (*Shu ching*, iii. 10), and had five gem-tokens, or symbols of rank (v. xxiii). They took rank in various degrees with the feudal princes (*Legge, Ch. Class.*, III. i. 145, note). They did not rank, as a class, between the king and the rest of the nation. Their nobility did not separate them from or place them above other officials. With few exceptions, *e.g.*, the king's relatives, they had to be officials before they could become nobles, but their nobility was accessory to, and did not supersede, their official rank. A son of a noble might not actually hold office, but he drew his subsistence from official sources. See also *Mencius*, V. ii. ii. 3. Promotion was obtained by good archery (*hou*); see *Morrison, Dic.*, i. 107.]

"Hereditary rank appears to have occupied a more prominent position in the most ancient periods of Chinese history than during its modern development. The divison of the nobility into the five grades existing at the present day . . . is supposed to have been first made by the emperors Yau and Shun."—*Hirth*, p. 98.

"The nobles of ancient times in China were inferior kings or princes, with a certain territory over which they ruled [see REG. OF LAB.]."—*Morrison, Dic.*, i. i. 829. The point as to the extent of territory assigned to the various ranks appears to be undecided: see *Legge, Ch. Class.*, III. ii. 316. As far as can be ascertained, there would seem to have been 5 degrees of nobility under Yao, Shun, and Yü, but under the Yin, the first two and last two were bracketed together, making three classes arranged according to the extent of territory assigned to them (see *Yüan chien lei han, c.* 118, and *infra*).

"It appears that an earl or count was really a better official title than 公. It also appears probable that the earls were in some cases merely leaders of nomad flocks [牧 師]."—*Ch. Rev.*, xii. 203.

"The Teĕn tse, Son of Heaven, or Chinese Emperor, had a domain of one thousand *le* in extent; the Kung and How nobles had a territory of one hundred *le* in extent; the Pih nobles had seventy *le*; the Tsze and the Nan had 50 *le*, *i.e.*, a district of about twelve English square miles."—*Ibid.* p. 828.

This is different "from the account which we find in the Chow Le, Bk. ix. (地 官, 大 司 徒). There the orders of nobility are five, as in Mencius, but the divisions of territory are also five. To the Kung, it is said, there were assigned 500 *te* square; to the How, 400; to the Pih, 300; to the Tsze, 200; and to the Nan, 100. I don't see how the two accounts are to be reconciled."—*Legge, Ch. Class.*, III. ii. 316.

[Forming the bulk of the *ch'ên* class was the hierarchy of government officials consisting in the time of Yao (2357–2255 B.C.) of 60, of whom the chief were the high administrative officers. Over the affairs of the provinces were 12 *Mu*, Pastors, chiefs of the *Chu Hou*, Feudal Princes, whose states were models in miniature of the central kingdom. See *Administration*. Civil and military duties were not differentiated, and the soldier (see *infra*, *Agriculturists*) was held in much higher esteem than in later times.]

2255-2205 B.C. The classes of nobles remained the same as before. "He [Shun] called in all the five tokens of gem; and when the month was over, he gave daily audience to the chief of the four Mountains, and all the Pastors, finally returning the tokens to the several nobles" (*Shu ching*, Pt. II. Bk. I. Ch. III. 7).

'The fiefs of the empire were divided into five classes, the chiefs of which were known respectively by the titles of Kung, How, Pih, Tsze, and Nan (see *Mencius*, Bk. V. Pt. II. ii.); so it was in the Chow dynasty [Later Feudal Period], and there was an arrangement, the same or similar, in the earliest times. Each ruler, on obtaining his appointment from the emperor, received a token, differing in size and form according to the rank. This he kept, and brought with him whenever he appeared at court. The separate tokens were so constructed that they fitted into a sort of frame kept in the imperial treasury, by which their genuineness was tested."—*Legge, Ch. Class.*, III. i. 34–5, note.

[The executive officers were somewhat more numerous, but exercised much the same powers as under Yao. The *Hsi* and *Ho* no longer existed, whilst four chief ministers had been added. See *Administration.*]

2205–1766 B.C. [Under Yü and the Hsia Dynasty "the officials (*ch'ên*) had further increased in number" and consisted of ranks of :—nobles (*chüeh*), three dukes (*san kung*), chiefs of the vassal states (*chu hou*), ministers of various departments (*ch'ing*) great officers (*ta fu*), and officers of the chief grade (*yüan shih*). See *infra.*]

1766–1122 B.C. "The Yin-tseŏ, 殷 曾, nobles of the Yin period, were of three degrees; by which it was intended to imitate the three glorious lights of nature, the sun, the moon, and the stars."—*Morrison, Dic.*, i. i. 828. The three degrees, or classes, were the duke and the marquis, the earl, and the viscount and the baron. The estate enfeoffed to a duke or a marquis was 100 *li* each; that to an earl, 70 *li*; and that to a viscount or baron, 50 *li*. See *Li ch'ao kang chien hui tsuan*, *c.* 3, p. 1. Some Chinese works give the 3 degrees of the Shang dynasty (1766–1401 B.C.) as *Kung*, *Hou*, and *Po* only. The official hierarchy, including the Great Officers, etc., attached to the King and the Heir Apparent, as well as the order of official precedence, are given under *Administration.*

"It is reckoned among the crimes of the Emperor Scheu-te [Shou Ti = Chou Hsin] who was overthrown in 1123 B.C., that he made dignities hereditary (*Shu-king*, p. 150); nay, there is an absolute feeling of dislike towards prominent families; 'virtue seldom rules amongst rich men and those of ancient race; pride inspires them with hatred and contempt for the virtuous, and they like to ill-treat them,' says an old and famous maxim (*Shu-king*, p. 282)."—*Wuttke, Geschichte des Heidenthums*, ii. 152.

B. *Agriculturists* (農 *Nung*).—[Little is to be gathered from the classical literature respecting the status of agriculturists beyond the relatively high position they occupied in the social scale. They supplied the fighting strength of the kingdom, returning to their labour in the fields when their duties as soldiers were completed. In the time of Shun, a Minister of Agriculture was appointed who "sowed" for the people "the various kinds of grain" (*Shu ching*, II. i. 5, 18).]

[C. *Artizans* (工 *Kung*) are said to have numbered 100 kinds as in the Later Feudal Period.]

[D. *Merchants* (商 *Shang*) formed a separate class of lower status than other classes.]

[*Menials* did not form a distinct class.]

ADMINISTRATION OF THE COUNTRY.—*Seat of Central Government.*—[Ping-yang-fu (in Shansi) is said to have been the residence of the primitive Emperor Yao.]—*Yule, Marco Polo*, ii. 8 (note). (1st ed.).

"Cachanfu is the Ho-chung fu [the ancient capital of Emperor Shun] of those days, now called P'u-chau fu, close to the great elbow of the Hwang Ho (*Klaproth*)."—*Ibid.* ii. 25, note. (3rd ed.).

[The Hsia capital was at Yang-Hsia (陽 夏), near modern T'ai Kang Hsien, in Honan.]—*Oxenham, Hist. Atlas*, map 1.

[The Shang capital was Po (亳) near modern Kuei-tê-fu in Honan Province.]—*Ibid.* map 2.

"From Sëĕ to T'ang the Successful, there were eight changes of the capital. T'ang at first dwelt in Pŏ, choosing the residence of the first sovereign of his House."—*Shu ching*, Pref. 9; *Legge, Ch. Class.*, III. i. 3–4.

[For the removal of the capital from the north of the Ho to Yin on the south of it (involving the change of dynastic title from Shang to Yin) and the circumstances attending it, see *Shu ching*, Pt. IV. Bk. 7. The importance and difficulty of this undertaking are to be found in the fact that all the people had to be removed as well and against their will.]

[The *division* of the Empire by Yü into principalities is mentioned in the *Shih ching*, IV. iii. IV. 6.]

"Yu marked out the nine provinces; followed the course of the hills, and deepened the rivers; defined the imposts on the land, and the articles of tribute."—*Shu ching*, Pref. 5; *Legge, Ch. Class.*, III. i. 3.

"Inside the tenure of Restriction (要 服) were the nine provinces (九 州), containing altogether a space of 49,000,000 square *le*. Deducting from these the imperial domain, there remain 48,000,000; or 6,000,000 square *le* to each province. Now, when Yu assembled the princes of the empire at Hwuy-k'e (會 稽), they amounted to 10,000. Such was the number of the States of the nine provinces. Over every province was a Pastor (牧), and the worthiest of the princes were selected to be tutors or counsellors (師) to him. For every hundred States there was one 師, and 12 師 would suppose 1200 States. Each province contained of States 100 *le* square, 200; 70 *le* square, 400; 50 *le* square, 800 :—altogether 1400. Deduct 200 of these, as an allowance for waste lands, and there remain 1,200 States. Multiply these by 8; we have 9,600 and allowing 400 for States within the imperial domain, we have the 10,000 States forming the empire."—*Ch'ing*, quot. *Legge, Ch. Class.*, III. i. 85, note. See also pp. 143–50.

"It would appear that an arrangement of the 'domains,' akin to that which obtained under the Chow dynasty, had come, during the dynasty of Yin, to supersede the older one introduced by Yu."—*Legge, Ch. Class.*, III. ii. 407, note.

Administration.—"It appears from the ancient writings, that, at this very remote epoch, . . . the Chinese had a regular government, directed by a supreme ruler, who was aided by ministers and an organised series of tribunals."—*Thornton, Hist.*, i. 40.

[The king was ruler of the nation. Associates on the throne (such as Shun with Yao during the last 30 years of his reign) were rather ministers than partners. The authority of the sovereign extended to religious as well as secular affairs. He directed the entire administration of the state, distributed offices and employments, and in fact, whatsoever was done was held to be done by him. It would appear, however, that his power was not a pure despotism, for the acts of the king were subject to the control of the chief ministers, whose concurrence seems to have been requisite even in appointments to offices. The ministers were consulted when the monarch nominated an individual to a high post; they recommended or presented a fit person, whom he might reject, but even this prerogative appears to have been controllable by the united voice of the ministers (*Shu ching*, Pt. I.; Pts. I.-IV. *passim*; *Thornton, Hist.*, i. 41-2). Though probably not so perfect as subsequent writers would make out, the evidence shows that Yao's administration produced good results. He made a study of astronomy so as to regulate the calendar for the people (to facilitate agricultural operations).]

It was the "duty of the ministers freely and openly to correct the sovereign's faults," and ministers were not only to be strictly faithful to their sovereign, but were to use stringent measures to correct others, and provide a supply of good men for the use of the state.—*Legge, Ch. Class.*, III. i. 81–2, notes.

"It is a characteristic feature of the history of these early emperors, especially Yau and Shun, who are held up to all the world as models of what good rulers should be, that in all . . . important selections they were guided by the advice of their ministers."—*Hirth, Anc. Hist.*, p. 33.

"It is observed that in those times of wise antiquity, forceful control was not the way of sovereigns and ministers, but a cautious accordance with nature and circumstances."—*Legge, Ch. Class.*, III. i. 23, note.

"The idea of what has been denominated ceremonial government meets us . . . in the openiug pages of the *Shuking*. . . . The Emperor Shun . . . is represented as bringing his refractory subjects to submission by the celebration of a religious pageant in the temple of his ancestors. Later writers say that the monarchs of that period knew how to employ moral forces in place of physical; or, as they express it, they secured the peace of the Empire by merely displaying their embroidered robes; which means that they maintained in their palaces an imposing ceremonial, and caused their example to be followed, as far as possible, by officers and people."—*Martin, Chinese*, p. 258.

"As in Egypt the position of the scribe was open to the ambition of every class, so in China the lower offices of State were open to all, and promotion by merit was, in theory at least, an essential part of the constitution."—*Simcox*, ii. 55.

[According to some accounts (generally discredited), the first Ministers (afterwards known as the *Ssŭ Hsiung* (四 凶) "Four Villains") employed by Yao and Shun proving incompetent, were dismissed, and sixteen *Hsiang* (相), Secretaries of State, appointed. Eight of them were the sons of Kao Yang Shih. . . . They were known as the "Eight Righteous Men" or *Pa K'ai* (八 凱), and were employed in the office of Prime Minister. The other eight were the sons of Kao Hsin Shih. . . . They were known as the "Eight Good Men" or *Pa Yuan* (八 元), and discharged the duties of Ministers of Instruction. "The Eight Righteous Men were charged to deal with all affairs in connection with the administration of the land, and the government, and the Eight Good Men, with the diffusion of knowledge of the five duties of every man in the realm."]—*Tzŭ shih ching hua*, *c.* 15, p. 10*a*.

[The administrative officers in the time of Yao (2357–2255 B.C.) were the *Ssŭ Yüeh* (四 岳), Chief of the Four Mountains Adviser to the King and Controller of the Princes of the various feudal States, either directly or through the *Mu* (see below); *Po K'uei* (百 揆), General Regulator, employed to regulate all affairs of government (*Wén hsien t'ung k'ao*, *c.* 11, *Chih kuan*, p. 1*b*; *Kung Kung* (共 工), Minister of Works; *Yü* (虞), Forester; *Chih Tsung* (秩 宗), Minister of Religion; *Tien Yüeh* (典 樂), Director of Music; *Na Yen* (納 言), Minister of Communications; and some brothers named *Hsi* (羲) and *Ho* (和)—either 3 or 2 of each—forming a Board of Astronomy, to regulate the calendar and thus facilitate agriculture. *Hsi* and *Ho* appear to be family names, the several brothers being appointed to make astronomical observations in distant parts of the empire. Dr. Kurz, however, argues (*Journ. Asiat.*, v. 401), partly from inductive reasoning and partly from an analysis of the characters, that *Hsi* and *Ho*, or rather *Hsi-Ho*, was the name of the tribunal of celestial affairs —a college of priests, some of whom had to offer victims or grain, and others to address prayers to the deities. Over the affairs of the different provinces were *Mu* (牧), Pastors or lord-lieutenants, whose official chief at the capital was the *Ssŭ Yüeh*. They were the chiefs of the nobles (*Chu Hou* 諸 侯) in the different provinces, and were 12 in number. They existed before the time of Shun's duodecimal division of the kingdom (see *Shu ching*, II. i. 7, and below). How many feudal nobles each *Mu* superintended is not stated. Opinions differ as to whether the *Ssŭ Yüeh* was one or four, and whether, if four, they coincided with the [four ?] *Hsi* and *Ho* (*Chavannes*, i. 50); the king having offered the throne to the *Ssŭ Yüeh* (*Shu ching*, I. iii. 12) being regarded as proof both that this office was held by one individual and also that he was an officer of the highest rank. It is uncertain whether the *Ssŭ Yüeh* or the *Po K'uei* was the more important office. Ma Tuan-lin gives precedence to the *Po K'uei* (see *Wén hsien t'ung k'ao*, *c.* ii., *Chih kuan*, p. 1*b*). In the earliest times there seems not to have been any settled precedence amongst the central administrative officers. Ma Tuan-lin (*ibid. Chih kuan*) also states that under Yao and Shun, the distinction between civil and military offices, internal and external, did not exist, the same individual fulfilling functions subsequently separated.]

"The minister of Works . . . had to look after all the workers, or guilds of workers, in earth, stone, metal, leather, &c."—*Legge, Ch. Class.*, III. i. 45, note.

"There are the titles of the high officers about the courts of the two Emperors [Yao and Shun], which we do not meet at a later age. The principal personage, for instance, was styled 'The Four Mountains'; next to him was 'The General Regulator'; and the minister of Religion was 'The Arranger of the Ancestral Temple.' The peculiarity of these designations indicates that the compiler had received them from tradition or from written records (which is more likely), and that they were not invented by himself."—*Legge, Ch. Class.*, III. i. Prol. p. 49.

[It is improbable that the *T'ien Kuan*, *Ti Kuan*, and *Ssŭ Shih* (*i.e.*, *Ch'un*, *Hsia*, *Ch'iu*, and *Tung*) *Kuan*, Officers of Heaven, Earth, and the Four Seasons (Spring, Summer, Autumn and Winter), given by Ma Tuan-lin (*Wén hsien t'ung k'ao*, *c.* ii., *Chih kuan*, p. 1*b*) as comprising the *Liu Ch'ing*, 'Six Great Ministers,' existed at this time. They are not mentioned until the Later Feudal Period, and their duties seem to be included in those of the Ministers already mentioned. (See *Chou li*, *Ch'ing i*, where it says that the Officers of the Four Seasons managed the affairs of the "Four Mountains").]

[Provincial officials under Yao :—*Chou Mu* (州 牧), District Pastors, 12 in number, who were feudal lords (marquesses) of the States outside the Central Kingdom. Their duties were the same as those of the *chien ch'a yü shih* (監 察 御 史), censor (in Manchu Per.) of the Ch'in State, and also as those of the *tz'ŭ shih* (刺 史 = Chih-li Chou of modern times) of the Han dyn.]—*Wén hsien t'ung k'ao*, *c.* 11, *Chih kuan*, p. 1*b*; *Yüan chien lei han*, *Shê kuan pu*, *Tz'ŭ shih*, p. 184*b*. "牧, 'pastor,' 'shepherd,' was a name given in the times of Yaou and Shun to the chief or superintendent of all the princes and nobles in a province."—*Legge, Ch. Class.*, III. i. 42, note.

[*Hou Po* (侯 伯), the feudal princes. The elder or chief of the District was called *po*. Each chief appointed a worthy *hou* as his officer. These *hou po* were probably the same as the *chu hou* (諸 侯), feudal princes.]—*Wén hsien t'ung k'ao*, *c.* 11, *Chih kuan*, p. 1*b*; *Yüan chien lei han*, *Shê kuan pu*, *Tz'ŭ shih*, p. 184*b*.

"The subdivisions of the official hierarchy are substantially similar to those still in force, and it would be the very wantonness of scepticism to reject the positive evidence given as to their antiquity merely on the ground that it would be easier for such institutions to endure for a period of two thousand years than for three. Indeed, as an elaborate bureaucracy existed in Egypt and Mesopotamia, it is actually easier to suppose the Chinese administration to have been organized in the same manner from the first, than that such similarity of method should have been achieved independently at distant times."—*Simcox*, ii. 23.

[The total number of government officers under Yao was 60 (see *supra*). The *Shang shu* says: When officers were [first] appointed there were 100 of them. Chêng Yüan [of the Han dynasty] says: Yü [Shun]'s officers were 60 in number; but I have not heard how many Tang [Yao] had, Yao and Shun having the same system, his were probably also 60 in all; or with the minor officers, 100 in all.]—*Wén hsien t'ung k'ao*, *c.* ii., *Chih kuan i*, p. 4*a*.

[In the *Tu shih t'ung tien* it is written: The number of the officials of Tang, Yü, Hsia, and Shang are given differently by different writers; so the text and commentaries have been left as they were for future researches to clear up the discrepancies.]—*Ibid.*

[Shun (2255–2205 B.C.) followed in Yao's footsteps. He is said to have enacted the "Five Criminal Laws" and "Five Punishments," and instituted the "Five Rites" and "Five Garments" for the better regulation of his subjects. Also, in order that he might avail himself of public opinion, he had a tablet placed outside his official residence whereon anyone could criticize his administration. He put questions to the people in the Ming Tang, a kind of national Council Chamber, asking for the names of bad characters. He established the Upper and Lower Academies for the accommodation of the Elders of the Gentry whose examples were good enough to be followed by others. He also built educational institutions for the custody of all archives, as well as the Upper and Lower Colleges (said to be the same as the Upper and Lower Academies) (*Yüan chien lei han*, *Chu kung pu*, *T'ai Tzŭ*, p. 1*a*; *Kang chien hui tsuan*, *c.* 1, 2-7*b*; ii. 1*a*).]

Under Shun "the General Regulator [*Po K'uei*] was the head of all the ministers. . . . The nourishment of the people is the beginning of royal government, and therefore the minister of agriculture [*Hou Chi* 后 稷] was next appointed. [His duty was to advise the people as to the time for sowing the different kinds of grain (*Li ch'ao kang chien hui tsuan*, *c.* 2, p. 10).] When people are well off, instruction may be given them; hence there followed the appointment of" the minister of instruction [*Ssŭ T'u* 司 徒], who was charged with the education of the people in the five principal rules of society. "Punishment is intended to help instruction; hence followed the appointment of" the minister of crime [*Shih* 士]. "Workers make implements and utensils for the benefit of the people :—this is the conclusion of government;" hence the minister of works [*Kung Kung*] was appointed [his duty being "to improve the utility of the instruments used by the hundred kinds of artizans in their professions" (*Kang chien*, *c.* 2, p. 10)], "and so far as men are concerned, the organization of the government was pretty well complete. Shun then proceeded to care for the grass and trees, for birds and beasts," appointing a forester [*Yü*]. "This done, the time came for the cultivation and development of ceremonial observances and music. These two things are the grand consummation of government, by which service is done to Heaven, to earth, and to spirits, and all things are brought to harmony and order; hence there were the appointments of" a minister of Religion [*Chih Tsung*] and a minister of Music [*Tien Yo*], in that order, because "music must be a sequel to the ceremonial observances. With music the work of government might be supposed to be ended, but notwithstanding the abundance of able ministers, let slanderous dividers once go abroad, and the men of worth and ability would be made restless, and what had been done would come to nought. On this account the appointment of" the minister of Communication [*Na Yen*] "was made last of all. The design of this was the same with that of Shun's concluding charge to the pastors of the twelve provinces, that they should *make it hard for the artful*; and with Confucius' concluding lesson on the administration of a country—*to keep far from specious talkers*" (*Ana.* XV. xx. 6).—*Wang Yen*, quot. *Legge, Ch. Class.*, III. i. 49, note.

[In Shun's time, therefore, the principal executive officers were the same as those in Yao's time, except that the Hsi and Ho had disappeared, the *Ssŭ Yüeh* seems to have occupied a less prominent position, while the *Hou Chi* (后 稷), Prince Millet, Minister (afterwards God) of Agriculture, *Ssŭ T'u* (司 徒), Minister of Instruction (in Agriculture), and *Shih* (士), Minister of Crime, had been added. An official named *Ssŭ K'ung* (司 空), Regulator of Land and Water, whose duties were to assign unoccupied lands, is also mentioned. He is classed in various works (*e.g.*, *Kang chien*, *c.* 2, p. 10) next to the *Po K'uei*.]

[The *Li ch'ao kang chien hui tsuan*, *c.* 2, places the *Ssŭ K'ung* first and the *Hou Chi* between the *Tien Yo* and *Na Yen*.]

"The minister of Crime exercised among the people the restraint of punishments, in exact adaptation to each offence, to teach them to reverence virtue. . . . In examining criminal cases, the officers executed the law not only against the powerful, but also against the wealthy."—*Shu ching*, Pt. V. Bk. XXVII. 9, 11; *Legge, Ch. Class.*, III. ii. 596-7.

[In the *Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan êrh*, p. 7*a*; *Yüan chien lei han*, *Shê kuan pu êrh*, p. 5*a*; etc., reference is made to *Ssŭ Fu* (四 輔), Four Supporters or Assistants. The *Shang shu ta chuan* says: "In ancient times the Emperor had four *Lin* (鄰), Neighbours"—Ministers attendant on his person, a Helper (*Fu* 輔) on the left, a Corrector (*Pi* 弼) on the right, a Solver of Doubts (*I* 疑) before, and a Stimulator of Purpose (*Ch'êng* 永) behind. *Legge* (*Ch. Class.*, I. ii. 82, note) says: "There is no evidence that there were such officers." The *San Kung* (三 公) also referred to by Ma Tuan-lin cannot be traced further back than the Shang dynasty (see below).]

"Every three years there was an examination of merits, and after three examinations the undeserving [officials] were degraded, and the deserving promoted. By this arrangement the duties of all the departments were fully discharged."—*Shu ching*, Pt. II. Bk. I. Ch. VI. 27; *Legge, Ch. Class.*, III. i. 50.

"Through the reforms introduced by Ch'ung and Le, a general reformation among all the higher classes was produced. Princes and inferior officers co-operated with those ministers, and the way was opened for the poorest and most helpless of the people to make their complaints and distresses known to the Emperor."—*Legge, Ch. Class.*, III. ii. 594.

[The provincial officials under Shun were the same as in Yao's time (v. *supra* and *T'ung tien, Kuang shih lei fu*, *c.* 8, *Chih kuan pu*, p. 7*a*).]

"In the provinces twelve Tutors (師 *Shih*)"—*Shu ching*, II. iv. i. 8. "It is a vexed question whether in each province there was only one 師, or whether there were eleven. The old interpreters, not without differences among themselves, yet all maintain the larger number. . . . 'Over every province was a Pastor (牧 *Mu*), and the worthiest of the princes were selected to be tutors or counsellors (師) to him. For every hundred States there was one 師' (View of Wu Ch'êng). On the other hand, many scholars maintain that the 12 師 are the same as the 12 牧." Legge prefers the latter view.—*Legge, Ch. Class.*, III. i. 85, note.

[Shun's officials numbered 60, or, including smaller officials, 100.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan i*, p. 4*a*.

[Yü (2205–2197 B.C.) is said to have manufactured, out of the tribute presented to him by the chiefs of his nine provinces, nine vases or tripods bearing delineations of the objects of nature, that the people might distinguish between good and evil spirits and be no longer assailed by terrors in the forests and by the waters, learning thus what regions were habitable and what not. In the *Shih chi* and *History of the Han Dynasty*, however, the delineations are said to have been maps of the provinces themselves, with records of the population and the division of properties and fiefs. Other accounts state that the inscriptions represented the provinces as demarcated after the country had been rescued from the deluge. After examining and classifying the lands, Yü settled the system of tenure on which the lands could be held, and fixed the amount of tax which each kind should pay. The inscriptions on the tripods are also said to have had the object of enabling future generations to follow his system. (*Kang chien hui tsuan*, *c.* 2, pp. 15*a*–*b*).] But *cf.* ÆSTHETIC PRODUCTS.

[In the "Great Plan" (*Shu ching*, Pt. V. Bk. IV. 7) the "eight objects of government are stated to be:—food, commodities, sacrifices, the minister of works, the minister of instruction, the minister of crime, the entertainment of guests, and the army" (see *Legge, Ch. Class.*, III. ii. 327, and note).]

"Among the ancients who exemplified this anxiety [about the appointment of the chief officers] there was the founder of the Hea dynasty. When his House was at its strength, he sought for able men to honour God. His advisers, when they knew of men thoroughly proved and trustworthy in the practice of the nine virtues, would then presume to inform and instruct their sovereign, saying, 'With our heads to our hands and then to the ground, O sovereign, we would say, Let such an one occupy one of your high offices: Let such an one be one of your pastors: Let such an one be one of your law-officers. By such appointments you will discharge your royal duty. If you judge by the face only, and therefrom deem men well schooled in virtue and appoint them, then those three appointments will all be occupied by unrighteous people.' The way of Kĕĕ, however, was not to observe this precedent. Those whom he employed were cruel men; and he had no successors."—*Shu ching*, Pt. V. Bk. XIX. 2–3; *Legge, Ch. Class.*, III. ii. 511–2.

"Every year in the first month of spring, the herald with his wooden-tongued bell goes along the roads, proclaiming, 'Ye officers able to direct, be prepared with your admonitions. Ye workmen engaged in mechanical affairs remonstrate on the subject of your business! If any of you disrespectfully neglect this requirement, the country has regular punishments for you.'" "The wooden-tongued bell was used for civil, peaceful objects; in war a metal-tongued bell was used."—*Shu ching*, Pt. III. Bk. IV. Ch. II. 3; *Legge, Ch. Class.*, III. i. 164-5, and note.

[According to the *Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan i*, p. 2*a*, under Hsia Hou's (*i.e.*, Yü's) system of government six *Ch'ing* (卿), Great Ministers, were also appointed, and the various ranks of officials were the same as those of Yü (Shun). In the *Shu ching*, in the speech at Kan the *Liu Ch'ing* (六 卿), Six Leaders of Hosts, are referred to, these high nobles here acting in a military capacity as leaders of the "six armies" (六 軍 and 六 師) which composed the fighting force of the king.]

[The same work takes the passage in the *Li chi* (III. ii. 4)—"The Son of Heaven had three dukes (三 公 *san kung*), nine high ministers (九 卿 *chiu ch'ing*), twenty-seven Great officers (大 夫 *ta fu*), and eighty-one officers of the chief grade (元 士 *yüan shih*)"—to refer to Hsia Hou's time. It refers, however, to the "early kings," and there is nothing to show that this system had already been instituted. The *Kang chien* and *Tzŭ shih ching hua*, dealing with this period, give the following as the administrative ranks under the Hsia, viz.:—(a) nobles (爵), (b) dukes (公), (c) *Chu Hou* (諸 侯), the Chiefs of the vassal states; (d) *Ch'ing* (卿), ministers of various departments; (e) *Ta Fu* (大 夫), ministers of smaller rank than *Ch'ing*; (f) *Shih* (士), officials next in rank to *Ta Fu*. Ennoblement was, however, accessory to official rank.]

[Of the existence of official Recorders, Annalists, &c., previous to the Chow dynasty, there is not much evidence. But some appointments of the kind may be inferred from the prince of Yin during the reign of Chung K'ang (2159–2146 B.C.) quoting from the Statutes of Government, and from the grandsons of the great Yü, founder (2205–2197 B.C.) of the Hsia dynasty, making mention of his Lessons. See *S.B.* III. 5.]

"When we ascend from the Chou dynasty to those of Shang and Hea which preceded it, we do not have the same amount of evidence for the existence under them for the class of officers styled Recorders. Chinese critics, indeed, say that it did then exist, and even earlier; my own opinion is, that the institution was in active operation during the dynasties just named:—but the proofs are not adequate."—*Legge, Ch. Class.*, III. i. Prol. p. 11.

[Over the provinces, under the Hsia, there were 9 *Chou Mu* (州 牧), v. *supra*.]

"In the dynasties of Hea and Shang, the number of officers was doubled," the increase being necessitated by the growth of population.—*Shu ching*, Pt. V. Bk. XX. 3; *Legge, Ch. Class.*, III. ii. 526, note.

[The Hsia officials were 120 in number. The Shang *shu* says: 'In the Hsia and Shang dynasties, the officials were double the number [of those in Yao and Shun's times], being thus 200. [But] Chêng Yüan [of the Han dyn.] says: 'There were but 120.']—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan i*, p. 4*a*.

"After him [Kĕĕ] there was T'ang the Successful [1766–1753 B.C.], who, rising to the throne, greatly administered the bright ordinances of God. He employed to fill the three high positions those who were equal to those positions; and those who were called possessors of the three grades of ability could display that ability. He then studied them severely and greatly imitated them, making the utmost use of them in their three positions and with their three grades of ability. The people in the cities of Shang were hereby all brought to harmony, and those in the different quarters of the Empire were brought greatly under the influence of the virtue thus displayed. Oh! when the throne of T'ang came to Show, his character was all violence. He preferred men of severity, princes of States who deemed cruelty a virtue, to share with him in the government of the empire; and at the same time, the host of his associates, men who counted idleness a virtue, shared the offices of his court. God then sovereignly punished him, and caused us to possess the great empire, enjoy the favouring decree which Shang had afore received, and govern all the people in their myriad realms."—*Shu ching*, Pt. V. Bk. XIX. 4–5; *Legge, Ch. Class.*, III. ii. 512-4.

"We are told in distinct terms that the dynasty of Shang . . . 'employed the worship of the gods as an instrument of government.'"—*Martin, Chinese*, p. 258.

[The administrative system under the Shang (Yin) dynasty (1766–1122 B.C.) was as follows:—There were *Tso Hsiang* (左 相) and *Yu Hsiang* (右 相), Left and Right Prime Ministers (*Kuang shih lei fu*, *c.* 5, *Chih kuan pu*, p. 1*b*; the Prime Minister under the Shang dynasty was called 阿 衡 *O Héng*); *San Kung* (三 公), the Three *Kung*, Secretaries of State, ranking as princes, and "employing only able subordinates." They assisted the king in governing the country on the basis of the ancient principles (but see *infra*), forming a sort of Privy Council, as in the Later Feudal Period. The *T'ai Shih* (太 師) and *T'ai Pao* (太 保) (in some works *Fu Shih* 父 師, Grand Tutor, and *Shao Shih* 少 師, Junior Tutor) were of this class (see following extract); *T'ai Tzŭ T'ai Shih* (太 子 太 師), *T'ai Tzŭ T'ai Pao* (太 子 太 保), *T'ai Tzŭ T'ai Fu* (太 子 太 傅), and *T'ai Tzŭ Shao Fu* (太 子 少 傅), Grand Tutor, Protector, Assistant and Junior Assistant of the Heir Apparent—Great Officers (大 夫 *ta fu*) of the highest rank, who resided in apartments to the right, left, front, and rear of the Heir Apparent, and were men of upright conduct whose duty was to explain the rules of ceremony and right conduct for the guidance of the Heir Apparent (*Yüan chien lei han*, *Shê kuan pu*, *T'ai Tzŭ T'ai Fu Tsung Tsai*, p. 134*b*); the *Liu T'ai* (六 太), 'Six *Tai*,' *viz.*, *T'ai Tsai* (太 宰), Chief Secretary of State (all the other state officials being under him), *T'ai Tsung* (太 宗), Minister of Ceremonies, *T'ai Shih* (太 史), Historian, *T'ai Chu* (太 祝), High Priest or Minister of Religion (Controller of Public Sacrifices), *T'ai Shih* (太 士), Minister of Justice, and *T'ai Pu* (太 卜), Diviner, these six having charge of the execution of the *Liu Tien* (六 典), six codes of governmental regulations; the *Wu Kuan* (五 官), Five Officers, or Administrators of Five Boards, *viz.*, *Ssŭ T'u* (司 徒), Minister of Instruction, *Ssŭ Ma* (司 馬), Minister of War, who was responsible for the good behaviour and loyalty of the head of each vassal state to the Supreme Lord, *i.e.*, the King of Shang, *Ssŭ K'ung* (司 空), Minister of Works, whose duties related to conservancy of waterways and reclamation and cultivation of land, *Ssŭ Shih* (司 士), Controller of Official Appointments, and *Ssŭ K'ou* (司 寇), Minister of Crime; *Liu Fu* (六 府), Six Treasurers, or Keepers of Stores (for revenue purposes), *viz.*, *Ssŭ T'u* (司 土), Controller of Earth, *Ssŭ Mu* (司 木), Controller of Woods, *Ssŭ Shui* (司 水), Controller of Streams, *Ssŭ Ts'ao* (司 草), Controller of Herbs, *Ssŭ Ch'i* (司 器), Controller of Utensils, *Ssŭ Huo* (司 貨), Controller of Commodities; and the *Liu Kung* (六 工), Six Overseers of Works or Industries, *viz.*, *T'u Kung* (土 工), of Earth Workers, *Chin Kung* (金 工), of Metal Workers, *Shih Kung* (石 工), of Stone Workers, *Mu Kung* (木 工), of Wood Workers, *Shou Kung* (獸 工), of Skin Workers, and *Ts'ao Kung* (草 工), of Tree Planters (or makers of articles out of reeds, &c.) (for details of duties see *Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan i*, p. 2*a*).]

"We do not know that there were, in the Shang dynasty, the three *Kung* and three *Koo*, as subsequently in the Chow, but the 'grand Tutor' [*Fu Shih* 父 師] and 'junior Tutor' [*Shao Shih* 少 師] were of the class of those dignitaries."—*Legge, Ch. Class.*, III. i. p. 274, note. The *Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan êrh*, pp. 7*a*–8*b*, says that in the time of Chou Hsin [1154–1122 B.C.] of the Yin, Chi-tzŭ (Chou's uncle) created the post of *T'ai Shih* (太 師), Grand Tutor, and in the time of T'ai Chia, I Yin created the post of *T'ai Pao* (太 保), Grand Protector, and quotes the *Shih chi* to the effect that "Shun, Yü, and Shang all had [*T'ai*] *Shih* and [*T'ai*] *Pao*."

"We cannot tell how many were the officers of divination in the earlier dynasties, nor what were their several duties."—*Legge, Ch. Class.*, III. ii. 336, note. And see LATER FEUDAL PER.

[Provincial officials of the Shang dynasty:—The land to a distance of one thousand *li* from the capital was called *Wang Chi*, or Royal Demesne. For the administration of each territory beyond that distance a *Fang Po* (方 伯), governor, was appointed. Five districts made a *Shu* (屬), or dependency, and for each dependency there was a *Chang* (長), or Chief. Ten districts made a *Lien* (連), and for each *Lien* there was a *Shuai* (帥), or Leader. Thirty districts made a *Tsu* (卒), and for each *Tsu* there was a *Chêng* (正), or Principal. 210 districts made a province (*Chou* 州), and for each province there was a *Po*, or Earl. The *Chêng* (see above) were 56 in number, the *Shuai*, 168, and the *Chang*, 336. Thus there were the *Fang Po* (方 伯), Governor of the Region, or Ruler of the District; *Chou Po* (州 伯), Governor of a *Chou* of 210 States (8 *Chou* had 8 *Po*); *Tsu Chêng* (卒 正), Chief of a *Tsu* of 30 States (56 in all); *Lien Shuai* (連 帥), Commander of a *Lien* of 10 States (168 in all); and *Shu Chang* (屬 長), Elder of a *Chang* of 5 States (336 in all). The 8 *Po* each administered his own territory. The kingdom was divided into right and left parts, each under an *Êrh Po* (二 伯), Secondary Earl.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan i*, p. 2*a*.

[For precedence the above would be arranged in classes as follows: 1st rank—*Kung*, *Tso Hsiang*, *T'ai Tzŭ T'ai Shih*, *T'ai Tsai*, *Ssŭ T'u*, (*Fang Po*), *Ssŭ T'u*, *T'u Kung*; 2nd rank—*Hou*, *Yu Hsiang*, *T'ai Tzŭ T'ai Pao*, *T'ai Tsung*, *Ssŭ Ma*, (*Chou Po*), *Ssŭ Mu*, *Chin Kung*; 3rd rank—*Po*, *T'ai Tzŭ T'ai Fu*, *T'ai Shih*, *Ssŭ K'ung*, (*Tsu Chêng*), *Ssŭ Shui*, *Shih Kung*; 4th rank—*T'ai Tzŭ Shao Fu*, *T'ai Chu*, *Ssŭ Shih*, (*Lien Shuai*), *Ssŭ Ts'ao*, *Mu Kung*; 5th rank—*T'ai Shih*, *Ssŭ K'ou*, (*Shu Chang*), *Ssŭ Ch'i*, *Shou Kung*; 6th rank—*T'ai Pu*, *Ssŭ Huo*, *Ts'ao Kung*.]

[The existence of official Records (see following Period) is indicated in *Shu ching*, IV. v. sect. 1 (I Yin remonstrates with sovereign in writing); IV. viii. sect. 1 (Wu Ting, 1324–1265 B.C., communicates dream to ministers in writing); and V. x. ii. "The 'Recorder of the Interior' (內 史 *Nei Shih*) belonged, it is maintained, only to the imperial court." There was a minister holding this office at the court of Shang.—*Legge, Ch. Class.*, III. ii. v. 410, note, and *cf. supra*, *re* the Prince of Yin.]

"Under the Chow dynasty there was a 'Recorder of Merits, who entered the names of meritorious ministers among the imperial kindred when alive, and regulated the arrangement of their spirit tablets at the sacrifice in the ancestral temple, when they were dead." This custom was taken by the Chow dynasty from the Yin dynasty.—*Ibid.* III. ii. 439, note.

"Independently of the Institution of Recorders, if we may admit the testimony of the Shoo itself, both emperors and ministers were in the habit of committing their ordinances and memorials to writing during the rule of the House of Shang. Woo-ting, B.C. 1321, is described as making a writing to communicate the dream which he had to his ministers (Pt. IV. Bk. VIII., Pt. i. 2); and, more than 400 years earlier, we have E Yin addressing his remonstrances to the young emperor T'ae K'ëă in a written form (Bk. V. Pt. i. 2)." *Ibid.* III. i. Prol. p. 12.

[I Yin, minister to the first king of the Shang dynasty, banished the Crown Prince for three years for misconduct.]—*Kang chien hui tsuan*, *c.* 2, pp. 10*a*–11*b*.

[T'ai Mao (1637–1562 B.C.) introduced many improvements in the administrative system, and drew up rules defining the rights and privileges to be enjoyed by the Elders of the realm.]—*Ibid. c.* 2, pp. 10*a*–11*b*.

[P'an Kêng's (1401–1373 B.C.) ministers and officers had degenerated as compared with those of former times.]—*Legge, Ch. Class.*, III. i. 225, note.

[Yüeh, a builder in the country of Fu Yen, was appointed Prime Minister to King Wu Ting (1324–1265 B.C.), in consequence of a dream which the latter had during a period of mourning.]—*Shu ching*, Pt. IV. Bk. VIII. Pt. i.

For "repelling the incursions of certain wild tribes in the north" the Emperor Ti Yi [1191–1154 B.C.] gave to duke Ke "the title, first of 'Master of the Pastors' (命 爲 牧 師), and subsequently invested him with the dignity of 'Chief of all the princes' (侯 伯)."—*Legge, Ch. Class*, III. i. 269, note.

"Ch'in Leih says that it was a common practice of antiquity for the princes of States to reside at the imperial court, and there sustain office, while the officers of the court were also sent forth, as princes of States. See the 集 說."—*Ibid.* III. ii. 514–5, note.

"Good government and bad depend upon the various officers. Offices may not be given to men because they are favourites, but only to men of ability. Dignities may not be conferred on men of evil practices, but only on men of worth."—*Shu ching*, Pt. IV. Bk. VIII. Pt. ii. 5; *Legge, Ch. Class.*, III. i. 256.

"Chow [Chou Hsin, 1154–1122 B.C.] did not look out for able and good men to fill the offices of the State, and thus brought about its destruction."—*Ibid.* III. ii. 285, note.

"The viscount of Wei spoke to the following effect:—'Grand Tutor and Junior Tutor, the House of Yin, we may conclude, can no longer exercise rule over the four quarters of the Empire. The great deeds of our founder were displayed in

former ages, but by our being lost and maddened with wine, we have destroyed the effects of his virtue in these after times. The people of Yin, small and great, are given to highway robberies, villainies and treachery. The nobles and officers imitate one another in violating the laws; and for criminals there is no certainty that they will be apprehended. The lesser people consequently rise up, and make violent outrages on one another." "When I look down and survey the people of Yin, the methods of government to them are hateful exactions, which call forth outrages and hatred;—and this without ceasing. Such crime equally belongs to all in authority, and multitudes are starving with none to whom to appeal."—*Shu ching*, Pt. IV. Bk. XI. 1–2, 7; *Legge, Ch. Class.*, III. i. 274–5, 277.

[The Yin officials numbered 240. The *Ming T'ang* (chap. of the *Li chi*) says: the officials were 200. Chêng Yüan (of the Han) says 240.]—*Wên hsien t'ang k'ao, c.* 11, *Chih kuan i*, p. 4*a–b*.

[The administrative unit throughout this Period was the *kuo*, or fief. See *Wên hsien t'ung k'ao, Yü t'u pu, c.* 23, p. 2.]

[As regards the imperfect differentiation of civil and military duties see also MILITARY.]

[Some administrative appointments which, though dating from the later years of this Period, formed the root of government institutions of the Later Feudal Period, are given under the latter as more properly belonging to it.]

The king was the source of *legislation*, though in the time of Yao there was, it is alleged, no need for repressive measures, Yao's virtuous example rendering them unnecessary (see *infra*), but the inconsistency of the comment on the *Shu ching*, which states that there were no punishments in the reign of Yao, whereas it is admitted, in the same page, that the associate and successor of that monarch, and the emulator of his virtues, established cruel punishments (see LAWS), has been pointed out in the *Mém. sur les Chinois* (i. 180). The commentators are there imagined to have been mistaken, but in vol. iii. p. 20, and vol. iv, p. 56, the fact is re-asserted that although such laws had really been established, the innocence and virtues of the people were such, that many centuries elapsed before it became necessary to enforce them. *Ma Tuan-lin* says: "I have observed with pain that punishments . . . —which appear rather the result of the tyranny of a Ch'ih Yu—should nevertheless have been employed in the reigns of Yao and Shun." "The truth," says *Staunton* (*Ta Tsing Leu Lee*, Pref. p. xxii), "it is most probable, lies between the two extremes; and while we may agree with the Missionaries, that the practice of such cruelties in the ordinary administration of justice is improbable, and inconsistent with the high character which is given of the wisdom of the sovereign and the mildness of the people at that era, we shall scarcely be so extravagant as to suppose that punishments, and even severe ones, could have been at any time altogether unnecessary." Traces of and references to laws occur (*Shu ching*, III. iv. 2, etc.; and see LAWS), and there is nothing to show that the Chinese nature, though it may have improved under Yao's good rule, had changed so much as is indicated by the great contrast implied by the absence of any necessity for coercive measures during the seventy years of his reign and their presence both before and after. The decreeing of punishments was at any rate necessary during the joint reign of Yao and Shun (*Shu ching*, II. i. iii. 11). Moreover, Shun's reign is described as beneficent (*Shu ching*, II. ii. ii. 12), and the people, on the hypothesis, having already reached a very high state under Yao, should have been still further improved under Shun. "It is maintained by some Chinese scholars that Yaou and Shun did not use these severe punishments. . . . Ma Yung says: '. . . none made themselves obnoxious to them. There were the representations, but not the criminals.' Fuh-shang speaks of persons liable to these punishments being dressed up so as to attract attention, which made a greater impression than the infliction of the penalties would have done. These objections were made at a very early date, and answered by Seun K'ing, in the 3rd cent. before Christ" (*Legge, Ch. Class.*, III. i. 38, note).]

[For the five laws enacted by Shun, "the first law maker," see LAWS.]

[*Justice* seems to have been administered by the Sovereign both as Judge and Judge of Appeal. Under Shun there was a Minister of Crime (*Shu ching*, II. i. 20, etc.): "'one who presides over the examination of civil and criminal causes' (*Wu Ch'ing*); Ma says he was 'the chief of such judges.' . . . The office was that of the 大司寇 of the Chow dynasty" (see following Period) (*Legge, Ch. Class.*, III. i. 45, note).]

[According to the *Yüan chien lei han, Shê kuan pu, Chih kuan*, p. 1*a*, "in the time of Yao and Shun there were laws but no means for their enforcement (punishments). When Kao Yao was appointed Minister of Crime he expounded the law and instituted the Five Punishments.]

"The Minister of Crime exercised among them the restraint of punishment in exact adaptation to each offence, and taught them to reverence Virtue. . . . The clear adjudication of punishments effected the regulation of the people and helped them to observe the regular duties of life. The officers who presided over criminal cases executed the law (fearlessly) against the powerful, and (faithfully) against the wealthy. They were reverent and cautious. They had no occasion to make choice of words to vindicate their conduct. The virtue of Heaven was attained to by them; from them was the determination of so great a matter as the lives (of men)."—*S. B.*, III. 258–9.

"The King said, 'Oh! you who direct the government and preside over criminal cases through all the land, are you not constituted the shepherds of Heaven? To whom ought you now to look as your pattern? Is it not Po-i, spreading among the people his lessons to avert punishments? And from whom ought you now to take warning? Is it not from the people of Miâo, who would not examine into the circumstances of criminal cases, and did not make choice of good officers that should see to the right apportioning of the five punishments, but chose the violent and bribe-snatchers, who determined and administered them, so as to oppress the innocent, until God would no longer hold them guiltless, and sent down calamity on Miâo, when the people had no plea to allege in mitigation of their punishment, and their name was cut off from the world?'"—*Ibid.* III, 259–60.

"Kaou-yaou said, 'Your virtue, O Emperor, is faultless. You condescend to your ministers with a liberal ease; you preside over the multitude with a generous forbearance. Punishments do not extend to the criminal's heirs; while rewards reach to after generations. You pardon inadvertent faults, however great; and punish purposed crimes, however small. In cases of doubtful crimes, you deal with them lightly; in cases of doubtful merit, you prefer the high estimation. Rather than put to death an innocent person, you will run the risk of irregularity and error. This life-loving virtue has penetrated the minds of the people, and this is why they do not render themselves liable to be punished by your officers."—*Shu ching*, Pt. II. Bk. II. Ch. II. 12; *Legge, Ch. Class.*, III. i. 59.

"The system founded under the Emperor Shun was followed in the Hsia dynasty. The five punishments were still administered by the Minister of Crime."—*Yüan chien lei han, Shê kuan pu, Chih kuan*, p. 1*a*.

[Under the Yin, the Minister of Crime was called *Ch'iu Kuan* (秋官), Minister of Autumn.]—*Ibid.* p. 1*a*.

[The princes, in their several States, had the power of rewards and punishments, and the right to revenue.]—*Legge, Ch. Class.*, III. ii. 334, note.

[*Revenue.*—In ancient days, land was held and cultivated under the feudal system, according to which a tithe of the production of the land held in common by nine families (households) was paid to the Government as tax, and so with the income made by artisans, merchants, fishermen, and foresters. Taxes were collected to provide for all the expenses in connection with various sacrifices which were offered to the Ancestral Temples, Heaven and Earth, and all the other gods; and also for the maintenance of the Royal dignity, and for the salaries of various state officials. The tithe from the land was collected for military purposes, such as the purchase of chariots, horses, weapons, and skins; for filling the national Treasury; and for rewards and pensions. In the administration of the national revenue, the sovereign had only two things to think of, the land and the forests. From ancient times down to the present, taxes have been collected from each portion of land according to its acreage.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 50*b*.

"A great order was effected [as a result of Yü's labours] in the six magazines of material wealth; the different parts of the country were subjected to an exact comparison, so that the contribution of revenue could be carefully adjusted according to their resources. The fields were all classified with reference to the three characters of the soil; and the revenues for the Middle region were established."—*Shu ching*, Pt. III. Bk. I. Pt. ii., Ch. III. 15; *Legge, Ch. Class.*, III. i. 141.

"Its [Yen-chou's] revenues just reached what could be deemed the correct amount; but [owing to the devastation caused by the great flood] they were not required from it as from the other provinces, till after it had been cultivated for thirteen years. Its articles of tribute were varnish and silk; the baskets from it were filled with woven ornamental fabrics."—*Shu ching*, Pt. III. Bk. I. Ch. III. 18–19; *Legge, Ch. Class.*, III. i. 99.

From Ts'ing-chow the "contribution of revenue was the highest of the second" class. "Its articles of tribute were salt, fine grass-cloth, and the productions of the sea of various kinds; with silk, lead, pine-trees, and strange stones, from the valleys of the Tae."—*Ibid.* p. 102.

From Ts'eu-chow the "contribution of revenue was the average of the second" class. "Its articles of tribute were earth of five different colours; with the variegated feathers of pheasants from the valleys of the Yu; the solitary dryandra from the south of Mount Yih; and the sounding stones that seemed to float near the banks of the Sze. The wild tribes about the Hwae brought oyster-pearls and fish; and their baskets full of deep azure silks, and other silken fabrics, chequered and pure white."—*Ibid.* p. 107.

From Yang-chow the "contribution of revenue was the highest of the lowest class, with a proportion of the class above." "Its articles of tribute were gold, silver, and copper; yaou and keun stones; bamboos small and large; elephants' teeth, hides, feathers, hair, and timber. The wild people of the islands brought garments of grass. The baskets were filled with woven ornamented silks. The bundles contained small oranges and pummeloes:—rendered when specially required."—*Ibid.* pp. 111–2.

From King-chow the "contribution of revenue was the lowest of the highest class." "Its articles of tribute were feathers, hair, ivory, and hides; gold, silver, and copper; the ch'un tree, wood for bows, cedars and cypresses; grindstones, whetstones, arrow-head stones, and cinnabar. There were also the k'wăn and loo bamboos, and the wood of the hoo tree, of which the three regions were able to contribute the best specimens. The three-ribbed rush was put in cases, which again were wrapped up. The baskets were filled with deep azure and purple silken fabrics, and with strings of pearls that were not quite round. From the country of the nine Kĕang the great tortoise was presented."—*Ibid.* pp. 115–6. Hirth states (*Journ. N.-C.B.R.A.S.*, N.S. xxii. 54) that this province was also called upon by Yü to supply the Court with salt.

From Yu-chow the "contribution was the average of the highest class, with a proportion of the very highest." "Its articles of tribute were varnish, hemp, a finer hempen cloth, and coarser hempen cloth. The baskets were filled with fine silken fabrics, and fine floss-silk. Stones for polishing sounding-stones were rendered, when required."—*Legge*, pp. 117, 119.

From Leang-chow the "contribution of revenue was the average of the lowest class, with proportions of the rates immediately above and below." "Its articles of tribute were musical gem-stones, iron, silver, steel, stones for arrow-heads, and sounding-stones; with the skins of bears, great bears, foxes, and jackals, and articles woven with their hair."—*Ibid.* p. 121.

From Yung-chow the "contribution of revenue was the lowest of the second" class. "Its articles of tribute were the k'ew and lin gem-stones, and the lang-kan precious stones." "Hair-cloth and skins were brought from Kwăn-lun, Seih-che, and K'eu-sow:—the wild tribes of the West all coming to submit to Yu's arrangements."—*Ibid.* pp. 125, 127.

"From the first hundred *le* [of the imperial domain] they brought, as revenue, the whole plant of the grain; from the second, they brought the ears; from the third, they brought only the straw, but had to perform other services, from the fourth, they gave the grain in the husk; and from the fifth, the grain cleaned."—*Shu ching*, Pt. III. Bk. I. Pt. ii., Ch. IV. 18; *Legge, Ch. Class.*, III. i. 143–4.

"We have no mention of the payment of revenue in the other domains. It was, no doubt, on some arrangement analogous to that made for this *fuh*. The princes occupying the several territories received it, and then paid a tithe of their incomes to the Emperor not in kind but in value, in other articles produced in their principalities;—such at least is the account given by Hoo Wei."—*Legge*, p. 144, note.

"In ancient times the only tax was a land tax of 10 per cent. [古者什一而稅亡他賦役.]"—*Ch. Rev.*, xiii. 59.

"San Shan Shih said: 'In the Three Dynasties the methods of collecting [taxes] from the people differed, but were [all] within one-tenth. And all being within one-tenth, the difference consisted in the divisions into nine classes. As the areas of the nine Chou differed, some being large and some small; and the population also differed, in some being great and in some small, so the total amounts of taxation were also unequal. They were not fixed according to the superiority or inferiority of the fields, but by comparing the [old] totals, whether much or little, the division into nine classes was made. The taxes of Ch'i Chou were much greater than those of the other eight, and were therefore called *shang shang* (best), but the taxes of Yen Chou were less than those of the other eight, and so were called *hsia hsia* (worst). The remaining seven were the same. It was not the case that in collecting from the people they made the differences of light and heavy [quality of the fields] in order to have these nine classes.'"—*Wên hsien t'ung kao hsiang chieh, c.* i., *T'ien fu K'ao*, p. 1*a*.

"The wild people of the islands brought dresses of skins."—*Shu ching*, Pt. III. Bk. I. Ch. III. 10.

[Ta Yü . . . fixed the amount of tribute to be paid by each portion of land according to the degree of its fertility. He allotted all the lands to the people, and initiated the tithe system. Thus prosperity and happiness prevailed throughout all parts of his kingdom. No details are given concerning the various revenue officers.]—*Ibid.* p. 50*b*.

[In the time of Yin, the system of dividing lands among the people for revenue purposes was as follows:—What was produced from the land within the distance of 100 *li* (the Crown lands), was appropriated for all expenses in connection with the maintenance of staff officials. The lands within a distance of 1,000 *li* were called *tien*, and the revenue accruing therefrom was set aside for military expenses, while the land beyond was called *yü*, it being treated as a dependency, and a governor appointed to administer it. Common lands were registered only, and not taxed. Out of every 70 acres of cultivated lands, only seven acres were taxed. Because the tax was so light, it could be paid by the people without difficulty, but when Chou Hsin became King, he treated his people with cruelty, and taxed them very heavily in order to fill his national exchequer in the *Lu Tai*, and accumulate large stores in Ch'ü Ch'iao.]—*Ibid.* p. 50*b*.

"The Hsia sovereigns took *kung* (貢) 'tribute' from every 50 of the people; the men of Yin, *chu* (助) 'aid,' from every 70 of the people; and the men of Chow, *ch'é* (徹) enacted the 100 *mou* allotment and the share system—these were really taking one-tenth from the people." [10 families cultivated 1,000 *mou* in common, dividing the produce and paying a tenth to the Government.]—*Wên hsien t'ung k'ao hsiang chieh, c.* 1, *T'ien fu K'ao*, p. 1*b*. *Cf.* REG. OF LAB.

"During the time of the Shang Dynasty . . . the inhabitants of these southern regions ['*Yang*,' including among others the present province of Kuang Tung] first began to pay tribute to the emperors of China."—*Ch. Repos.*, ii., 147.

Later Feudal Period (1122–221 B.C.).—*Table II.*

RANKS.—*King* (王 *Wang*).—"The title *ti*, 'emperor,' had grown unpopular after the many examples of weakness and lack of virtue displayed by so many of the previous emperors. . . . In his modesty he [Wu] continued to style himself simply *wang*, or 'king' [besides holding the dignity of 'Son of Heaven'], and his successors followed his example."—*Hirth*, pp. 96–7.

"China was in those days divided, somewhat like Germany, into a number of small States, all of which recognized the Son of Heaven as their principal ruler, who from the outset must have had considerable power over the several feudatory governments; for it is he who establishes states, defines their limits, and indicates the location of their capitals; through him, also, their rulers hold their appointments. Their government is to be modeled like the Emperor's, and is to be controlled and inspected from time to time by him, he having the power to revoke and to dispose or reprimand the refractory." He was "the patriarch of the nation" and "regarded as the ruler of the world." He had "the right of pardon in criminal cases.' Great officers could not be put to death nor promotions made without his sanction. He had "Travellers" to inform him of all that was going on within his dominions, and "himself travelled through his dominions to see for himself where his authority was called upon to interfere." Staffs of officers also reported to him on topographical, historical, social, and economical questions. Mildness was regarded as weakening his position, while terrorism created a spirit of independence among vassals. He "had to perform the ceremony of working in person in the 'Fields of a Thousand Acres' set aside for the purpose".—*Hirth*, pp. 108–9, 111, 112, 123, 124, 125, 154, 158, 207–8, 210; *Ch. Rev.*, i. 370 seqq. For description of king's palace, see *Chou li, Gingell*, pp. 3–5, *Shu ching*, V. xxii. *S.B.*, III. 236, note, and LAWS OF INT. for the strict ceremonial which regulated his life.

"On the principle of *Mencius*, VII. Pt. II. ii., the emperor did not fight (戰), but only 'punished'; nor did he take the field till after the means which the constitution of the government provided had proved ineffectual. Such came to be the rule when the feudal system had become fully developed."—*Legge, Ch. Class.*, III. i. p. 153, note.

"What was designed to be the central State of the empire was the appanage of the sovereign himself, and was of the same dimensions as one of the largest of the feudatory States. (Here is the true account of the origin of the names Chung Kwoh, 中國, 'Middle State,' and Chung Pang, 中邦, 'Middle Region'). Over this he ruled like one of the other princes in their several dominions; and he received, likewise, a certain amount of revenue from all the rest of the country, while the nobles were bound to do him military service, whenever called upon. He maintained also a court of great ministers, who superintended the government of the whole empire. The princes were little kings within their own States, and had the power of life and death over the people. They practised the system of sub-infeudation; but their assignments of lands were required to have the imperial sanction."—*Ibid.* III. i. Prol. p. 198.

"*In the construction of the ancient palaces of the Chinese Emperors, there were three objects kept in view.* They were for religious purposes, for feudal audiences and consultations, and they included private apartments for the Emperor. The feudal compacts needed to be confirmed by religion. The Emperor was chief sacrificer, and there was never in China any notion of

local sanctity in buildings. All the reverence attached to a palace is on account of the Emperor, the brother of the Sun and Moon, and his ancestors."—*Journ. N.-C. B.R.A.S.*, N.S. xxiv. 256.

"The emperor's personal life was regulated by strict ceremonial in its most minute details, in which respect the most powerful man among millions was less free than any of his subjects. His mode of dress, the work he had to do during every hour of the day, the postures he had to assume in performing certain ceremonies, and the words he had to pronounce on every possible occasion were regulated by that cruel tyrant, state ceremonial. Even his daily meals, the nature and quantity of food to be served to him at each season of the year and on special occasions were subject to fixed rules. He was supposed to starve himself when famine prevailed in the country or in times of public calamity. His meals were not presented to him by state dignitaries or by eunuchs, who might flatter his senses in order to curry favour, but by a court attendant who had to taste them in his presence. The same rigid ceremonial was brought to bear on the feudatory princes."—*Hirth*, p. 115.

"The imperial palace consisted of a vast enclosure surrounded by high mud or brick walls, in which were the following: the dwelling houses of the emperor, the empress, the concubines, and their servants; the offices of the ministers, reception halls, and temples; shops for weaving silk and hemp for the use of the court; treasuries for the preservation of the imperial archives, historical documents, jewelry, and other precious belongings of the state or the emperor; depositories for stores and all that was necessary for the maintenance of life. In other words, it was a walled city within the capital city reserved for the emperor, his household, and his government; and the monarch seldom left it except in his official capacity."—*Ibid.* pp. 114-5.

[The king, by changing the name of a city to an auspicious or inauspicious one, could benefit or injure it.]—*Oxenham, Atlas*, Pref. p. iv. *Cf.* SUPERSTITIONS.

[The right of *succession* was hereditary, and the title of *Shih Tzŭ* (世 子) (the eldest son of a *Wang* 王, prince) was first used at this time. Nevertheless uncertainty exists as to the distinction between the title of *T'ai Tzŭ* (太 子) (Heir Apparent) and that of *Shih Tzŭ*.]—*Kang chien.*

[Succession to the throne was to the eldest son. See *Shih chi tz'ŭ K'o chuan, P'ei wén yün fu*, c. 63, p. 64*b*; *Tso chuan, ibid.* p. 64*b*; p. 64*a*; *Yüan chien lei han*, c. 244, p. 11*a*; p. 10*b*; etc.]

"During the half century [1001-946 B.C.] that he [Mu] occupied the throne, the House of Chow went on to decline. According to Sze-ma Ts'een, the king would engage in hostilities with the wild tribes round about, contrary to the counsels of his advisers, losing consequently the former reverence with which they had regarded the sovereigns of Chow, and the good-will also of many of the princes."—*Legge, Ch. Class.*, III. ii. 558, note.

King I (夷 王) (894–878 B.C.) "proved a weak sovereign, and was in bondage to the princes to whom he owed the empire. It is objected to him that, when he gave audience to them, he descended from the dais to meet them, as if he were their equal merely. The chief of the State of Tsoo extended the possessions of his House during this reign, and assumed the right of investing his sons with his conquests without reference to the court. He arrogated to himself, moreover, the title of king. The imperial authority was evidently but little cared for."—*Ibid.* III. ii. 614, note.

[The king's nominal power was upheld solely by the spirit of loyalty among the feudal States. The period of the Five Leaders (685–591 B.C.) marks, according to Mencius, "the first stage of that decay of imperial power which had ruled supreme for a thousand years and more." At times the king had to flee from his capital (*e.g.*, Hsiang Wang in 637 B.C.) Under Ch'ing Wang (618–612 B.C.) "the imperial prestige had become so low that even the king's treasury was found insufficient to pay the deceased Emperor's burial expenses, and a loan had to be raised from the prosperous state of Lu." Ting Wang (606–585 B.C.) was slighted by a vassal of Ch'u. In 370 B.C. Lieh Wang's summons to the imperial court was disobeyed by all except one of the vassal princes. Hsien Wang (368–220 B.C.) "was nothing better than a silent looker-on without the slightest power to interfere in the endless struggles between his nominal vassals. By the time of Mencius (372–289 B.C.) the feeling of nominal loyalty "as regards the legitimacy of the Emperor's position, which Confucius had tried to foster as best he could, had . . . given way to utter disregard of imperial rights. . . . The Emperor was now a mere shadow, and things took their own course before his eyes." Mencius "denounced the decadence of his age as being the result of the neglect of loyalty." In 288 B.C. an attempt was made by the two states of Ch'in and Ch'i to adopt the title. By 255 B.C. the king (Nan Wang) had lost the western part of his territory, the eastern part, bequeathed to Tung Chou Chün, being annexed by Ch'in in 249 B.C.]—*Hirth*, pp. 217–8, 219, 220, 220–1, 275, 284–5, 294, 318, 325.

A. *Officers, or Scholar-officers* (士 *Shih*).—[There was a "Board of Scholars" or "College of Great Scholars," consisting of seventy members holding official rank. But "even so far back (as the time of Confucius) such a class of men (scholars, or men claiming to possess literary acquirements) there was in China" (*S.B.*, xxvii. Intro. pp. 51–2). The scholar (*shih*) was regarded as both the "root of the Prime Minister" (though perhaps not so directly so as after the institution of public examinations for official posts) and the "first of the four unofficial classes" (*shih wei ssŭ min chih shou*).]

[In the *Ch'un ch'iu* it is stated that a man could not be called a scholar (*Ju Shêng*), unless he had thoroughly mastered one classic. The term *Hung Ju*, that is learned scholar, was only for those who had read a large number of books. The term *Ju shih* was for those who had done good to the people by their teachings. In the time of the Warring States, those who were called scholars were really demagogues, and demagogism was the profession which occupied most attention at that time. Still, true scholars were numerous in the kingdoms of Ch'i and Lu (see *Tzŭ shih ching hua*). According to the *Chou li*, the duty of a scholar (when he came into power) was to gain the good will of the people by proper government. During the time when the States were making war and bringing ruin upon each other, the principles which every scholar followed were generally discarded. Chung Ni (Confucius) took this matter up and preached the practice of principles. He revised the Six Classics, and his labour was continued by Tzŭ Ssŭ, Mencius, and their followers. They looked upon Confucius as their great teacher. After the death of Mencius, all the doctrines laid down by them were of like kind.]

"The literati in China do in reality occupy the place of priests and ministers in Christian kingdoms. Sovereign and people have to seek the law at their lips."—*Legge, Ch. Class.*, ii. Prol. p. 55.

(i) *Officials* (臣 *Ch'én*).—King Wu, "after he had overthrown the last sovereign of the line of T'ang, arranged the orders of nobility into five, from duke downwards [see previous Period], and assigned the territories to them on a scale proportioned to their different ranks."—*Legge, Ch. Class.*, III. i. Prol. p. 197. See also *Hirth, Hist.* p. 98. They had enfeoffed lands but no territorial jurisdiction over the people on their estates.—*Shih hsiang t'ung chien*, c. 4, p. 3.

"He [King Wu] arranged the orders of nobility into five, assigning the territories to them on a threefold scale. He gave offices only to the worthy, and employments only to the able. He attached great importance to the people's being taught the duties of the five relations of society, and to take care for food, for funeral ceremonies, and for sacrifices. He showed the reality of his truthfulness, and proved clearly his righteousness. He honoured virtue, and rewarded merit" (*Shu ching*, Pt. V. Bk. III. 10). "This agrees, with the account of the arrangement of dignities and emoluments determined by the House of Chow, given by Mencius, Bk. V., Pt. II., ii. The orders of nobility were the Kung, How, Pih, Tsze, and Nan, to the two first of which were assigned a hundred *le* square of territory, each, while the Pih had 70, and the Tsze and Nan only 50 *le* square each." The Chou Li, Bk. IX. (地 官, 大 司 徒), however, gives five divisions of territory, and the discrepancy has not yet been explained.—*Legge, Ch. Class.*, III. ii. 316, note.

"Hereditary rank is contrary to the Chinese social theory; and even the prince, usually with the advice of his ministers, can nominate his successor from among his sons. There have been periods when the hereditary principle received great expansion; but these periods—and notably that of the later Tcheou, in whose feudalism it took root—are regarded as the product of a perverted state of society. It is traced by Chinese writers to the reduction of the people to a condition of dependence on great officials, who were paid, not from the total revenue, but in rights of attachment on the soil and its products, to be levied directly on the labourer. The protest against the principle of entail appears to have been constant and strong, even while the process of enfeoffment was going on. Confucius and Mencius, who belong to that epoch, insist that, in imperial succession, virtue must take precedence of hereditary right (Mencius v, 1. 6). The introduction of eunuchs into court offices is believed to have been in part a plan to get rid of the latter principle (*Eiot*, from *Ma-tuan-lin*). Where it still remains, as in certain privileged classes, it confers no real power."—*Johnson, Or. Rel.—Ch.*, p. 299.

"Five generations had now elapsed since the dukedom was held in the direct line of his [K'ung-fu Chia's] ancestry, and it was according to the rule in such cases that the branch should cease its connection with the ducal stem, and merge among the people under a new surname."—*Legge, Ch. Class.*, i. Prol. p. 57.

[The practice of selling titles of nobility was originated in 242 B.C.]—*Ch. Rev.*, xiii. 374.

"According to the regulations of emolument and rank framed by the kings, there were the duke; the marquis; the earl; the count; and the baron:—in all, five gradations (of rank). There were (also), in the feudal states, Great officers of the highest grade,—the ministers; and Great officers of the lowest grade; officers of the highest, the middle, and the lowest grades:—in all, five gradations (of office)."—*Li chi*, iii. i. 1; *Legge*, i. 209.

"In selecting the officials of his government he [Wu Wang] made a careful choice among those of his predecessor, dismissing all the incapable ones."—*Hirth*, p. 98.

"As a further step toward the consolidation of his [Wu Wang's] power he surrounded himself with a phalanx of faithful supporters to the throne by reorganising that class of nobility called *chu-hóu*, 'Princes of the Empire,' selected from the representatives of families deriving their pedigree from the old sacred Emperors and other personages of similar merit. It appears that, whether wrongly or not, descendants of Shön-nung, Huang-ti, Yau, and Shun were supposed to exist, and that Wu Wang rewarded the merits of their respective ancestors by appointing such descendants fief-holders in different parts of the empire. . . . The sentiment of gratitude thus implanted in the hearts of his grandees remained constant during their lifetimes. But later generations are apt to be forgetful of benefits accorded to predecessors."—*Ibid.* pp. 99–100.

[Favourites or aiders of the king were also sometimes created princes, &c., *e.g.*, Fei Tzŭ, chief equerry to Hsiao Wang (909–895 B.C.), and Hsiang, Duke of Ch'in (770 B.C.). See *D'Herbelot, Bibl. Or.*, iv. 8.]

"The prince of a State, when serving at court as a minister of the crown, was held to be of lower rank by one degree."—*Legge, Ch. Class.*, IV. i. 185, note.

[The rigid religious ceremonial which regulated the daily life of king, officials, and feudatory lords was a chief factor in the cementing and stability of the Chou organism. See *Hirth*, p. 109, and LAWS OF INTERCOURSE.]

[Next to the king and his court, the hierarchy of government officials, of whom the chief held patents of nobility, administered the affairs of the kingdom. The monarch was assisted by three statesmen of the first rank, the Grand Tutor, Grand Assistant, and Grand Guardian, to whom the Junior Tutor, Junior Assistant, and Junior Guardian were now added. The Prime Minister, who could hold one of these highest posts jointly with his own, was the king's chief administrator, and was appointed by him together with the principal executive officers — the Ministers of Education, Religion, War, Crime, and Works. This body of metropolitan officials and their subordinates were supposed to set an example to the pastors of the provinces, each feudal state being modelled on the system of the central government. See *Hirth, Anc. Hist.*, pp. 109–10; *Wên hsien t'ung k'ao, Chih kuan; Yüan chien lei han, Shê kuan pu;* and *Legge, Ch. Class.*, III. ii.]

[*Circ.* 500 B.C. The relations between princes and ministers were less favourable to the latter than formerly. Ministers no longer went into mourning for princes whose service and state they had left. See *Legge, Ch. Class.*, i. Prol. p. 42.]

(ii) *Gentry* (紳 士 *Shên Shih*).—[Did not apparently figure as a distinct class of any importance (*v. supra*).]

"Far below the emperor and the princes of the empire was the mass of the people, placed in rank and file according to their occupations. The nation consisted of rulers and their assistants, government officers, and the rest of the world, who were the working classes."—*Hirth*, p. 109.

Wu Wang "tried to improve the moral standard of his people, and paid special attention to the welfare of the labouring classes as well as to industry and trade. At the beginning of his reign he had to contend with some refractory elements among his own people; but he soon overcame these, and established peace all over his empire."—*Ibid.* p. 98.

The working classes "were divided into nine sections ranking in the following order: first, landholders, the producers of grain; second, gardeners, who grow plants and fruit trees; third, woodmen, occupied with the products of the forests and mountains; fourth, livestock holders, raising cattle and fowl; fifth, artisans, who convert raw materials into articles of daily use; sixth, merchants, both resident and travelling; seventh, the wives, who change silk and hemp into clothes; eighth, servants, both male and female; ninth, the miscellaneous class, who have no fixed profession, but change their occupation as occasion may demand."—*Ibid.* p. 110. This is an elaboration, with addition of the people who could not claim to be members of any recognized class, of the four classes into which Chinese society has always been divided. See preceding Period.

B. *Agriculturists* (農 *Nung*).—"The agricultural population . . . hold their estates as tenants of their princes, and have to deliver a percentage of the cereals they grow proportionate to the fertility of the soil. The latter is ascertained by special officers appointed for the purpose, who also instruct the cultivators in the nature of the grains and vegetables best adapted for cultivation, and the times for tilling, sowing, watering, and harvesting. Under their advice a system of irrigation best suited to the configuration of the land is introduced. It is by government officers that the people's work connected with the production of silk is supervised in all its details. The inhabitants are treated like a huge family, at the head of which is the emperor, their patriarch. The government apparatus is, therefore, not confined to those who mete out justice and collect taxes or administer what with us would be called government departments, but the officers of Chóu (*Chóu-kuan*, which was the original title of the *Chóu-li*) comprise inspectors, appointed by the government, for almost any useful work performed by the people."—*Ibid.* p. 110.

C. *Artizans* (工 *Kung*).—[See REG. OF LAB.]

D. *Merchants* (商 *Shang*).—[See REG. OF LAB.]

[Below the four recognized ranks of unofficials were the *Chih Shih* (執 事), retinue, servants, etc., and below these the *Nu Li* (奴 隸), bond-slaves, of seven classes (see REG. OF LAB.:)—all of course without administrative power.]—*Wén hsien t'ung k'ao*, c. 11.

Eunuchs.—"Under the Chou rule these were merely servants and in no way connected with administrative or political duties. They were employed in the court in personal attendance on the imperial concubines.—*Hirth*, p. 114.

INSTITUTIONS.—1. *Executive.—Seat of Central Government.*—[The capital was (1122 B.C.) Hao-Ching, now Ch'ang-An, and later (781 B.C.) Lo-Yang.]—*Oxenham, Atlas*, map 3.

770 B.C. King P'ing's "first measure was to transfer the capital eastwards to Lo-yang, fulfilling at length, but under disastrous circumstances, the wishes of the duke of Chow; and from this time, B.C. 769, dates the history of 'the Eastern Chow.'"—*Legge, Ch. Class.*, III. ii. 615, note.

"The same monarch, abandoning Si-ngan (then called Hao-King, the capital of his empire) to transport his seat to Lohyang, Siangkwan was able to make himself master of the large province of Shensi, which had composed the proper kingdom of the emperor."—*D'Herbelot, Bibl. Or.*, 4° ed., 1779, iv. 8.

"At this time (reign of Ching Wang, 519–475 B.C.) the court of Chow was in the city of Lŏ (洛), in the present department of Ho-Nan of the province of the same name."—*Legge, Ch. Class.*, i. Prol. p. 64.

The ancient history of Peking "as the capital of the *Yen Kwoh* (the 'Land of Swallows') during the feudal times, and its later position as the metropolis of the empire for many centuries, give it historical importance."—*Williams, Midd. King*, i. 62.

Divisions.—"All within the four seas, taking the length with the breadth, made up a space of 3000 *lî* square, and contained eighty trillions of *mâu*."—*Li chi*, iii. v. 19; *Legge*, i. 245.

"Of the nine provinces embracing all within the four seas, a province was 1000 *lî* square, and there were established in it 30 states of 100 *lî* (square) each; 60 of 70 *lî*; 120 of 50 *lî*; in all, 210 states. The famous hills and great meres were not included in the investitures. [The hills and meres were still held to belong to all the people.] The rest of the ground formed attached territories and unoccupied lands of the eight provinces (apart from that which formed the royal domain), each contained (the above) 210 states. [But the provinces were not all of the same size.] Within the domain of the son of Heaven there were 9 states of 100 *lî* square; 21 of 70 *lî*; and 63 of 50 *lî*; in all, 93 states. The famous hills and great meres were not assigned. The rest of the ground served to endow the officers, and to form unoccupied lands." "In all, in the nine provinces, there were 1773 states, not counting in (the lands of) the officers of the chief grade of the son of Heaven, nor the attached territories in the feudal states." The tenures in the royal domain were not hereditary.—*Li chi*, iii. i. 8–10; *Legge*, i. 211–2.

"A space of 1000 *lî* square contained 100 spaces of 100 *lî* square each. In this were constituted thirty states of 100 *lî* square, leaving what would have been enough for other seventy of the same size. There were also constituted sixty states of 70 *lî* square, twenty-nine of 100 *lî* square, and 40 spaces of 10 *lî* square; leaving enough for forty states of 100 *lî* square, and sixty spaces of 10 *lî* square. There were also constituted a hundred and twenty states, of 50 *lî* square, and thirty of 100 *lî* square, leaving enough for ten of the same size, and sixty spaces of 10 *lî* square." "The famous hills and great meres were not included in the fiefs; and what remained was assigned for attached territories and unoccupied lands. Those unappropriated lands were taken to reward any of the princes of acknowledged merit, and what was cut off from some others (because of their demerit) became unappropriated land."—*Li chi*, iii. v. 22; *Legge*, i. 246.

"The territory of the son of Heaven, amounting to 1000 *lî* square, contained 100 spaces of 100 *lî* square each. There were constituted nine appanages of 100 *lî* square, leaving ninety-one spaces of the same size. There were also constituted twenty-one appanages of 70 *lî* square, ten of 100 *lî*, and twenty-nine spaces of 10 *lî* square; leaving enough for eighty of 100 *lî* square, and seventy-one of 10 *lî*. There were further constituted sixty-three

appanages of 50 *lî* square, fifteen of 100 *lî*, and seventy-five spaces of 10 *lî*, while there still remained enough for sixty-four appanages of 100 *lî* square, and ninety-six spaces of 10 *lî* each."—*Li chi*, iii. v. 23; *Legge*, i. 246–7.

"Ch'in Sze-k'ae gives the following statements:—'The imperial city formed a square of nine *le*. Outside the city was called the 郊. Fifty *le* off was called the 'near 郊, or frontier,' and a hundred *le* off was called the 'remote frontier.'"—*Legge, Ch. Class.*, III. ii. 538, note.

"A country of 1000 chariots is one of the largest fiefs of the empire, which could bring such an armament into the field."—*Ibid.* i. 4, note 5.

[The unit during the first part of the Period was the *hsien*, and during the *Ch'un Ch'iu* Period, the *chün*. See *Yüan chien lei han, Chih kuan pu, c.* 115, p. 32.]

[The first principalities, or feudatory divisions, established by King Wu, were in general of small extent.]—*Journ. Asiat.*, 1843.

"The first feudal baron of the Cheng State was Yeu, brother of Cheu siuen wang. He received, B.C. 806, a part of the Cheu patrimony included in the modern Honan."—*Journ. R.A.S.*, xviii. 13.

Administrative hierarchy.—"Subsequently there were King Wăn and King Woo, who knew well the minds of those whom they put in the three positions, and clearly saw the minds of those who had the three grades of ability. Thus they could employ them reverently to serve God, and appointed them as presidents and chiefs of the people. To establish their government, they had the men of office, the officers of law, and the pastors, and these appointments were their three concerns. They had also their guards; their officers of the robes; their equerries; their heads of petty officers; their personal attendants; their various overseers; and their treasurers. They had their governors of larger assigned cities and of the smaller; their men of arts; the overseers whose offices were beyond the court; their grand historiographers; and their chiefs of direction:—all, good men of constant virtue."—*Shu ching*. Pt. V. Bk. XIX. 6–9; *Legge, Ch. Class.*, III. ii. 514–5.

"King Wăn was able to have in himself the minds of those in the three high positions, and so it was that he established those regular officers and superintending pastors, so that they were men of ability and virtue. He would not himself appear in the various notifications, litigations, and in precautionary measures of government. There were the officers and pastors to attend to them, whom he simply required to be obedient and not disobedient. Yea, as to litigations and precautionary measures he would seem as if he did not presume to know about them. He was followed by King Woo, who carried out his work of settlement who did not dare to supersede his righteous and virtuous men; who entered also into his plans, employing as before his forbearing and virtuous men. It was thus that they unitedly received this vast inheritance."—*Shu ching*, Pt. V. Bk. XIX. 12–15; *Legge*, III. ii. 516–8.

The officers, &c., addressed by King Wu before going into battle were: hereditary rulers of friendly States, managers of affairs, ministers of instruction, of war, and of public works, "the many officers subordinate to them," the master of body-guards, the captains of thousands, and captains of hundreds (see MILITARY). "A great State, such as Chow was before the extinction of the Shang dynasty, had only *three* principal ministers, whose names are here given. But we may inquire what the ministers of instruction and works had to do in the camp. Ying-ta says that the former superintended all orders given to the troops, and the latter all the business of intrenchments. Ts'ae seems to have thought that they were there as the generals of the three armies of the State. This is not likely:—see Ch'in Sze K'ae, *in loc.* We can only form a vague idea on this, as on many other points in the Shoo." "I do not find it possible to say whether we are to understand . . . the 'multitude of inferior officers' generally or two distinct classes of such. Gan-Kwŏ had the former view. He says:— . . . 'The phrase denotes all the great officers, whose posts were inferior to those of the ministers.' Ts'ae on the other hand supposes that the 亞 were the 大夫 or 'great officers,' below, but next in rank to, the ministers, and five of whom filled up the space between each minister and his 士, or 'officers,' of whom there were 27, denoted in the text by the term 旅. 師氏,—'the Instructor.' The functions of an officer thus designated are given at length in the 13th Book of the Chow Le. . . . He was a ta-foo or great officer of the second grade, and the Tutor of the heir-apparent, at the same time executing various duties about the Sovereign, and specially having charge of the guard of foreign—barbarian—mercenaries who kept watch outside the royal gate. In time of war, or when the sovereign went abroad for any other cause, he followed in attendance, with the whole or a portion of that guard."—*Legge, Ch. Class.*, III. ii. 300–1, note.

"In close attendance on your Majesty there are the regular presidents, the regular high officers, and the officers of the laws: the keepers of the robes also, and the guards" (*Shu ching*, Pt. V. Bk. XIX. 1; *Legge, Ch. Class.*, III. ii. 508, note, quoting the *Tung Ting* of the Yüan (Mongol) dynasty, says: "the appointment of the officers of business, of pastoral oversight, and of the law . . . is the great theme of the whole Book."

"常伯常任準人,—'the regular chiefs, the regular holders of office, and the equalizing men'" may have been "other names for the high nobles and assistants about the imperial court. . . . We may . . . understand by 常伯 the chiefs or presidents who had a pastoral charge of the people (牧民之長); by 常任, the high ministers of War, Instruction, Works, &c., in the imperial domain; and by 準人, the law officers. . . . The officers called 綴衣, 'Connected Robes,' and 虎賁, 'Tiger Braves,' are not known to have existed under these names in the previous dynasties; this Book [*Shu ching*, Pt. V. Bk. XIX] shows that they were an institution in the times of Wăn and Woo. We do not find the name of 綴衣 in the Chow Le, but there are enumerated the 'master of the furred robes' (司裘), the 'master of robes to the Empress' (內司服), the 'tailor' (縫人), and the 'master of robes' (司服) which must have been kindred appointments. See Books VI., VII., and XXI. The 虎賁 are expressly mentioned in Bk. XXXI. They were guards, amounting, according to K'ang-shing, to 800 men, generally in attendance on the emperor's person; but might be detailed off to other services."—*Legge, Ch. Class.*, III. ii. 510, note.

"The son of Heaven had three dukes [Grand Tutor, Grand Assistant, and Grand Guardian], nine high ministers [Prime Minister, Ministers of Instruction, Religion, War, Crime, and Works, with the Junior Tutor, Junior Assistant, and Junior Guardian added], twenty-seven Great Officers, and eighty-one officers of the chief grade."—*Li chi*, iii. ii. 4; *Legge*, i. 213. The various ministries, etc., are described in detail below.

Castration was enumerated among the five punishments decreed by Chou-kung and we learn from history that such criminals were afterwards made to serve the royal family. Later, "boys were either bought from their relations, or obtained from other sources, and castrated to fill the various posts in the palace, till what had been originally a punishment only became . . . an established rule."—*Journ. N.-C.B.R.A.S.*, N.S. xi. 147–8. [Several are mentioned as occupying prominent positions under the Chou Dynasty (*ibid.* pp. 149–50).]

"Choo He remarks that anciently and in the Han dynasty, 'all who were even in mean offices about the sovereign were officers of some rank' (士, 大夫)."—*Legge, Ch. Class.*, III. ii. 585, note.

[Confucius said that there was a woman among Wu's ten able ministers (*Analects*, viii. xx.); but the matter seems open to doubt (*Legge, Ch. Class.*, III. ii. 292, note).]

[*T'ai Shih* (太師), Grand Tutor, *T'ai Fu* (太傅), Grand Assistant, *T'ai Pao* (太保), Grand Guardian. These were the *San Kung* (三公), Three *Kung*, statesmen of the first rank who assisted the monarch. "They discourse of the principles of reason, and adjust the States; harmonizing also and regulating the operations of Heaven and Earth" (*Shu ching*, V. xx. 5). The *San Kung* existed under the Shang dynasty (see previous Period). To assist them there were appointed the *Shao Shih* (少師), Junior Tutor, *Shao Fu* (少傅), Junior Assistant, and *Shao Pao* (少保), Junior Guardian. These were the *San Ku* (三孤), *lit.*, "Three Conspicuous Ones." They were assistant to the *Kung*, but were not subordinate officers of their departments, and were higher in dignity than the *Ch'ing* (卿) (see below). The *San Ku* were first appointed under the Chou dynasty. They "seem to have been intended rather as officers of the palace,—a sort of lords in waiting, or personal attendants on the sovereign, than for rulers of the country" (*Morrison, Dic.*, i. 808). Legge, however, says the terms are "names of office" (*Ch. Class.*, III. ii. 527, note). Probably the palace officers and the Executive proper were not clearly separated. If King Ch'êng appointed the 'Officers of Chou' in order, then they took precedence of the Prime Minister, but the latter post was tenable jointly, as in the case of the duke of Chou, with that of Grand Tutor (*ibid.* p. 528, note). See also *Kang chien, c.* 3.]

"'I appoint the Grand Tutor, the Grand Assistant, and the Grand Guardian. . . . These offices need not *always* be filled:—there must first be the men for them.'" "'*I appoint* the Junior Tutor, the Junior Assistant, and the Junior Guardian. . . . They assist the *Kung* to diffuse widely all transforming influences; they with reverence display brightly *the powers of* heaven and earth:—assisting me, the one man.'"—*Shu ching*, Pt. V. Bk. XX. 5; *Legge, Ch. Class.*, III. ii. 527–8. These, the Grand Tutor, Grand Assistant, and Grand Guardian, were the principal officers attached to the sovereign (*Shih ching*, II. iv. VII. 2, 3; III. i. II. 8, etc.), forming with the Junior Tutor, Junior Assistant, and Junior Guardian, a privy council, composed of 6 officials of higher rank. Their duties are described as instructing the people, explaining the correspondence between celestial phenomena, and the events of this world, and, in general, acting in concert with, and supporting, the sovereign. This council was the prototype of the *Nei Ko* of the Manchu Period (*Mémoirs présentés . . . à l'Académie*, etc., Sér. I. Tome II. p. 19).]

"The Chow Le does not contain the ministers called [in the *Shu ching*, Pt. v. Bk. xx.] . . . the 'three *Kung*,' and the 'three Koo.' Some have said that the *Kung* and *Koo* were dignities, enjoyed by other ministers, and were not specific offices; but if we refer to paras. 5 and 6, where it is said that 'the three *Kung* discourse of the principles of reason, and adjust the States,' and that 'the three *Koo* assist the *Kung* to diffuse widely all transforming influences,' these are specific duties, belonging to offices to which there can be none superior."—*Legge*, III. ii. 523–4, note.

[The *T'ien Kuan* (天官) and *Ti Kuan* (地官) with the *Ssŭ Shih Kuan* (四時官), *viz.*, *Ch'un Kuan* (春官), *Hsia Kuan* (夏官), *Ch'iu Kuan* (秋官), and *Tung Kuan* (冬官), formed the *Liu Ch'ing* (六卿), or Six Ministers (see *ibid.* p. 10*a*). Their place in the feudal hierarchy was their order as administrative officers: see following extracts.]

"The son of Heaven appoints the officers of Heaven's institution [i.e. the 'Powers that be ordained' by the will of Heaven], the precedence among them belonging to the six grandees:—the Grand-governor; the Grand-minister of the ancestral temple; the Grand-historiographer; the Grand-minister of prayers; the Grand-minister of justice; and the Grand-diviner. These are the guardians and superintendents of the six departments of the statutes."—*Li chi*, i. ii. ii. 2. 2; *Legge* i. 109.

"Nearest the Emperor in power is the prime minister (*ta-tsai*), who has general charge of the six divisions of government." He . . . "was head of the 'Board of Heaven,' the highest board, which had supervision over all government affairs, and control of the appointment of officers. The president of this board has always had precedence over his colleagues of the other boards."—*Hirth*, pp. 110–11.

[The *Ta Tsai* (大宰) or *Chung Tsai* (冢宰), Prime Minister, who was the *T'ien Kuan* (天官), Officer of Heaven, "presides over the ruling of the (various) regions, has the general management of all the other officers, and secures uniformity within the four seas."]—*Shu ching*, V. xx. 3; *Kang chien, c.* 2, p. 2.

"I appoint the prime minister, who presides over the ruling of the empire" (*Shu ching*, V. xx. 7; *Legge*, III. ii. 528–9). ". . . The prime minister or general regulator has authority over all the other officers, though he is more particularly concerned with the imperial household, revenues and records. His department is called the Ministry of Heaven in the Book of Rites, and is now (see Manchu Period) represented by the Board of Civil Office."—*Simcox*, ii. 23, note.

The prime minister had "joint responsibility for the five other boards. It was he who fixed the amounts to be levied under the heads of dues, local tribute, and taxes of all kinds, which constituted the imperial revenue; he regulated the public expenses; the entire inner and outer government service, both civil and military, was under his jurisdiction; so also was the management of the several imperial households, those of the emperor himself, of the empress, of the crown prince, and of the imperial concubines. The great number of the last named had even in those early days led to the employment, in personal attendance on the imperial ladies, of a special class of court officials—those pests of the Oriental court life, the eunuchs. . . . Eunuchism has proved a curse to public life in China at all times; and many a catastrophe must be ascribed to its intrigues which have raised unworthy men to high positions and worked much harm in an underhand manner. It appears that the early legislators of the Chou dynasty cannot be held responsible for such a degeneration of court life as that, for instance, of the Ming dynasty, whose downfall is ascribed to the infamous power attained by the court eunuchs as a class." Though officials of the court, they were at this time in no way connected with administrative duties: see *supra*, RANKS.—*Hirth*, pp. 113–4.

"(The office of) the accountants [which was under the board of the chief minister, and consisted of sixty-two men of different grades: see *Chou Li*, i. 38,] prepared the complete accounts of the year to be submitted to the son of Heaven which were reverently received by the chief minister. The Grand director of Music, the Grand minister of Crime, and the (Chief) superintendent of the Markets, these three officers, followed with the completed accounts of their departments to be submitted to the son of Heaven. The Grand minister of Instruction, the Grand minister of War, and the Grand minister of Works, reverently received the completed accounts of their several departments from their various subordinates, and examined them, then presenting them to the son of Heaven. Those subordinates then reverently received them after being so examined and adjudicated on. This being done, the aged were feasted and the royal sympathy shown to the husbandmen. The business of the year was concluded, and the expenditure of the states was determined."—*Li chi*, iii. iv. 19; *Legge*, i. 239.

[The *Ssŭ T'u* (司徒), Minister of Education, who was the *Ti Kuan* (地官), Officer of Earth, "presides over the education in the States (empire), diffuses a knowledge of (inculcates) the duties belonging to the five relations of society, and trains the millions of the people to obedience." His duties included the study of the celestial signs and preparation of the calender as an aid to agriculture.]—*Shu ching*, V. xx. 8; *Legge*, III. ii. 529; *Kang chien, c.* 2, p. 2.

"The Shoo describes the second department as that of the Minister of Instruction. The Chow Li includes that function in the same department, but also describes the 'Minister of Earth' as Director of the Multitudes, and his function as those of a Minister of Agriculture."—*Simcox*, ii. 23, note.

"Since the broad masses of the people were not supposed to know how to behave in the various conditions of life, the second among the administrative divisions, that of instruction, headed by the Mandarin of Earth, had to take precautions for their welfare. The mandarin's jurisdiction extended to all relations in life: the occupations of the people, their trade, civil services, religious duties, family matters, &c. The ordinary subject was, even in his private life, under government control. Thus a special mandarin was in charge of marriages. He had to see that no man remained unmarried after the age of thirty, girls being subject to marriage at twenty. The chief duty of this department was the levying of taxes in accordance with a budget drawn up by the prime minister. The Mandarin of Earth acted also as a kind of justice of the peace. Thousands of little rules had been made to prevent disorders of any kind; and in order to see that they were duly observed both by the government agents charged with their execution and the people who had to obey them, there were officers who had to watch public life and denounce any irregularity. . . . All these measures were calculated to maintain the nation in a state of general goodness; and lest the government itself should fail in its sacred duties, there were the *pau-shi*, an officer endowed with power to reprimand the emperor himself if he was at fault; the *ssi-shi*, who had to instruct the emperor and the sons of the empire (*kuo-tzi*), *i.e.*, the elder sons of high officials, in all that is good and virtuous; and the *ssi-kien*, or public remonstrator, who was expected to mix with the people in order to study their lives, correct their faults, and report on any evils he might discover. These officials, dependent on the Mandarin of Earth, may be said to have performed the functions of preachers; though their duties had nothing to do with religion, but merely with morality, virtue, and goodness, pure and simple. Their subordination to a higher board seems to indicate that they had not the political influence exercised later on by the institute of Public Censors (*yü-shi*), which was not developed before the Ts'in and Han dynasties."—*Hirth*, pp. 115–6.

"The minister of Instruction defined and set forth the six ceremonial observances [capping; marrying; mourning rites; sacrifices; feasts; and interviews]:—to direct and control the nature of the people; clearly illustrated the seven lessons (of morality) [(the duties between) father and son; elder brother and younger; husband and wife; ruler and minister; old and young; friend and friend; host and guest], to stimulate their virtue; inculcated uniformity in the eight objects of government [food and drink; clothes; business (or, the profession); maintenance of distinctions; measures of length; measures of capacity; and definitely assigned rules], to guard against all excess; taught the sameness of the course (of duty) and virtue, to assimilate manners; nourished the aged, to secure the completion of filial piety; showed pity to orphans and solitaires, to reach those who had been bereaved; exalted men of talents and worth, to give honour to virtue; and dealt summarily with the unworthy, to discountenance wickedness." Those who disobeyed were, if still found defective after several further examinations, banished to a remote region.—*Li chi*, iii, iv. i.; *Legge*, i. 230–1.

"To what degree the government solicitude for the life of the people went into detail, may be seen from the fact that eight out of the forty-four books in the great code of the Chou dynasty are devoted to the functions of the Mandarin of Earth and his subordinate officers. One of these was charged with the duty of making tours of inspection in order to ascertain the merits of individuals qualifying them for office; for, with the exception of the Emperor, his princes, and the several feudal lords, the incumbents of all, even the highest, government officials were selected from among the people. Merely the elder sons of the higher officials enjoyed certain privileges under the name 'Sons

of the Empire' (*kuo-tsi*), inasmuch as they were given the chance of a higher education under a special officer. They had their special uniforms and were admitted to court ceremonies as pages."—*Hirth*, pp. 116–7.

"Exceptions were also made with regard to heredity of office in cases where certain qualifications, required for its duties, were likely to be confined to certain families and had become traditional, having been transmitted from generation to generation, such as the practice of certain arts which were treated as family secrets."—*Ibid.* p. 117. See also following Period.

[The *Tsung Po* (宗 伯), Minister of Religion, who was the *Ch'un Kuan* (春 官), Officer of Spring, "presides over the (sacred) ceremonies of the country, regulates the services rendered to the spirits and manes, and makes a harmony between high and low."]—*Shu ching*, V. xx. 9; *Legge*, III. ii. 529; *Kang chien*, *c.* 2, p. 2.

"There is no difficulty in identifying the third department, 'the Ministry of Spring' of the Chow Li, with the modern Board of Rites and the Minister of Religion in the 'Officers of Chow.'"—*Simcox*, ii. 23, note.

"The Mandarin of Spring, who was in charge of religious ceremonies, was a characteristic creation of the Chinese nation. If . . . the emperor addressed himself to God, or Heaven, as the supreme ruler, his subjects sacrificed to beings of a lower order; sun, moon, and stars, hills, rivers, and forests, and last, not least, the departed souls of their ancestors. The manner in which sacrifice was to be brought was regulated by thousands of petty rules. In recording such rules the *Chou-li* places us in a position to form an idea of the spiritual life of the people, which was full of superstition. The art of obtaining an omen from the unseen spirit was cultivated in every possible detail. The chief means of auguration was, of course the time-honoured system of *Pa-kua*, as explained in Wön-wang's *I-king*. In many cases the scales of the tortoise scorched by fire were used as oracles. The fissures thus created on the surface of a scale were of great variety; and a regular system had been invented for the interpretation of what may be called tortoise palmistry. There were scientists for the interpretation of dreams, and sorcerers, male and female, who could bring on fine weather or rain. Observation of the stars was, of course, a great means of ascertaining man's fate. The position of court astronomer, with functions distinct from those of the astrological experts, was hereditary. The astronomer did good work in connection with the calendar, and what we learn in the *Chou-li* about his duties betokens an advanced state of scientific development. The astrologer held a different office from that of his colleague just mentioned. The latter had to watch the position and movements of the heavenly bodies; the astrologer was required to interpret their forebodings, since numbers of ceremonies were connected with the seasons. Both of these officers were of great importance in connection with the Board of Ceremonies."—*Hirth*, pp. 117–9. See also *Divination*.

"In the Book of the Chow Le . . . we have the 太 卜, or 'grand diviner'; the 卜 師, or 'master of divination'; the 龜 人, or 'keeper of the tortoises'; the 華 氏, or 'preparer of the wood'; and the 占 人, or 'the observers and interpreters of the prognostics.' They were all, observe the critics, required to be men far removed from the disturbing influence of passion and prejudice. Only such could be associated with the methods of communication between higher intelligences and men."—*Legge*, *Ch. Class.*, III. ii. 336, note.

"Under the department of the minister of Religion we find the various officers styled *Sze* (史), a term which has been translated 'Recorders,' 'Annalists,' 'Historiographers,' and simply 'Clerks.' There are the Grand Recorder, the Assistant Recorder, the Recorder of the Interior, the Recorder of the Exterior, and the Recorder in attendance on the emperor. Arranged under the department of the minister of Religion, they were advisers also of the prime minister of the government, and of Heads of Departments generally, on all subjects which required reference to history and precedent. Among the duties of the Recorder of the Interior were the following:—'In case of any Charge given by the emperor to the prince of a State, to an assistant Grand counsellor, to a minister, or to a great officer, he writes the Charge on tablets'; 'In case of any Memorials on business coming in from the different quarters of the empire, he reads them *to the emperor*'; 'It is his business to write all Charges of the emperor, and to do so in duplicate.' Of the duties of the Recorder of the Exterior it is said:—'He writes all Commands for the exterior domains'; 'He has charge of the Histories of the States in all parts of the empire'; 'He has charge of the Books of the three great sovereigns and the five rulers'; 'It is his business to publish in all parts of the empire the Books and the characters in them.'" "The Recorders mentioned in the 'Officers of Chow' belonged of course to the imperial court; but there were similar officers though not so numerous, at the courts of the various feudal princes."—*Ibid.* III. I. Prol. pp. 10–1.

"The duties of the 太 史 and 內 史, with other officers of the same department, are described in the Chow Le, Bk. XXVI. They were very honourable and extensive, and such as brought them into frequent contact and consultation with the 太 宰 or prime minister ('grand administrateur général': *Biot*). It is said in general that the 太 史 had the management of what Biot calls 'the six constitutions (六 典), the eight regulations (八 法), and the eight statutes (八 則).' These six constitutions were the various departments of the administration,—of rule, of instruction, of ceremonies, of prescripts, of punishments, and of business; the regulations and statutes embraced all connected with the working of those departments. The 內 史 again had the management of 'the eight powers or prerogatives' of the emperor (掌 八 柄 之 法). These duties branched off into a great variety of minor functions. The 史 kept all the records which were to be appealed to in connection with them, so that we may consider them as having been confidential secretaries and advisers of the prime minister. Biot calls the 太 史, 'le grand annaliste,' and 內 史, 'l'annaliste de l'intérieur.' I prefer to call them 'recorders,' as being a more general term. The various princes had their 'grand Recorder,' but the 'Recorder of the interior' belonged, it is maintained, only to the imperial court; and the individual mentioned in the text is supposed, therefore, to have been the old minister of the court of Shang, now superseded under the new dynasty and living in Wei."—*Ibid.* III. ii. 410, note.

"The Grand recorder had the superintendence of ceremonies. He was in charge of the tablets of record, and brought before the king what (names) were to be avoided, and what days were unfavourable (for the doing of particular affairs). The Son of Heaven received his admonitions with reverence [according to the *Chou li*, some of these functions belonged to the assistant recorder, but the two were of the same department.]"—*Li chi*, iii. iv. 18; *Legge*, i. 238–9.

"While the Recorder of the Interior was required to take notes of the speeches or edicts of the ruling emperor, the Recorder of the Exterior was supposed to keep the books of the chronicles of the past, and to record the histories of the states in all the parts of the empire. The importance of the department as a sign and instrument of imperial supremacy may be guessed from the significance attached to the control of the Calendar. Mencius complained that in his day the feudal princes destroyed ancient records to favour their own usurpations; and in China it seems always to have been peculiarly impossible for any prince to make history who was not also in a position to write or have it written. One of the earliest signs of the rebellious pretensions entertained by the State of T'sin, which superseded Chow, was the establishment of a bureau of historians to keep the State records."—*Simcox*, ii. 24.

"The chronicling of affairs of State by unofficial persons may have been regarded at first as an audacity, like the first publication of a newspaper in countries where the general public is not expected to desire any knowledge of State affairs. If so, however, the power and pretensions of the literary class must have grown apace, since the commentators soon begin to puzzle themselves over the phrase of Confucius, and seek for indications of praise and blame in trifling variations of expression, such as speaking of a bad prince by his personal name instead of by the complimentary periphrasis required by custom in the case of the dead. On the whole it seems probable that for a private person to write history in the 5th century B.C. was an innovation of the same kind and degree as that effected in the 10th century, when private persons presumed to give currency to their political sentiments in classic verse. And Mencius himself directs attention to the change in a way significant of its import: 'The traces of imperial rule were extinguished, and the odes ceased to be made; when the odes ceased to be made, the Ch'un Ts'ew was produced' (*Mencius*, *Life and Works*, iv. 2, xxi. §1)."—*Ibid.* ii. 25–6.

"The historian's claim was not exactly for freedom of the pencil; it was taken for granted that kings would object to uncomplimentary records if they knew of them; what was demanded was that the chronicles of the Record Office should be regarded as 'privileged' and their privacy respected. Dynasties in China are not expected to live for ever, and the official history of each royal house is usually compiled and published by its successor. For a reigning prince to enquire curiously into the records made respecting his own life and character has been recognised for at least the last thousand years as a grave indiscretion."—*Ibid.* ii. 26.

[The *Ssŭ Ma* (司 馬), Minister of War, who was the *Hsia Kuan* (夏 官), Officer of Summer, "presides over the (military) administration of the country, commands the six hosts, and secures the tranquillity of all the regions (States)."]—*Shu ching*, V. xx. 10; *Legge*, III. ii. 529; *Kang chien*, *c.* 2, p. 2.

"The fourth department is that of the Ministry of War or the executive power, whose chief is called the 'Officer of Summer' in the Book of Rites."—*Simcox*, ii. 23, note.

"The fourth of the six boards, represented by the Mandarin of Summer, corresponded to the present Board of War. The Chinese in those days had no standing army, but when soldiers were required for the purpose of fighting external enemies, suppressing rebellions, or in assisting in the emperor's hunting expeditions, the necessary numbers were enlisted. The Mandarin of Earth in charge of the People's Board made the levies; and his subordinates placed them at the disposition of the Mandarin of Summer, who was a kind of Commander-in-chief of the empire. Minute instructions were issued in connection with the levy of troops; the number of able-bodied men each family had to keep in readiness was prescribed by law, and for this purpose a general census was taken of the entire population once every three years, when males and females, adults and children, were distinguished and note was taken of domestic animals and of tools used for work. Statistics had developed into a regular science even in those early days. How the statistical method was made use of for government purposes, apart from the levy of troops, will be shown later on [see infra, *Revenue*] by the work of the philosopher Kuan-tsï, who died 646 B.C. The levying of troops thus laid the foundation of vital statistics as a science, and it also became a great stimulus in improving the records of the geographical condition of the empire."—*Hirth*, p. 119.

"The 太 馭, under whom . . . appear to have been the 戎 僕, etc., . . . had charge of the grand carriage of the emperor, and drove him in it to sacrifices."—*Legge, Ch. Class.*, III. ii. 584, note.

The duties of the 太 僕 正 *T'ai P'u Chêng*, High Chamberlain, are described in the *Shu ching* (Pt. V. Bk. xxvi). "He, or they—for there were two officers so denominated—regulated the dress of the emperor on different occasions, and the positions where he should stand or sit. He received the great commands of the emperor, and delivered them to those for whom they were intended; and conveyed on the other hand to the emperor memorials from without. He went before the emperor to and from audiences. These details are sufficient to show how close were his relations with the emperor, and how intimate were the services which he rendered." "There were two 太 僕, under whom were 4 petty servants (小 臣), 6 servants for sacrifices (祭 僕), 12 special servants (御 僕), 2 treasurers (府), 4 clerks (史), 2 helps (胥), 20 waiters (徒), with perhaps others." "The 太 馭 were great officers of the second degree (中 大 夫) while the 太 僕 were only of the third (下 太 夫)," but the one office was not under the other.—*Ibid.* III. ii. 584, note.

[The *Ssŭ K'ou* (司 寇), Minister of Crime, who was the *Ch'iu Kuan* (秋 官), Officer of Autumn, "presides over the prohibitions of the country, searches out the villainous and secretly wicked, and punishes oppressors and disturbers of the peace."]—*Shu ching*, V. xx. 11; *Legge*, III. ii. 529–30; *Kang chien*, *c.* 2, p. 2.

"The Minister of Autumn answers to the Minister of Crime, whose office survives in the present Board of Punishments."—*Simcox*, ii. 23, note. For procedure, etc., see *infra*, *Judicial*.

"The fifth great governmental division was the Board of Justice, presided over by the Mandarin of Autumn, who was supposed to be 'in charge of the brigands.' He and his subordinates had to mete out justice in criminal cases."—*Hirth*, pp. 123–4. For procedure and character of the administration of justice, and the part taken by the people in judicial and administrative deliberations, see *infra*, *Judicial*.

"Certain officials subordinate to the Mandarin of Autumn were, conjointly with the delegates of the Board of Ceremonies, charged with the responsibility of legalizing state contracts, such as the agreements made between the Emperor and his feudatory princes, or between the latter themselves. Other officials had to superintend the ceremonial connected with contracts among the people, the main feature of which was an oath in which the blood of an animal sacrifice was an important factor. Also subordinate to this board was the official called *ta-hing-jön*, the 'Great Traveller,' as Biot translates, the chief authority in charge of ambassadorial matters, who, together with his staff, performed functions somewhat resembling those of a foreign office. He was in charge of the ceremonial connected with the reception of visitors to the court, whether from the feudatory states or from abroad. The most minute details regarding these court receptions have been placed on record in the *Chou-li*. The 'Great Traveller' and his junior colleague, the 'Small Traveller' (*siau-hing-jön*) were, moreover, charged with police duties, inasmuch as their subordinates had to inspect the condition of the feudatory states and their population. They had to keep the emperor informed of all that was going on within his dominions. The emperor himself travelled through his dominions to see for himself where his authority was called upon to interfere. In his journeys through the empire, he was accompanied by an official provided with charts of his provinces, which gave him the information he desired in connection with the countries he visited. Another officer had to keep himself posted on historical, social, and economical questions concerning the localities visited."—*Ibid.* pp. 124–5.

"The son of Heaven employed his Great officers as the Three Inspectors,—to inspect the states under the Chiefs of Regions [but this department may not have been instituted until the Han dynasty, see *Legge*, *Lî Kî*, i. 214, note]. For each state there were three inspectors."—*Ibid.* iii. ii, 6; *Legge*, i. 214. This may have been the origin of the modern censorate. When they were inspecting a state, their salary was equal to one of its ministers, and their rank was that of a ruler of a state of the second class. Their salaries were derived from the territories under the chiefs of regions (Ref. *Li chi*, iii. i. 9)."—*Li chi*, iii. v. 25; *Legge*, i. 247.

"The Great Traveller also convened periodical meetings of the court interpreters, the musicians, and the official historians. The interpreters (*siang-sü*) had to be familiar with the languages of the surrounding nations, and to assist at the court receptions; the musicians are called *ku*, 'blind,' because the performers on the various musical instruments and the singers at court were selected from blind men. The court historians are represented by a large and complicated staff of officials, one of whom, the *siau-shï* or 'Small Historian,' was in charge of the documents containing the material for the history of the states of the empire, whereas another, the *wai-shï*, the 'Historian of the Exterior,' was charged, among other duties, with the record of the history of foreign nations as well as of that of the Three Emperors and the Five Rulers (*san-huang-wu-ti*). It is probably one of these officials who, on higher inspiration, is responsible for the fabrications placed on record in connection with the fabulous Fu-hi, Shön-nung, and Huang-ti, the fine speeches of Yau and Shun, and the engineering exploits of the great Yü."—*Hirth*, p. 125.

[The *Ssŭ K'ung* (司 空), Minister of Works, who was the *Tung Kuan* (冬 官), Officer of Winter, "presides over the land of the country (empire), settles the four classes of the people, and secures at the proper seasons the produce of the ground."]—*Shu ching*, V. xx. 12; *Legge*, III. ii. 530; *Kang chien*, *c.* 2, p. 2.

"The present Board of Works corresponds to the sixth ministry described in the Shoo, and to the account of the Ministry of Winter, or official works in the Book of Rites; but the section descriptive of the latter department is missing, and the fact that in the 'Officers of Chow' the Minister of Works is described as undertaking great part of the functions which in the Book of Rites are assigned to the Director of the Multitudes (whom we have called Minister of Agriculture) may explain how it came to be lost owing to its seeming redundance. According to the Shoo-king, the Minister of Works . . . acts as 'overseer of the unoccupied,' allotting lands for cultivation and townships. The modern Board which takes the place of the Ministry of Instruction, is the Board of Revenue."—*Simcox*, ii. 23, note. See also *Li chi*, i. ii. ii. 2, 3; *Legge*, i. 109–10.

"The sixth great board was that of Public Works. The section of the *Chou-li* describing the organization of this department is lost and has been replaced under the Han dynasty by a work called *Tung-kuan-k'au-kung-ki*, 'Records of the Public Works of the Mandarin of Winter,' or *Ssï-kung*, 'Superintendent of Works.' We learn from it nothing about the administrative functions of this important division of government life; but the work contains an enormous mass of detail concerning the arts and industries of the period, of which so few remnants have come down to later generations."—*Hirth*, pp. 125–6.

"'These six ministers, with their different duties, lead on their subordinates, and set an example to the nine pastors of the provinces, enriching and perfecting the condition of the millions of the people.'"—*Shu ching*, Pt.V. Bk. XX. 13; *Legge*, *Ch. Class.*, III. ii. 530. For the periodical attendance of the lords at court and the king's tours of inspection, see *infra*.

[Between these Ministers and the military officers (see MILITARY) there were also the *Nei Shih* (內 史), a Minister in charge of secret archives, and the *T'ai P'u Chêng* (太 僕 正), a Minister in charge of the royal stud and wardrobe.]—*Kang chien*, *c.* 2, p. 2.

"The six treasuries of the son of Heaven are under the charge of the superintendent of the land; the superintendent of the woods; the superintendent of the waters; the superintendent of the grass; the superintendent of articles of employment; and the superintendent of wares. These preside over the six departments of their charges."—*Li chi*, i. ii. ii. 2, 4; *Legge*, i. 110.

"The six manufactures of the son of Heaven are under the care of (the superintendents of) the workers in earth; the workers in metal; the workers in stone; the workers in wood; the workers in (the skins of) animals; and the workers in twigs. These preside over the six departments of stores."—*Li chi*, i. ii. ii. 2, 5; *Legge*, i. 110.

[The secondary chiefs, feudatories of the sovereign, had the general designation of *chu hou* (諸侯). They were divided into 5 principal classes]—*Shih ching*, II. iv. VII. 2. 3.

"The (appointed) heir-sons [a son, generally the eldest by the wife proper, had to be recognized by the king before he could be sure of succeeding to his father] of the feudal princes inherited their states. Great officers (in the royal domain) did not inherit their rank. They were employed as their ability and character were recognized, and received rank as their merit was proved. Till their rank was conferred (by the king), (the princes) were in the position of his officers of the chief grade, and so they ruled their states. The Great officers of the states did not inherit their rank and emoluments."—*Li chi*, III. v. 27; *Legge*, i. 248.

"In the various States there were the minister of Instruction, the minister of War, and the minister of Works; with the many officers subordinate to them."—*Shu ching*, Pt. V. Bk. XIX. 10; *Legge, Ch. Class.*, III. ii. 516.

"In a great state there were three high ministers [Ministers of Instruction, War, and Works. The first had also the duties of Premier, the second those of minister of Religion, and the third those of minister of Crime], all appointed by the son of Heaven; five Great officers of the lower grade; and twenty-seven officers of the highest grade. In a state of the second class there were three high ministers, two appointed by the son of Heaven and one by the ruler; five Great officers of the lower grade; and twenty-seven officers of the highest grade. In a small state there were two high ministers, both appointed by the ruler; five Great officers of the lower grade and twenty-seven officers of the highest grade."—*Li chi*, III. ii. 5; *Legge*, i. 213–4.

"'In six years the chief of the five tenures attend once at court. When this has been done a second six years, the king makes his tours of inspection in the four seasons, and examines the regulations and measures at the four mountains. The princes attend on him, each at the mountain of his quarter, and promotions and degradations are awarded with great intelligence.'"—*Shu ching*, Pt. V. Bk. XX. 13–14; *Legge, Ch. Class.*, III. ii. 530–1.

"In their relation to the son of Heaven, the feudal princes were required to send every year a minor mission to the court and every three years a greater mission; once in five years they had to appear there in person."—*Li chi*, iii. ii. 12; *Legge*, i. 216.

"It was the rule, under the Chow dynasty, that the princes should repair to the court every five years, to give an account of their administration of their governments; and that the emperor should make a general tour through the country every twelve years, to see for himself how they performed their duties. We read in the Canon of Shun (par. 9), that he made a tour of inspection once in five years, and that the princes appeared at court during the intermediate four. As the empire enlarged, the imperial progresses would naturally become less frequent. By this arrangement, it was endeavoured to maintain a uniformity of administration and customs throughout the States. The various ceremonies to be observed in marriages, funerals and mourning, hospitalities, religious worship, and the conduct of hostilities; the measures of capacity, length, weight, &c.; and the written characters of the language:—these were all determined by imperial prerogative. To innovate in them was a capital offence (See the Canon of Shun, par. 8; and the Doctrine of the Mean, Ch. XXVIII)."—*Legge, Ch. Class.*, III. i. Prol. p. 198.

"The son of Heaven, every five years, made a tour of inspection through the fiefs." "In the second month of the year, he visited those on the East, going to the honoured mountain of Tâi. There he burnt a (great) pile of wood, and announced his arrival to Heaven; and with looks directed to them, sacrificed to the hills and rivers. He gave audience to the princes; inquired out those who were 100 years old, and went to see them: ordered the Grand music-master to bring him the poems (current in the different states), that he might see the manners of the people; ordered the superintendents of markets to present (lists of prices), that he might see what the people liked and disliked, and whether they were set on extravagance and loved what was bad; he ordered the superintendent of rites to examine the seasons and months, and fix the days, and to make uniform the standard tubes, the various ceremonies, the (instruments of) music, all measures, and (the fashions of) clothes. (Whatever was wrong in these) was rectified," (and the neglectful ruler punished.)—*Li chi*, iii. ii. 14; *Legge*, i. 216–7. The tour was continued in the same manner to the Southern, Western, and Northern quarters.

[The princes and officers received their appointments from the sovereign.]—*Legge, Ch. Class.*, III. ii. 310, note.

"The rule was that the abilities of all put into offices over the people should first be discussed. After they had been discussed with discrimination, the men were employed. When they had been (proved) in the conduct of affairs, their rank was assigned; and when their position was (thus) fixed, they received salary."—*Li chi*, iii. ii. 10; *Legge*, i. 215.

"Under the Chow dynasty, it was the business of every head of a department, to select all the members of it. There were, no doubt, general principles for his guidance, but it was his to choose the men."—*Legge, Ch. Class.*, III. ii. 586, note.

"It was in the court that rank was conferred, the (already existing) officers being (thus) associated in the act. It was in the market-place that punishment was inflicted; the multitude being (thus) associated in casting the criminals off. Hence, fleither the ruler, nor (the head of) a clan, would keep a criminal who had been punished about him; a Great officer would not maintain him; nor would an officer, meeting him on the road, speak to him. Such men were sent away to one of the four quarters, according to the sentence on each. They were not allowed to have anything to do with affairs of government, to show that there was no object in allowing them to live." The Ch'ien Lung editors maintain that these rules were followed by all the three feudal dynasties.—*Li chi*, iii. ii. 11; *Legge*, i. 215–6.

"Within the domain of the son of Heaven the princes enjoyed their allowances; outside it they had their inheritances." Comp. REG. OF LABOUR.—*Li chi*, iii. ii. 7; *Legge*, i, 214.

"The ancients in allotting the emoluments of office allowed Great Ministers and Ministers sufficient to present to or treat well worthy men or treat scholars and to nourish their [own] bodies as well as [to provide for] their family."—*Huan K'uan Yen t'ieh lun, Tzŭ shih ching hua*, c. 44, p. 15*a*.

"In the Chou dynasty below the rank of the great ministers, they had *kuei* (圭) fields (for salary) without paying any tax; in the Chin, the *ch'ü kao* (芻 藁) field; in the later Wei, the officers governing the people had *kung* (公) fields; in the N. Ch'i, officers below the first grade had *kung* fields, but somewhat different [from the last]. Under the T'ang system, officials inside or outside the capital had their *chieh* (職) fields."—*Sung shih Chih kuan chih, ibid.* c. 44, p. 15*a*.

"The officers of the lowest grade in the feudal states had an emolument equal to that of the husbandmen whose fields were of the highest quality; equal to what they would have made by tilling the fields. Those of the middle grade had double that of the lowest grade; and those of the highest grade double that of the middle. A Great officer of the lowest grade had double that of an officer of the highest. A high minister had four times that of a Great officer; and the ruler had ten times that of a high minister. In a state of the second class, the emolument of a minister was three times that of a Great officer; and that of the ruler ten times that of a minister. In small states, a high minister had twice as much as a Great officer; and the ruler ten times as much as a minister."—*Li chi*, iii. i. 5; *Legge*, i. 210–1.

"The officers of the lowest grade in the feudal states received salary sufficient to feed nine individuals; those of the second grade, enough to feed eighteen; and those of the highest, enough for thirty-six. A Great officer could feed 72 individuals; a minister, 288; and the ruler, 2880." "In a state of the second class, a minister could feed 216; and the ruler, 2160." "A minister of a small state could feed 144 individuals; and the ruler, 1440." "In a state of the second class, the minister who was appointed by its ruler received the same emolument as the minister of a small state."—*Li chi*, iii. v. 25; *Legge*, i. 247.

"Among the wild tribes of the Wei, the Loo, and the Ching; in the three Pŏ; and in dangerous places; they had warders."—*Shu ching*, Pt. V. Bk. XIX. 11; *Legge, Ch. Class.*, III. ii. 516.

2. *Legislative.*—The king was the law-giver, ordering the making of laws and issuing them when made. "We may suppose that the prince of Leu had received charge to digest the subject of punishments in accordance with his own views and those of King Muh; that he had done so; and that the king published the result as is subsequently narrated" (*Shu ching*, V. xxvii).—*Legge, Ch. Class.*, III. ii. 589, note. In the Ch'in State circ. 350 B.C., Wei Yang, in the service of King Hsiao, drew up and promulgated a severe code of laws. During the *Ch'un Ch'iu* Period, the criminal laws of the States of Chin and Chêng were engraved on brass vessels for the sake of permanence and accessibility.—*Yüan chien lei han, Chêng shu pu, Hsing fa*, p. 96*a*.

3. *Judicial.*—"The minister of Crime adapted the punishments (to the offences for which they were inflicted), and made the laws clear in order to deal with criminal charges and litigations. He required the three references as to its justice (before the infliction of a capital punishment. See the *Chou li*, xxxvii. 45–6). If a party had the intention, but there were not evidence of the deed, the charge was not listened to. Where a case appeared as doubtful, it was lightly dealt with; where it might be pardoned, it was (still) gravely considered." "In all determining on the application of any of the five punishments [see LAWS], it was required to decide according to the judgment of Heaven. Inadvertent and redeemable offences were determined by (the circumstances of) each particular case." "When hearing a case requiring the application of any of the five punishments, (the judge) was required to have respect to the affection between father and son [which might make either party conceal the guilt of the other], or the righteousness between ruler and minister (which might have been in the mind of the defendant) [and in a similar way affect the evidence], to balance his own judgment. He must consider the gravity or lightness (of the offence), and carefully try to fathom the capacity (of the offender) as shallow or deep, to determine the exact character (of his guilt). He must exert his intelligence to the utmost, and give the fullest play to his generous and loving feeling, to arrive at his final judgment. If the criminal charge appeared to him doubtful, he was to take the multitude into consultation with him; and if they also doubted, he was to pardon the defendant. At the same time he was to examine analogous cases, great and small, and then give his decision." "The evidence in a criminal case having thus been all taken and judgment given, the clerk reported it all to the director (of the district), who heard it and reported it to the Grand minister of Crime. He also heard it in the outer court [lit., 'under the Zizyphus trees,' which were planted in the outer court of audience, and under which the different ministers of the court had their places], and then reported it to the king, who ordered the three ducal ministers, with the minister and director, again to hear it. When they had (once more) reported it to the king, he considered it with the three mitigating conditions [ignorance, mistake, or forgetfulness], and then only determined the punishment."—*Li chi*, iii. iv. 11–14; *Legge*, i. 235–7.

"The penal code of the Chou dynasty represents a system full of detail which may be called humane when compared with other Asiatic systems. Before capital punishment could be pronounced on a criminal, the most minute and rigid rules had to be observed; appeals were made first to a board of high officers, then to a commission composed of officers of lower rank, and lastly to the people themselves; and it appears that the people's verdict was final, somewhat like that of the juries of modern civilized nations, the sovereign alone having the right to pardon. The people were also consulted in cases of punishment for minor offences. All subjects were equal before the law; but members of the imperial house and the administrative officers enjoyed the privilege of being punished behind the scenes, as it were, so that the dignity of their positions might be maintained. The people had also to deliberate and decide under the authority of government justices what was to be done in the case of invasion of the country by an enemy; or, when a part of the population had to be transferred to another province owing to a failure of the means of subsistence in their original homes; also when a new king had to be elected, there being no heir to the throne,—in brief, we find traces of parliamentary power."—*Hirth, Anc. Hist.*, pp. 123–4. See also *Parker, Anc. Ch. Simpl.*, p. 311, and following extracts.

"In all inflictions of punishments and fines, even light offenders (that were not doubtful) were not forgiven."—*Li chi*, iii. iv. 15; *Legge*, i. 237. See also *Yüan chien lei han, Shê kuan pu, Hsing pu érh*, p. 65*b*. Pictures of the various punishments are said to have been posted up at Hsiang Wei for general inspection on the first day of each year (*Ibid., Chêng shu pu Hsing fa*, p. 96*a*).

Respect was to be had to the decisions of the law, and to the end of all law; and to nothing else. "When any of the people of Yin are amenable to the laws, if I say 'Punish,' do not you therefore punish; and if I say 'Spare,' do not you therefore spare. Seek the due course. Those who are disobedient to your government, and uninfluenced by your instructions, you will punish, remembering that the end of punishment is to make an end of punishing. Those who are inured to villainy and treachery, those who violate the constant duties of society, and those who introduce disorder into the public manners:—those three classes you will not spare, though their particular offences be but small."—*Shu ching*, Pt. V. Bk. XXI. 8–10; *Legge, Ch. Class.*, III. ii. 541–2, and note.

"The king says, 'Oh! Fung, deal reverently and understandingly in your infliction of punishments. When men commit small crimes, which are not mischances, but purposed, themselves doing what is contrary to the laws, intentionally, though their crimes be but small, you may not but put them to death. But in the case of great crimes, which are not purposed, but from mischance and misfortune, accidental, if the offenders confess unreservedly their guilt, you may not put them to death.'"—*Ibid.* Pt. V. Bk. IX. 8; *Legge*, III. ii. 388.

"The king says, 'Oh! Fung, there must be the right regulation in this matter. When you show a great discrimination, subduing men's hearts, the people will admonish one another, and strive to be obedient. Deal with evil, as if it were a sickness in your person, and the people will entirely put away their faults. Deal with them as if you were guarding your infants, and the people will be tranquil and orderly. It is not you, Fung, who inflict a severe punishment or death upon a man; you may not of yourself so punish a man or put him to death.' Moreover, he says, 'It is not you, Fung, who cut off a man's nose or ears; you may not of yourself cut off a man's nose or ears.'"—*Ibid.* 9–10; *Legge*, pp. 389–90. See also *Shu ching chieh yao*, c. 4, *K'ang kao*, p. 11*a*.

"The king says, 'In things beyond your immediate jurisdiction, have laws set forth which the officers may observe; and those should be the penal laws of Yin, which were right-ordered.'" "He also says, 'In examining the evidence in criminal cases, reflect upon it for five or six days, yea for ten days, or three months. You may then boldly carry your decision into effect in such cases.'"—*Shu ching*, Pt. V. Bk. IX. 11–12; *Legge*, p. 390.

"The king says, 'In setting forth the business of the laws the punishments will be determined by the regular laws of Yin. But you must see that those punishments, as well as the penalty of death, be righteous. And you must not let them be warped to agree with your own inclinations, O Fung. Then shall you be entirely accordant with right, and may say, "These are properly ordered;" yet you must say at the same time, "Perhaps they are not yet entirely accordant with right."'"—*Ibid.* 13; *Legge*, p. 391. See also LAWS.

"If you regularly in giving out your orders say, 'My instructors whom I am to follow, my minister of Instruction, my minister of War, and my minister of Works; my Heads of departments, and all ye, my officers, I will on no account with oppressions put men to death;' let the prince also set the example of respecting and encouraging the people, and these will proceed to respect and encourage them. Let him go on in dealing with those who have been traitors and villains, murderers and harbourers of criminals, to exercise pardon, and these, when they observe the prince's conduct, will likewise pardon those who have assaulted others and injured their property" (*Shu ching*, Pt. V. Bk. XI. 2). "戕 敗 人 are individuals guilty of lighter offences than those mentioned above, whose cases should be summarily dealt with by his ministers and officers, without their being appealed to the ruler himself. We cannot suppose that this charge to Fung to pardon offenders—even murderers, was to be taken without qualification. He could only be required to note and act upon all mitigating circumstances in his punishment of crime."—*Legge, Ch. Class.*, III. ii. 415, note.

"The object of the emperors in delegating authority to princes and officers is the kindly and benevolent rule of the people" (*ibid.* p. 415, note). "An inspector is to eschew the use of punishments."—*Shu ching*, Pt. V. Bk. XI. 3.

"One instance of the manner in which he [Confucius] executed his functions is worth recording. When any matter came before him, he took the opinion of different individuals upon it, and in giving judgment would say, 'I decide according to the view of so and so.' There was an approach to our jury system in the plan, Confucius' object being to enlist general sympathy, and carry the public judgment with him in his administration of justice." He punished a father who had brought a charge against his son for not having taught his son to be filial.—*Legge, Ch. Class.*, i. Prol. pp. 74–5.

"Everything relating to individuals is officially recorded, down to their private character, their happiness and misfortune, health and resource, for the Emperor's paternal use. A minister protects the people against oppressive chiefs, but no mercy is shown subjects who expel their prince. Disputes are settled by testimony of persons of the same group with the parties. The great drum hangs at the palace gate for those who desire justice at the imperial hands."—*Johnson, Or. Rel.—Ch.*, p. 332.

"The Heads of districts are all supposed to keep a register of the characters of the people, in reference to the laws generally."—*Legge, Ch. Class.*, III. i. 82, note.

4. *Revenue.*—"The question how to defray the expenses of government has, of course, occupied the sovereigns of China at all periods of its history, and when Mencius devoted his attention to the subject, several systems of taxation had already been tried; but, with that complexity which has at all times prevailed in the sources of revenue, it seems natural that in ancient China, at a time when foreign trade was still inconsiderable and agriculture was by far the most important basis of public wealth, the taxation of land (*fu*) and personal services (*i*) should form the backbone of taxation."—*Hirth*, pp. 296–7.

"The radical idea at the bottom of Chinese financial methods is 'feeding the people, and feeding on the people'; in accordance with this notion all salaries were once calculated in hundredweights of rice."—*Parker, China*, p. 195.

"Wu Wang distributed the riches and stores accumulated by Chou among the people, and what had been taken from them was also restored. Thus general peace again prevailed in the kingdom." "Wu Wang divided his kingdom into nine provinces,

and fixed the amount of tax the people ought to contribute for the various public sacrifices, and also the number of ladies they had to send in for the domestic service in the palace." "These ladies were ordered to do all kinds of female labour in order to produce a certain amount of cloths and silk as their tribute." "The males were also required to look after all kinds of industry, and they had to send in various articles as their tribute." "There were three kinds of tribute, the tribute of cloth, that is, coarse silk and cotton; the tribute of money, that is, shells of the tortoise, and the like; and the tribute of goods, that is, pieces of silk and hemp." "Taxes were levied on each acre of cultivated land, and premises attached thereto, and all classes of people, such as artisans, merchants, fishermen, and foresters, were all liable to the taxes." "Out of the common land, only 10 per cent. of its productive value was paid in the shape of tax; all estates that were granted to officials, as a special mark of favour, and all buildings that belonged to the State, were exempt from taxation." "Conservatories were liable to a tax of 5 per cent. of their value; of 10 per cent., if they were just close to a town; and 12 per cent., if they were situated far away, and no higher tax than this was paid either in suburban districts or in a place which was thousand *li* away from the place where the sovereign was living." "With regard to forests, where varnish was collected, a 25 per cent. tax was levied." "Any residential estate where nothing was produced was liable to pay a certain quantity of cloth; any uncultivated land, a certain quantity of grain; any people who had no occupation, a poll tax." "Statistics were kept of the number of the population and cattle in the kingdom, and its frontier provinces for the information of the Government for the purpose of taxation at various times." It was the duty of the Prime Minister to estimate the amount of taxes (see *supra.*). "In the chapter on the officials of the Chou Dynasty in the Book of Rites, it is said that an officer called *T'ai Fu*, Chief Treasurer, was charged with the work of collecting supplementary revenues."—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 50*b*; *Shê kuan pu, Hu pu*, p. 56*b*; *T'ai Fu*, p. 117*a*.

"According to one text, a tithe of the revenue was set apart for sacrifices, and the rites of mourning for parents were allowed to absorb this tithe during the three years devoted to them. This is nearly the only recognition of a tithe for religious or quasi religious purposes in China, and probably represents a very ancient fragment of tradition. The king received a tithe of the national produce, and he may have been anciently expected to spend a tithe of the revenue so obtained upon the rites of public worship; but an earlier passage in the same book describes the Son of Heaven as retaining nine-tenths of the produce of his domains for his own use, and employing the other tenth to defray the charges of the public offices."—*Simcox*, ii. 36.

"Lavishness, like that of the Egyptian kings in the service of the gods, is entirely contrary to Chinese ideas of propriety and justice; and there was no spiritual hierarchy to be endowed apart from the Boards of Government. The appropriateness of all offerings to spiritual beings was held to lie in their abundance. Each class of the community is supposed to sacrifice a specimen of that in which their wealth consists, and kings, princes, and great officers were warned rather against sacrificing too much than too little. 'Without sufficient cause a prince did not kill an ox, nor a great officer a sheep' (*S.B.*, xxvii. 227); and as private festivities were restricted to the scale of expenditure thought proper for sacrifices, the latter conformed to the national standard of frugality."—*Ibid.* ii. 36.

"From the various States he [king Wên] received only the correct amount of contribution."—*Shu ching*, Pt. V. Bk. XV. ii.

"Under the Chow dynasty, according to Mencius, a chief minister received as much territory as a How, a great officer as much as a Pih, and a scholar of the first class as much as a Tsze or a Nan. Perhaps the arrangement made by Yu was much the same."—*Legge, Ch. Class.*, III. i. 145, note.

Under the Chow, revenue was derived from the towns. Duke Ching proposed to assign to Confucius the town of Lin-Ch'iu, "from the revenues of which he might derive a sufficient support."—*Ibid.* I. Prol. p. 68.

"By the rites of the *Tsew*, there were instituted nine different boards of administration for the revenues and expenses of the crown and the State 九府園法."—*Vissering*, p. 21.

"The *ts'uen-fu* (who according to the *Tseu-li* is the collector of taxes) manages the money which is paid as taxes on the market. He collects the goods which are not sold in the market, which are preserved for the use of the people. He publishes and puts down the commodities which he has bought, according to their market-price, and waits for the buyers who may at any time wish to buy them. . . . He consults the justices of the market about those persons who borrow money from him, and reckons the interest according to the wants of the State. He uses to receive and gather all the treasures on behalf of the state-service. At the end of the year he makes the balance of revenues and expenses, and delivers the surplus (to the 職幣 according to the *Tseu-li*)."—*Ibid.* p. 22.

"The *wei jên*, deputies, . . . had charge of collecting the taxes of the wastes, collecting fuel and straw, all vegetable material, wood material, and all things they (the people) kept in store."—*Wên hsien t'ung k'ao hsiang chieh, c.* 5, *Ch'êng Ch'üeh k'ao*, p. 5*b*.

"The *chüan jên* (廛人) had charge of collecting the *tz'ŭ* cloth of the market, *chih* cloth (also money), *fa*, cloth paid as fines, and *ch'an*, cloth paid as poll tax, to put in the *Ch'üan Fu*, Money Treasury, collecting from butchers leather, horns, sinews, and bones to put in the *Yü Fu*, Jade Treasury, and collecting delicacies for accumulating as stores in the *Shan Fu*, Treasury for Savory Foods."—*Wen hsien t'ung K'ao hsiang chieh, c.* 5, *Chêng chüeh K'ao*, p. 1*a*.

"The chief minister determined the expenditure of the states, and it was the rule that he should do so at the close of the year. When the five kinds of grain had all been gathered in, he then determined the expenditure; according to the size of each territory, as large or small, and the returns of the year, as abundant or poor. On the average of thirty years he determined the expenditure, regulating the outgoing by the income." "A tenth of the (year's) expenditure was for sacrifices . . . . A tithe of three years' expenditure was allowed for the rites of mourning. When there was not sufficient for the rites of sacrifice and mourning, it was owing to lavish waste; when there was more than enough, the state was described as affluent . . . ." "If in a state there was not accumulated (a surplus) sufficient for nine years, its condition was called one of insufficiency; if there was not enough for six years, one of urgency. If there was not a surplus sufficient for three years, the state could not continue. The husbandry of three years was held to give an overplus of food sufficient for one year; that of nine years, an overplus sufficient for three years. Going through thirty years (in this way), though there might be bad years, draught, and inundations, the people would have no lack or be reduced to (eating merely) vegetables, and then the son of Heaven would every day have full meals and music at them."—*Li chi*, iii. ii. 26-8; *Legge*, i. 221-2.

"In the first chapter of the third book of the Li Ki this theory of public expenditure [adjustment of expenditure to revenue] is expressly formulated; the years' receipts are to be calculated as soon as possible after harvest, and the expenditure regulated accordingly [see also Reg. of Lab.]. The general rate of expenditure ought, it was held, to be determined upon the average revenue for thirty years—a period long enough to allow good and bad years to balance each other. A thriving State was one in which a surplus had been accumulated sufficient to provide for a series of six bad years; a State that had not a surplus sufficient for three years was doomed to prompt extinction. Apparently a third of the produce in normal years was assumed to be available for accumulation, so that the nine years' store represents the savings of twenty-seven years; and it seems that the sages who chose thirty years as the period for which an average should be struck, only expected three really bad years to occur in the time. At least they regarded the three bad years as certain to befall, six as sufficiently probable to need guarding against, and nine as the utmost limit of possible calamity. Those who had nine years' stock in hand were virtually secure against want. (*S.B.* xxvii. p. 222)."—*Simcox*, ii. 36.

"Light taxation, Mencius observes, is indispensable if the objects of a sage's government are to be attained, for this is only done when grain and pulse are made to be as abundant as water and fire, which, necessary as they are, are yet so plentiful that the poorest can afford to give them away if a stranger asks for them at nightfall. In his time, three taxes were levied—one of hempen cloth and silk, one of grain, and one of personal service. To exact all three at the same time of year was regarded as an intolerable oppression, as the first ought to be paid in summer, the second after the autumn harvest, and the third during the winter leisure (*Works*, vii. i. xxiii., §3 and ii. xxvii)."—*Ibid.* ii. 38.

"A low rate of taxation never ceased to be regarded as an essential part of good government; the minister who increased the royal revenue by increased exactions from the people was denounced; and to combine low taxes with a sufficient revenue, it was necessary for the taxpayers to be numerous. Hence, with brief exceptions, the influence of the Government was steadily employed to perpetuate the conditions favourable not to the accumulation, but to the substantially equal distribution of wealth."—*Ibid.* ii. 41.

"(The contributions from) the first hundred *lî* (square) of the son of Heaven served to supply (the needs of) the (various) public officers; (those from the rest of) the thousand *lî* were for his own special use."—*Li chi*, iii. ii. i.; *Legge*, i. 212.

"The tax collected from the people within the States of the Feudal Princes—in a large state they paid to the Government half of whatever was collected; in the next sized state, one-third; and in a small state, one quarter."—*Chou li T'ien kuan, P'ei wên yün fu, c.* 67, p. 15*b*.

"In the 'Rites of Chow,' one of the recognised methods of regulating prices is for the State to issue money when prices are high, and to withdraw from circulation the cash received in payment of taxes when they are low. One of the arguments urged against free coining is based on the inexpediency of surrendering this part of the supreme power. 'Riches are the handle held by the rulers of men,' and to give up the handle is to endanger the rule."—*Simcox*, ii. 158; see also *Vissering*, p. 36.

"The first land-tax was imposed by the State of Lu in the year B.C. 592. Under the tithing system (清法) of the Chows, the Ruler took about 1/10 all round; but in addition to this, from the time of Duke 宣 of Lu, the State took 10% on each acre. This was called 稅畝."—*Ch. Rev.* xii, 202. See also *P'ei wên yün fu, c.* 67 *hsia*, p. 101*a*.

"In the 12th year of Hsiao Kung of the Ch'in State, taxation was begun. In the *T'ung tien* of Tu Shih it says, 'when Hsiao Kung employed Shang Yang, the latter thought that the land of San Chin was narrow and the people poor, and those of Ch'in broad and the people few, and the weeds therefore were not wholly [removed and the land] not wholly cultivated and the wealth produced by the earth not rendered wholly available. So he advised the people of San Chin to seek benefit by [cultivating] the fields and [by erecting] dwelling places; and resumed the method of the three dynasties, who did not care about war, but the resources of a country. As he caused the men of Ch'in to meet the enemy abroad, so the well-field system [in that State] was abolished, but the roads were dug up between the fields and the people allowed to cultivate them on easy terms without restriction. In a few years time the country became powerful and wealthy, and was unequalled by any other. Wu Shih said: 'The well-field [*i. e.*, under the well-field system before it was abolished] was the property of the government and could not be sold by an individual; therefore, it is said in the *Wang chi* [of the *Li chi*] that the field could not [originally] be sold; only since the Ch'in dug up the roads between the fields, was it allowed to sell or buy them. Hence arose the abuse of monopolies [of the cultivated land]."—*Wen hsien t'ung k'ao hsiang chieh, c.* i. *T'ien fu k'ao*, p. 2*b*.

"When Shang was Prime Minister of the Ch'in State, he devised a means of increasing wealth a hundredfold by imposing a tax on forests and marshes."—*Hsin lun, P'ei wên yün fu, c.* 67*b*, p. 104*a*.

"At the beginning of summer, when silkworm rearing stopped, the Queen and Royal concubines offered up cocoons to the throne. At that time the cocoon tax began to be collected."—*Li chi, ibid. c.* 67*b*, p. 100*b*.

"'Establish also three hundred depôts of courtezans for the traders, who will thereby be induced to bring all kinds of merchandise to your country, and thus have a sufficiency of funds to meet the expenses of your army.' Such were some of the principles of finance and political economy among the Chows, customs' duties being apparently, even at that early date, a recognised part of the revenue."—*Giles, Historic China*, p. 9.

Kuan Chung (700-645 B.C.), premier of the State of Ch'i (Shan Tung) was "the first to conceive the notion of a Government monopoly in salt and iron, based upon an average annual minimum consumption per individual of 30 lbs. of salt, and upon the indispensability of ploughshares, axes, pans, knives, and needles. Thus it is plain other people knew how to make money out of salt, iron, and women before the shrewd men of the Ordos Desert. The wealth thus brought to one petty state was shared by the feudatory powers in the vicinity who soon took to imitating so lucrative a policy. It was under this stimulus that the Sz Ch'wan salt wells were discovered (B.C. 330), and possibly the Ghilen-tai industry also: a large export to the steppes of the Hiung-nu grew up, and to those States as well which were dependent upon Ts'i for their salt supply. By the time the first emperor came into power, the salt and iron revenues of China had increased twenty-fold."—*Parker, China*, p. 223.

"The extreme west of China used to consume this [Ho-tung] lake salt until the Sz Ch'wan wells were discovered, and it remained a Government monopoly until A.D. 506."—*Ibid.* p. 225.

"*Yen-jên, lit.* salt-men, are mentioned in a list of the court officials during the [Chou] period; but since they appear among a list of apparently inferior employés, such as butchers, tailors, and shoe makers, and since Ma-twan-lin, in his list of Chow officials . . . includes them in his *wu-ming-kuan* (無命官), who appear to have been officers of a lower order, as opposed to the *yu-ming-kuan* (有命官) . . . it looks as if in the early days of the dynasty, they had merely to regulate the purchase and consumption of salt for the Imperial kitchen, or for sacrificial purposes. We learn, however, from the *Liang-kung-yen-fa-chih*, that the earliest salt-officers in this dynasty were palace officers, who had the control of certain gifts to the court payable in salt, although no preventive measures approaching anything like a system were in existence. The idea of the salt monopoly as a regular branch of government administration, must be ascribed to the celebrated Kuan Chung, *alias* Kuan I-wu [管仲; 管夷吾, also known as the philosopher Kuan-tzu 管子] who died B.C. 645. . . . [He advised Duke Hwan to levy a tax on salt] payable by the dealers in this article; this, he said, would be an impost which nobody could escape. . . . He [also] recommended a tax upon the iron produced in the country. The officials in charge of the iron-works had reported that every woman in the country must have a needle and a knife, that every field labourer must have a plough, a spade, and a cooking pan, a cart, a hatchet, &c., all these being necessaries of life, a tax on which would be a regular source of public revenue. This conversation of Kuan Chung's with his Duke led to the institution of the salt and the iron monopolies, both of which not only yielded the desired revenue, but also became a great stimulus for the succeeding governments to do all in their power to stimulate production as well as consumption. . . . The salt produced on the Shantung coast during the Chou dynasty was not only consumed in the country of Ch'i, but we are informed that the states of Liang, Chou, Sung, Wei and T'u-yang were in great trouble when the usual supply of salt did not come forward from Ch'i, not to speak of the frontier nations, the Hsuing-nu, etc., who were then entirely dependent upon it. The salt monopoly . . . thus became the source of immense wealth collected in the state of Ch'i, and was the basis of a regular system of administration known as *yen fa, i.e.*, 'the method of salt administration.' It appears that there are no records to show that a similar system existed in other parts of the coast during the Chou dynasty."—*Journ. C.B.R.A.S.*, xxii. 54-8.

Under the Chow dynasty, the offerings presented by the princes to the sovereign were of nine kinds:—" 'Offerings available for sacrifice' (祀貢), victims, etc.; 'offerings for the ladies of the harem' (嬪貢), as silk and hemp; 'offerings available for vessels' (器貢), metal, sounding stones, varnish, etc.; 'offerings available for presents' (幣貢), gems, silk, horses, etc.; 'building materials' (材貢); 'offerings of commodities' (貨貢); 'dresses, and materials for dresses' (服貢); 'feathers and hair' (斿貢); 'sundries' (物貢), as fish, fruits, etc.; (see the 'Rites of Chow,' 天官, 冢宰, i, 2)."—*Legge, Ch. Class.*, III. i. 101, note.

"Soon after . . . the Chow Dynasty took the throne, . . . some of the tribes of Keaou-chow (which then included Canton) 'brought crabs and frogs, others brought snakes and crickets.'"—*Ch. Rep.*, ii. 147.

"About 630 B.C., Ching Wang-yun . . . became master of the country of Tsoo, and sent tribute to the emperor, who directed him to subdue his disorderly neighbours on the south. . . . Tsoo was then a powerful state, and the tribes of the south soon submitted."—*Ibid.* ii. 147.

"Men and women bring their baskets full of azure and yellow silks, to show forth the virtue of us the kings of Chow."—*Shu ching*, Pt. V. Bk. III. 7.

[Metals were extracted from the mines in the south, and sent in tribute by the still barbarous tribes of central China. They also sent elephants' teeth. (*Shih ching*, IV. ii. III. 8).]

"The people of the western tribe of Leu sent in as tribute some of their hounds."—*Shu ching*, Pt. V. Bk. V. i.

"The nearer and more remote [wild tribes] have all made offerings of the productions of their countries—clothes, food, and vessels for use."—*Ibid.* 2.

[Independent townships coined money.]—*Simcox*, ii. 59-60.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Ranks.—*Sovereign* (皇帝 *Huang Ti*).—[When the Ch'in united the empire under one sovereign, they established the title of *huang ti* (皇帝), emperor, and the system of officials. They did not follow the old system. They were the first to abolish the feudal lords].—*Wên hsien t'ung k'ao, c.* 11, *Chih kuan i*, p. 2*a*.

"Speaking generally, there has been but one great political revolution in China, when the centralized form of government was substituted for the feudal, about 2000 years ago."—*Meadows, Chinese and their Rebellions*, p. 25.

[Ch'in Shih Huang, having conquered all the other States, united them into one empire. He revolutionized the doctrines of previous ages. This method was to rule by brute force. He ordered all books, with few exceptions, to be burnt and scholars to be put to death. The number of the latter beheaded was more than 460. For remonstrating against his cruelty his eldest son was banished to the frontier.]—*Shih lun lüeh*, p. 2*a*.

"In general, it may be doubted whether the usurpation of T'ain, and the accession of the Hans, did not together do more to restore the monarchy to the position it occupied under the

first kings of Chow than to alter or revolutionize the national constitution. T'sin-chi-hwang-ti certainly aimed at reviving the ancient Empire in fact and name, and the performance of the *fong* and *chan* ceremonies, with which he vainly sought to consolidate his dynasty, was evidently regarded as meritorious, when affected by the Emperor Wu in 110 B.C." The idea of these ceremonies was "to worship heaven upon a site naturally and artificially raised, and earth upon one artificially levelled."—*Simcox*, ii. 106, 107. See also *Legge, Ch. Class.*, I. Prol. p. 7.

"The emperors of the Ts'in dynasty and the Han dynasty evidently started from the principle, always recognized in China as the leading article of public law, that 'everything underneath the heavens belongs to the Son of Heaven as his personal property' (天子有天下), not even excepting the bodies of his subjects, who are his slaves in the most absolute sense of the word. There can scarcely be a doubt that the same principle prevailed in times prior to Shi Hwâng."—*De Groot, Rel. Syst.*, ii. i. 433.

"In the Han dynasty . . . the Emperor was to be distinguished from, and not named along with, the feudal princes."—*Legge, Lî Kî*, i. 19.

"Freedom of speech was . . . restored under Han Wên Ti" (179–156 B.C.).—*Ch. Rev.*, xii. 444.

"Notwithstanding his enlightened policy, the Emperor [Wu Ti, 140–87 B.C.] was personally an ardent student of Taoist mysteries . . . and patronised the numerous quacks who pretended to have discovered the transmutation of metals and the elixir of life."—*Giles, Bio. Dic.*, p. 492.

[The right of *succession* was hereditary. Shih Huang-ti's eldest son was put to death and his younger son proclaimed as the Crown Prince.]—*Kang chien*, *c.* 8.

[Under the Han dynasty it was for the first time enacted that the eldest son of the Emperor should assume the title of Heir Apparent, and the eldest son of a feudal lord the title of *Shih Tzŭ*, the eldest son of a prince.]—*Ibid. c.* 10.

[An Empress could now, for the first time, hold the reins of government.]—*Ibid. c.* 10.

[The wives of the emperor were divided into several classes; amongst the highest in dignity were the *Chieh Yü* (婕妤), who had the rank of a lord, the *Ying O* (媵娥), who were next to them, and, one degree lower, the *Jung Hua* (容華) (*cf. Mem. hist.*, *c.* xlix., p. 6*b*, summary of Ch'u Chao-Sun). The women who bore any of these three titles seem all to have belonged to the class of *Fu Jên* (夫人); beneath the *Fu Jên* there were, in order of diminishing importance, the following classes: the *Mei Jên* (美人); the *Liang Jên* (良人); the *Pa Tzŭ* (八子); the *Ch'i Tzŭ* (七子); the *Chang Shih* (長使); the *Shao Shih* (少使) (*cf. Mem. hist.*, *c.* x., p. 8*b*, commentary of Ying Shao). There were probably also further degrees below these. The daughters of the emperor were designated by the title of *Kung Chu* (公主); his sisters, by the name of *Chang Kung Chu* (長公主); his paternal aunts, by the name of *Ta Chang Kung Chu* (大長公主) (*cf. Mem. hist.*, *c.* viii., p. 2*b*, commentary of Chang Shou-chieh). The daughter of a king was designated by the name of *Wêng Chu* (翁主) (*cf. Mem. hist.*, *c.* lii, p. 3*b*, commentary of Ssŭ-ma Chêng).]—*Chavannes*, ii. 533.

[For the decay of imperial power at the end of the later Han dynasty, see POLITICAL].

[For the relation of the Sovereign to the class of scholars, see *infra.*]

A. *Scholars* (*Shih*).—[Scholasticism was condemned, and many scholars were ordered to be put to death by the Emperor Shih Huang of the Ch'in dynasty.]—*Kang chien*, *c.* 8, p. 26.

Ch'in Shih Huang Ti "found that his bitterest opponents were men of letters. . . . Instead of ignoring this opposition or seeking to overcome it by the same agency, Hwangti expressed his hatred and contempt, not only of the literary class, but of literature itself, and resorted to extreme measures of coercion." This led to further opposition on the part of the literati, who cast aspersions on the Emperor's origin, and caused him to determine to make himself the "first Emperor" of all China and order that all records of previous times should be destroyed. "All books were proscribed, and orders were issued to burn every work except those relating to medicine, agriculture, and such science as then existed. The destruction of the national literature was carried out with terrible completeness, and such works as were preserved are not free from the suspicion of being garbled or incomplete versions of their original text. The burning of the books was accompanied by the execution of five hundred of the literati, and by the banishment of many thousands."—*Boulger, Short Hist.*, pp. 7–8.

"The premier [under Ch'in Shih Huang], Le Sze, said, 'The five Emperors were not one the double of the other, nor did the three dynasties accept one another's ways. Each had a peculiar system of government, not for the sake of the contrariety, but as being required by the changed times. Now, your Majesty has laid the foundations of imperial sway, so that it will last for 10,000 generations, . . . the empire is in a stable condition, and laws and ordinances issue from one *supreme authority*. Let those of the people who abide in their homes give their strength to the toils of husbandry, and those who become scholars should study the various laws and prohibitions. Instead of doing this, however, the scholars do not learn what belongs to the present day, but study antiquity. They go on to condemn the present time, leading the masses of the people astray, and to disorder.' 'When they hear that an ordinance has been issued, every one sets to discussing it with his learning. In the court, they are dissatisfied in heart; out of it, they keep talking in the streets. While they make a pretence of vaunting their Master, they consider it fine to have extraordinary views of their own. And so they lead on the people to be guilty of murmuring and evil speaking. If these things are not prohibited, your Majesty's authority will decline, and parties will be formed. The best way is to prohibit them. I pray that all the Records in charge of the Historiographers be burned, excepting those of Ts'in; that, with the exception of those officers belonging to the Board of Great Scholars, all throughout the Empire who presume to keep copies of the She-king, or of the Shoo-king, or of the books of the Hundred Schools, be required to go with them to the officers in charge of the several districts, and burn them; that all who may dare to speak together about the She and the Shoo be put to death, and their bodies exposed in the market place; that those who make mention of the past, so as to blame the present, be put to death along with their relatives; that officers who shall know of the violation of those rules and not inform against the offenders, be held equally guilty with them; and that whoever shall not have burned their Books within thirty days after the issuing of the ordinance, be branded and sent to labour on the wall for four years. The only Books which should be spared are those on medicine, divination, and husbandry. Whoever wants to learn the laws may go to the magistrates and learn of them.' The imperial decision was—'approved.'"—*Legge, Ch. Class.*, i. Prol. pp. 7–9.

"In the year after the burning of the Books, the resentment of the Emperor was excited by the remarks and flight of two scholars who had been favourites with him, and he determined to institute a strict inquiry about all of their class in Hëen-yang, to find out whether they had been making ominous speeches about him, and disturbing the minds of the people. The investigation was committed to the Censors, and it being discovered that upwards of 460 scholars had violated the prohibitions, they were all buried alive in pits, for a warning to the empire, while degradation and banishment were employed more strictly than before against all who fell under suspicion. The Emperor's eldest son, Foo-soo, remonstrated with him, saying that such measures against those who repeated the words of Confucius and sought to imitate him, would alienate all the people from their infant dynasty, but his interference offended his father so much that he was sent off from court, to be with the general who was superintending the building of the great wall."—*Ibid.* i. Prol. p. 9.

[The Emperor Wu Ti (140–86 B.C.) had a great regard for the literati, and was a follower of Confucius. In the reign of Kwang Wu (A.D. 25–58) all the scholars devoted their time to the study of the classics.]—*Kang chien*, *c.* 11, p. 27.

"One traditional classification gave us the four sources of disorder 'equal queens' (or the concubine put on a level with the first wife), 'equal sons' (younger or half-brothers put on a level with the heir), 'two governments' (*i.e.*, favourites on a level with ministers), and 'equal cities' (*C.C.*, v. 71), or provincial towns allowed to rival the capital. The orthodox doctrine was distinctly in favour of a strong central government, and though it was also in favour of a benovolent government, the Han dynasty soon came to understand that they could afford not to oppress the masses of the people, if they could succeed in abolishing the feudal aristocracy and establish themselves as its only heir. The soldierly Emperor paid a solemn visit to the grave of Confucius and rendered imperial honours to his memory (195 B.C.), 'which had never been done before'; he employed scholars to prepare official treatises on government, music, tactics, and the like, and his successors not only had the ancient texts restored, edited and commented by the learned, but also listened favourably to the advice of scholars, who wished to have all doctrines save those of Confucious proscribed, and to have the doors of office closed against all who had not passed through the schools established for the study of orthodox learning."—*Simcox*, ii. 105.

[The attack upon the scholars by Ch'in Shih Huang Ti was made with the object of establishing his position as First Emperor, and is described above.] "The temporary misunderstanding which had led to the scholars appearing as the champions of feudalism was cleared up, and they began again to take the position which they regarded as their due, as advisers and spiritual auxiliaries of the strongest depository of temporal power."—*Simcox*, ii. 105.

"The men of letters of the Han period were by no means mere formalists. The 'Record on the Subject of Education,' which forms one of the books of the Li Ki, is evidently the work of a time when the theory and practice of education were a subject of discussion and reflection. There are, it is said, teachers who content themselves with multiplying questions, and humming over the tablets which they see before them, who speak of the learners making rapid advances and pay no regard to their 'reposing' (in what they have learnt). The authors of the Record do not value this mere mechanical instruction or 'cram,' the effects of which, moreover, are superficial and evanescent. Their description of the superior man who is fit to become a teacher of others (*S.B.*, xxviii. 87) is mature and graphic. 'In his teaching he leads, and does not drag: he strengthens, and does not discourage; he opens the way, but does not conduct to the end (without the learner's own efforts). Leading and not dragging produces harmony. Strengthening and not discouraging makes attainment easy. Opening the way and not conducting to the end makes (the learner) thoughtful. He who produces such harmony, easy attainment, and thoughtfulness may be pronounced a skilful teacher.'" "Different studies require different methods, and so do different students; the teacher must be able to adapt himself to both; but after all, much rests with the pupil," &c. These and other passages show that the learned class looked upon instruction as a part of education, and that "a teacher aimed at being the Master of a school rather than a schoolmaster. . . . The best witness to the skill of the teachers of the age is to be found in the success with which their ideas *have* been perpetuated, even to the present day, by generations of teachers trained out of this 'Record.'"—*Simcox*, ii. 118–9.

"The literati had no such compensation [as that obtained by the eunuchs; *v. supra*], and their disaffection showed itself in cabals, not to say conspiracies, of which the importance may be measured by the fact that a private 'authors' association' was made the subject of criminal prosecution in the year 166 A.D. (*Biot, L'Instruction publique*, p. 189; *De Mailla*, iii. 473). The party, however, was not broken up by the attack, for twelve years later the attempt to form a new imperial academy broke down, because of the refusal of all the leading scholars to take part in the project, private schools under their direction being preferred to the imperial establishment with a staff of mediocrities. The discontent was not limited to the orthodox school, for the insurrection of the 'yellow caps,' which was not suppressed without great bloodshed, was headed by three brothers, who professed an ardent devotion to the doctrines of Lao-tsze."—*Ibid.* ii. 121.

Officials (*Ch'ên*).—[Ch'in instituted twenty degrees of *nobility* to reward the meritorious services of his officers. He made twenty nobles called *Ch'ê Hou* (徹侯); and nineteen at his court who were called, from the region of Shen Si, *Kuan Nei Hou* (關內侯). These latter nobles or princes had no states or cities granted to them: they had titles by patent, but no cities to supply them with food,—no territorial revenue.]—*Yüan chien lei han*, *c.* 118, *Fêng chüeh pu*, p. 2.

"The Marquises were divided into three classes: *Hsien* (縣), *Hsiang* (鄉), and *T'ing* (亭) Marquis."—*Huang ch'ao Wên hsien t'ung k'ao hsiang chieh, Chih kuan k'ao*, *c.* 11, p. 4*b*.

[Women, though but seldom, received fiefs and had the title of marchioness. (The title of *Hou* is the only one which the Ch'in retained out of the five titles of nobility of the Chou period: see LATER FEUDAL PERIOD; there was, in fact, no longer any relation between the nobility of the Chou, which was an almost independent feudalism, and the Marquis of the time of the Ch'in and Han, whom the emperor maintained in a state of strict obedience).]—*Chavannes*, ii. 527–30.

[When the Han dynasty arose, it instituted two degrees of nobility, viz., *Wang* (王) and *Hou* (侯). The emperor's sons were created *Wang*, or kings (the *Chu Hou* of the Feudal Periods). The statesmen generally, who were not of the imperial name, and who were created nobles on account of their merit, were called *Ché Hou*: the greater of these nobles had not more than ten thousand houses, and the inferior ones five or six hundred families. In ancient times, land was shared out to the nobles, but not the people. It was in the time of Han that the people began to be shared out to the nobles, and each kingdom had several tens of cities connected with it.]—*Yüan chien lei han*, *c.* 118, *Fêng chüeh pu*, pp. 2*b*–3*b*.

[The Han dynasty, besides the titles of nobility, added other appellations of excellence; and conferred the privilege of *special admission* to the imperial presence, and a seat amongst his majesty's ministers. Inferior statesmen, who were created nobles by patent, were called *Ch'ao Hou* (朝侯), Court Nobles. These all wore crowns, with a flat parallelogram-shaped board laid upon the head, and embroidered garments; and from their attendance at great sacrifices, they were designated *Shih Tz'ŭ Hou* (侍祠侯). *Wei Chu Hou* (隈諸侯) denoted those who were related to the imperial family, although their rank was small.]—*Ibid.* p. 3*a*.

"Perpetual hereditary rank was conferred upon the senior descendant of Confucius in the male line, and the succession has continued unbroken to the present day. The head of the 'K'ungs,' or Confucian clan, is now [see MANCHU PERIOD] a 'duke,' and resides in a palace, taking rank with, if not before, the highest provincial authorities."—*Giles, Historic China*, p. 42.

"The T'sin dynasty was allowed to bear all the odium of the change from a feudal to a centralized government, but the Han emperors surrendered none of the ground gained by their unpopular predecessor. They made no attempt to restore the fendal system, the destruction of which was counted among the ten great follies of the fallen dynasty. On the contrary, they were on their guard against the growth of a new aristocracy of royal kinsfolk, and when the great Emperor Wu-ti was warned that many princes of the imperial house held territories of 1000 li in extent, he issued an edict (128 B.C.), compelling all the feudal nobles to divide half their domains equally amongst their younger sons, leaving only the other half to the eldest, whose portion would be again sub-divided in the next generation."—*Simcox*, ii. 105.

"In the reign of 光武 [A.D. 25–58] . . . all the princelets [王] were reduced to the status of nobles [公侯]."—*Ch. Rev.*, xii. 444.

[In the time of the later Han dynasty, nobilities were also divided into two classes. The area of land enfeoffed to the nobles could not be more than four *hsien* (districts.) A new system sprang up in the time of Ts'ao Ts'ao, when there were six kinds of marquisate, and only those who had rendered military service could be created marquises. The titles of marquis and prince were hereditary.]—*Kang chien*, and *Yüan chien lei han*, *c.* 118, *Fêng chüeh pu*, p. 3*b*.

"During the Han and Tsin dynasties the Chinese and Tartar courts had a class called 特進 or 'right honourables,' without any post necessarily attached, but entitling them to court rank above the 車騎 or *equites*, and below the 三公 or three chief Secretaries of State, the *magister equitum* [太尉] *atque militum*, the *præfectus annonarum* [司空], and the *præfectus urbi* [司徒], of the Roman Empire at the same date."—*Ch. Rev.*, xiii. 121.

[Besides the nobles, there were between the sovereign and the people (*min*), 20 grades of *administrative officials* (see INSTITUTIONS), some of whom, though holding the highest rank, were only palace officials discharging no executive functions towards the State beyond that of attendance upon and support of the sovereign. The main divisions were: (1) the *San Kung*, three highest Ministers, discharging the functions of Prime Minister; (2) The Secretaries of State, later, the heads of Departments or Boards; and (3) The *Chiu Ch'ing*, or Nine Ministers. They were altogether divisible into 10 ranks, increasing in number as the rank became lower.]

[Wang Mang (A.D. 9–23) confiscated four-fifths of the unlawful profits of officials.]—*Simcox*, ii. 116.

[The measures of A.D. 25–89 for the suppression of official corruption are referred to under *Executive.*]

"Up to this time the jealousy felt by the race of practical politicians for the trained men of letters, who had begun to compete with them for the spoils of office, seems to have resembled the natural rivalry between the lay and the clerical elements in other countries. But towards the close of the second century the intrusion of a third set of competitors resulted in a sort of triangular duel, for which it would be hard to find a parallel or precedent in history. The Emperor Ho-ti (89–105 A.D.) was the first to raise eunuchs to the highest office ["The eunuch 莫衆 who aided the Emperor to kill Tou Hsien was the first eunuch ever made an earl—the Chinese Narses" (*Ch. Rev.*, xiii. 123)], and for long afterwards their employment as generals or in other posts of authority outside the capital was regarded as a grave scandal. But the elaborate forms and ceremonies of the Chinese court gave these official chamberlains peculiar opportunities for entangling their imperial master in a maze of etiquette, of which none but themselves had the clue, so that even duly appointed ministers could only obtain access to the emperor's person by their favour. The literati had more reason to resent this innovation than the nobles, because the weakness of the royal power, of which the influence of these palace slaves was a symptom, gave to the holders of provincial governorships the very opportunity they most desired, for re-establishing the hereditary character of their charges and therewith their own feudal independence."—*Simcox*, ii. 120–1. Under Shun Ti (126–145) the "sons" of eunuchs began to inherit rank: see *infra.*

"In the twenty-fifth year [A.D. 214] of the Eastern Han Emperor 獻 the nine degrees were invented [立九品法] by Ts'ao Ts'ao [魏]."—*Ch. Rev.*, xii. 444.

[For the alternative classifications of the official hierarchy, and the system of honorary ranks instituted by the Ch'in, see under *Executive*, and for the *Gentry* see *supra*, *Scholars*.]

B. *Agriculturists* (*Nung*); C. *Artizans* (*Kung*); D. *Merchants* (*Shang*); E. *Servants* (*Yung*); F. *Slaves* (*Nu Pu*).—[With the exception of the last, members of these classes could legally become officials, firstly by recommendation, and later, on the introduction of the examination system, by going through the schools. Sovereigns occasionally employed eunuchs in high official posts. See *Wên hsien t'ung k'ao*, c. 11.]

"In the reign of the after Han Emperor 順 [A.D. 126–145], the custom began of allowing eunuchs to 'rear' sons to inherit rank."—*Ch. Rev.*, xiii. 123.

"In the palace [A.D. 168] the eunuchs, always numerous at the Chinese Court, obtained the upper hand, and appointed their own creatures to the great governing posts."—*Boulger*, *Short Hist.*, p. 19.

INSTITUTIONS.—1. *Executive.*—[The *capital* was Hsien-yang (in Hsi-an Fu) up till 200 B.C.]—*Oxenham*, *Atlas*, map 7.

Kao Ti (206–194 B.C.) "removed his capital, which he had first established in Loh-yang, to Ch'ang-ngan in Shensi."—*Macgowan*, *Hist.*, p. 90.

[Chang-an was the capital from 206 B.C. to A.D. 25, and Lo-yang from A.D. 25 to 220.]—*Oxenham*, *Atlas*, maps 8 and 9.

Shih Huang Ti "mapped out the empire into 36 *territorial divisions*."—*Giles*, *Bio. Dic.*, p. 653.

"'Chün' originally meant a feudal fief; the name was then applied by the first Emperor to the 36 provinces into which he divided the State Empire of ancient China."—*Oxenham*, *Atlas*, Pref. p. iii.

[The Ch'in were the first to divide the empire into *chün* (郡), provinces, each comprising several *hsien* (縣), districts. In ancient times, the name *hsien* indicated a larger district than that termed *chün*: "According to the regulations of the Chou, the territory of the Son of Heaven, which was 1,000 *li* square, was divided into 100 *hsien*, each *hsien* comprising 4 *chün*" (*Shuo wên*). The Ch'in inverted the relation of the two terms, and, from their time, the *chün* was of larger extent than the *hsien*. Ch'in Shih Huang divided the empire into thirty-six *chün* (for their names, see *Chavannes*, *Mem.*, ii. 132, note; *Oxenham*, *Atlas*, map 7); the Han increased this number to 108 (in the time of Wu: *Ch'ien Han shu*, c. xxviii.; see also *Oxenham*, maps 8 and 9). The *chün* was a smaller division than the "province" of Manchu times; whilst the *hsien* was a prefecture proper, there being between the *hsien* and the *chün* no intermediary division such as, in modern times, is constituted by the *fu* and *chou* between the *shêng* and the *hsien*. Under the Ch'in and Han the *hsien* was the administrative and judicial unit, and continued to be so to modern times. The *Ling Chang* was also over a small *hsien* district. See *Yüan chien lei han*, *Chih kuan pu*, c. 115, p. 32.]

"China has seldom approached more to the ordinary type of oriental monarchy than during the decadence of the Han dynasty. The influence of eunuchs, and of the favoured relations of successive empresses, gave occasion to frequent complaints. The bonds of alliance, it was said, were preferred to those of blood; and the wealth accumulated by the favourite of a single reign reached such an amount that its confiscation seemed rather a judicial penalty on extortion than a fresh oppression. By the time the dynasty was thoroughly enfeebled and discredited it was overthrown for a time by Wang-mang, a usurper who reigned from 9–23 A.D., after ten years of virtual supremacy, during which he had followed the policy of the unjust steward at the expense of the titular sovereign."—*Simcox*, ii. 115.

"Like most of the Chinese rulers who have got a bad name as innovators, Wang-mang professed to aim at restoring the Rites of Chow; and Chinese scholarship points to passages in that sacred text which were interpolated by him to justify his measures. As prime minister, he had advised the Empress, to whom he was related, and by whose favour he had been raised to power, to reduce the expenses of her household, while he himself set an example of economy and simplicity, distributing large sums of money to the poor, and ceding to them 3,000 acres of his own land for cultivation. He showed his respect for antiquity by proposing, in our year 1, to revive the names of the ancient astronomical clans as honorary titles for the imperial board of mathematicians. And his first extraordinary measures for raising money might have seemed to be dictated by a real concern for the welfare of the impoverished masses."—*Ibid.* ii. 115.

[For Wang-mang's offence against the moral sense of the people by opening of tombs and prohibition of burial of valuables, see FUNERAL RITES.]

"Wang-mang was finally defeated and put to death in 23 A.D., the Han dynasty restored, and its lustre revived by a succession of able and enlightened rulers. Between 25 and 89 A.D. three emperors of good repute occupied the throne, though the second, Han-ming-ti, is held to have tarnished his glory by formally introducing the worship of Fo (Buddha) in 65 A.D. Official corruption was dealt with in the most efficient manner by raising the salaries of responsible officers, while oppression or peculation were punished with instant dismissal, or death. For more than half a century the country enjoyed one of those periods of peace and prosperity which recur often enough in the history of China to furnish each great dynasty with a standard of comparison within itself."—*Simcox*, ii. 116–7.

[In A.D. 147 the opening of tombs and removal of valuables dedicated to the spirits of departed ancestors is recorded without censure.]—*Ibid.* ii. 115.

"Wu ti (140–86 B.C.) of the Han Dynasty . . . advanced men according to merit."—*Kang Yu-wei*, quot. *N.-C. Herald*, Aug. 14, 1899, p. 339. (*Cf.* MING PERIOD).

"[Ts'ui] Lieh, cousin of Shih, obtained the vice-presidency of the Board of Civil Office by paying 500,000 cash to the government."—*Hou Han shu Ts'ui Shih chuan*, *P'ei wên yün fu*, c. 52, p. 67*a*.

221–206 B.C.—*Central Administration.*—[The sovereign was ruler of the nation, the central administration being in the hands of high functionaries appointed by him and assisted by subordinates. Palace officials having duties pertaining only to the Emperor, his family or palace, were mixed up with those discharging public functions proper, and often held higher rank than some of the latter. Executive, judicial, revenue, military, and ecclesiatical duties or institutions were not completely differentiated. The main divisions of the executive were (1) the Prime Ministers (*San Kung*), (2) the Secretaries of State, afterwards heads of departments (*Shang Shu*, *Ts'ao Pu*), and (3) the "Nine Ministers" (*Chiu Ch'ing*), who discharged various palace and public duties. See *Wên hsien t'ung k'ao*, c. 11.]

[The six highest Ministers received the honorary titles of *T'ai Shih*, *T'ai Fu*, *T'ai Pao*, *Shao Shih*, *Shao Fu*, and *Shao Pao*, *i.e.*, Senior and Junior Preceptor, Tutor, and Guardian respectively of the Emperor (there being similar honorary posts for the Heir Apparent), but these titles were not always conferred, and did not carry any executive duties, *i.e.*, were in abeyance, when not conferred on one or other executive minister. The first three were collectively referred to as the *San Kung* and the last three as the *San Ku*. During the Ch'in dynasty, and until the Han Emperor P'ing Ti, there was no *T'ai Shih*, and under the Eastern Hans the title was again in abeyance. They were bestowed, or laid aside, capriciously, as suited the will of the monarch. (See *Wên hsien t'ung k'ao*, c. 11. *Chih kuan êrh*, pp. 7*a*–8*b*).]

[To their esteem for militarism was due the Ch'ins appointment at the head of the administration of the *T'ai Wei* (太尉), Great Pacifier (see MILITARY). He was a Commander-in-Chief, ranking with the Ministers of State, and discharging both civil and military duties.]—*Wên hsien t'ung k'ao*, c. 11, *Chih kuan êrh*, p. 9*b*; see also *Kang chien* and *Yüan chien lei han*, c. 66, *Shê kuan pu*, pp. 8*a*–23*a*.

[The Prime Minister, or Secretary of State, who had been known as *Ch'êng Hsiang* (丞相), *lit.*, Assistant Ruler, under the Ch'in princes, there being Left (*Tso*) and Right (*Yu*) *Ch'êng Hsiang*, became under the first Emperor, *Hsiang Kuo* (相國), Ruler or Administrator of the Nation's affairs, or Prime Minister, being, like the *T'ai Wei*, but a little lower than the Emperor, and assisting him in all the affairs of the empire. The office was instituted by the Ch'in on the abolition of the *Ssü T'u*, and later was called both *Ch'êng Hsiang* and *Hsiang Kuo*. Under Erh Shih Huang Ti (209–206 B.C.) there was added the post of *Chung Ch'êng Hsiang* (中丞相), Middle Secretary of State, with extensive powers.]—*Wên hsien t'ung k'ao*, c. 11, *Chih kuan êrh*, pp. 9*b*–12*a*; *Yüan chien lei han*, c. 64, pp. 1–3.

[The Prime Minister was assisted by the *Yü Shih Ta Fu* (御史大夫), called also *Yü Shih Chung Ch'êng* (中丞), the Imperial Historiographer, whose duty was originally to take down in writing the will of the monarch and preserve records of the transactions of the Court (see *infra*, 206 B.C.).]—*Wên hsien t'ung k'ao*, c. 11, *Chih kuan êrh*, p. 9*b*.

[The above three posts were rather one triple than three separate offices, the *T'ai Wei*, *Hsiang Kuo*, and *Yü Shih Ta Fu* being of equal rank and all discharging the duties of Prime Minister.]

[The Generals (*Chiang Chün*), who are placed by Chinese writers with the Civil Executive, are referred to under MILITARY.]

[Under the Ch'in, the duties performed in the Later Feudal Period by the Ministers of Heaven (Prime Minister, or Civil Office), Earth (Education, *sc.* in Agriculture = Revenue), Spring (Ceremonies), Summer (War), and Autumn (Crime or Justice), were performed by five *Shang Shu* (尚書), Secretaries of State, but the records do not more particularly specify their respective spheres of action. There was no Secretary or Minister corresponding to the Minister of Winter (Works).]—*Wên hsien t'ung k'ao*, c. 11, *Chih kuan wu*, p. 27*b*.

"Shang-shoo [*Shang Shu*], 尚書, is the title of an office that originated in the time of Tsin [Ch'in]. . . . Four officers were appointed to remain in the palace to superintend the issue of papers. . . . The office of *Shang-shoo* is thought to have been similar to the office sustained by Shun (2176 B.C.) and called in history the receiver and recorder of the affairs of the empire; which duty the Chow dynasty called 司會, Sze-huouy."—*Morrison*, *Dic.*, i. i. 810. See also *infra*.

[Besides the Prime Ministers and the *Shang Shu*, or Secretaries of State, the other high executive officers were the *Chiu Ch'ing*, or "Nine Ministers," and the palace, metropolitan, and provincial officials. Of the *Chiu Ch'ing* some were palace officers. See *infra*.]

[The *Chiu Ch'ing* (九卿), "Nine Ministers," consisted of the following:—The *Fêng Ch'ang* (奉常), or superintendent of the rites and ceremonies of the ancestral temple. (For origin of name, see *Yen Shih-ku*, *Sui shu*.) He had an assistant (丞 *ch'êng*), and eight subordinates, viz. (1) *T'ai Yo Ling* (太樂令), Director of Music, or Chief Musician; (2) *T'ai Chu Ling* (太祝令), Chief Prayer or Priest; (3) *T'ai Tsai Ling* (太宰令), Chief Sacrificer; (4) *T'ai Shih Ling* (太史令), Chief Astrologer; (5) *T'ai Pu Ling* (太卜令), Chief Diviner; (6) *T'ai I Ling* (太醫令), Chief Physician; (7) two *Chün Kuan Chang* (均官長), Directors of Officials; and (8) two *Tu Shui Chang* (郎水長), Directors of Canals and Dykes. The first six had one *ch'êng* each, and the last two, two each. Under the *Fêng Ch'ang*, formerly and also later known as *T'ai Ch'ang* [*Ssü*] *Ching* (太常[寺]卿), or simply, *T'ai Ch'ang*, were all the officials set over the various imperial temples and sanctuaries.]—*Yüan chien lei han*, *Shê kuan pu*, *T'ai Ch'ang*, p. 99*b*.

[The *Lang Chung Ling* (郎中令) was the palace superintendent, being in command of all the officers therein (*Yüan chien lei han*, *Shê kuan pu*, *Kuang lu*, p. 111*a*). "The word 郎 *Lang*, was the name of an ancient 亭 *T'ing*, or pavilion; and persons who were received into the superior offices about court, as secretaries and superintendents of departments, were called *Lang-kuan* 郎官, officers of the pavilion; and the term *Lang-chung* 郎中, 'in the pavilion,' came to denote a manager or superintendent; in the sense that the word 司 *Sze* is now used."—(*Morrison*, *Dic.*, p. 813; *cf.* RESP. OF UNITY.) The *Lang* had five classes of subordinates: see *Ch'ien Han shu*, c. xix.]

[The *Wei Wei* (衛尉) was the commander-in-chief of the palace guards (*Yüan chien lei han*, *Shê kuan pu*, *Wei wei ch'ing*, p. 110*a*). Four classes of subordinates are mentioned in the *Ch'ien Han shu*, c. xix.]

[The *T'ai P'u* (太僕) was the superintendent of the imperial equipages, and had fifteen subordinates, or classes of subordinates (see *Ch'ien Han shu*, c. xix.; *Yüan chien lei han*, *Chia ling*, p. 140*a*). The *T'ai P'u Ch'ing* (太僕卿) were officers who attended to the royal or imperial carriages, horses, and stables. The title *T'ai P'u*, under the Chou dynasty, denoted 衆僕之長, the senior or first of all the royal domestics. The Ch'in dynasty applied the title to the superintendents of the carriages and horses (*Morrison*, *Dic.*, p. 816).]

[For the *T'ing Wei* (廷尉), see *infra*, JUDICIAL.]

[Duties similar to those of a Colonial Secretary were discharged by the *Tien K'o* (典客). He was a Master of Ceremonies, who presented feudal princes at court and dealt with all matters concerning the submission of barbarians (*Wên hsien t'ung k'ao*, c. 11, *Chih kuan pu*, pp. 62*a*-63*a*). He had one assistant (*ch'êng*) and, at this period, three subordinates (*Ch'ien Han shu*, c. xix.).]

[The *Tsung Chêng* (宗正) was the superintendent of the members of the imperial family. He was the *Shao Tsung Po* of the Later Feudal Period, corresponding to the *Tsung Jên Fu* of the Manchu Period. He settled the distinctions in the *san tsu* (三族), "three clans" (*i.e.*, grandfather, father, and self), separating the "near" (*ch'in*) from the "distant" (*su*) (*Yüan chien lei han*, *Shê kuan pu*, *Tsung Chêng Ch'ing*, 105*b*). He had three classes of subordinates (*Ch'ien Han shu*, c. xix.).]

[The *Chih Su Nei Shih* (治粟內史) was the Minister of Agriculture and Commerce. He corresponded to the *Hou Chi* of Shun's time and the *T'ai Fu Hsia Ta Fu* of the Chou (*Yüan chien lei han*, *Shê kuan pu*, *Ssü nung ch'ing*, p. 112*a*). He was assisted by two *Ch'êng*, and had as subordinates seven classes of officers, there being besides, in the various military districts and states, sixty-five officers set over matters relating to grain, agriculture, and waters (*Ch'ien Han shu*, c. xix.). The office corresponded to the *Hu Pu* of the Ming Period.]

[The *Shao Fu* (少府) was in charge of the emperor's rents, &c. (禁錢 *chin ch'ien*, lit., prohibited money, *sc.* money used in the prohibited part of the capital, *i.e.*, the palace). He was a *Shang Shu*, and collected the duties arising from, or payable in, the products of hills, lakes, and other waters, to be appropriated to the private expenses of the sovereign and imperial household (*Wên hsien t'ung k'ao*, c. 11, *Chih kuan shih i*, p. 69*a*; see also Yen Shih-ku of the T'ang dynasty). National expenses were under the charge of the *Ta Ssü Nung*. To the *Shao Fu* were attached twenty-three classes of subordinates, of which the last six were the eunuch classes, who were all dependents of this office (*Ch'ien Han shu*, c. xix.). The *Shao Fu* was the equivalent of the *Nei Wu Fu* of the Manchu Period (*Li tai chih kuan piao*).]

[To the various administrative departments were attached officials designated *P'u Yeh* (僕射) (*shê* here read *yeh*), who were formerly important military officials selected from the most skilful archers (*sc.* soldiers) to undertake administrative duties (*Wên hsien t'ung k'ao*, c. 11, *Chih kuan wu*, p. 29*b*); but under the Ch'in and Han the name was applied to certain officials of medium rank not having any duties as a class, but assisting in the functions of the various offices to which they were attached (*Ch'ien Han shu*, c. xix.).]

[There were 70 *Po Shih* (博士), Learned Scribes, whose duty was to give advice to the Emperor. They were the prototype of the *Kuo Tzü Chien* (Imperial Academy of Learning) of Sui and later times. Under the "First Emperor," owing to the destruction of literature and the sovereign's hatred of scholars, they "were content to possess their titles and were not employed" (*Shih chi*, c. vi., *Ch'in Shih Huang*).]

[In addition to the above, there were other palace and metropolitan officers, of whom the following are given as discharging important duties:—The *Chung Wei* (中尉) was the chief of the Metropolitan Police, who was aided by four classes of assistants and seven classes of subordinates (*Ch'ien Han shu*, c. xix.; *Yüan chien lei han*, *Shê kuan pu*, *Chih chin wu*, p. 160*b*). The *Chiang Tso Shao Fu* (將作少府) was the Surveyor of Imperial Buildings—a kind of Court Architect. He had two classes of assistants and 8 classes of subordinates (*Ch'ien Han shu*, c. xix.). He corresponded to the *Kung Kung* of Yao and Shun and the *K'ao Kung* of the *Chou Kuan* (*Wên hsien t'ung k'ao*, c. 11, *Chih kuan shih i*, p. 70*a*). The *Chan Shih* (詹事) was the Manager of the Households of the Empress and Heir Apparent. He had one assistant and two main classes of subordinates, subdivided into seven classes each, all being eunuchs (*Ch'ien Han shu*, c. xix.; *Yüan chien lei han*, *Chan Shih*, p. 136*a*). The *Tien Shu Kuo* (典屬國), or "Regulator of Dependencies," was concerned with barbarous tribes which submitted to China (see *Ch'ien Han shu*, c. xix. and *infra*). The *Nei Shih* (內史) was the Prefect of the Capital, doing the justice's work of the *ti fang kuan* of Manchu times (*ibid.*). He was adopted from the Chou system (*Kuang shih lei fu*, c. 7, *Chih kuan pu*, p. 7*b*). The *Chu Chüeh Chung Wei* (主爵中尉), *Hu Chün Tu Wei* (護軍都尉), several classes of *Hsiao Wei* (校尉), and the *Fêng Chü Tu Wei* (奉車都尉), were military and police officers charged with the superintendence of the nobles, keeping order in the capital, care of the imperial carriages, &c. (see *Ch'ien Han shu*, c. xix.; *Yüan chien lei han*, *Shê kuan pu*, p. 190*a*, &c.). Various other officers discharging palace duties, *e.g.*, the *Shih Chung* (侍中), "attendants in the inner palace," who superintended the Emperor's food, medicine, clothing, &c.; the *Huang Mên Shih Lang* (黃門侍郎), "attendants at the yellow door," personal butlers of the sovereign; *Chi Shih Chung* (給事中), imperial messengers; *San Ch'i Shêng* (散騎省) and *Chung Ch'ang Shih* (中常侍), mounted attendants, &c. (*Wên hsien t'ung k'ao*, c. 11, *Chih kuan ssü*, pp. 18*a*–19*a*; *Yüan chien lei han*, *Shê kuan pu*, p. 82*a*).]

Provincial administration.—[At the head of the provincial administration the Ch'in appointed a *Chien Ch'a Yü Shih* (監察御史), or *Chien Yü Shih*, a Superintendent, who was invested with the power of controlling the acts of the *Chün Shou* (郡守), or Administrator, the ruler of the largest administrative district (see *supra*, *Divisions*). The former was apparently an imitation of the *Chien* of the mythological Huang Ti, corresponding to the *Chou Mu*, *Ming*, and *Mu* of feudal times. The latter was the same as the *Chih Fu*, Prefect, of the Manchu Period. He had as assistants a *Ch'êng* (丞), who was in charge of the Provincial Treasury, and a *Chang Shih* (長史), who corresponded to the modern *T'ung Chih*, Sub-Prefects. Another or subordinate official of

the prefectural class was the *Ts'ang Ts'ao Shih* (倉 曹 使), the equivalent of the *Ts'ang Ta Shih*, Granary Keeper, of the Manchu Period.]—*Li tai chih kuan piao* and *Yüan chien lei han, Tz'ü shih*, p. 184*b*, *T'ai shou*, p. 193*b*.

[The troops of each *chün* were under a military governor, or *Chün Wei* (郡 尉): see MILITARY.]

[The Magistrates of *Hsien* districts of more than 10,000 homes or families were called *Ling* (令); those of districts with less than this number, *Chang* (長). Their subordinates were officials divided into two classes: (1) *Chang Li* (長 吏), consisting of *Ch'êng* (丞), Assistants, and *Ling* (令), Captains; and (2) *Shao Li* (少 史), consisting of *Tou Shih* (斗 食) and *Tso Shih* (佐 吏) (see *infra*). There were also *Tu Shui Chang Ch'êng* (都 水 長 丞), officials of the class of sub-prefects, in charge of river works, &c.]—*Ibid.*, *Hsien ling*, p. 206*b*.

206 B.C.—A.D. 221. *Central Administration.*—[The system of the Ch'ins was adopted, on their accession to power, by the Hans. This is ascribed to the necessities of the time. The *T'ai Wei*, *Ch'êng Hsiang*, or *Hsiang Kuo*, and *Yü Shih Ta Fu* filled the highest posts in the administration. Both *Tso* and *Yu Ch'êng Hsiang* are mentioned, the statement in the Han books that during the reign of Kao Tsu (206–194 B.C.) and part of that of Wên Ti there was only one (since Wên Ti "returned to the practice of having only one *Ch'êng Hsiang*") being probably an error.]—*Yüan chien lei han*, *c.* 64, *Shê kuan pu*, pp. 11-14.

[Under the Hans, the duties of the *Yü Shih Ta Fu* (v. *supra*) began to be of the same nature as under the Manchu Period, viz., 糾 察 之 任 an office of search and investigation. "They are scattered over the empire to collect information for the sovereign, and to write directly to him, communicating to him facts or reports with their opinions and advices. They are commonly called 言 官 *yen kuan*, 'word officers': persons whose sole duty it is to *speak* to the sovereign; for they possess no authority, either over other officers of government, or over the people. They are spies upon the people, upon the provincial governments, and upon the conduct of the sovereign himself. Several of them have suffered death for their too free remarks on their master's public or private character."—*Morrison, Dic.*, i. i. 815.]

[Changes, however, soon began to be made. In 187 B.C., the *T'ai Fu* (太 傅), Grand Preceptor, was instituted, being suppressed and re-established at intervals. In 178 B.C. Wên Ti, as stated above, returned to the practice of having only one *Ch'êng Hsiang*, who received 60,000 *ch'ien* per month as salary. Ching Ti (156–140 B.C.) changed the name of the *T'ai Wei* to *Ta Ssü Ma* (大 司 馬), the *Chiang Tso* of the Ch'in to *Ta Ch'ang Ch'iu* (大 長 秋), Minister in charge of the Empress' Palace, employing in the post either palace officials (中 人 *Chung Jên*) or scholars (士 人 *Shih Jên*), instituted a *Tso* and *Yu Nei Shih* (左 右 內 史) in place of the single *Nei Shih*, Metropolitan Prefect, of the previous Period, and changed (145 B.C.) the *Chu Chüeh Chung Wei* to *Tu Wei* (都 尉). In 144 B.C. the *Fêng Ch'ang* was changed to the *T'ai Ch'ang* (太 常), the *Chiang Tso Shao Fu* to the *Chiang Tso Ta Chiang* (將 作 大 匠), the *Tien K'o* to the *Ta Hang Ling* (大 行 令), and, in 143 B.C., the *Chih Su Nei Shih* to the *Ta Nung Ling* (大 農 令). Wu Ti, at the beginning of his reign (140 B.C.), abolished the *T'ai Wei* and instituted the *Ta Ssü Ma* (大 司 馬), giving him the additional title of *Chiang Chün* (將 軍), General. In the same year, the *Wei Wei* was changed to the *Chung Ta Fu Ling* (中 大 夫 令), but was soon changed back again. Wu Ti, also, adopted the custom of employing a eunuch to transact official business in the inner palace (which the four *Shang Shu*, inherited by the Hans from the Ch'ins, might not enter), Ssü-ma Ch'ien being appointed to the post. In the post of *Shang Shu Ling* he also employed eunuchs, changing the name to *Chung Shu Yeh Che Ling* (中 書 謁 者 令). The *Chung Ta Fu* adopted from the Ch'ins was also supplanted by the *Kuang Lu Ta Fu* (光 祿 大 夫), assisted by a *Kuang Lu Hsün* (光 祿 勳), whose duty was to present business matters to the sovereign and give information when required. A *Tso* and *Yu Tu Shui Shih* (左 右 都 水 使), Left and Right Official Superviser of Waters, was appointed to control the unwieldy class of *Tu Shui* officers. The *Yu Nei Shih* of *Ching Ti* (see *supra*) became the *Ching Chao Yin* (京 兆 尹), Metropolitan Prefect, the *Tso Nei Shih* the *Tso Fêng I* (左 馮 翊), and the *Tu Wei* (see *supra*) the *Yu Fu Fêng* (右 扶 風), making with the *Tso Fêng I* and *Ching Chao Yin*, three *Fu* (輔) or "Supporters," *i.e.*, officials at the head of the districts "supporting," or surrounding, the metropolis. The three *Fu* lived in the capital, Ch'ang An. In 139 B.C. Wu suppressed the *T'ai Wei*. In 136 B.C. he instituted the *Wu Chin Po Shih* (五 經 博 士), scholars learned in the Five Classics. The *Ch'êng Hsiang* (see *supra*) is now said to have united in one man the duties of the *San Kung*, this name not being used after this time. In 120 B.C. the *Shu Kuo Chih Tu Wei* (屬 國 置 都 尉) was added to the *Tien Shu Kuo*, and in 118 B.C. Wu instituted the *Ta Ssü Ma* in the place of the former *T'ai Wei*. In 116 B.C. a *Shui Hêng Tu Wei* (水 衡 都 尉), with Assistants, was appointed to take care of the palace grounds. About the same time Wu also abolished the eunuch post of *Lu Shang Shu* above-mentioned, the rank (or official name) only being retained. In 104 B.C. he instituted further changes: the *Lang Chung Ling* became the *Kuang Lu Hsün* (光 祿 勳); the *Tien K'o* the *Ta Hung Lu* (大 鴻 臚); the *Chih Su Nei Shih* the *Ta Ssü Nung* (大 司 農); the *Chung Wei* the *Chih Chin Wu* (執 金 吾); whilst the name and duties of the *Tu Wei*, formerly the *Chu Chüeh Chung Wei*, were fundamentally altered: he received the name of *Yu Fu Fêng* (右 扶 風), and administered the western part of the metropolitan prefecture, the *Tso Fêng I* being in charge of the eastern, and the *Ching Chao Yin* of the central part. These three officials were known as the *San Fu* (三 輔), Three Supporters, the same name being applied to their districts. The feudal lords were assigned to the *Ta Hung Lu* (see *supra*), who thus acquired the principal function of the former *Chu Chüeh Chung Wei*. Hsüan Ti (73–48 B.C.) continued the post of *Ta Ssü Ma*, but did not add the title of *Chiang Chün*, nor grant him a seal, nor give him assistant officers. This emperor also instituted the *Ching Yen Kuan* (經 筵 官), a post occupied by learned men summoned to discourse on the ancient classical books. For many years there were no permanent appointments to the office, the sovereign calling upon any scholar he chose to read and explain the ancient books. Ch'êng Ti (32–6 B.C.) changed the *Yü Shih Ta Fu* to *Ta Ssü K'ung* and appointed a *Ta Ssü Ma* and a *Ta Ssü K'ung* to discharge the duties of Prime Minister. The *San Kung* (these two and the *Ch'êng Hsiang*) were thus *Tsai Hsiang*. The *Ta Ssü Ma* now occupied a slightly better position than he had under Hsüan Ti: he was not styled *Chiang Chün*, but he had a seal and assistants, and his salary was the same as that of a *Ch'êng Hsiang*. The office of eunuch in charge of the chief Ministers was abolished and the five *Shang Shu* re-established. They were charged with the care of all plans, books, secret records, memorials to the throne, and the promulgation of imperial commands, both in the capital and provinces. The duties of the post are, however, described as being of a very light nature compared with what they became under the following dynasty. To the *Ta Ch'ang Ch'iu* (see *supra*), the Great Officer in charge of the Empress' household, Ch'êng Ti added a *T'ai P'u* (太 僕), who had charge of the imperial carriages and horses. These officers were generically known as *T'ai Hou Ch'ing* (太 后 卿), Empress Dowager's Ministers, and ranked above the *Ch'êng Ch'ing* (正 卿), first-class Ministers. The name *Ch'ang Ch'iu* was taken from the Empress Dowager's palace. There was also a *Ch'ang Hsin Chan Shih* (長 信 詹 事), Supervisor of the *Ch'ang Hsin* Palace, *Ch'ang Hsin Shao Fu* (長 信 少 府), and *Ch'ang Lo Shao Fu* (長 樂 少 府), all having control of the affairs of the Empress' palace. Their office was the same as that of the *Ch'ang Ch'iu*, their position above his.]—*Ch'ien Han shu*, *c.* xix.; *Yüan chien lei han*, *Shê kuan pu*, *c.* 61, etc.; *Wên hsien t'ung k'ao*, *c.* 11.

[From the accession of the Hans, the chief administrative functions, following the system adopted from the Ch'ins, had been in the hands of the *Shang Shu*. Ch'êng Ti, in the first year of his reign (32 B.C.), appointed five *Shang Shu*, one of whom was made *P'u Yeh*, the other four being called *Ssü Ts'ao* (四 曹), the Four Boards (lit. classes, *sc.* of officials under a chief or president, *i.e.*, administrative boards). To these a fifth was afterwards added. These *Ts'ao*, now first introduced, corresponded to the *Pu* of later times. Their names and functions were as follows:—(1) *Ch'ang Shih Ts'ao* (常 侍 曹), controlling all the Ministers, and corresponding to a Board of Civil Office; (2) *Êrh Ch'ien Shih Ts'ao* (二 千 石 曹), with similar duties in relation to the provincial adminstration; (3) *Min Ts'ao* (民 曹), controlling and presenting to the throne all matters relating to the people, corresponding to the Board of Revenue of subsequent times; (4) *K'o Ts'ao* (客 曹), superintending foreigners in the empire and (?) the eastern (*i*) and northern (*ti*) barbarians of the outer kingdoms; and (5) *San Kung Ts'ao* (三 公 曹), established later, and controlling judicial matters, and corresponding to the *Hsing Pu* of T'ang and later times.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan wu*, pp. 27*b*–32*a*.

[At a subsequent period there were six *Ts'ao*, and to these Kuang Wu added a *Ling* (令) and a *P'u Yeh* (僕 射). These eight officers altogether were spoken of under the designation of *Pa Tso* (八 座), Eight Thrones.]—*Yüan chien lei han*, *c.* 73, *Shê kuan pu*, pp. 1*b*–2*a*.

[Appointment to office had hitherto been by recommendation (*chien*), but Ch'êng Ti in the 4th year of his reign (29 B.C.), instituted a system of civil service examinations. The management of these was placed under the *Ch'ang Shih Ts'ao* and carried on under rules drawn up by the *K'o Ts'ao*. In order not to interrupt the account of the executive structure, a description of it is placed at the end.]

[In the time of Ai Ti (6 B.C.–A.D. 1), the post of *Ch'êng Hsiang* was abolished, the *Ssü T'u*, which had lapsed under the earlier Han emperors, was re-established, and the *Ta Ssü Ma* (大 司 馬), *Ta Ssü T'u* (大 司 徒), and *Ta Ssü K'ung* (大 司 空), now formed the *San Kung* (三 公). Ai Ti also deprived the *Ta Ssü Ma* of his seal, but he retained the title of *Chiang Chün*, which, however, was taken away when, in the reign of *Yüan Shou* (2 B.C.–A.D. 1) the seal and assistants were again restored to him. His status was higher than that of the *Ta Ssü T'u*. During the same reign the title *Ch'êng Hsiang* was changed to *Ta Ssü T'u*. In the middle year of Ai Ti (4 B.C.), public affairs were transacted by the *T'ai Ko* (臺 閣), Prime Minister's Office (equivalent to the *Nei Ko* of the Manchus). Thus the *Shang Shu* came to have the responsibility in very secret and important affairs. The *T'ai Shih* and *T'ai Pao* were instituted in A.D. 1 (see *supra*, *T'ai Fu*). When Wang Mang was carrying on the government for the youthful emperor (*circ.* A.D. 1–9) he instituted four *Fu* (輔), "Supporters," ordaining that the *T'ai Shih*, *T'ai Fu*, *Kuo Shih* (國 師), and *Kuo Fu* (國 傅) (the *Wên hsien t'ung k'ao* has *Kuo Chiang* 將), should fill those posts, having the rank of *Shang Kung* (上 公), "Upper Duke." He appointed the *Ta Ssü Ma*, *Ta Ssü T'u*, and *Ta Ssü K'ung* as the *San Kung*. He also instituted the *Chung San Ta Fu* (中 散 大 夫), who was the same as the Ch'in's *T'ai Chung Ta Fu*. When he usurped the government (A.D. 9) he endeavoured to remodel the official system on the basis of that existing in the ancient times. But the disapproval of his officers, combined with the harshness of his rule, only threw everything into confusion].—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan êrh*, pp. 7*a*–10*b*; *Chih kuan san*, p. 12*b*; *Yüan chien lei han*, *Shê kuan pu*, p. 131*b*.

[On the accession of the Later Hans (A.D. 25–221), Kuang Wu (25–58), practised economy, abolishing many posts. Offices were united and officials reduced in number. Having done away with the posts of *Ch'êng Hsiang* and *Yü Shih*, he ordained that the affairs of the government should be administered by the *San Ssü* (*Ta Ssü Ma*, *Ta Ssü T'u*, and *Ta Ssü K'ung*). Thus the *San Kung* again became *Tsai Hsiang*. The *T'ai Shih* was set aside, being only re-appointed towards the close of the dynasty. In the 27th year of the reign *Chien Wu* (52) the old name of the *T'ai Wei*, viz., *T'ai Wei Kung* (太 尉 公), was restored. Most sovereigns on their accession gave to the *T'ai Fu* (太 傅) the joint management of the *Shang Shu's* affairs (the principal affairs of State). He controlled the military affairs of the empire, supervising the work of the military officers. The *Ta Ssü T'u* had control of the affairs of the people, teaching them ceremony and right conduct (or loyalty). When the government had any matter of doubt or importance to be decided, he discussed it with the *T'ai Wei*. In the same year the *Ta Ssü K'ung* became the *Ssü K'ung Kung*. All matters concerning the building of city walls, official yamêns, repairing of drains, ditches, graves, embankments, &c., were under his charge. He and the *T'ai Wei* acted together in important matters. The *Ta Ssü Ma* was abolished, the duties of the post being discharged by the *T'ai Wei*. Thus the changes were often rung on the *T'ai Wei* and the *Ta Ssü Ma*, they not being simultaneously appointed.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan san*, p. 12*b*; *Chih kuan êrh*, pp. 7*a*–10*b*; *Chih kuan wu*, pp. 27*b*–31*a*.

[Under the later Han dynasty the *Shang Shu* had become very important, issuing from their boards the emperor's commands, and presenting to the sovereign national affairs of the utmost importance. All government affairs were controlled by them, the *San Kung* only receiving "completed" affairs. The five *Ts'ao* (曹) were under six *Shang Shu*, the *San Kung Ts'ao* (三 公 曹) having two *Shang Shu*, who received the annual reports of all the *Chou* and *Chün* officials. The *Li Ts'ao* (吏 曹), Board of Civil Office, called in the *Topography of the Later Han*, *Ch'ang Ssü Ts'ao* (see *supra*) and *Hsüan Pu* (see *infra*), had control of the selection and recommendation of officials and of the imperial fasting and worship. The *Erh Ch'ien Shih Ts'ao* (see *supra*) is called *Tsei Ts'ao* (賊 曹), indicating the judicial nature of some of its functions. The *Min Ts'ao* was continued as under the previous dynasty. Kuang Wu Ti (25–58) converted *Erh Ch'ien Shih Ts'ao* and the *K'o Ts'ao* into the *Nan Chu K'o Ts'ao* (南 主 客 曹) and *Pei Chu K'o Ts'ao* (北 主 客 曹), Southern and Northern Boards.]—*Wên hsien t'ung k'ao*, *Chih kuan wu*, pp. 27*b*–31*b*.

[Under the Hou Han there were 36 *Shang Shu Shih Lang* (尚 書 侍 郎) (see *supra*, *Shang Shu Lang*). This dynasty also employed eunuchs in the offices of *Chan Shih* and *Shao Fu* in the empress' palaces (see *supra*). The *Shih Chung* of the Ch'in had been followed by the *Shih Chung* (侍 中) and *Chung Ch'ang Shih* (中 常 侍) of the Earlier Hans. Their duty was to inspect the work of the *Shang Shu*. Under the later Hans, the *Chung Ch'ang Shih* assisted in the management of palace affairs (such as laying out gardens, preparations for feasts, &c.), and furnished information to the emperor when required. In the reign of *Yung P'ing* (58–76) the number of officers thus employed was fixed at four. In the reign of Chang Ti (76–89) the title of *Lu Shang Shu* (錄 尚 書), Director of State Affairs, began to be used, that monarch employing the *T'ai Fu* and *T'ai Wei* jointly in this office (cf. *supra*, *Shang Shu*). Huan Ti (147–168) instituted a *Mi Shu Chien* (祕 書 監), Controller of Secret Documents. Ling Ti (168–190) re-instituted the *Ta Ssü Ma*, and the *Hsüan Pu* (選 部), Board of Official Recommendations, was first established. It was also called *Shang Shu T'ai* (尚 書 臺), and *Chung T'ai* (中 臺). At the end of this reign the *Ta Ssü Ma* and *T'ai Wei* existed together. In the 13th year (208) of the reign of Chien An the office of *San Kung* was abolished. By Hsien Ti's time (190–221) the *Ch'êng Hsiang* was re-appointed, and there was also a *Hsiang Kuo* (220). *Tso* and *Yu P'u Yeh* (左 右 僕 射) were also appointed.]—*Wên hsien t'ung k'ao*, *Chih kuan wu*, pp. 27*b*–31*b*; *Chih kuan êrh*, pp. 7*a*–10*b*; *Chih kuan san*, p. 12*b*; *Yüan chien lei han*, *Shê kuan pu*, p. 118*a*.

[The *provincial administration* under the Ch'ien Han was carried on by *Chou Mu* (州 牧), Governors-General, corresponding to the Viceroys of the Manchu Period. Under these were the *Chang* (長) (officials receiving under 10,000 *hu* were called *Chang*, those receiving over 10,000 being called *Ling*), *T'ai Shou* (太 守), *Nei Shih* (內 史), and *Kuo Hsiang* (國 相), four classes of officials of equal rank, corresponding to the modern *Chih Fu*, or Prefect. Next in order were the (Prefectural) *Ch'êng* (丞) and *Chih Chung* (治 中), equivalent to the modern Sub-Prefect (*T'ung Chih*). Following these were the *Pieh Chia* (別 駕) (modern *T'ung P'an*), *Chu Pu* (主 簿) (modern *Ching Li*), *Chüeh Ts'ao Tsei Ts'ao Yüan* (決 曹 賊 曹 掾) (modern *Ssŭ Yü*), *Ling Chang* (令 長) and *Hsiang* (相), these two being both District Magistrates, the latter in an appanage of an imperial relative. The (Magisterial) *Ch'êng* (丞) discharged the duties of Assistant District Magistrate (the modern *Hsien Ch'êng*), and other less important posts were the *Chu Pu* (主 簿) and *Wei* (尉) (modern *Tien Shih*). The modern *Ho Tao Tsung T'u*, Director-General of River Embankment Works, was not a post existing under the Ch'in, but under the Ch'ien Han similar duties were in the hands of a *Tu Shui Shih Chê* (都 水 使 者), *Tu Shui Chang Ch'êng* (都 水 長 丞), and *Ho Ti Yüan hi* (河 隄 員 史).]—*Li tai chih kuan piao*, vol. iii.

[The provincial administration of the Hou Han was similar. The difference was that in the class of Prefects there were no *Chang*, *Nei Shih*, *Chih Chung*, *Pieh Chia*, or *Chüeh Ts'ao Tsei Ts'ao Yüan*, the *Ch'êng* being supplanted by a *Chang Shih* (長 吏). In the *Hsien* class the *Chu Ts'ao* (諸 曹) took the place of the *Chu Pu*, and the *T'u Kuan* (土 官) and *Shui Kuan* (水 官), officials in charge of the duties accruing from lands and waters, were instituted. The *Ho Ti Yeh Chê* (河 隄 謁 者) supplanted the *Tu Shui Shih Chê*, and the *Tu Shui Ts'an Chün* (都 水 參 軍) the *Tu Shui Chang Ch'êng*.]—*Ibid.* vol. iii.

[The size of the administrative machinery may be judged from the statement that, under the Han, reckoning from the *Ch'êng Hsiang* down to the *Tso Li*, there were in all 130,285 officials, reduced under the Hou Han to 7,567.]—*Wên hsien t'ung k'ao*, c. 11, *Chih kuan i*, p. 6*b*.

[A classification of the official hierarchy is frequently used in the Chinese histories under which officials are mentioned, not by their specific title, but by reference to the amount of salary (in money and kind) drawn by the various ranks. (This would be equivalent to mention of classes of English officials drawing, *e.g.*, £1,000 *per annum*, £800 *per annum*, etc.) According to the *Hou Han shu* (*c.* xxxviii.) these classes were as follows (some of the officials included in each class being added):—(1) *Chung Erh Ch'ien Tan* (中二千石), officials who received 350 *hu* (斛) of grain per month, paid, as in all the other grades, partly in money and partly in kind, *i.e.*, 9,000 pieces of money (錢 *ch'ien*) and 72 *hu* of rice. Those included in this class were the *Chiu Ch'ing*, "Nine Ministers." (2) *Erh Ch'ien Tan* (二千石): 120 *hu* (6,500 *ch'ien* and 36 *hu*). The second class included the *T'ai Tzŭ T'ai Fu* and *T'ai Tzŭ Shao Fu*, *Chiang Tso Ta Chien*, *Tien Shu Kuo*, *Shui Hêng Tu Wei*, *Ching Chao Yin*, etc. (3) *Pi Erh Ch'ien Tan* (比二千石): 100 *hu* (5,000 *ch'ien* and 34 *hu*). This class included the *Kuang Lu Ta Fu*, *Fêng Chü Tu Wei*, *Fu Ma Tu Wei*, and *Chün Wei*. (4) *Ch'ien Tan* (千石): 80 *hu* (4,000 *ch'ien* and 30 *hu*). Those drawing this amount were the classes of *Ch'êng Hsiang Chang Shih*, *Ta Ssŭ Ma Chang Shih*, *Yü Shih Chung Ch'êng*, and *Chiu Ch'ing Ch'êng*. (5) *Pi Chien Tan* (比千石): (amount not stated). In this class were the *Kuang Lu Tu Chung Ta Fu* and the classes of *Kuang Lu Yeh Che* and *Kuang Lu P'u Yeh*. (6) *Pa Pai Tan* (八百石): (amount not stated), including the *T'ai Tzŭ Chia Ling*. (7) *Pi Pa Pai Tan* (比八百石): (amount not stated), including the *Chien Tu Fu* of the *Kuang Lu Hsün*. (Nos. 6 and 7 existed under the Ch'ien Han, but not under the Hou Han.) (8) *Liu Pai Tan* (六百石): 70 *hu* (3,500 *ch'ien* and 21 *hu*). This class included the *Kung Chü Ssŭ Ma Ling* of the *Wei Wei*, the *Wei Shih Ling*, the class of *T'ing Wei Tso Yu P'ing*, *T'ai Tzŭ Shu Tzŭ*, and *T'ai Tzŭ Chiang Tso Ta Chiang Ch'êng*. (9) *Pi Liu Pai Tan* (比六百石): 60, later 50 *hu*, including the *Po Shih* under the *T'ai Pu* who was under the *T'ai Ch'ang*, and the *I Lang* and *Chung Lang* under the *Kuang Lu*. (10) *Wu Pai Tan* (五百石): (amount not stated), including the class of *Hsien Chang*. (11) *Ssŭ Pai Tan* (四百石): 45 *hu* (2,500 *ch'ien* and 15 *hu*), later, 30 and 45 *hu*, in which class were the *T'ai Tzŭ Chung Hsün* and the class of *Hsien Ch'êng*. (12) *Pi Ssŭ Pai Tan* (比四百石): later, 40 *hu*, comprising the class of *Kuang Lu Shih Lang*. (13) *San Pai Tan* (三百石): 40 *hu* (2,000 *ch'ien* and 12 *hu*), including the class of *Kuang Lu Lang Chung*. (14) *Pi San Pai Tan* (比三百石): 37 *hu*. This rank did not exist under the Ch'ien Han, but was added by the Hou Han. It included the *Yü Yüan* in the *T'ai Wei's* and all the *Ts'ao* (Boards), the *Lang Chung* of the *Wu Kuan*, 5 principal officials, of the *Kuang Lu's* Office, as well as his *Tso* and *Yu Lang Chung*. (15) *Erh Pai Tan* (二百石): 30 *hu* (1,000 *ch'ien* and 9 *hu*), including the class of *Hsien Wei*. (16) *Pi Erh Pai Tan* (比二百石): 27 *hu*. This rank also did not exist under the Ch'ien Han. It included the *Ta Chiang Chün's T'un Chang* (Captains of 10 soldiers) and the *T'ai Wei Shu*, officers under the *T'ai Wei*. (17) *I Pai Tan* (一百石): 16 *hu* (800 *ch'ien* and 4 *hu* 8 *tou* 斗). Of this rank were the *T'ai Wei's Ling Shih* (lesser officials than the *T'un Chang*, and the *Chiu Ch'ing's Li*, official employés of the Nine Ministers. (18) *Tou Shih* (斗食): 11 *hu*. These were small underlings of the *Chia Ch'ing*. (19) *Tso Shih* (佐史): 8 *hu*. The *Tso* and *Shih* were also classes of underlings. The Hou Han abolished Nos. (6), (7), and (10), added Nos. (14) and (16), and changed the *Tou Shih* to the *Tou Tan* (斗石) and the *Tso Shih* to the *Tso Li* (佐吏).—See also *Wên hsien t'ung k'ao*, *c.* 11, p. 140*a*–*b*.]

[Under the rule of the Ch'ins there was instituted a system of honorary ranks which has been continued to modern times. An official, in addition to his substantive duties, took rank also in a hierarchy which was simply of an honorary character. This institution originated with Wei Yang, Prince of Shang, Minister to Duke Hsiao (361–338 B.C.), who organized a hierarchy of eighteen degrees. When Ch'in Shih Huang had put an end to feudalism, two new degrees were added, which were conferred on those lords who had become high dignitaries of the empire. Beginning with the lowest, the twenty degrees of this hierarchy were as follows:—(1) *Kung Shih* (公士), a title distinguishing the bearer from ordinary people (*Shih* 士). (2) *Shang Tsao* (上造), *i.e.*, the emperor 上 has made 造 the decree ennobling those who bear this title. (3) *Tsan Niao* (簪裊), a title taken from the horse with silk harness which those who had this title were allowed to ride (coloured bridles are still conferred by the emperor as honorific distinctions). (4) *Pu Kêng* (不更), bearers of this title are not subject to police corvées. All persons invested with one of these four degree constituted the class of *Ch'i Shih* (齊士). (5) *Ta Fu* (大夫), or, as they are called in the *Yüan chien lei han*, c. ccxxi., p. 7*b*, *Hsiang Ta Fu* (鄉大夫), were the first who had the rank of *Ta Fu*. (6) *Kuan Ta Fu* (官大夫). (7) *Kung Ta Fu* (公大夫). (8) *Kung Ch'êng* (公乘), who the right to ride in a government chariot. (9) *Wu Ta Fu* (五大夫), or *Ta Fu* of the fifth rank. Nos. 5 to 9 together constituted the class of *Ta Fu* (大夫). (10) The *Tso Shu Chang* (左庶長). (11) The *Yu Shu Chang* (右庶長) (*Shu Chang* meaning the chief of a multitude). (12) The *Tso Kêng* (左更). (13) The *Chung Kêng* (中更). (14) The *Yu Kêng* (右更) (*Kêng* means here commander of officers of the police class). (15) *Shao Shang Tsao* (少上造). (16) *Ta Shang Tsao* (大上造) (15 and 16 were chiefs of the *Shang Tsao*, or dignitaries of the second degree). (17) The *Ssŭ Chü Shu Chang* (駟車庶長), who had the right to ride in a four-horsed chariot. (18) The *Ta Shu Chang* (大庶長). These nine categories together constituted the class of *Chiu Ch'ing* (九卿), Nine Chief Ministers. (19) *Kuan Nei Hou* (關內侯), Marquis of the country inside the passes, so called because though they had the title of Marquis, they had no fiefs of their own and resided at the capital. The title *Lun Hou* (倫侯), also, occurs in an inscription erected in 219 B.C. by Ch'in Shih Huang on the Lang Ya Terrace, and is said, but this open to doubt, to be identical with the *Kuan Nei Hou*. (20) *Ch'ê Hou* (徹侯), lords who had fiefs and resided in them. Wu's personal name being Ch'ê, the title from his time was changed to *T'ung Hou* (通侯) or *Lieh Hou* (列侯).—*Chavannes*, ii. 527–30. See also *supra*, RANKS.

[For the feudalism which survived into, and was gradually suppressed during the earlier part of, the Han period, see POLITICAL.]

Civil Service Examination System.—"The best known of Chinese institutions, the system of literary examinations, dates from the Han dynasty. The revival of letters was followed, or rather accompanied, by the restoration of schools, where the literati were once more free to discuss the principles of government. In 170 B.C. Wen-ti repealed the law of T'sin, which made it a crime to speak against the government, on the ground that without free criticism the Emperor could not tell what to amend in his administration. The existing schools seem to have enjoyed some degree of official recognition, as Wu-ti was asked, in 140 B.C., to cause all officers to be taken from them. The imperial college called Thai-hio, however, was not founded till 124 B.C.; it was to admit fifty scholars, 18 years old or upwards, chosen from lists presented by the Minister of Rites on the one hand, and the provincial officers on the other (*Biot, Essai sur l'Instr.*, &c., p. 97). These pupils were regularly examined and promoted according to merit. Admission to these scholarships, as they may be called, was by nomination; but unsuitable or incapable candidates were dismissed at the first examination, and the patron was punished for a bad choice as for corruption in levying the taxes."—*Simcox*, ii. 118.

"The introduction of the 'Competition Wallahs' into the public service must have been effected gradually. It was specified what offices they were at each stage qualified to hold—those, for instance, who could write 9,000 characters or more were eligible as annalists,—but as offices of the same grade were already filled by non-collegians, the grades reached by examination are liable to be confused with the functions of equal profit and dignity not so reached. While only a few scholars were turned out every year, they were naturally absorbed by the teaching and examining bodies employed by the State, so that the first effect of the literary revival seems to have been mainly the addition of some endowed schoolmasters to the ranks of the official hierarchy."—*Ibid.* ii. 119.

"Shortly before the usurpation of Wang-mang, the number of scholars on the imperial foundation was raised to 3,000, in memory of the number of disciples said to have followed the teaching of Confucius. The revival of a systematic scheme of local instruction is ascribed to a governor of Ching-tu-fu, about 140 B.C., and the example of this distant and isolated settlement was recommended for general imitation throughout the empire. There were two grades of local schools and two of higher colleges, and many scholars are commemorated in later ages in connection with their care for these schools in their native places or in the districts under their government. In less than 150 years, twenty edicts were issued, urging the importance of employing capable persons in the public service; and the informal review of all the talents and all the virtues of a district, which would enable a provincial governor to 'present' such persons to the Emperor, seems to have been the germ out of which the present examination system grew."—*Ibid.* ii. 119–20.

"There was an intermediate stage, when the State aimed at conducting the higher education of its future employees; and then success in the provincial examinations was the most obvious qualification for selection as an imperial scholar. Subsequently the examination test was retained and used more and more widely, without reference to the imperial colleges. The number of students allowed to be recommended for examination was limited in proportion to the population, as the number of degrees to be conferred annually is now. In the reign of Ping-t (1–6 A.D.), we are told that forty of the first class of competitors became officers, twenty of the second class were joined to the household of the Heir Apparent, and forty of the third class entered the department of the Minister of Rites. One of the innovations of Wang-mang was that he obliged the sons of superior officers to pass the public examination as a condition of receiving office."—*Ibid.* ii. 120.

"It is clearly explained that under the Eastern Hans there were two alternative modes of entry to the public service:—promotion from inferior posts, in which the aspirant was the employee of an officer, not of the State; and appointment to office as a reward for success in the examinations, besides the casual admissions granted on the ground of birth or favour. An empress in the 2nd century A.D. founded a school for the education of royal children of both sexes, and as it was to be open to the 'four families' of external relations [see *Simcox, Prim. Civ.*, ii. 492–5], it would seem that the empress had some intention of assailing the established mode of tracing relationships in the male line only; and as the logical result of this would have been to enable women to reign in their own right—which the empress mothers often felt well able to do—it is not surprising that the scheme for the higher education of women met with little favour, and was allowed to perish with its originator."—*Ibid.* ii. 120.

In 136, "the degree of 五經博士 Scholar in the Five Classics [see *supra*, *Executive*] was instituted; and in 134 followed the degree of 孝廉 *hsiao lien*, which is equivalent to the modern *chü jên*. A proclamation was issued calling for men of genius to present themselves at Court."—*Giles, Bio. Dic.*, p. 492.

[For the various grades of schools, see ACCESSORY INSTITUTIONS.]

Embassies.—[The first embassy to Khotan was sent in the reign of Wu-ti, 140-87 B.C. It was apparently semi-military, semi-commercial, and not permanent.]—*Simcox*, ii. 108, note.

2. *Legislative.*—[The sovereign was legislator, commanding laws to be made or revised. Hu Hai (the Second Emperor) appointed Chao Kao, a eunuch, chancellor for the purpose of revising the criminal law.]—*Yüan chien lei han, Chêng shu pu, Hsing fa*, p. 96*a*.

[When Kao Ti entered the capital Hsien Yang, he proclaimed to the people that he would enforce only three punishments, namely, death for murder, wilful wounding, and robbery. Nevertheless, the law by which the relatives of a criminal were punished remained in force. When he found that the above three punishments were not sufficient to suppress disorders, he ordered Hsiao Ho to study the laws of the Ch'in dynasty and adopt what was suitable to his own time. Nine laws were accordingly enacted.]—*Ibid.* p. 96*b*.

3. *Judicial.*—[Judicial administration was not completely differentiated, the officers charged with these functions having at times also control of fiscal and postal matters. Under the Ch'in (221–206 B.C.) the officer charged with the administration of the criminal law was called *T'ing Wei* (廷尉), and to him all criminal cases were submitted for investigation. The modern Board of Punishments was represented by a *Shang Shu*, Secretary of State. The *T'ing Wei* was continued by the Earlier and Later Hans (the name being changed to *Ta Li* (大理) in the time of Ching Ti (156–140 B.C.), the duties of the judicial *Shang Shu* of the Ch'in being discharged under the Ch'ien Han by the *San Kung Ts'ao Shang Shu*, and under the Hou Han by the *Êrh Ch'ien Tan Ts'ao Shang Shu*, this officer (whose office was also called *Tsei Ts'ao*, "Robbers' Office") being charged with the administration of laws governing the use of water and fire, burglary, and also civil cases. The provincial officers who held judicial powers under the Ch'in were the *Chün Shou*, *Chang Shih*, *Ling Chang*, and *Ch'êng*; under the Ch'ien Han, the *T'ai Shih*, *Nei Shih*, and *Kuo Hsiang*, the *Chih Chung*, and the *Pieh Chia*; under the Hou Han, the *T'ai Shou* and *Kuo Hsiang*, and the *Chang Shih*.]—*Li tai chih kuan piao*, and *Yüan chien lei han, Shê kuan pu*, pp. 65*a*, 107*a*, *&c.*

[Following the system laid down by Shang Yang (Wei Yang: see previous Period) the Ch'in rulers enacted many horrible punishments, such as cutting off extremities, taking out ribs, etc., and passed laws by which the relatives and neighbours of a criminal could also be punished for his crime. In the time of Shih Huang Ti, there were the punishments of decapitation and tearing asunder by horses (see LAWS). The practice of executing dead bodies was also coming into existence at this time.]—*Yüan chien lei han, Chêng shu pu, Hsing fa*, p. 96*a*.

"Under the Ch'ins learning was at a discount; brute force carried everything before it. Those who cultivated a spirit of charity and duty towards their neighbour were despised. Judicial appointments were the prizes coveted by all. He who spoke out the truth was stigmatised as a slanderer, and he who strove to expose abuses was set down as a pestilent fellow. Consequently all who acted up to the precepts of our ancient code found themselves out of place in their generation, and loyal words of good advice to the sovereign remained locked up within their bosoms, while hollow notes of obsequious flattery soothed the monarch's ear and lulled his heart with false images, to the exclusion of disagreeable realities."—*Lu Wên-shu's Memorial*, *Giles*, *Hist. of Ch. Lit.*, pp. 89–90.

[Kao Tsu's popularity was great because he improved the administration of justice.]—*Boulger*, *Short Hist.*, p. 11.

Wên Ti "began his reign by remitting taxes and by appointing able and honest governors and judges. He ordered that all old men should be provided with corn, meat, and wine, besides silk and cotton for their garments."—*Ibid.* p. 12.

Wên Ti "purified the administration of justice by declaring that prince and peasant must be equally subject to the law; he abolished the too common punishment of mutilation, and had the satisfaction of seeing crime reduced to such low proportions in the Empire that the gaols contained only 400 prisoners."—*Ibid.* p. 12.

One of the first acts of Hsüan Ti was to moderate the harshness of criminal administration. "Such was the reputation of Siuenti [Hsüan Ti] for justice that several of the Tartar chiefs carried their grievances to the foot of his throne, and his army became known as 'the troops of justice.'"—*Ibid.* p. 15.

"At the present moment [67 B.C.] the State rests upon the immeasurable bounty and goodness of your Majesty. We are free from the horrors of war, from the calamities of hunger and cold. Father and son, husband and wife, are united in their happy homes. Nothing is wanting to make this a golden age, save only reform in the administration of justice. . . . 'Rather than slay an innocent man, it were better that the guilty escape.' Such, however, is not the view of our judicial authorities of to-day. With them, oppression and severity are reckoned to be signs of magisterial acumen and lead on to fortune, whereas leniency entails naught but trouble. Therefore their chief aim is to compass the death of their victims; not that they entertain any grudge against humanity in general, but simply that this is the shortest cut to their own personal advantage. Thus, our market-places run with blood, our criminals throng the gaols, and many thousands annually suffer death. These things are injurious to public morals and hinder the advent of a truly golden age." "Beneath the scourge what is there that cannot be wrung from the lips of the sufferer? His agony is overwhelming, and he seeks to escape by speaking falsely. The officials profit by the opportunity, and cause him to say what will best confirm his guilt. And then, fearing lest the conviction be quashed by higher courts, they dress the victim's deposition to suit the circumstances of the case, so that, when the record is complete, even were Kao Yao [a famous Minister of Crime in the mythical ages] himself to rise from the dead, he would declare that death still left a margin of unexpiated crime. This, because of the refining process adopted to ensure the establishment of guilt." "Our magistrates indeed think of nothing else. They are the bane of the people. They keep in view their own ends, and care not for the welfare of the State. Truly they are the worst criminals of the age. . . . Imprisonment has become the greatest of all misfortunes, while among those who break the law, who violate family ties, who choke the truth, there are none to be compared in iniquity with the officers of justice themselves."—*Lu Wên-shu's Memorial*, *Giles*, *Hist. of Ch. Lit.*, pp. 90—1.

4. *Revenue, Finance, and Coinage.*—Shih Huang substituted the present civil service system for the feudal system, and from that time the ruler could appropriate everything in his realm to his own use, from a peck of grain and a foot of cloth to the personal service of a man. In spring and autumn he often travelled about over a wide area of thousands of *li*. Under such a system, though his gain was small, the sufferings of the people were great. They were in such a state of oppression that they did not know what to do. Groans were heard in every

corner of the Empire. By the system of taxation which existed in the times of Hsia, Yin, and Chou, the amount of tax depended on the area of the land, but under the Ch'in system, land was not taxed, but the tax was levied on the individual. As a natural consequence, all the poor people emigrated from the country to evade the payment of the poll tax, and the personal service, while the rich purchased all the lands they could, and their condition remained unaffected by the new system. In addition to all this, public works were started everywhere, and war was incessantly carried on between Ch'in and the barbarians. Taxes as heavy as 50 per cent. were levied, and personal service was also requisitioned. In a word, Shih Huang endeavoured to get all the money he could within his Empire for the purpose of carrying out his own policy. When the second Emperor came to the throne he made no improvement, but things grew worse than ever. At this time there was an officer called Shao Fu (少府), whose duty was to collect taxes on owners of mountainous lands and of the seashore. There was also an officer called *Chih Su Nei Shih* (治粟內史) who was charged with the duty of inspecting grain.—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*a*.

"The tithe-tax of cocoons generally is collected [in the first month of summer], according to the number of mulberry trees; for noble and mean, for old and young, there is one law." "In this month [second of autumn], they regulate and reduce the charges at the frontier gates and in the markets, to encourage the resort of both regular and travelling traders, and the receipt of goods and money; for the convenience of the business of the people." In the first month of winter, "orders are given to the superintendent of waters and the master of fishermen to collect the revenues from rivers, springs, ponds and meres."—*Li chi*, iv. ii. i. 19; iii. ii. 17; iv. ii. 21; *Legge*, i. 271, 289, 301.

"[The *Liang-kwang-yen-fa-chih* (Canton, 1835)] states that the revenue derived from the salt and iron monopolies had, during the Ts'in dynasty (255–209 B.C. [*sic*]) grown to about 20 times the amount gained during the Chou period."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 58. See also *infra*.

"When the House of Han arose, the evils of their predecessors had not passed away. Husbands still went off to the wars. The old and the young were employed in transporting food. Production was almost at a standstill, and money became scarce. So much so that even the Son of Heaven had not carriage-horses of the same colour; the highest civil and military authorities rode in bullock-carts, and the people at large knew not where to lay their heads."—*Ssü-ma Ch'ien*, quot. *Giles, Hist. of Ch. Lit.*, p. 103.

"At this epoch, the coinage in use was so heavy and cumbersome that the people themselves started a new issue at a fixed standard of value. But the laws were too lax, and it was impossible to prevent grasping persons from coining largely, buying largely, and then holding against a rise in the market. The consequence was that prices went up enormously. Rice sold at 10,000 *cash* per picul; a horse cost 100 ounces of silver. But by and by, when the empire was settling down to tranquillity, his Majesty Kao Tsu gave orders that no trader should wear silk or ride in a carriage; besides which, the imposts levied upon this class were greatly increased, in order to keep them down. Some years later these restrictions were withdrawn. . . ." "Meanwhile, certain levies were made on a scale calculated to meet the exigencies of public expenditure; while the land-tax and customs revenue were regarded by all officials, from the Emperor downwards, as their own personal emolument. Grain was forwarded by water to the capital for the use of the officials there, but the quantity did not amount to more than a few hundred thousand piculs every year."—*Ibid.* pp. 103–4.

"Gradually the coinage began to deteriorate and light coins to circulate; whereupon another issue followed, each piece being marked 'half an ounce.' But at length the system of private issues led to serious abuses, resulting first of all in vast sums of money accumulating in the hands of individuals; finally, in rebellion, until the country was flooded with the coinage of the rebels, and it became necessary to enact laws against any such issues in the future."—*Ibid.* p. 104.

"As a rule, taxation was light under the Hans;" and it being "contrary to propriety for the imperial taxes to exceed a tithe," this moderation had "the incidental advantage of discouraging fraudulent understatements of population, so that the census returns of the period may be relied on."—*Simcox*, ii. 114. It was sometimes as low as one-hundredth: see *P'ei wên yün fu*, *c.* 67*b*, p. 104*a*.

[When the Han Dynasty was established, it inherited all the abuses that had existed in the time of the Ch'in dynasty. Most people lost their occupation. For this reason, the tax on land was reduced to little more than 5 per cent. Estimates of the salaries for the civil officers, and of the national expense, were made to be used as the basis for the taxation of the people.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*a*.

[In the 4th year (202 B.C.) of Kao Tsu the poll tax was first levied. Every male from the age of 15 to the age of 56 was liable for it.]—*Ibid.* p. 51*a*.

"The *Li tao yao chüeh* says: 'In the time of the Emperor Kao (206–194 B.C.) of Han the annual poll tax was 120 cash.'"—*Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu*, *c.* 2, p. 9*a*.

"During the reign of Kao-ti, we are informed in the *Shih-ki*, the people of *Wu-chih*, a district city in the ancient principality of An-ting, somewhere in the present Kan-su province, became rich from salt and iron, and the *Liang-kuang-yen-fa-chih* remarks that at the time the two articles were not forbidden. It appears therefrom that the salt and iron monopolies introduced by Kuan Chung had been abandoned."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. pp. 58–9.

"Twenty years after the establishment of the Han Dynasty, another attempt at an enlarged issue was made with eight-tchu pieces; eleven years later Han-wu-ti issued cash of four tchu again; but free trade in coin was already permitted (177 B.C.) in the hope of putting down illicit coining. It was only stipulated that private mints should conform to the official standard of weight, shape, and purity (*Journ. Asiat.*, 1837, p. 447). Under the Chow, kings and princes had coined money in such quantities as suited themselves, leaving traders and towns to provide for their own needs as they pleased. It was not till the central authority was powerful enough for its issues to be generally preferred that the temptation to fraudulent coining began; and the toleration of free trade in money, which seems so paradoxical, all through the financial history of China, is really to be explained by this early experience, that it would not pay to counterfeit the money of the State, if there were a number of equally popular mints open."—*Simcox*, ii. 155–6.

Wên Ti [179–156 B.C.] "built no palaces and laid out no parks, in order that his subjects might not be oppressed by taxation."—*Giles, Bio. Dic.*, p. 500. He also reduced the poll-tax to 40 cash, every male adult being liable to service once in three years. See *Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*a*, and *Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu*, *c.* 2, p. 9*a*.

"During the reign of the Han Emperor King-Ti [156–140 B.C.], the land-tax remitted by his father was again imposed one-half [民田半租], in addition to which over three per cent. transfer fees [?三十而稅一] were charged."—*Ch. Rev.*, xiii. 52. See also *infra*.

[The *Ta Nung Ling*, a minister appointed in the time of Ching-Ti (156–140 B.C.), and the *Ta Ssŭ Nung*, a minister appointed in the time of Wu Ti (140–86 B.C.), both had control over all the granaries in the Empire. They had *Nung Chien Tu Shui* as their subordinates, and a staff of sixty-five other officers.]—*Yüan chien lei han, Shê kuan pu, Hsien ling*, pp. 206*b*–207*a*; *Ssŭ nung*, p. 112*a*.

[The two high ministers, mentioned above, were also charged with the administration of the national revenue, and the amount of gold and money which existed in the Empire. But this duty was afterwards transferred to prefects and district magistrates.]—*Ibid.* p. 112*a*.

"About the middle of the 2nd century B.C., a prince of Wei issued a successful round money with rimmed edges; and a coinage, of which no specimens remain, was cast at the same time in North Sz'chuen, by Teng T'ung," the Chinese Crœsus. "He had a concession to work the copper mines of Ya-chu-fu in that province, and, while his money was preferred on account of its purity to that of the Government, the great wealth he had accumulated was regarded as a warning against the toleration of such monopolies in private hands."—*Simcox*, ii. 156.

"Free coining caused princes under the Hans to be as rich as the Emperor."—*Vissering*, p. 110.

[In the time of Hsiao Wu (140–86 B.C.) the taxes on land, salt and iron, and the poll tax, were twenty times bigger than what was levied in the early days. Taxes were both numerous and heavy, and generally more was collected than the law allowed (*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*a*). Everyone who had a son three years old had to pay the poll-tax for him (*Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu*, *c.* 2, p. 9*a*).]

"Customs taxes [算商車] were first instituted in the reign of Han Wu Ti, 140–86 B.C."—*Ch. Rev.*, xiii. 50. But see LATER FEUDAL PERIOD.

So great was the annual yield of iron in Shansi "that a large tax or excise duty was levied upon it for the government." The taxes on salt and iron "had been imposed by Han Wu Ti . . . . These excise taxes were an innovation. The former Emperor Han Wen Ti had not thought of imposing them."—*Journ. P.O.S.*, i. 2.

In 135 B.C. "free coining was again forbidden, and ancient coins, knife, leaf, saddle, and other old currencies were demonetized."—*Simcox*, ii. 156.

"At this period the Huns were harrassing our northern frontier and soldiers were massed there in large bodies; in consequence of which food became so scarce that the authorities offered certain rank and titles of honour to those who would supply a given quantity of grain. Later on, drought ensued in the west, and in order to meet necessities of the moment, official rank was again made a marketable commodity, while those who broke the laws were allowed to commute their penalties by money payments. And now horses began to reappear in official stables, and in palace and hall signs of an ampler luxury were visible once more."—*Ssü-ma Ch'ien*, quot. *Giles, Hist. of Ch. Lit.*, pp. 104-5.

"Thus it was in the early days of the dynasty, until some seventy years after the accession of the House of Han. The empire was then at peace. For a long time there had been neither flood nor drought, and a season of plenty had ensued. The public granaries were well stocked; the Government treasuries were full. In the capital, strings of *cash* were piled in myriads, until the very strings rotted, and their tale could no longer be told. The grain in the imperial storehouses grew mouldy year by year. It burst from the crammed granaries, and lay about until it became unfit for human food. The streets were thronged with horses belonging to the people, and on the highroads whole droves were to be seen, so that it became necessary to prohibit the public use of mares. Village elders ate meat and drank wine. Petty government clerkships and the like lapsed from father to son; the higher offices of state were treated as family heirlooms. For there had gone abroad a spirit of self-respect and of reverence for the law, while a sense of charity and of duty towards one's neighbour kept men aloof from disgrace and shame."—*Ibid.* p. 105.

"During the several wars carried on by Wu-ti, with the Hsiung-nu and other nations in Central Asia, . . . the resources of even so rich a country as that of the Han were bound to dwindle down, and when, in the Yüan-shau period (122–116 B.C.), the imperial prince had been placed in command of armies all over the empire, a financial crisis demanded immediate steps towards an improvement, two of the advisers of the great monarch were then specially named as having created an efficient system based on the revival of the salt and iron monopolies, viz., Tung-Kuo, Hsien-Yang, and K'ung Chin. In their memorial to the Emperor, they advanced the following arguments: 'Whatever treasures may be concealed in the ground or in the depths of the sea are *a priori* the property of the Crown. If your Majesty be so disinterested as to place them at the disposal of the State treasury in support of the public revenue, the people will thereby be able to appropriate the produce of the land and the sea, and thus become rich and prosperous; but salt and iron officers should be appointed with authority to summon the people for boiling salt with implements and vessels belonging to government, the clandestine manufacture being punished by the culprit's left foot being put in irons, and the vessels and implements . . . forfeited to government.' The originators of this plan were thereupon called on to organize a new system carrying out this idea, and the service of salt as well as of iron inspectors (*yen-kuan, t'ieh-kuan*), it is stated, dates from that period."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 59-60.

"In 119 a white metal currency of tin and silver was tried, and in the following year Han-wu-ti issued the favourite *tchu* coinage, which remained a standard down to the T'ang dynasty. The new cash were made with a rim to prevent forgery."—*Simcox*, ii. 156.

"The edict of 135 must have been disregarded, for Wu-ti issued another in 112 B.C., suppressing private mints, and ordaining that the most skilful of the coiners should be employed in the Imperial Mint. He at the same time appointed three officers to watch over the currency, and the money issued at this period became, and long continued, exceedingly popular. It must be admitted that the Chinese Government was hardly dealt with in the matter of coining, for if it issued good money it was clipped, and base coin made of the clippings, while if it issued bad coins the people declined to use them, multiplying instead imitations of the earlier issues it preferred."—*Ibid.* ii. 156.

"It is almost incomprehensible that the nation which first invented letters of credit, exchequer bonds and bank notes, should have been so slow to adopt the use of money at all, and should have continued to limit its currency to the tiny copper pieces of which a hundred pounds worth weighs a ton. Yet, if the question is looked at, as the advisers of the best emperors always sought to look at it, from the point of view of the small cultivator's interest, it is not so evident what this class had to gain by the introduction of a gold or silver coinage. So long as the Government allowed the taxes to be paid in kind, the villagers only needed money to effect occasional exchanges of produce, or for small marketings, both of which might at times take the form of simple barter. The value of the coins could hardly be too trifling when their chief function was to enable one villager to pay another for a handful of seed or a pair of sandals." "The transactions of the merchant, who bought the produce of one district in order to sell it in another, were normally upon something the same scale."—*Ibid.* ii. 156.

"In 110 B.C., the Censor Sang Hung-yang recommended the appointment of collectors of salt and iron taxes, on the principle of adjusted taxation [均輸鹽鐵官] according to which system 28 *chün* or principalities out of the 110 which constituted the 13 provinces or *chou*, of the Western Han, were each to have an administrator of salt matters, or *yen kuan*."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 60.

"From the following passages I conclude that Sang Hung-yang's system, though likewise a sort of monopoly, differed from [that] adopted during the Chou dynasty in this respect, that formerly private people paid a tax for being permitted to work salt and iron, which they sold at pleasure, whereas now the Government monopolized the manufacture as well as the sale; the sale, on the plea of adjusting the price, which, however, was maintained at such a high rate as to yield a high tax, for, as we shall see hereafter, the poor were thereby forced to live upon unsalted meals."—*Ibid.* p. 60, note.

"At length, under lax laws, the wealthy began to use their riches for evil purposes of pride and self-aggrandisement and oppression of the weak. Members of the imperial family received grants of land, while from the highest to the lowest, everyone vied with his neighbour in lavishing money on houses, and appointments, and apparel, altogether beyond the limit of his means. Such is the everlasting law of the sequence of prosperity and decay."—*Ssü-ma Ch'ien*, quot. *Giles, Hist. of Ch. Lit.*, p. 105.

"Then followed extensive military preparations in various parts of the Empire; the establishment of a tradal route with the barbarians of the south-west, for which purpose mountains were hewn through for many miles. The object was to open up the resources of those remote districts, but the result was to swamp the inhabitants in hopeless ruin. Then, again, there was the subjugation of Korea; its transformation into an Imperial dependency; with other troubles nearer home. There was the ambush laid for the Huns, by which we forfeited their alliance, and brought them down upon our northern frontier. Nothing, in fact, but wars and rumours of wars from day to day. Money was constantly leaving the country. The financial stability of the Empire was undermined, and its impoverished people were driven thereby into crime. Wealth had been frittered away, and its renewal was sought in corruption. Those who brought money in their hands received appointments under Government. Those who could pay escaped the penalties of their guilt. Merit had to give way to money. Shame and scruples of conscience were laid aside. Laws and punishments were administered with severer hand. From this period must be dated the rise and growth of official venality."—*Ibid.* pp. 105–6.

"The fact . . . that the revenue collected in silk stuffs alone amounted at times to 5,000,000 pieces, and apparently in one year:—collected, too, from only half the area of modern China,—points to a settled population of at least 20,000,000."—*Parker, China*, p. 182. *Cf.* POLITICAL.

"But the levy of a salt-tax was [unpopular]. . . . We read that under the Emperor Chao-ti (86–73 B.C.) stress was laid, in a prize essay, on the dislike shown by the people against the salt and iron taxes, [which says]. . . 'In ancient times the price of salt was equal to that of grain or rice, but since the government has monopolised production in order to render prices uniform, salt has become dear and the poorer classes have to work their fields with wooden ploughs and use their hands in lieu of weeding-hooks [because of the new tax upon iron] and live upon unsalted meals.' The Government remained deaf to such complaints, and the salt and iron monopolies were kept in force for a century, when, under the Emperor Yüan-ti (48–32 B.C.) they were suspended for three years. What became of them after this period is not quite clear, but it appears that some sort of taxation existed."—*Journ. N.-C.B.R.A.S., N.S.* xxii. 60–1.

[In the time of Hsiao Chao (86–73 B.C.) the duties on wine were abolished, and people could appeal against any tax in accordance with the law.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*a*.

[In the fourth year of Yüan Fêng (76 B.C.) of Chao Ti there was a new poll tax, called *Ch'u K'ou Fu*, for the payment of which every person from the age of 7 to 14 was liable.]—*Ibid.* p. 51*a*.

In "Hsiao Hsüan's time [73–48 B.C.] the poll-tax was reduced to 30 cash."—*Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu*, *c.* 2, p. 9*a*.

"The law of *tsu chu* (租銖) was imposed on the trader in the time of Yüan Ti (48–32 B.C.). The Commentary [says]: '*Tsu chu* means to estimate the selling price in order to collect the tax according to weight.'"—*Han shu Shih huo chih, Tzŭ shih ching hua*, *c.* 53, p. 29*b*.

[In Hsiao Ch'êng's time (32–6 B.C.) the poll-tax was reduced to 40 cash.]—*Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu*, *c.* 2, p. 9*a*.

[In the time of Ai Ti (6 B.C.–A.D. 1) all the taxes to which every county was liable were paid by instalments in autumn and winter, and in those counties there were appointed revenue officers, such as *Hsien Kuan, T'ieh Kuan, Kung Kuan*, and *Tu Shui Kuan*.]—*Yüan chien lei han, Shê kuan pu, Hsien ling*, pp. 206*b*–207*a*.

[In every county where salt or iron was produced and where there was a fishing industry, those officers were appointed for the purpose of taxation.]—*Ibid.* pp. 206*b*–207*a*.

"Shortly before the innovations of Wang-mang, the cash in the imperial treasury amounted to about 2,000,000, according to Ma-twan-lin, who thought the total small. But as the proportion of the revenue which consisted of contributions paid in kind, went on diminishing, and was greater under the Hans than at any later time, the two millions would represent a much larger gross revenue then than in the 13th century. The custom of benevolent English landlords of making returns out of rent was followed in regard to the taxes by popular princes. A year's taxes were frequently excused if bad weather or epidemics had impoverished a neighbourhood, while in prosperous times the same grace was accorded as often as the treasury could afford the indulgence. An accession or marriage was considered a suitable occasion for remitting taxes, as well as for amnestying prisoners under sentence for minor offences."—*Simcox*, ii. 114.

[In Kuang Wu's time (A.D. 25–58) every son 3 years of age had again to pay the poll-tax.]—*Yüeh Yü T'ang ts'ung shu, Hou Han shu pu chu, c.* 2, p. 9*a*.

[The land tax now amounted to only a little more than 3 per cent. of its productive value.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*a*.

[One of the four Ministers called *Shang Shu* was charged with the administration of finance and taxes. There was also an officer called *Shao Fu*, whose duty was the same as in the time of the Ch'in (see *supra*).]—*Ibid., Shang Shu*, p. 57*a*; *Shao Fu*, p. 126*a*.

"The salt question, it seems, came to the front again under Ming-ti of the Eastern Han dynasty (A.D. 58–76). It was again a financial crisis which summoned the inventive genius of the then prominent statesmen to advance arguments for and against the several remedies suggested. Chang Lin, president of a board of government, came to the conclusion that salt, being one of those necessaries of life which none, not even the wealthy, could do without, was the fittest subject of taxation, and he proposed that its sale should again be taken in hand by the authorities. . . . [These] proposals were accepted and remained in force during the Emperor's lifetime."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 61-2. According to the *Wang hsing t'ung pu*, quot. in *T'u shu chi ch'êng*, III. 14, *c.* 234, p. 26, Chang Lin merely revived the system introduced during the reign of Wu Ti.

"In A.D. 78 financial difficulties were beginning to be felt again. Grain was dear and scarce, and money depreciated, so that the land tax was required to be paid in pieces of silk or cloth."—*Simcox*, ii. 117.

"Chang-ti (A.D. 76–89) changed the system [of Ming Ti] again by creating something similar to the former salt and iron officers. . . . Under Ho-ti (89–106) the prohibition of the manufacture of salt and iron was again abolished."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 62.

"In the latter half of the 2nd century A.D., the double demand for copper for religious images and weapons of war left so little available for the currency that its depreciation followed as a matter of course. At the same time (165–185) the land tax had been raised to 10 tsien per mow, which would make the burden of the tenant, with 100 mow, five times as heavy as in the earlier years of the dynasty (*Journ. As.*, March, 1837, p. 279)."—*Simcox*, ii. 121.

The suspension of the prohibition of the manufacture of salt and iron "seems to have lasted till close to the end of the Han dynasty, when, during the Chien-an period (196–220), commissioners were again appointed to control the sale of salt, on the plea that buffaloes should be bought from the net proceeds; these it was intended should be placed at the disposal of the people as an encouragement to agricultural labour, with a view to get emigrants and vagrant folks to return to their homes. It is remarked in our account that, although salt was not forbidden at the time, a tax had to be paid which could not be remitted."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 62.

[For private coining see also EXCHANGE; and for land-tax REG. OF LAB.]

Period of Disruption (221–589).—*Table IV.*

RANKS.—*Sovereign* (帝 *Ti*).—[The monarchy was unstable. The ruling families of various races who placed themselves on the throne by means of war and usurpation giving rise to a succession of short-lived dynasties, each having for its object the conquest of the whole country, are described under POLITICAL. The sovereign was at times in the hands of his ministers, and eunuchs interfered with government affairs. Regents (uncles, ministers, etc.) acted during minorities of rulers. Sovereigns were often murdered, but established monarchy was hereditary in the royal family.]—*Kang chien, c.* 24, etc.; *Kuang chih p'ing lüeh hsü chi, c.* 2, p. 3*b*, etc.

"Ch'ung-hwa was succeeded by his son Yao-ling 曜靈, but being then a boy of 10 years, he was superseded by an uncle of his named Tsu 祚, A.D. 354. . . . The latter was assassinated after one year's reign, and replaced by a brother of Yao-ling, named Hüan-tsing 玄靚. He being only 7 years old, his uncle Chang Kwan 張瓘 reigned in his stead, A.D. 355."—*Ch. Rev.*, xii. 357.

"The court was in . . . rigid subjection to the Rites and their interpreters."—*Simcox*, ii. 128.

Officials (*Ch'ên*).—[Nobles. At the beginning of the Wei Kingdom the eldest son of a prince was called *Hsiang Kung* (鄉公) and the eldest grandson, *Hsiang Hou Kung* (鄉侯公). All the other sons were called *T'ing Po* (亭伯). Under the system of later ages, the nobles were divided into six classes: (1) Prince (*Wang*); (2) Duke (*Kung*); (3) Marquis (*Hou*); (4) Earl (*Po*); (5) Viscount (*Tzŭ*), and (6) Baron (*Nan*). After these came the *Hsien Hou* (縣侯), *Hsiang Hou* (鄉侯), *T'ing Hou* (亭侯), and *Kuan Nei Hou* (關內侯). Their official designations were *Kuan Chung Hou* (關中侯) and *Kuan Wai Hou* (關外侯). From the *Kuan Nei* downwards, all other classes merely had a title, but no land of enfeoffment. This system was founded by the Wei, the Shu and Wu adopting the Han system. Under the Chin, there were also six ranks of nobles. Although they had enfeoffed lands they resided in the metropolis. In the 2nd year of Hsien Ning (276) they were all ordered to go to their own lands. Their titles were hereditary unless they committed a crime, in which case their land was escheated. This system remained in force from the Han dynasty onwards. The Sungs (420–79) followed the system of the Chins. If the son of a Prince was given a marquisate, he was entitled to an estate with one thousand householders. There is no record as to the method of creation in the time of the Ch'i (479–502). The Liang dynasty (502–57) adopted the system of the Sung and Chin. Under the Ch'ên dynasty (557–88) there were nine orders of nobility, viz., *Wang* (王), *Ssŭ Wang* (嗣王), *Fan Wang* (藩王), *K'ai Kuo Chün Hsien Kung* (開國郡縣公), *K'ai Kuo Chün Hsien Hou* (侯), *K'ai Kuo Hsien Po* (伯), *Hsien Tzŭ* (子), *Hsien Nan* (男), and *Mo Shih Hou* (沐食侯), making with the *Hsiang T'ing Hou* (鄉亭侯), *Kuan Nei Hou* (關內侯), and *Kuan Wai* (外) *Hou*, 12 grades. In the time of the Later Wei dynasty (386–534) there were, besides the *Wang*, the *K'ai Kuo Chün Kung*, *San Kung Hou* (散公侯), *San Hou Po*, *San Po Tzŭ*, and *San Tzŭ Nan*. The *San Nan* were also of 12 grades. The system of five classes of nobles was first established by Tao Wu (386–409). Under the Northern Ch'i dynasty (550–77), there were the prince, duke, marquis, earl, viscount, and baron. The Prince took rank with the *Ssŭ Ma* (see *Executive*), but if he was not of the blood royal, he came after the *San Kung*. Under the Later Chou (557–89), there were also the five orders (*Kung, Hou, Po, Tzŭ, Nan*), and they received lands with their titles.]—*Tzŭ shih ching hua, cc.* 37–44, pp. 1–33; *Kang chien, c.* 24, p. 15.

[Nobility was conferred as a reward for military service.]—*Tzŭ shih ching hua, c.* 44, p. 14*a*.

[It was complained that not one in forty of the dignitaries employed at court knew how to handle a pencil.]—*Biot*, p. 211.

"Under the reign of Ming Ti [227–40] of the Wei dynasty 'women were for the first time admitted to official life, and several actually rose to high office. No women officials, however, have been known since the eighth century.'"—*Giles, Bio. Dic.*, p. 758.

[Instances occur of persons deliberately preferring private life to official rank: see *Simcox*, ii. 128.]

[Ts'ao P'ei (188–227), son of Ts'ao Ts'ao, Emperor of Wei, organized the administration, arranging among other things the nine degrees of official rank (in 220). See *Shih wu chi yüan*, iv. The *T'ung chien kang mu* places the introduction of the division of officials into nine ranks in 554.]

"In the 9th moon the Wei Kingdom established a law that from that time all relatives of the Queen should have no right to take [high] office [or to interfere] in the government."—*Tzŭ chih t'ung chien kang mu, c.* 14, *Chêng p'ien*, p. 93*b*.

"By the ancients rank was set according to virtue (or merit) and emolument according to service"—reflecting on the present demoralization.—*Chin shu Wu Ti chi, Tzŭ shih ching hua, c.* 44, p. 14*b*.

"Pi Chung-ching was appointed Department Magistrate of Yen Chou, and afterwards his son Yuan-pin became his successor. The people rejoiced that father and son had taken the same office in the same Department."—*Pei shih, Yüan chien lei han, c.* 243, p. 9*b*.

[Hsiao Wên Ti (471–500) reformed the civil administration.]—*Giles, Bio. Dic.*, No. 2552.

"In 484 A.D. the system of paying officers by salaries instead of land grants was introduced."—*Journ. Asiat.*, March, 1837, p. 288.

[Though the state schools degenerated and the private schools were officially discountenanced, *scholars* were numerous and many famous names are recorded. They may have been stimulated by the religious and classical rivalry. Their position seems to have been much the same as under the previous period. See *Simcox*, ii. 126, and *cf.* ACCESSORY INST.]

"No material change in the condition of the *industrial population* took place during this period. The T'sin (280–419 A.D.) divided able-bodied workers into classes according to age, giving each a certain allowance of land, with extra quantities for nobles and princes. This example was followed by the northern Wei dynasty, and in 485 the latter made a serious attempt to revive the agrarian policy of the ancients" [see REG. OF LABOUR]. *Agriculturists* were encouraged by conferring of government distinctions on those families who had oxen for the plough. "It is curious that those who had no oxen were expected to have slaves." "By the legislation in force between 477 A.D. and 499 A.D., all cultivators had a certain share of land allotted to them."—*Simcox*, ii. 126.

[The position of *artizans* and *merchants* remained the same: see REG. OF LABOUR.]

[For the restrictions on intermarriage between different classes see MARITAL and LAWS OF INTERCOURSE.]

INSTITUTIONS.—1. *Executive.*—[The capital of the kingdom of Wei was Lo-Yang; of Shu, Ch'êng-Tu; and of Wu, Kien-Kang or modern Nanking.]—*Oxenham, Atlas*, map 10.

[The capital of Chin was Lo-Yang, afterwards, under the E. Chin (A.D. 317), Kien-yeh, now Nanking.]—*Ibid.* map 11.

[The capital of the Southern Sung dynasty was Hang-chow; of the Southern Ch'i dynasty, Nanking; and of the Northern Wei dynasty, Ta-tung, and later Lo-yang.]—*Ibid.* maps 12–14.

The state of Wei transferred "its capital from the northern city of Pingching [P'ing Ch'êng in Shansi] to [Lo Yang in] Honan, while the Leang capital remained at Nankin."—*Boulger, Short Hist.*, p. 24; see also *Giles, Bio. Dic.*, No. 2552.

"Kiangning fu [Chien Yeh under the Chin] (better known abroad as Nanking), the capital of the province [of Kiangsu] . . . was the metropolis from A.D. 317 to 582. . . . This city is the natural location of an imperial court, accessible by land and water from all quarters, and susceptible of sure defence."—*Williams, Midd. King.*, i. 100–1.

Wu Ti (265–90) divided his dominions into "nineteen 州 [*chou*] provinces containing one hundred and seventy-three 郡 [*chün*] (or 國 [*kuo*]) districts and 1,231 *hsien*."—*Giles, Bio. Dic.*, p. 675. Under the Nan Sung there were 22 *chou*, 278 *chün*, and 1,341 *hsien*; under the Nan Ch'i, 23 *chou*, 380 *chün*, and 1,454 *hsien*; and under the Pei Wei, 113 *chou* cities, 522 *chün* cities, and 1,462 *hsien* cities.

[The *executive* and *administrative systems* were generally the same as in the Han dynasty, but under the Chin, in the reign T'ai Yüan (376–97), economical measures were adopted and many offices were abolished. The number of officials thrown out of employment was about 700. Under the Sung and Ch'i, about 100 new posts were created, and the precedence of all officials clearly defined. The Liang mostly followed the system of the Ch'i, but they appointed many military officers among the chief Ministers (*Chu Ch'ing*) (*cf.* MILITARY). The Ch'ên followed the system of the Liang. Under the Later Wei, the administrative system was very imperfect, the names of offices being loosely applied. In the first year of Huang Shih (396) a Censorate of 100 officials was instituted. Many new dukes, marquises, and commanders were created, scholars being appointed to these posts. During the period of disorder which followed this reign, frequent changes were made in the administrative system up till the time of Hsiao Wên Ti (471–500), when the old system of Nan Ch'ao was reverted to. Regulations were then also drawn up for the rewarding and punishing of officials. The Northern Ch'i followed the system of the Later Wei. Hou Chu (*i.e.*, Wên Kung, 565–76) was extravagant in ennobling and rewarding officials. The Hou Chou at first adopted the Wei system, but after its conquest of Chiang Ling, made a new system based on the *Chou li*, instituting six ranks of officials (*T'ien Kuan*, &c.) and adding some of the posts of the Ch'in and Han. As regards "other officers" (*Chiang Chün, Tu Tu, Tz'ŭ Shih, T'ai Shou*, &c.) the Ch'in and Han system was adopted.]—*Kang chien, c.* 24; *Wên hsien t'ung k'ao, c.* 11, *Chih kuan i*, pp. 2*a*–6*b*.

221–265. *Ministers.*—[During the period of the Three Kingdoms (221–265) the *San Kung* were the *T'ai Wei* (太尉), *Ssŭ T'u* (司徒), and *Ssŭ K'ung* (司空). Their duties were also the same as under the previous period. The titles *T'ai Fu* (太傅), styled *Shang Kung* (上公), and, in 227, *T'ai Pao* (太保), were in use.]—*Wên hsien t'ung k'ao, c.* 11, *Chih kuan êrh*, p. 7*b*.

[The heads of the military administration ranked above the *San Ssŭ* (三司). In the reign Huang Ch'u of Wên Ti of Wei, a *Ta Ssŭ Ma* (大司馬) was appointed, the *T'ai Wei, Ta Ssŭ Ma*, and *Ta Chiang Chün*, each having separate offices.]—*Ibid.* p. 10*b*.

[At the beginning of the Wei Kingdom, the *Ch'êng Hsiang* (丞相), Prime Minister, was changed to *Ssŭ T'u* (司徒). The Shu Kingdom had a *Ch'êng Hsiang*, and in Wu there were *Tso*, Left, and *Yu*, Right, *Ch'êng Hsiang*. Wên Ti of Wu re-established the *Chung Shu Chien Ling* (中書監令), who, together with the *Ch'êng Hsiang*, transacted secret and important affairs of state. Later on, a *Ta Ch'êng Hsiang* (大丞相) of the 1st rank was established, and later still there was a *Hsiang Kuo* (相國). These were all officials of the highest rank. Their office was the same as in the Han dynasty.]—*Wên hsien t'ung k'ao, c.* 11, *Chih kuan êrh*, pp. 7*a*–12*a*.

[Wu Ti, whilst Prince, had instituted a *Mi Shu Ling* (秘書令), who had charge of secretarial and memorial business. Wên Ti changed the post to *Chung Shu Ling* (中書令) and instituted a *Chung Shu Chien Ch'êng* (中書監丞). These together had control of secret and important state affairs. By the time of Ming Ti (227–40), the *Chung Shu Chien Ling* (中書監令) was a post by itself (no longer joined with another), and had great powers attaching to it.]—*Wên hsien t'ung k'ao, Chih kuan wu*, p. 23*b*.

Executive.—[As in the previous Period, there were administrative Boards in charge of the main divisions of the executive. The Wei had a *Li Pu* (吏部), the equivalent of the *Li Ts'ao* of the Han period, the name given to a similar department by the Wu being *Hsüan Pu* (*cf.*, Hou Han). The duties of the Revenue Board were, under the Wei, discharged by the *Tu Chih Shang Shu* (度支尚書), *Tso Min Shang Shu* (左民尚書), and *Min Ts'ao Shang Shu* (民曹尚書), the Wu having a *Hu Ts'ao Shang Shu* (戶曹尚書). Ceremonies, as under the Han, were controlled by a *K'o Ts'ao* (客曹) in all three Kingdoms, there being in addition a *Tz'ŭ Pu Shang Shu* (祠部尚書). Military matters were under the general control of the *Wu Ping Shang Shu* (五兵尚書). He had control of "the soldiers of the Palace, the soldiers in and outside the capital, the cavalry, and others, and corresponded to the *Ta Ssŭ Ma* of the *Chou li*." There seems to have been no Board, properly so called, of Punishments, but the *Êrh Ch'ien Tan Lang* (二千石郎), *Tu Kuan Lang* (都官郎), and *Pi Pu Lang* (比部郎), discharged the duties of this office. Similarly, there was no regularly established Board of Works, the duties of that department belonging to the *Yu Chiao Ling* (右校令) and *Ts'ai Kuan Chiao Wei* (材官校尉).]—*Li tai chih kuan piao*, and *Wên hsien t'ung kao, Chih kuan liu*, pp. 31*b*–32*a*.

"The *Chiu Ch'ing*, 'Nine Ministers,' of the Wei were the same as those of the Han."—*Yüan chien lei han, c.* 90, *Shê kuan pu san shih*, p. 1*b*.

Provincial administration.—[At the head of the provincial administration there was, as in the Han period, a *Chou Mu* (州牧), who, with the assistance of the *Tu Tu Chu Chou Chün Shih* (都督諸州軍事), Provincial Commander-in-Chief, discharged the duties of the *Tsung Tu*, or Governor-General, of Manchu times. There was no post corresponding to the modern Governor (*Hsün Fu*). The educational authorities were, in the Kingdom of Shu, a *Tien Hsüeh Ts'ung Shih* (典學從事), Director-General of Education, and a *Ch'üan Hsüeh Ts'ung Shih* (勸學從事), Director of Studies; and in Wei, a *Wên Hsüeh Ts'ung Shih* (文學從事), who combined the duties of both these posts. The *T'ai Shou* (太守) and *Kuo Hsiang* (國相) filled posts similar to that of the modern Prefect (*Chih Fu*), whilst the *Ch'êng* (丞) corresponded to the Sub-Prefect (*T'ung Chih*). The *Ling Chang* (令長) and *Hsiang* (相) were the District Magistrates (corresponding to the *Chih Hsien* of the Sung, Ming, and Ch'ing). There do not appear to have been any appointments corresponding to those which, in the Han and some of the later dynasties, ranked below that of District Magistrate.]—*Yüan chien lei han, cc.* 107–117.

265–420. *Central administration.*—[When Chin Wu Ti ascended the throne, he instituted the *Pa Kung* (八公), consisting of the *T'ai Tsai* (太宰), *T'ai Fu* (太傅), *T'ai Pao* (太保), *T'ai Wei* (太尉), *Ssŭ T'u* (司徒), *Ssŭ K'ung* (司空), *Ta Ssŭ Ma*

(大司馬), and *Ta Chiang Chün* (大將軍). There was no *Ch'êng Hsiang* (丞相). The *Pa Kung* "all mounted to the clouds on even wings," *i.e.*, were simultaneously appointed; subsequently the *T'ai Fu* and *T'ai Pao* were selected as *Shang Kung* (上公). They deliberated on the government policy and guided the affairs of the nation, making harmonious the *yin* and the *yang* (to further agriculture, etc.). When there were no capable officers, the posts were left vacant. The *T'ai Wei*, *Ssŭ T'u*, and *Ssŭ K'ung* continued to form the *San Kung* as before. The *T'ai Tsai* was the *T'ai Shih*, the name having been altered owing to Ching Ti's personal name being Shih. The other names are mostly the same as in the Han dynasty.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan êrh*, pp. 7*b*–8*a*.

[At the beginning of the Chin dynasty, there were six Boards (*ts'ao*): the *Li Pu* (吏部), *San Kung* (三公), *K'o Ts'ao* (客曹), *Chia Pu* (駕部), *T'un T'ien* (屯田), and *Tu Chih* (度支). There was no *Wu Ping Ts'ao*. In the reign T'ai Kang (280–90) the six Boards were the *Li Pu* (吏部), *Tien Chung* (殿中), *Wu Ping* (五兵), *T'ien T'sao* (田曹), *Tu Chih* (度支), and *Tso Min* (左民). There were no *Chia Pu*, *San Kung*, and *K'o Ts'ao*. When the capital was moved to the east, there were five Boards: the *Li Pu* (吏部), *Tz'ŭ Pu* (祠部), *Wu Ping* (五兵), *Tso Min* (左民), and *Tu Chih* (度支). The *San Kung* controlled judicial matters, the *Chia Pu*, carriages and horses (the modern *Ch'ê Chia Ssŭ*), the *T'un T'ien* and *Tien Ts'ao*; population and agricultural matters. The duties of the *Tien Chung* are not clearly stated, but it probably had charge of the soldiers, horses, storehouses, and treasuries of the outer palace. The other offices were the same as those of the Wei.]—*Wên hsien t'ung k'ao*, *Chih kuan liu*, *Li tai shang shu*, p. 32*a*; *Kuang shih lei fu*, *c.* 5, *Chih kuan pu*, p. 7*a*, etc.

[There was an office called *Kuo Tzŭ Chi Chiu* (國子祭酒), Imperial Libationer, the *Po Shih Chi Chiu* of the Hou Han (*q.v.*). As with the *Shih Chung* of the Han, so with the *San Ch'i Ch'ang Shih* of the Wei, when they had exceptional merit, they were promoted to be *Chi Chiu*. The post was one of the first rank. At the beginning of the reign *Hsien Ning* (275) of Wu Ti of the Chin dynasty, the Imperial Academy (*Kuo Tzŭ Chien*) was established, and a *Kuo Tzŭ Chi Chiu* appointed. This is the office of *Shih Shih*, Instructor, of the *Chou Kuan*. In the *Chou li* the *Shih Shih* taught the sons of the *Ch'ing Ta Fu*, who were pupils in the Imperial Academy, the three virtues and three rules of conduct.]—*Yüan chien lei han*, *Shê kuan pu*, *Kuo tzŭ chi chiu*, p. 122*b*.

[The *Chiu Ch'ing* remained the same as under the Kingdom of Wei.]—*Ibid.*, *Chu ch'ing tsung tsai*, p. 1*b*.

Provincial administration.—[A military official, the *Ssŭ Li Chiao Wei* (司隸校尉), a sort of Inspector-General, the *Ssŭ Li* of the Feudal Chou, was at the head of the provincial hierarchy, which consisted of the *Chou Mu* and *Tu Tu Chu Mu Chün Shih* (see Three Kingdoms) and a *Tz'ŭ Shih* (see Han). The *Shih Chieh Tz'ŭ Shih* (持節刺史) occupied the post of Governor, educational matters being controlled by the *Ju Lin Chi Chiu* (儒林祭酒). The *T'ai Shou* (太守) (*cf.* Han) and *Nei Shih Hsiang* (內史相) were Prefects, assisted by *Ch'êng* (丞), Sub-Prefects. The District Magistrates were the same as under the Three Kingdoms, but there were also below them two minor posts, the *Chu Pu* (主簿), Archivist, and *Wei* (尉), District Police Superintendent.]—*Yüan chien lei han*, *cc.* 107–17.

[The Chin official ranks were mostly the same as those of the Han and Wei. The total number of officials was 6,836.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan i*, p. 6*b*.

[Prefects were ordered by imperial decree to make tours in their districts once every three years, in the spring. This was the ancient *shu chih* (述職)—performing the duty of propagating rules of good conduct, etc.]—*Tzŭ shih ching hua*, *c.* 42, p. 7*a*.

Wang Jung (235–306), when President of the Board of Civil Office, "instituted a system under which the administrative powers of men were tested before they were actually appointed to office."—*Giles*, *Bio. Dic.*, p. 826. See also *P'ei wên yün fu*, *c.* 67*b*, p. 112*b*.

420–589. *Central administration.*—[The minor dynasties which held sway between 420 and 589 adopted the Han system of administration with few variations. As regards the chief Ministers next to the sovereign, at the beginning of the (Liu) Sung, there were in all eight *Kung* (公), but they were not designated *Pa Kung*. Under the Ch'i of the *San Kung*, there was only a *T'ai Fu* (太傅). Under the Liang, there were *Ch'êng Hsiang* (丞相), *T'ai Tsai* (太宰), *T'ai Fu* (太傅), *T'ai Pao* (太保), *Ta Ssŭ Ma* (大司馬), *Ta Chiang Chün* (大將軍), *T'ai Wei* (太尉), *Ssŭ T'u* (司徒), *Ssŭ K'ung* (司空), *K'ai Fu I T'ung San Ssŭ* (開府儀同三司), and other officials. The Ch'ên regarded the *Ch'êng Hsiang* (丞相), *T'ai Tsai* (太宰), *T'ai Fu* (太傅), *T'ai Pao* (太保), *Ta Ssŭ Ma* (大司馬), and *Ta Chiang Chün* (大將軍) as offices bestowed by favour. The Hou Wei called the *T'ai Shih* (太師), *T'ai Fu* (太傅), and *T'ai Pao* (太保), the *San Shih* (三師); they were officers of the first rank. The *Ta Ssŭ Ma* (大司馬) and *Ta Chiang Chün* (大將軍) were called the *Êrh Ta* (二大), "Two Great Ones." The *T'ai Wei* (太尉), *Ssŭ T'u* (司徒), and *Ssŭ K'ung* (司空) were called the *San Kung* (三公). The N. Ch'i had the *San Shih* (三師), *Êrh Ta* (二大), and *San Kung* (三公). The Hou Chou, besides appointing the *Liu Ch'ing* (六卿), changed the *San Shih* (三師) to the *San Kung* (三公), appointing also the *San Ku* (三孤) to assist them. The *Ssŭ T'u* (司徒) was employed as *Ti Kuan* (地官), Revenue Officer; the *Ta Ssŭ Ma* (大司馬) as *Hsia Kuan* (夏官), Superintendent of Military Affairs; and the *Ssŭ K'ung* (司空) as *Tung Kuan* (冬官), President of Works, as was the case under the Chi Chou (Chi being the personal name of the Feudal Chou). They did not restore the offices of *T'ai Wei* (太尉) or *San Shih* (三師). Hsüan Ti (578–580) re-instituted the *Ssŭ Fu* (四輔), Four Supporters (*I*, *Ch'ên*, *Fu*, and *Pi*) (see EARLY FEUDAL PERIOD). The Sung appointed a *Ssŭ T'u* (司徒) to manage the affairs of the people. He attended upon the emperor at sacrifices, and had charge of arrangements in connection with the emperor's funeral. He reported annually to the emperor on all the officials in the empire. His office existed simultaneously with that of the *Ch'êng Hsiang* (丞相). Under the Ch'i, the *Ssŭ T'u* (司徒) had general control of the records of families and individuals in all the *chou* and *chün* districts in the empire. Under the Sung, the duties of the *Ssŭ K'ung* (司空) included the control of waters and lands (*i.e.*, rivers, etc., and the cultivation of new ground, etc.), imperial worship of ancestors and of heaven, arrangement of temples, and setting in order of musical instruments. When an emperor died, he also had control of the heaping-up of earth on the grave. Most of the above offices, besides the re-adoption of the Chou system by the Hou Chou, were copied from the Chin system.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan pu*, p. 7*b*.

[A system of registration of official documents (red ink being used for those sent and black for those received) with models of despatches was introduced by Su Ch'o (498–546), whilst he was Confidential Adviser to the Throne.]—*Tzŭ shih ching hua*, *c.* 52, p. 28*b*.

[Administrative departments: The Sung had six Boards, each under a *Shang Shu*, President or Secretary, *viz.*, *Li Pu* (吏部), *Tz'ŭ Pu* (祠部), *Tu Chih* (度支), *Tso Min* (左民), *Tu Kuan* (都官), and *Wu Ping* (五兵). The *Tu Kuan* had sole control of military affairs and also managed judicial matters. The *Tso Min* controlled the *Yu Min* (右民), Sub-department of the Board of Revenue, and the *Chia Pu* (駕部), Sub-department of the Board of War. The remaining officials are similar to those of the Wei and Chin. The Boards under the Ch'i and Liang were the same as under the Sung. There was besides a *Ch'i Pu* (起部), Board of Works, which was not permanently established (see following extract). The Ch'ên Boards were the same as those of the Liang. The Hou Wei had at first five Boards or Secretaries, *viz.*, *Tien Chung* (殿中), in charge of soldiers, horses, granaries, and treasuries in the palace; *Yo Pu* (樂部), controlling the musicians and 500 blowers of wind instruments; *Chia Pu* (駕部), controlling cattle, horses, asses, and mules; *Nan Pu* (南部), controlling the *chou* and *chün*, prefectures and districts in the south; and a *Pei Pu* (北部), controlling those in the north. Later there was also a *Li Pu* (吏部), at first called *Hsüan Pu* (選部), a *Ch'i Ping* (七兵) *Shang Shu*, *etc.*, as well as about twenty other Boards or Secretaries, whose duties are only partially recorded. The N. Ch'i had the same Boards as the Ch'i, Liang, and Sung, except that there was a *Tien Chung* and no *Tso Min*. The Later Chou had no *Ts'ao*. (For the scope of the *Wu Ping*, see *Yüan chien lei han*, *c.* 80.)]—*Wên hsien t'ung k'ao*, *Chih kuan liu*, p. 32*a*; *Yüan chien lei han*, *Shê kuan pu*, *Ping pu*; *Kuang shih lei fu*, *c.* 5, *Chih kuan pu*, p. 16*a*, etc.

[The *Ch'i Pu Shang Shu* (起部尚書), President of the Board of Works, under the Sung, Ch'i, Liang, and Ch'ên, is said not to have been a permanent appointment. When an imperial temple, palace, or residence was to be built, he was appointed for that purpose only, his office lapsing on completion of the work. Assisting the President was a *Ch'i Pu Lang* (郎), an officer of the same name having been Assistant to the *T'un T'ien Shang Shu* (*q.v.*) under the Chin.]—*Yüan chien lei han*, *Shê kuan pu*, *Kung pu shang shu*, p. 68*a*.

[Besides the Boards, there were, as in former periods, administrative Ministers (*Ch'ing* 卿) discharging various functions, similar in most cases to those discharged by the officers of former times after whom they were named. The Sung, Ch'i, and Liang all followed the Chin system. Liang Wu Ti, in 508, appointed altogether twelve *Ch'ing*, classifying them as *Ch'un*, *Hsia*, *Ch'iu*, and *Tung Ch'ing*, Spring, Summer, Autumn, and Winter Ministers (see *Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan chiu*, pp. 54*a*–54*b*). Each *Ch'ing* was, in most cases, assisted by *Shao Ch'ing* (少卿) and *Ch'êng* (丞). The Later Wei had nine *Ch'ing*, dividing them into the *San Ch'ing* (三卿), Three Ministers, and *Liu Ch'ing* (六卿), Six Ministers. The former were the *T'ai Ch'ang*, *Kuang Lu Hsün*, and *Wei Wei*, and the latter the *T'ai P'u*, *T'ing Wei*, *Ta Hung Lu*, *Tsung Chêng*, *Ta Ssŭ Nung*, and *Shao Fu*. Under the N. Ch'i there were also nine *Ch'ing* (called *Chiu Ssŭ* 九寺), they being the same as those of the Later Wei, except that the *Ta Li Ssŭ Ch'ing* took the place of the *T'ing Wei Ch'ing*, and the *T'ai Fu Ssŭ* of the *Shao Fu Ch'ing*. The *T'ai Ch'ang*, under the N. Ch'i, had control of imperial tombs and temples, sacrifices, music, official regulations, astronomy, divination, etc. The Hou Chou employed the *Ta Tsung Po Ch'ing* (大宗伯卿) to supervise state ceremonial, and assist the sovereign to bring all the States into harmony. The *Kuang Lu*, after Wei and Chin times, did not live in the imperial city, but only attended when provincial officials had audience; and it was also his duty to decide when two Boards disagreed. The gate-keepers of the inner and outer palace were still under his charge in the time of Wên Ti of the Liu Sung (425–54). In the Liang dynasty, the *Kuang Lu Ch'ing* ranked with the Presidents of the Boards. Under Wu Ti (502–20) he was of equal rank with the *Chung Shu Tzŭ* (中庶子). The offices were the same as in the Han. Under the N. Ch'i, the *Kuang Lu Ssŭ* had, in addition, the control of matters concerning imperial banquets, etc. The *Wei Wei*, under the S. Ch'i, had charge of the palace gates; under the Liang, he ranked with the *Shih Chung* (侍中). His office was the same as in the Han. When the emperor travelled, he had to take steps to see that his life was not endangered by traitors, either official or lay. The Ch'ên adopted this system, and the N. Wei and N. Ch'i both had this official. The *Tsung Chêng* was not appointed by the Sung and Ch'i. In the Liang and afterwards he had charge of the records of the imperial family, a member of the imperial clan being appointed to the post. The Later Chou had a *Tsung Shih Chung Ta Fu* (宗師中大夫) controlling the affairs of the imperial clan, deciding matters of inheritance, precedence in sacrificing, etc., and instructing the imperial clan in the principles of filiality and fraternity. The *Ta Li*, under successive dynasties, was called *T'ing Wei*, but the N. Ch'i changed the name to *Ta Li*, although the office was the same. The Hou Chou had a *Hsing Pu Chung Ta Fu* (刑部中大夫) in charge of criminal matters. He was under the direction of the *Ta Ssŭ K'ou* (see LATER FEUDAL PER.). The *Hung Lu*, from the time of the E. Chin to the Sung and Ch'i, was only appointed to discharge ceremonial duties when necessity arose. His duties remained the same as formerly. Under the Liang, the *Hung Lu Ch'ing* acted as guide and protector to the emperor when away from the palace and as assistant at sacrifices. Under the N. Ch'i, he had control of foreigners who came to audience on occasions of rejoicing, mourning, etc. The Later Chou had a *Ssŭ K'ou* and *Fan Pu Chung Ta Fu* (蕃部中大夫) who performed similar duties at audiences of the feudal princes, and a *Pin Pu Chung Ta Fu* (賓部中大夫) in charge of the ceremonies relating to "stranger guests," *i.e.*, envoys of other nations, etc. The office of the *Ssŭ Nung* was similar to that of preceding dynasties. He controlled agricultural matters and granaries. The Ch'ên and N. Wei adopted the office; under the N. Ch'i his duties were somewhat more extensive. Under the Hou Chou there was an officer with similar duties called *Ssŭ Nung Shang Shih* (司農上士), under the direction of the *Ta Ssŭ T'u* (*q.v.*). The *T'ai Fu Ch'ing* was not appointed during these successive dynasties, his duties being performed by the *Ssŭ Nung* and *Shao Fu*. The post was, however, filled by a *T'ai Fu Ch'ing* in the reign T'ien Chien (502–20) of the Liang, he having charge of revenue, fiscal, and commercial matters (markets and shops). The Ch'ên adopted the same system. The duties of the post were similar under the Hou Wei and N. Ch'i, but under the latter he had in addition charge of the makers of utensils (*ch'i wu*). The Hou Chou had a *T'ai Fu Chung Ta Fu* (太府中大夫) in charge of tribute and taxes. He was under the direction of the *Ta Chung Tsai* (大家宰). His office was the same as that of the *T'ai Fu Hsia Ta Fu* of the Feudal Chou. The *Ta Chiang Ch'ing* (大匠卿) of the Sung, Ch'i, and Liang, was the *Kung Kung* of Yao and Shun, and the *K'ao Kung* of the *Chou Kuan*. The Ch'ên and Hou Wei adopted it. The N. Ch'i had a *Chiang Tso Ssŭ* (將作寺), of which the chief was called *Ta Chiang* (大匠). Under the Later Chou, there was a *Chiang Shih Chung Ta Fu* (匠師中大夫), in charge of the building of city walls, palaces, etc. There was also a *Ssŭ Mu Chung Ta Fu* (司木中大夫), who had control of the workers in wood.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan chiu*, pp. 54*a*–76*a*.

Provincial administration.—[The Sung, Ch'i, Liang, and Ch'ên had a *Tu Tu* (see *supra*) as provincial Governor-General, the post of Governor being the same as under the Chin. The Director of Education, corresponding to the modern *Chiao Shou*, Director of Studies, was the *Ju Lin Ts'an Chün* (儒林參軍), several of the sub-departments of the Three Kingdoms being also adopted. The posts of Prefect, Sub-Prefect, and Magistrate were the same as under the Chin, the Magistrate, however, having a *Ch'êng* (丞), and there was a *Wei* (尉), but no *Chu*. The Pei Wei administered the provinces through military officials as Governors-General, viz., the *Tu Tu Chu Chou Chün Shih* (都督諸州軍事), *Tu Tu San Chou Chu Chün Shih* (都督三州軍事), *Tu Tu I Chou Chu Chün Shih* (都督一州諸軍事), next to them being the *Shang Shu Ta Hsing T'ai* (尚書大行臺), and the *Ssŭ Chou Mu* (司州牧). The Governor, Prefect, Sub-Prefect, and District Magistrate were the same as under the Sung, Ch'i, etc., educational matters, however, being now under the control of the *Chün Po Shih* (郡博士), and there was no *Ch'êng* either under this or the two following dynasties. The only change made by the N. Ch'i was in placing the *Shang Shu Ta Hsing T'ai* and the *Ssŭ Chou Mu* at the head of the provincial administration. The highest provincial posts under the Hou Chou were the *Yung Chou Mu* (雍州牧) and the *Tsung Kuan Ta Tu Tu* (總管大都督). The *Tsung Kuan Tz'ŭ Shih* (總管刺史) was the Governor, there was no Director of Education, the Prefect and Magistrate remained the same as under the Pei Wei, and the Sub-Prefect hitherto called *Ch'êng*, was now styled *Chün Ch'êng* (郡丞).]—*Yüan chien lei han*, *cc.* 107–117.

[Under the reign of Wu Ti (483–93) the term of three years' service for provincial officials was instituted.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan i*, p. 2*b*.

[The Sung officials numbered 6,172; the Ch'i, 2,103; the Later Wei, 7,764; the N. Ch'i, 2,322; and the Later Chou, 2,989.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan i*, p. 6*b*.

Embassies.—"Wen-ti of the Wei dynasty received ambassadors from three kings—of Khotan, of another district on the river Ili, and one near Lop-nor—and published a decree in honour of the event, in which he quoted the Shi and Shoo for the praise of submissive barbarians, and concluded: 'Now that the strangers of the western lands come with sincerity to solicit reunion with the empire, let the ambassadors they send be received and supported' (*Remusat*, *Hist. de la ville de Khotan*, p. 10). Other embassies were received in 461 and 466 A.D., and one was sent (509 A.D.) with presents by the Persian king, Kobad." They were lay, commercial or tributary, and not permanent.—*Simcox*, ii. 128.

2. *Legislative.*—[Laws were revised by order of the sovereign. In the kingdom of Wei, Chia Ch'ung (217–82) was ordered to revise the laws and statutes on the basis of the Nine Articles of the Han dynasty. He added eleven articles to them. He kept the order in which they had originally stood, but had them properly classified. There is no record as to the legislation in the kingdoms of Shu and Wu. In the 3rd year (267) of T'ai Shih of the reign of Wu Ti, Chia Ch'ung and others were ordered to revise the law. In the following year new laws were proclaimed, and later on, the law officer, Chang Ch'iung, made a commentary on all the laws, and submitted it to Wu Ti for approval. The law officer at this time was designated *Ming Fa Yüan*, Law Exponent.

In the time of Sung Wen Ti (424–54), Liu Hsiu-chih, a President of a Board, asked for permission to have the laws revised. Ch'i Wu Ti (483–94) ordered Wang Chih-chih, a Revising Secretary, to add explanatory notes to the old laws made by the Ministers Chang and Tu, and have them codified. This project was not successfully carried out, and his work was afterwards lost for ever. The laws of the Liang dynasty (502–57) were the same as in the time of Han. They were revised by Ts'ai Fa-tu, Wang Liang, and others. Ch'ên Wu Ti (557–60) ordered Fan Kao to revise the laws under the superintendence of Hsü Ling, and they enacted some very rigorous laws with regard to making irresponsible speeches, as well as some regulations governing imprisonment. In the time of the Later Wei dynasty (386–534) severe laws were enacted for the punishment of criminals. When Tao Wu (386–409) had conquered the whole country, he was disgusted at the severity of the law. He therefore ordered the Under Secretary Wang Tê to repeal the harsh laws and institute a fixed punishment for each crime. T'ai Wu (424–52) also ordered Ts'ui Hao to revise the laws, and one year's punishment was substituted for that of four or five years. Hsiao Wên (471–500) followed the example of T'ai Wu, the work being done by Kao Lü, who made some additions to, and substractions from, the old code in accordance with the law existing at that time. When Ch'i Chêng Wu conquered the Eastern Wei there was such a large number of robbers that he had to enact very rigorous laws for their suppression. The ruler Wên Hsüan (550–60) of the Northern Ch'i dynasty ordered all his ministers to have the laws of Wei revised, and also proposed to call his enactments the laws of Ch'i, but his efforts were unsuccessful, although he had endeavoured to proceed with the work for several years. Hence, all criminal cases continued to be decided in accordance with the laws of Wei. In the third year (564) of the reign Ho Ch'ing of Wu Ch'êng Ti, a president named Wang Ching submitted to him twelve chapters of law named after the Ch'i dynasty. The ruler Wên Ti of the Later Chow dynasty ordered his ministers to study first the conditions of various times, ancient and modern, and then revise the laws of the country in accordance with the knowledge thus acquired. In the 3rd year (563) of the reign Pao Ting of Wu Ti, the Principal Law Administrator named Topeidi, submitted a set of laws to the throne, and they were called the "Great Laws."]—*Yüan chien lei han, Chêng shu pu, Hsing fa*, pp. 97*a*-97*b*.

3. *Judicial.*—[In the kingdom of Wei, there was an officer called *Tu Kuan Ts'ao*, who was charged with the administration of the criminal as well as the civil law. This officer was sometimes a *Shih Lang* and sometimes a *Lang Chung* (see *Executive*). The *T'ing Wei* was a hereditary office for the aristocratic class, and more members of the family of Kuo held the office than of any other family. In the time of Chien An (196–220) the *T'ing Wei* was called *Ta Li*, but in the time of Huang Ch'u (220-7) the old name was restored.]—*Yüan chien lei han Hsing pu chang*, p. 66*b*; *Ta Li*, p. 107*a*.

[Under the Chin it was still the rule that the three Ministers of State (*San Kung*) and the Shang Shu were the persons charged with the administration of the criminal law.]—*Ibid. Hsing Pu*, p. 65*a*.

[In the time of the Sung, the *San Kung* and *Pi Pu* were the officials entrusted with the administration of the law. Besides them there was a new official called *Tu Kuan Shang Shu*, who administered the military law, and this post had also existed in the times of the Ch'i, Liang, Ch'ên, and Later Wei. In the time of the Northern Ch'i the official called *Tu Kuan* had five boards under him, namely *Pu Kuan, Êrh Ch'ien Shih, Pi Pu, Shui Pu*, and *Shan Pu*, and besides there was also another under the name of *San Kung Ts'ao*, by which all matters relating to prisons, decision in criminal cases, and the proper dates on which petitions for the pardon of criminals could be entertained. In the time of the Later Chow dynasty the *Ta Ssŭ K'ou* was the administrator of the criminal law. He had the secretaries of the Criminal Law Board as his subordinates, the assistant secretaries of the Lower Criminal Law Board being also under his control. In the times of the Sung, Ch'i, Liang, Ch'ên, and Wei, there was the Criminal Law Administrator, called *Ting Wei* or sometimes *Ta Li*.]—*Ibid., Hsing Pu*, p. 65*a*; *Ta Li*, p. 107*a*.

Toba Tao, 3rd Emperor of the Northern Wei dynasty "improved the administration of justice."—*Giles, Bio. Dic.*, p. 741.

Wu Ti "became *Wei* (尉), Judge of the *Pei Pu* (see *supra, Executive*), in Lo Yang. The Commentary [says]: 'When T'ai Tsu entered the Magistrate's Yamên (took up his post), he repaired the 4 gates and made the 5-coloured clubs hung on both sides of the gate—on each side more than 10 of them. Anyone who broke the laws, though he be brave and strong, was to be beaten or killed with them.'"—*Tzŭ shih ching hua*, *c.* 44, p. 12*a*.

4. *Revenue.*—"The leading ideas and recurring difficulties of Chinese financiers did not undergo any material change between the Han and the Tang dynasties. One of the chief difficulties of the Goverment, the prevalence of illicit coining, was mainly owing to the simplicity of the mode, still in use, of casting money—a process which was easily imitated."—*Simcox*, ii. 155.

"It appears that each of the three governments [220–65] . . . had its own system. Kuang-tung, as part of the Kingdom of Wu, had its salt administrated by an officer residing at Tung-kuan on the East River, whose title was *Ssŭ-yen-tu-wei* (司鹽都尉)."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 62.

[In the beginning of the reign of Wei Wu, a tax of four bushels of grain was levied on each acre of land, two pieces of silk and two pounds of cotton, on each family; and no other taxes than these could be arbitrarily levied.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*a*.

[For the ministers in charge of revenue matters (*Ssŭ Nung, T'ai Fu, Tu Chih Shang Shu*, &c.), see *ibid., Shê kuan pu, Ssŭ Nung*, p. 112*a*; *T'ai Fu*, p. 117*a*, and *cf. Executive.*]

"The empire [of Chin] had no constant taxation, and so had not sufficient funds to meet expenditure—[which was met by] collecting from rich families and merchants. If the funds were sufficient, no further collection was made."—*Chin shu, P'ei wên yün fu, c.* 67*b*, p. 101*a*.

"When Wei Wu [Ts'ao Ts'ao] had settled the capital at Yeh [in Honan], he instituted a system of taxation, by which each family paid 2 rolls of lustring and 2 catties of cotton."—*Wên hsien t'ung k'ao hsiang chieh, c.* 3, *Hu K'ou k'ao*, p. 2*a*. There was also a field-tax, every *mou* paying 4 pecks of rice.—*Ibid. c.* i., *T'ien fu k'ao*, p. 4*a*.

[In 284, owing to failure of crops in Jên Ch'êng, Liang Kuo, and Chung Shan, the revenue of the empire was reduced by one-third.]—*Tzŭ shih ching hua, c.* 52, p. 26*b*.

"During the Tsin [Chin] Dynasty (265 to 420) salt and iron taxes were under the special control of a board of finance called *tu-chih* (度支), with local officers in the different principalities." See *supra, Executive.—Journ. N.-C.B.R.A.S.*, N.S. xxii. 63. See also *Tzŭ shih ching hua, c.* 39, p. 13*a*; *Kuang shih lei fu, c.* 5, *Chih kuan pu*, p. 12*b*.

[Soon after his conquest of the kingdom of Wu, Wu Ti (265–90) established a new system of taxation, by which every adult male paid annually a tax of three pieces of silk, and three *chin* (4 lb.) of cotton; younger sons and daughters paid only half of the tax. With regard to the frontier districts some paid two-thirds, while distant places paid only one-third, either in cloth, grain, or money.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*a*; see also *Wên hsien t'ung k'ao hsiang chieh, c.* 1, *T'ien fu k'ao*, p. 4*a*, where it is added that no family being without fields, everybody could be taxed.

[The sea-salt prepared at a dozen or so places along the coast has, from the fourth century onwards, all been concentrated under one management for revenue purposes.]—*Parker, China*, p. 210.

[Ch'êng Ti (326–43) was the first emperor who had the lands surveyed. He ordered that each acre of land should pay 10 per cent. of its productive value as tax. This system was abolished by Wu Ti in the second year (377) of T'ai Yüan. From the princes downward, everyone was to pay thirty bushels of grain as poll tax; those in actual service of the State were exempt from such a tax. In the 8th year (383) the grain tax was further increased to fifty bushels.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*a*; see also *P'ei wên yün fu, c.* 67*b*, p. 101*a*, and *Wên hsien t'ung k'ao hsiang chieh, c.* 1, *T'ien fu k'ao*, p. 4*b*.

[Every *mou* paid three pecks of rice. This was reduced to 2 pecks by *Ai Ti* (362–6).]—*Wên hsien t'ung k'ao hsiang chieh, c.* i, *T'ien fu k'ao*, p. 4*b*.

[The Chin abolished the *Ssŭ Nung* and *Tu Shui*, but had a *Tu Chih Shang Shu:* see *Executive.*]—*Ibid., Shê Kuan pu, Hu pu*, p. 57*a*, *Ssŭ Nung*, p. 112*a*.

"In the 1st year [373] of the period *Ning K'ang* of the Emperor Hsiao Wu of Chin, the tax on *ssŭ hang*, 'four beams,' which was the tax on Tan Yang bamboos, poles, and the like, was abolished."—*Yüan ching, P'ei wên yün fu, c.* 67*b*, p. 104*a*.

"Since the Chin crossed the river down to the Liang and Ch'ên, anyone selling a slave, maid, horse, cow, field, or house with a deed, had to pay to the government 400 cash out of 10,000, the seller paying 300 and the buyer 100. Where there was no deed, they paid 4 out of 100 according to the value of the thing, which tax was called *san ku* (散估)."—*Wên hsien t'ung k'ao hsiang chieh, c.* 5, *Chêng ch'üeh k'ao*, p. 1*b*.

"The currency continued to be a source of great embarrassment, and from time to time the Government was on the point of reverting to the use of silk and grain as a medium of exchange instead of copper, though a very short experience showed that it was as easy to tamper fraudulently with the natural weights of these substances as to manufacture copper money with an undue proportion of the alloy. One of the nameless emperors, whom history knows only as 'the Deposed,' in 465 A.D., reverted to the experiment of Wen-ti, and allowed the people to cast their own money; the result was seen in the production of diaphanous tokens, fit, according to the contemporary phrase, to 'float on water or fly in the wind,' of which it took ten thousand to pay for a bushel of rice (*Journ. Asiat.*, Aug., 1837, p. 100; *Catalogue of Ch. Coins*, p. 425). This license was nominally withdrawn in 494; but there was still no uniformity, and each district did the best it could for itself, using silk and grain whenever the copper money was hopelessly depreciated."—*Simcox*, ii. 158.

"The Leang dynasty used iron money, which was open to all the same objections as the copper; and, for a short time, tin was used in addition to grain and silk. This dynasty has also the credit of a curious device for testing the value of the coin in circulation in different districts. It was proposed to send silk worth two hundred good copper coins for sale in different parts of the country, which in some places fetched as much as three hundred coins, 'not because the silk was higher valued, but because the money was debased' (*Vissering*, p. 91). In the Northern Empire at the same time the salaries of officers were paid alternately in silk or copper, while private coining was allowed, providing the Government standard of purity was adhered to."—*Ibid.* ii. 158.

"If the coinage was scarce, inconvenient, or unpopular, the people readily improvised standards of value and used handfuls of grain for small change, and lengths of silk for larger values, as, to this day, salt is used in Yunnan and brick tea in Mongolia. Additional taxes, however oppressive, did not increase the demand for coin, as salt, iron, wine, and other articles, on which duties were from time to time imposed, were all as acceptable to the treasury as the normal payments of grain. A small token coinage seemed to meet the practical needs of the people, and the ideal of the Government thenceforward seems to have been, more or less consciously, to bar the way to accumulation by not recognising money as a commodity at all."—*Ibid.* ii. 157.

"The Chinese emperor had less to gain than most European princes by tampering with the currency, because there was no public debt, and most Government expenses were borne locally, while salaries still consisted partly in allowances of grain."—*Ibid.* ii. 157.

"Some of the economic heresies of the Chinese seem to have been on the whole original and peculiar to themselves. The words used to describe money as cheap or dear have reference to weight, not price or scarcity. Money is 'heavy,' *i.e.* dear, when a coin of fixed nominal value will buy a larger weight of commodities than usual, and it is 'light,' or cheap, when the reverse is the case. But by a confusion of ideas, such as abound in the history of economic speculation, it seems to have been thought that the value of the money, or its purchasing power, could be increased by the simple increase of its weight; in fact, it was proposed to aim at the desirable result of cheap commodities and 'heavy' money by raising the value of the money issued. The quantity of copper coin in circulation remaining the same, of course, the people suffered inconvenience from not having money small enough to serve for trifling transactions; but the error of the Government was not more gross, and certainly more disinterested, than the far more common mistake made in the opposite direction, by rulers who have expected to enrich themselves, without impoverishing their subjects, by issuing 'light' money at the nominal price of 'heavy.'"—*Ibid.* ii. 157–8.

"At that time Kuan Chung suffered from a great famine, and the rice and food of the people were impounded in order to maintain the troops."—*Pei shih Wang P'i chuan, P'ei wên yün fu, c.* 67*b*, p. 100*a*.

"The population of Lin Tzŭ of Ch'i consisted of 100,000 families, and the market tax was 1,000 [taels] of gold. The people were more numerous and richer than those of Ch'ang An. The Commentary [says]: 'The market tax means the tax imposed on selling goods from which 1,000 [taels] of gold could be collected in a day.'"—*Tzŭ shih ching hua, c.* 53, p. 29*a*.

"The people imitated the corrupt ways of the Ch'in and Chin. They had a system of falsifying the registration. Sometimes 100 houses united together to form a family and 1,000 males to take a census, in order to avoid the taxes and government service and to do wickedness."—*Chin shu Mu Jung Tê tsai chi, Tzŭ shih ching hua, c.* 52, p. 28.

[In the time of Wên Ti (424–54), every family, no matter of how many adults it consisted, was liable to pay a certain quantity of rice. The ruler Hsiao Wu (454–65) of the Sung dynasty ordered that every family should pay four pieces of cloth as tax.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 51*b*. In 454 a tax was put on the settlers in Hsü Chou: see *Nan shih Sung Hsiao Wu Ti chi, Tzŭ shih ching hua, c.* 52, p. 27.

[No alterations were made in the laws of the Eastern Chin by the various dynasties of Sung, Ch'i, Liang, and Ch'ên; what was required for military and other national expenses was provided for out of the tax on the produce of the land, but there was no fixed rule.]—*Yüan chien lei han, Fu shui*, p. 51*b*.

[In the time of the Ch'i (479–502) a tax was levied on males of twenty feet of cloth, three ounces of silk, eight ounces of cotton, and five piculs of rice. Female adults were liable to pay half of what was paid by the males, who had to do 20 days' corvée per annum. Every piece of land was liable for two bushels of rice. This was the general system of taxation at that time.]—*Ibid.* p. 51*b*.

[In the time of the Later Wei, the taxes and services required of the male adults were various, and in consequence of the confusion respecting the number of families in the country, Mu Ti abolished the system, and transferred this work to prefects and district magistrates.]—*Ibid.* p. 51*b*.

[According to the Wei system of taxation, when recruiting took place only one adult could be drafted from each family, and every married woman was liable to pay a tax of one piece of silk and two piculs of rice. This system was altered by Hsiao Wên (471–500), who ordered that in every county and district one adult could be drawn from every ten, and fifty instead of two piculs of rice were to be levied.]—*Ibid.* p. 51*b*.

The lake salt of the Ho-tung area "remained a Government monopoly until A.D. 506, when the Tungusic dynasty then ruling North China threw open to free exploitation a number of the works."—*Parker, China*, p. 225; see also *Journ. N.-C.B.R.A.S.*, N.S. xxii. 70.

"When China was again ruled over by two courts, a deficit in the public revenue caused the Government of the southern part under Wên-ti in A.D. 561 to levy a tax on 'the boiling of sea-salt'; and after the empire had been re-united, we find under the year 583 the record of an edict which places the free use of the 'salt-marshes' (鹽池 *yen-ch'ih*) and of the 'salt-springs' (鹽井 *yen-ching*) at the disposal of the people. It seems doubtful whether the sea-coast participated in this privilege."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 63.

"In the 2nd year [526] of Hsiao Ch'ang of Ming Ti of the Later Wei they levied one cash from every person who entered the market. The taxes imposed on shops and houses were of 8 different kinds."—*Wên hsien t'ung k'ao hsiang chieh, c.* 5, *Chêng ch'üeh k'ao*, p. 1*b*. The market tax was abolished in 557 (*Pei shih Chou Min Ti chi, P'ei wên yün fu, c.* 67*b*, p. 104*a*) and reimposed by the Northern Chou in 581 (*Pei shih Hsüan Ti chi, Tzŭ shih ching hua, c.* 53, p. 29*b*).

"Those [*c.* 550, under the Pei Ch'i] who were rich paid the tax in money, and those who were poor in labour and services."—*Tzŭ shih ching hua, c.* 52, p. 28*b*.

[In the 3rd year [564] of Ho Ch'ing (of the N. Ch'i) it was enacted that when a youth came to the age of 18 years, he was to receive a certain grant of land, for which he had to pay a certain tax as rent; when he was 20 years old he was required to enter the military service as a soldier; and when he was 66 years old he was exempt from both military service and tax.]—*Yüan chien lei han, Fu shui*, p. 51*b*.

[The *Pa Fu*, a kind of revenue office, was first established in the time of Wên Ti of the Later Chou dynasty. According to the system existing at that time, the *Ssŭ Fu*, Revenue Office, was a department for transacting all matters connected with taxation, while the *Ssŭ Ti*, Conscription Office, was a department for the adminstration of the military law respecting conscription. Everyone between the ages of 18 and 64, and those who were slightly infirm, were all liable to various taxes.]—*Ibid.* p. 51*b*; *Shê kuan pu*, pp. 117*a*, 57*a*.

[As to military service, everyone between the ages of 18 and 59 was liable to serve. The term of service was 30 days, if there had been a good harvest; 20 days, if there had been a medium one; and 10 days, if there had been a bad one.]—*Ibid.* p. 51*b*; *Shê kuan pu*, pp. 117*a*, 57*a*.

[In the time of the Liang (502–57) the official who kept accounts of the national wealth, that is gold, silk, and the like, was called *T'ai Fu Ch'ing*. He also had control over toll barriers and ordinary shops. This official also existed in the time of the Ch'ên (557–88). In the time of the Later Wei (386–534) there were both a *T'ai Fu Ch'ing* and a *Shao Ch'ing* in charge of revenue matters.]—*Ibid.* p. 51*b*; *Shê kuan pu*, pp. 117*a*, 57*a*.

[In the time of the Northern Ch'i (550–77) there was a *Ts'ang Pu Tso Hu*, a department charged with the preparation of budgets and censuses. In addition to this, there were two other departments—one called *Yu Pu*, charged with the collection of land tax, and another called *T'ai Fu Ssŭ*, charged with the manufacture of various articles for government use. Similar departments also existed in the time of the Later Chou (557–81).]—*Ibid.* p. 51*b*; *Shê kuan pu*, pp. 117*a*, 57*a*.

[For *exemptions* (youth, age, government service, &c.) see *supra.*]

From the Restoration of Unity to the end of the Five Dynasties (589–960).—*Table V.*

589–907.

RANKS.—*Sovereign* (*Huang Ti*).—[The general character of the kingship remained the same as before. Under Hsien Tsung, eunuchs gained much influence, and eventually slew him.]—*Kang chien, c.* 35, p. 40.

The Sui dynasty "did a good deal to facilitate its work by consolidating the imperial authority."—*Simcox*, ii. 130.

"The prosperity of different parts of the empire was unequal, but all the rich towns, which Tai-tsong-tang was shortly to gain credit for refusing to sack, could not have existed, if the individual life of the people had not gone on its tranquil course, habitually unmolested even by the weak and tyrannical rulers whom he superseded."—*Ibid.* ii. 131.

The reign of Hsien Tsung (805–820) "began with virtuous protestations that 'not a piece of silk is used in the palace without being recorded' (De Mailla, vi. 381), whereby he was enabled to use the more liberality in dealing out grain to the distressed; but later in the reign he is accused both of wasting his treasures in lavish gifts to unworthy favorites, and of accepting large gifts (one of a million pieces of silk) from officers, who it was notorious could only have obtained them by oppressing the people."—*Ibid.* ii. 136.

Hsien Tsung "re-established the control of the Court over the provincial Governors by a war which lasted from 814 to 819."—*Giles, Bio. Dic.*, p. 463.

"His [Wên Tsung, 827–41] power was restricted by his nearest ministers."—*T'ang tai ti hsi Kuang chih p'ing lüeh hsü chi*, *c.* 2, p. 4*b*.

The short reign of Wu Tsung (841–847) "was marked by the enforcement of a more extended control over several of the provincial governors."—*Giles, Bio. Dic.*, p. 473.

"The Emperor had long been treated only as a puppet, the charge of whose person gave a certain advantage, in the game of civil war, to the leader who secured it. The chief of the movement against the eunuchs had fallen out amongst themselves, and in 904 A.D. the emperor's gaoler, the general Tchu-wen, put him and his family to death, sparing only one younger son, whom he proclaimed emperor. Then follow massacres of the best remaining nobles and as the patriotic clubs or secret societies, which had tried to stem the disorders of the last reign or to pave the way for a new order, had been stamped out, no further resistance was possible. The titular monarch abdicated in favour of his father's murderer, and so the dynasty ends; but the usurper was not held to have succeeded by the appointment of heaven, as his elder brother condemned his disloyalty and refused to accept rank or honours at his hands."—*Simcox*, ii. 138.

[The gradual decay of the imperial authority, which led to the fall of the T'ang dynasty, was held to begin with the surrender of direct influence over the peasantry.]—*Simcox*, ii. 151. See also *T'ang tai ti hsi, Kuang chih p'ing lüeh hsü chi*, *c.* 2, p. 4*b*, and *cf.* REG. OF LAB.

[Succession was hereditary, but usurpations by violent methods were the rule rather than the exception. See *ibid.* pp. 4*a*–4*b*, and following extract.]

"The T'ang dynasty lasted altogether 289 years under 20 kings. Amongst the latter were 3 whose thrones were usurped by their sons; 3 whose thrones were seized by women; 5 who were dethroned by rebels; one who was killed by his wife; 9 who were placed upon the throne by eunuchs; 3 who were murdered by eunuchs; 1 who was dethroned by a eunuch; 7 who were destroyed by priests; 1 who was killed by a powerful minister. The calamities of this dynasty were worse than of those which preceded it."—*Ibid.* p. 4*b*.

The usurping empress Wu, in 689, "had the unparalleled audacity, in her own womanly person, to offer sacrifices in the imperial robes."—*Simcox*, ii. 133.

[During the T'ang dynasty, before the time of Chung Tsung the eldest son had not succeeded, but in Tai Tsung's time (763) the eldest son began to succeed to the throne.]—*Hai Shan Hsien Kuan ts'ung shu, Ku chung sui pi*, p. 63*a*.

"The reign of the last T'ang Emperor [昭 宣] is a singular instance in Chinese history of the reign style not changing at a new monarch's accession. The invariable custom is to change it on expiry of the year in which the last monarch died [踰 年 改 元]."—*Ch. Rev.*, xiv. 223.

"It may be doubted whether the political influence of the *literati* stood as high during this period as under the Hans. They had to contend for the maintenance of their spiritual authority against Buddhists and Taoists, and both they and their rivals had comparatively little to do with the other struggle being waged meanwhile between courtiers, condottieri, and feudalizing nobles for the spoils of empire. Confucianism alone was not compromised in the disasters of the dynasty, since it alone had not contributed to produce them. The system of examination as a means of selecting officers was not condemned, for it had not been fairly tried, though the machinery of the examinations themselves had been elaborated, as if in preparation for a time when its importance would be more fully recognized."—*Simcox*, ii. 142.

"Now six classes have to be maintained by three, so who can wonder if crime and beggary prevail?" "Though a scholar might lead a life of studious contemplation if his means allowed, or if his philosophy was sturdy enough to put up with peasant fare, such a life was not the highest ideal of a Chinese statesman. Self-culture was a part of the duty of every citizen, but the proof of eminence in that art was the production of a self admirably adapted for the service of society, a 'man useful to others' (*Li chi*, xxix), and such service was the duty as well as the privilege of the select few. For individuals, who did nothing but try to save their own souls, to demand to be maintained at the expense of the community while so engaged, was not only absurd, but anti-social; and in fact, so long as the quarrel between religious asceticism and political secularism continued in China, the secularists posed consistently as the champions of social duty as opposed to spiritual egotism."—*Ibid.* ii. 148.

[Scholarship was ill-paid. For the effect of the transfer of the control of public examinations to the Board of Rites, see *infra, Examination System.*]

Officials (*Ch'ên*).—[The class of nobles consisted, according to the system which prevailed in the reign *K'ai Huang* of Sui Wên Ti, of nine ranks: the *Kuo Wang* (國 王), *Chün Wang* (郡 王), *Kuo Kung* (國 公), *Chün Kung* (郡 公), *Hsien Kung* (縣 公), *Hou* (侯), *Po* (伯), *Tzŭ* (子), and *Nan* (男). In the time of Yang Ti (605–17) all these titles were abolished except those of *Wang*, *Kung*, and *Hou*. The title of Prince could be borne by the emperor's son, and by all members of the royal family, including elder and younger uncles, and brothers and cousins of the emperor. Under the T'ang there were also nine ranks of nobles, but nobility was now only conferred for life and was not hereditary. Princes of the blood were all styled *Ch'in Wang* (親 王). *Cf.* SUNG PERIOD.]—*Tzŭ shih ching hua; Yüan chien lei han*, *c.* 118.

[Between the sovereign and the people was the hierarchy of officials (ennobled or otherwise): the *San Shih*, *San Kung*, *Chiang Chün*, the executive and administrative officers, &c. Wên Ti abolished the official system of the Chou, and adopted that of the Han and Wei. The new system (see *Executive*) was put in force in the year Ta Yeh (605). At this time the empire prospered, but after a few years the laxity of the ruling classes brought about a state of disorder. At the end of the seventh century, wars were frequent, and robbery common. The treasury thus became depleted, and the government could only reward deserving officials with official rank. Generals who had been on military expeditions were given ranks lasting only for life. The title of Prince was bestowed even on those who were not of royal blood. Military officers were placed under the control of those who commanded them, their precedence not being decided by seniority. After the defeat of the army at Ch'ing Ch'ü, official ranks were even offered to the common soldiers who had been dispersed for purposes of retrenchment. From this time forward, ranks were looked down upon, and money was the sole object. The licence for bearing the title of *Ta Chiang Chün*, Commander-in-Chief, was only worth as much wine as would make one drunk. Those who enlisted were entitled to wear robes made of gold tapestry or of violet colour. The servants of a statesman might be seen wearing such robes and bearing high official rank, although they were engaged in menial work. Hence at this time the dignity of official rank was of no account.]—*Tzŭ shih ching hua*, *cc.* 37–44, pp. 1–33.

Kao Tsu "had made all members of his family princes of the first rank, and complaints were heard of the expense thus imposed on the country. Tai-tsong accordingly reduced the number of princes, allowing those only to retain the first rank who had deserved their place by services rendered to the State."—*Simcox*, ii. 132.

Hsüan Tsang returned from India in 645 "with twenty-two horse-loads of books and statues, and relics innumerable. He was favourably received at court, where the best emperors were always eager to cross-examine intelligent travellers about the customs, products, and government of foreign lands; and he was even invited to lay aside the 'yellow mantle' and abandon the religious life, so that he might be employed as a minister of State."—*Ibid.* ii. 145.

"Ming Huang appreciated the officials in the palace (eunuchs). Those who could meet the imperial wishes had immediately bestowed upon them the title of general of the 3rd grade and had the right to erect an ornamental lance on the door."—*Tzŭ shih ching hua*, *c.* 44, p. 15*a*.

"A determined attempt was made, especially in Honan, Shantung, and Petcheli, to restore the hereditary character of provincial governorships, and in 784 A.D., a number of these governors united together to force the emperor to appoint the sons of all the allies to succeed on their fathers' death. The fate of the provinces at this time depended much on the local governors, who for good or evil were able to make themselves tolerably independent of the empire."—*Simcox*, ii. 134. Boulger (*Short Hist.*, p. 31) says "the surrender of the Imperial prerogative entailed the usual deterioration of the central power which preceded a change of dynasty."

"The unsatisfactory state of the revenue, even in time of peace, led to an enquiry; and the ministers reported that there were at that moment (811 A.D.) 800,000 troops in the empire, and that a full half of the rest of the population consisted of merchants, priests, and others, who did not cultivate the ground, so that really three-tenths of the population did the work necessary to feed and clothe the remaining seven (*De Mailla*, vi. 29). The number of officials had increased to no less than 10,000, and their salaries had been gradually increased by raising towns of the third rank to the second, and so on, in order that their governors might be paid the salaries belonging to the higher grade. Formerly, mandarins of the first rank received a monthly allowance of 1,000 large measures of grain, and 3,000 strings of cash; but in the reign of Tai-tsong (762–778 A.D.) the latter amount was trebled, and now the governor of the least third-class town received several thousand strings monthly. While learning was thus honoured—for these posts of growing value were being granted in larger measure than before to the successful candidates in the examinations—the literati in and out of office must have watched with comparative equanimity the spread of Buddhism, a doctrine which, in the words of a writer of the period, 'admits no envious rivalry for place or power.' The remedy proposed by the censors was . . . merely to reduce the number and the salaries of the official class; but after this display of impartiality, there was a notable revival of anti-Buddhist zeal."—*Simcox*, ii. 146–7.

"[When the Emperor Hsien-tsung sent a number of officials to escort a relic of Buddha into the capital, in 819,] Han Yü, better known [as] Han Wên-kung, at that time President of the Board of Punishments, . . . denounced the Emperor's conduct in a very free and indignant memorial, which so much enraged the Emperor that he wanted to have [him] put to death, [He was spared at the intercession of] two high officers, who begged for mercy to him as a loyal servant, though rash of speech, and in order to *keep open the road of words—that is, to preserve liberty of address to the throne;* [but] degraded and banished to the pestilential district of Chao-chou-foo (near Swatow). The next emperor recalled [him] and gave him a high office."—*Ch. Rec.*, ii. 40.

Transfer "in virtual exile to the barbarous South," was "a favourite way of punishing inconveniently scrupulous officials. . . . The local popularity which, then as now, rewarded a disinterested administrator was a sort of compensation, and there was always the probability of the exile being recalled. . . . We are almost tempted to see a kind of Macchiavellian cunning in this way of employing honest officials wherever their honesty was not inconvenient to the corruption at head-quarters. Whether the policy was deliberately followed or not, it was certainly one of the causes which contributed to the spread and consolidation of a civilized order in the more distant parts of the empire during this and other dynasties."—*Simcox*, ii. 147.

"In 834 A.D. the Emperor complained that the dissensions of the nobles gave him more trouble than the raids of Tatars or Tibetans. He attempted to reduce the power of the chamberlains by degrees, but with so little success, that in 835 he joined in a kind of conspiracy with two officers to have them massacred. The plot failed, apparently because the officers in command of the palace guard were not in the secret; and the eunuchs' party was so strengthened by the abortive attack, that they compelled the Emperor to decree that henceforward all affairs should be discussed and decided in their tribunal (that of the interior), and the rest of the Government reduced to purely ministerial functions."—*Ibid.* ii. 136. See also *Executive.*

[Whether the policy of employing honest officials wherever their honesty was not inconvenient to the corruption at head-quarters was deliberately followed or not, it was certainly one of the causes which contributed to the spread and consolidation of a civilized order in the more distant parts of the empire during this and other dynasties.]—*Ibid.* ii. 147.

"*Artisans* and *traders* (工 商) were first forbidden to take high official rank (不 得 仕 進) in the year A.D. 596."—*Ch. Rev.*, xiii. 430.

[In 841–64, 265,000 monks and nuns and 150,000 slaves of monasteries resumed their places in the producing classes; see *infra, Taxation.*]

Slaves (*Nu*).—[The Emperor Yang (about 600 A.D.) placed a eunuch in charge of his six palaces and all his women. Yang also had a great favourite in a dwarf named Wang-i, who was sent to him with tribute from some southern tribe, and became a eunuch. He always used his influence for the public good.]—*Journ. N.-C.B.R.A.S.*, N.S. xi. 154.

[Eunuchs were appointed to official posts by Hsüan Tsung.]—*Giles, Bio. Dic.*, p. 451.

[There are at least two notable instances, under the T'ang dynasty, of eunuchs attaining great power and influence.]—*Journ. N.-C.B.R.A.S.*, N.S. xi. 155. *Cf. Ch. Rep.*, xviii. 356.

Hsien Tsung's reign is "memorable for the revival of the political power of the eunuchs, with results to the dynasty like those of a similar development in the last century of the Han rule. In 809 A.D. an eunuch was appointed general, in defiance of public opinion, and the division between the officers of the interior and those of the exterior began to assume importance. The eunuchs succeeded in nominating a majority of the officers of State, and resented as an interference with their rights the attempt of Wen-tsong (826–40 A.D.) to promote meritorious officers for their services without money or interest."—*Simcox*, ii. 136.

[In 828 an elaborate but unsuccessful attack on the eunuchs was made by means of an essay handed in at the public examination, with an appeal to the Emperor to suppress their brigandage and cruelty.]—*De Mailla*, vi. 453.

[In the reign of I Tsung the influence of the eunuchs was greater than ever. It was to them that this Emperor owed his throne.]—*Giles, Bio. Dic.*, p. 469.

"The corruption and insolence of the eunuchs still increased" in spite of the vigorous resistance of the palace officials; and their "parasitic clutch . . . proved fatal to the imperial house, to which they clung and which buried them in its fall."—*Simcox*, ii. 136-7.

"Formerly the eunuchs had been content with personal influence within the palace, and the opportunities of enriching themselves so afforded. For them to form a political party shows the weakness of other interests, as well as the Chinese aptitude for association under the least encouraging conditions." "To make themselves formidable beyond the palace as well as in it, it was indispensable for them to obtain adherents outside their own body; and about this time the chief eunuchs set themselves to strengthen their party by *adopting* young men of promise as their sons, whose promotion they were of course able to ensure and who, as great officers or generals, were entirely devoted to their 'fathers'' interests. In 891 there were as many as 600 of these adopted sons, most of whom held office. The adherence of other officers and troops, and especially of the palace guards was secured by largesses, while the soldiery were instigated to mutiny against hostile nobles."—*Ibid.* ii. 137. See also *infra., Examination System.*

"The climax was reached in 900 A.D., when the Emperor was imprisoned in his own palace by the eunuchs. He was released by force of arms the next year, but even then the proposal to exterminate the rebels was rejected on the ground of the immense number of them employed about the palace. They thought themselves powerful enough to refuse all offers, even of honourable employment, which would take them away from the court; but in 903 the coalition between a successful general and a loyal minister prevailed. An edict was published abolishing the custom of reporting affairs of State, first to an 'inner tribunal' of eunuchs, who were, it was claimed, able to discuss them more intimately with the Emperor, and therefore decide them better, though in fact the only decision taken was often to keep the whole matter from the Emperor's knowledge. The ministers were now required to report direct to the Emperor himself, and the Emperor's new masters demanded the abolition of all the 'interior tribunals,' and the recall of the provincial inspectors employed by the eunuchs to terrorize the local officials."—*Ibid.* ii. 137-8.

"As in the days of the Warring States, local governors seized provinces for themselves, only asking formally for the Emperor's sanction to the *fait accompli*. The country was desolated by their private wars, and these revolts too were laid to the eunuchs' charge, since they were caused by impatience of the authority exercised by such unfit menials. After this the massacre began, and thousands were put to death; only a few boys and old men were spared to sweep the courts of the palace, and the Emperor's orders were conveyed directly to the nobles; but so deeply rooted had the habit of employing go-betweens become, that women were employed in the mechanical office of receiving the memorials to be handed to the Emperor, and of transmitting his replies to the ministers."—*Ibid.* ii. 138.

[Women were less secluded.]—*Ch. Rev.*, xiv. 108.

[For Wên Ti's attempt to introduce a division of the people into castes, see REG. OF LAB.]

INSTITUTIONS.—1. *Executive.*—[The capital of the Sui was Ch'ang An (Hsi An Fu) and of the T'ang, Lo Yang (Ho Nan Fu).]—*Oxenham, Atlas*, maps 15, 16; *Boulger, Short Hist.*, p. 26.

[T'ai-yuan-fu in Shansi was the capital of the T'ang dynasty in the 8th century A.D.]—*Yule, Marco Polo*, ii. 8 (note) (1st ed.).

[The Sui Empire consisted of 9 *chou*, provinces, 190 *chün*, and 1,248 *hsien*.]—*Oxenham, Atlas*, map 15.

T'ai Tsung (627–49) "introduced an improved division of the empire into provinces with sub-divisions" and "reformed the civil and military services."—*Giles, Bio. Dic.*, 461–2. The chief provincial division was now called *tao*, and the sub-divisions *fu*, *chou*, and *hsien*. See *Oxenham, Atlas*, map 16.

"In the same year [627] the Empire was divided into ten Provinces, namely, 關 內 (metropolitan); 河 南 (as now); 河 東 (Shan Si); 河 北 (Chih Li); 山 南 (Shen Si); 隴 右 (parts of Kan Suh and Shen Si); 淮 南 (parts of An Hwei); 江 南 (parts of Kiang Su); 劍 南 (parts of Sz

Ch'uan); 嶺 南 (Kwang Tung, etc.); no doubt Hu Kwang was distributed between one or more of these, as also Shan Tung; whereas Fu Kien, Yün Nan, and Kwei Chou were still half-known outlying regions. Even Canton was under native chiefs (酋 長), who kept up a perpetual internecine war. In the year 627, the most prominent of these, 馮 盎, sent his son to do homage at the Chinese Court."—*Ch. Rev.*, xiii. 401.

[Under Hsüan Tsung (713–56) the empire was divided into fifteen provinces (*Giles, Bio. Dic.*, p. 451). The names of the new provinces were Ching Chi, Tu Chi, Shan Nan Tung, Shan Nan Hsi, Kiang Nan Tung, Kiang Nan Hsi, and Ch'ien Chung (*Oxenham, Atlas*, map 16). The date of increase from 10 to 15 is given as 734 in *ibid.*, Pref. pp. ii–iii.]

From the accession of Ming Huang (713) "until 740 the country was fairly prosperous. The administration was improved, the empire was divided into fifteen provinces, and schools were established in every village." The Emperor's "love of war, however, and his growing extravagance, led to increased taxation . . . . Eunuchs were appointed to official posts, and the grossest forms of religious superstition were encouraged. Women ceased to veil themselves as of old. Gradually the Emperor left off concerning himself with affairs of State; a serious rebellion broke out, and his Majesty sought safety in flight to Ssŭch'uan, returning only after having abdicated in favour of his son."—*Giles, Hist. of Ch. Lit.*, p. 168.

[Suleyman says that in China there are over 200 chief cities (métropoles), each ruled by a prince and a eunuch, and having other towns subject to it. Khanfu (anciently, port of Hang Chow) has 20 other towns under it. No place is entitled to rank as a "town," unless it has the *djadem*—a kind of trumpet—sounded at the gates at certain hours of the day and night.]—*Relation des Voyages, &c.*, i. 32-3.

[*Ministers.*—The chief Ministers next to the sovereign, under the Sui, were first the *San Shih* (三 師): the *T'ai Shih*, *T'ai Fu*, and *T'ai Pao*. They did not transact official business, but sat with the sovereign and discussed principles of government. Yang Ti (605–17) abolished them and appointed the *San Kung* (三 公), viz., the *T'ai Wei*, *Ssŭ T'u*, and *Ssŭ K'ung*, who deliberated on important affairs of State. When there were none capable of transacting these affairs the posts were left vacant. They assisted the emperor on occasions of sacrificing and worship. Being mostly unoccupied, they acted in other capacities in addition to their own. Under the Sui and afterwards, there were no *Ta Ssŭ Ma* and no *San Ku*.]—*Wên hsien t'ung k'ao*, c. 11, *Chih kuan érh*, pp. 7*a*–11*a*.

[*Nei Shih Na Yen* (內 史 納 言), Imperial Historiographer, and Imperial Promulgator. The Sui had no *T'ai Tsai* or *Ch'êng Hsiang*, but in their place were the *Nei Shih* and *Na Yen*, who were the *Chung Shu Ling* and *Chung Shu*, *i.e.*, *Ch'êng Hsiang*, Prime Ministers. At the beginning of the Sui, the *Chung Shu* became the *Nei Shih* and the *Shih Chung* the *Na Yen*. By Yang Ti's time the *Na Yen* was changed to *Shih Nei*.]—*Ibid.*, *Chih kuan san*, p. 12*b*; *Chih kuan ssŭ*, pp. 17*b*–18*a*; *Chih kuan wu*, p. 23*b*.

[The *Tso* and *Yu P'u Yeh* (左 右 僕 射), Left and Right Directors of Archery. The *Tso P'u Yeh* had control of the decisions of the three Boards: *Li Pu*, *Li Pu*, and *Ping Pu*. In addition to his own duties he checked the reports of the Censors (*Yü Shih*), investigating the case and impeaching the Censor. The *Yu P'u Yeh* had similar control of the *Shang Shu* of the three Boards: *Tu Kuan*, *Tu Chih*, and *Kung Pu*. He also controlled the government revenue.]—*Ibid.*, *Chih kuan wu*, pp. 29*a*–30*a*.

[The T'ang re-instituted the *San Shih*. They "moulded the actions of the Emperor," transacted state affairs, discussed public policy, and regulated the *yin* and the *yang*, the system of imperial worship being the same as under the Sui. The posts were only filled when suitable men could be found: they were vacant during the period *T'ien Pao* (742–56) of the reign of the Emperor Hsüan Tsung.]—*Yüan chien lei han*, *Shê kuan pu*, *San shih*, p. 5*b*.

[The *San Kung* were the same as under the Sui.]—*Ibid.*, *San Kung*, p. 5*b*.

[About 835 the eunuchs' party had been so strengthened by the Emperor's abortive attack, that they forced the Emperor to decree that all affairs should be discussed and decided in their tribunal (that of the interior), and the rest of the Government reduced to purely ministerial functions.]—*Simcox*, ii. 136.

[In the T'ang dynasty, the *Shih Chung* (侍 中) and *Chung Shu Ling* (中 書 令) were the real Prime Ministers (*Tsai Hsiang*). The *Shang Shu P'u Yeh* was not a *Tsai Hsiang*. During this period the name was variously changed to *Na Yen* (納 言), *Nei Shih* (內 史), *Tso Hsiang* (左 相), *Yu Hsiang* (右 相), *Huang Mên Chien* (黃 門 監), and *Tzŭ Wei Ling* (紫 徵 令); these originally were the *Shih Chung* and *Chung Shu Ling*, of whom there were four in all. At the end of the reign Chêng Kuan (627–50) of T'ai Tsung, there was added to the *P'u Yeh* the title of *P'ing Chang Shih* (平 章 事), and he then became a Prime Minister (*Tsai Hsiang*). Other officials were also employed in transacting the affairs of the latter post, there being no definite number of *Tsai Hsiang*; only when one or other of various titles was added, such as *T'ung Chung Shu Mên Hsia San P'in* (同 中 書 門 下 三 品), *Chih Chêng Shih* (知 政 事), etc., did they become Prime Ministers.]—*Yüan chien lei han*, *Shê kuan pu*, *Tsai Hsiang*, pp. 4*b*–11*a*.

[The T'ang followed the preceding dynasty as regards the *Tso Yu P'u Yeh*, originally assistants to the *Shang Shu Ling*. When the *Shang Shu Ling* were abolished, the *Tso* and *Yu Erh P'u Yeh* were *Tsai Hsiang*.]—*Ibid.*, *Shang Shu P u Yeh*, p. 44*a*.

[There were six *Executive Boards*, each under a *Shang Shu*, President. The *Li Pu Shang Shu*, President of the Board of Civil Office, controlled four departments, viz., the *Li Pu* (吏 部); *Chu Chüeh* (主 爵), Department of Nobility; *K'ao Kung* (考 功), Department of Scrutiny; and *Ssŭ Hsün* (司 勳), Department of Merit (*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan liu*, pp. 34*b*–40*a*). Records were kept of ability, merit, antecedents, etc., of officers, who had to pass examinations before appointment (*Tzŭ shih ching hua*, *c.* 40, p. 16*b*).]

[Board of Revenue. At the beginning of the Sui, there was a *Tu Chih Shang Shu* (度 支 尙 書), who had similar duties to those of the *Min Pu* of the Later Chou (see previous Period). In 583, the *Tu Chih* had been changed to *Min Pu*, and controlled four Boards called *Tu Chih*, *Min Pu*, *Chin Pu*, and *Ts'ang Pu*.]—*Wên hsien t'ung kao*, c. 11, *Chih kuan liu*, pp. 34*b*–40*a*. For the placing of the collection of taxes upon the salt-marshes, salt-springs, and salt-works, see *infra*, *Taxation*.

[The *Li Pu* (禮 部), Board of Ceremonies. The *Li Pu Shang Shu*, President of the Board of Ceremonies, besides having charge of the Li Pu, controlled also the *Tz'ŭ Pu* (祠 部), Board of Temples, etc., *Chu K'o* (主 客), Ceremony, and *Shan Pu* (膳 部), Records.]—*Ibid.* pp. 34*b*–40*a*.

[The *Ping Pu* (兵 部), Board of War. The President (*Shang Shu*) of this Board had control also of the *Chih Fang* (職 方), Supervisor of Provincial Military Officials, *Chia Pu* (駕 部), Marine Board, and *K'u Pu* (庫 部), Military Board.]—*Ibid.* pp. 34*b*–40*a*.

[The *Hsing Pu* (刑 部), Board of Punishments. In the period *K'ai Huang* (581–601), the *Tu Kuan Shang Shu* (都 官 尙 書), had been changed into the *Hsing Pu*, and had charge of the *Tu Kuan* (都 官), Officials of the Boards, *Hsing Pu* (刑 部), Board of Punishments, *Pi Pu* (比 部), Department of Cases, and *Ssŭ Jih* (司 日), Secretaries in charge of Records.]—*Ibid.* pp. 34*b*–40*a*.

[*Kung Pu* (工 部), Board of Works. The President of this Board controlled the affairs both of the *Kung Pu* and the *T'un T'ien* (屯 田), as well as discharging the duties of the *Ch'i Pu* of former times (see previous Period).]—*Ibid.* pp. 34*b*–40*a*.

[The T'ang Boards were the same as those of the Sui (*Ibid.*, *Liu Ts'ao Shang Shu*, p. 46*a*). In 662 the President of the *Ping Pu*, Board of War, was called *Ssŭ Jung T'ai Ch'ang Po* (司 戎 太 常 伯). The 3 Presidents and Vice-Presidents made the *San Ch'üan* (三 銓), "Three Choosers"—having reference to their selection of officials by merit (*Kuang shih lei fu*, *c.* 8, *Chih kuan pu*, p. 1*a*; *Tzŭ shih ching hua*, *c.* 39, p. 13*b*). For the *Hsing Pu*, *Kung Pu*, etc., and changes of name, see *Tzŭ shih ching hua*, *c.* 39, p. 14*a*; *Kuang shih lei fu*, *c.* 6, *Chih kuan pu*, pp. 1*b*, 6*a*, 12*a*, 15*b*, etc. "The T'ang appointed numerous officials, mostly following the Sui system; although slight changes were made, the general system was the same (*Yüan chien lei han*, *Chih kuan tsung tsai*, p. 1*b*).]

[The *Shang Shu* of the six Boards had the direction of 24 *Ssŭ* (司), and controlled in all 36 *Shih Lang* (侍 郎), Vice-Presidents, who resided officially in rotation in the imperial city. The Sui called the *Shih Lang* of all the *Ssŭ* merely *Lang*, so as to distinguish them from the *Shih Lang* of the Boards. The numbers of *Shih Lang* and *Lang* attached to each *Pu* and *Ssŭ* are given in the *Wên hsien t'ung k'ao*, *Chih kuan liu*, pp. 33*a*–33*b*.]

[The *Chiu Ch'ing* (九 卿), Nine Ministers, Presidents of the Nine *Ssŭ* (寺), were the same, both in name and duties as under the N. Ch'i (see preceding Periods). Yang Ti (605–17) added to each two *Shao Ch'ing* (少 卿). Under the T'ang they were also the same.]—*Wên hsien t'ung k'ao*, c. 11, *Chih kuan liu*, p. 54*b*. See also *Kuang shih lei fu*, *c.* 7, *Chih kuan pu*, p. 11*a*.

In 845 "the control of the surviving monasteries was put under the Chinese Foreign Office, for the very logical reason that 'the religion of Fo came from India.' The official religion was a part of the internal polity of the realm, and the Board of Rites could no more be asked to look after foreign superstitions than a European minister of religion to look after secular education."—*Simcox*, ii. 149.

[No change was made, after the Ch'in and Han dynasties, in the duties of the *Yü Shih T'ai* (御 史 臺), Censorate. The name *Yü Shih Chung Ch'êng* was, however, owing to a "national taboo," changed to *Yü Shih Ta Fu*.]—*Yüan chien lei han*, *Shê kuan pu*, *Yü Shih pu*, p. 88*b*.

"In the *Ta Li Ssŭ* (Grand Court of Revision) there were one Director and two Vice-Directors who had charge of deciding criminal cases and punishments. They had to lay all cases of guilt, forfeit, banishment and capital offences before the Board of Punishments. They had to be revised by the *Chung Shu Wên Hsia*, Chief Secretary. Prisoners were to be examined once every five days."—*Tzŭ shih ching hua*, *c.* 40, p. 15*b*.

"The famous Han-lin college, which now furnishes the imperial historiographers, examiners, and directors of public instruction, was founded in 740 A.D. to 'answer the Emperor's questions about language and literature.'"—*Biot, L'Instruction*, p. 305. Pauthier gives 712 A.D. as the date of the foundation. "Its complete constitution might easily occupy a generation."—*Simcox*, ii. 143.

"At the close of the reign Chêng Yüan (785–805) the office of Reader of the Han-lin became more important. The people at that time called it Nei Hsiang (Inner Prime Minister)."—*Tzŭ shih ching hua*, *c.* 38, p. 7*a*.

[The *Kuang Lu Ta Fu* (光 祿 大 夫), and *Tso* and *Yu Kuang Lu Ta Fu* (左 右 光 祿 大 夫) under the Sui were honorary titles of meritorious officers, as under the Han. The *Kuang Lu Hsün* (光 祿 勳), Director of Imperial Entertainments, had no longer, as under the N. Ch'i, anything to do with the palace gate.]—*Yüan chien lei han*, *Shê kuan pu*, *Kuang Lu*, p. 130*b*; *Kuang shih lei fu*, *c.* 7, *Chih kuan pu*, p. 9*a*.

[*Kuo Tzŭ Chien* (國 子 監), Imperial Academy of Learning. In the period *Jên Shou* (601–5) of the reign of Kao Tsu, the *Kuo Tzŭ Hsüeh* (國 子 學), State College, was abolished, and a *T'ai Hsüeh* (太 學), Great College, established. The offices of *Kuo Tzŭ Chi Chiu* and *Po Shih* were also abolished and *T'ai Hsüeh Po Shih* (太 學 博 士) instituted, with general control of educational matters. When Yang Ti ascended the throne (605), the *Kuo Tzŭ Hsüeh* was changed to *Kuo Tzŭ Chien*, and the *Chi Chiu* re-instituted. They had charge of the national literature and education.]—*Yüan chien lei han*, *Shê kuan pu*, *Kuo Tzŭ*, p. 122*b*; *Tzŭ shih ching hua*, *c.* 40, p. 17*a*.

[*Pi Shu Chien* (祕 書 監). The Sui had a *Pi Shu Shêng* (祕 書 省), Controller of Secret Archives, who supervised the two Boards *Chu Tso* (著 作) and *T'ai Shih* (太 史), which compiled and revised the national histories.]—*Yüan chien lei han*, *Shê kuan pu*, *Pi shu*, p. 118*a*; *Tzŭ shih ching hua*, *c.* 38, p. 6*b*.

[A large number of new honorary posts were instituted.]—*Yüan chien lei han*, *Shê kuan pu*, pp. 131*a*–132*a*.

"The Empress Wu (684) of the T'ang dynasty established both left and right *Su Chêng T'ai* (肅 政 臺), Court of Censors—the former examined the officials in Court to see if they were good or bad; the latter quieted the provincial officials (or prefects) and the magistrates. Both had the duty of examining officials to find out their qualities, but the left one was considered the more honourable office."—*Kuang shih lei fu*, *c.* 7, *Chih kuan pu*, p. 3*b*.

"In the period *Chui Kung* (685–9) a *Kuei Shih Yüan* (匭 使 院), Office of Transmission, was established. It had charge of clearing obstructions (*e.g.*, in mercantile transactions, &c.) and resolving the people's feelings (grievances)."—*Kuang shih lei fu*, *c.* 7, *Chih kuan pu*, p. 4*b*.

Provincial Administration.—[The Sui appointed a *Mu* (牧), "Pastor" or Governor-General, in Yung Chou; over all the other *chou* there were *Tz'ŭ Shih*, Governors (see *infra*).]

[*Ta Tsung Kuan* (大 總 管), Governor-General. Wên Ti (589–605) appointed one of these officers over each of the four districts of Ping, I, Ching, and Yang. *Tsung Kuan Fu* (總 管 府), Offices of Governors, were established in all the *Chou* districts. They were ranked in three classes, upper, middle, and lower. The incumbents received staffs of office from the emperor on appointment. Their duties were the same as those of the *Tu Tu* of the Wei dynasty. They had charge of the military affairs of their districts. In Yang Ti's time they were styled *Shuai* (帥). The *Tu Tu* was styled *Lü Shuai* (旅 帥).]—*Yüan chien lei han*, *Shê kuan pu*, p. 170*b*.

[Over all the *chou* districts, except Yung Chou, there were *Tz'ŭ Shih* (刺 史), Governors. There was a system of nine classes as in the N. Ch'i dynasty. The General *Tz'ŭ Shih* (總 管 刺 史 *Tsung Kuan Tz'ŭ Shih*) received a staff of office from the sovereign. In 583, the *chün* had been done away with, and the *chou* put over the *hsien*, or magistrates' districts. The name *Tz'ŭ Shih* was preserved, but their power waned, and later on, although there were *Tz'u Shih*, the name became interchangeable with the *T'ai Shou* (see *infra*), and they, like the *T'ai Shou*, controlled only one district. There was now no *Tz'u Shih* official who, as of old, received a high post by favour of the sovereign. The *Tz'ŭ Shih* and *Hsien Ling* were transferred to other posts every three years. Whenever warlike operations were to be carried on, the *Tz'ŭ Shih*, in addition to his own work, transacted military matters and took command of the troops. Yang Ti, however, separately appointed a *Tu Wei* (都 尉) to command the troops. In the beginning of his reign *Ta Yeh* he abolished the *chou* districts, and re-introduced the *chün*, appointing a *Ssŭ Li T'ai Ta Fu* (司 隸 臺 大 夫) as inspector within the capital. The *Tz'ŭ Shih* were 14 in number, and inspected all the *chün* districts outside the capital.]—*Yüan chien lei han*, *Shê kuan pu*, *Tz'ŭ Shih*, p. 184*b*; *Kuang shih lei fu*, *c.* 8, *Chih kuan pu*, p. 3*a*.

[In the *chün* and *chou* districts there were Directors of Education styled *Chün Po Shih* (郡 博 士), Doctor of Learning in a *chün*, and *Chou Po Shih* (州 博 士), ditto in a *chou*, respectively.]—*Li tai chih kuan piao*, *c.* 5, p. 10*b*.

[A *Ching Chao Yin* (京 北 尹) was appointed to the metropolitan district with assistants (*tso*) and subordinates (*li*)—244 in all. Their duties were the same as under the Wei and Chin.]—*Yüan chien lei han*, *Shê kuan pu*, *Ching yin*, p. 190*a*.

[When the *chou* were changed to *chün* in the reign Ta Yeh (605–17) of Yang Ti, *T'ai Shou* (太 守), Prefects, were appointed to the latter districts. Their duties were the same as those of the *Tz'ŭ Shih*.]—*Yüan chien lei han*, *Shê kuan pu*, *T'ai Shou*, p. 193*b*. For Sub-Prefects, and other officials subordinate to the Prefect, amounting to as many as 310 in the largest *chün* districts, and the changes made by the Sui, see *ibid.*, *Chün Tso*, p. 200*a*. See also *Kuang shih lei fu*, *c.* 8, *Chih kuan pu*, p. 12*a*.

[Officials of the class later known as *Shou Tao* (守 道) and *Hsün Tao* (巡 道) also took their rise at this time. In the 2nd year (706) of the period *Shên Lung* of Chung Tsung, the empire was divided into four circuits, and 20 *Hsün Ch'a* (巡 察), Inspectors, were appointed. In the *K'ai Yüan* period (713–42) a change was made and the *Ts'ai Fang Ch'u* (採 訪 處), Boards of Enquiry, instituted, and officials appointed to them. In the 9th year (750) of the period *T'ien Pao* of Hsüan Tsung, an imperial decree was issued placing all the appointed *Ts'ai Fang Shih* or *Ts'ai Fang Chih Shih* (採 訪 支 使) in charge of important duties, the remaining affairs of the districts being given over to the *Chün Shou*, or Prefects.]—*Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan shih érh*, *Tz'ŭ shih*, p. 85*a*.

[Of this class were the *Chuan Yün Fu Shih* (轉 運 副 使) corresponding to the *Yen Yün Shih Ssŭ* of the Manchu administration.]

[The Magistracies (*Hsien*) were under *Hsien Ling* (縣 令) or *Ling*, Head Magistrates, and *Chang* (長), Secondary Magistrates, with (as in the Ch'in, Han, Sung, Ch'i, Liang, and Ch'ên) *Ch'êng* (丞), Assistant Magistrates. In Yang Ti's time the Magistracies were classified as "Busy" "Not Busy," "Important," and "Less Important."]—*Yüan chien lei han*, *Shê kuan pu*, *Hsien Ling*, p. 207*a*.

[The *Chu Po Lu Shih* (主 簿 錄 事), the *Chu Po*, Deputy Assistant Magistrate, of the Manchu Period, was the lowest official of the general administrative hierarchy.]—*Li tai chih kuan piao*, *c.* 5, p. 19*b*.

[The T'ang provincial administration was carried on on the same system as that of the Sui, the principal differences being the following:—The duties of Governor-General were in the hands of the *Mu* (牧), *Ta Tsung Kuan* (大 總 管), *Ta Tu Tu* (大 都 督), *Chieh Tu Shih* (節 度 使), and *Ching Lüeh Shih* (經 略 使). The Governors were now called *Tsung Kuan Tu Tu* (總 管 都 督) instead of *Tsung Kuan Tz'ŭ Shih*, and two new officials, the *Chieh Tu Fu Shih* (節 度 副 使), and *Ching Lüeh Fu Shih* (經 略 副 使), also discharged governmental functions. As Directors of Education, the *Fu Wên Hsüeh* (府 文 學) and *Chou Wên Hsüeh* (州 文 學) took the place of the *Chün*

Po Shih and *Chou Po Shih*. An important change was the institution of the posts of *Chuan Yün Shih* (轉運使) and *Tu Chih Ying T'ien Shih* (度支營田使)—who discharged duties similar to those of the modern Provincial Treasurer (*Pu Chêng*)—and the *Kuan Ch'a Shih* (觀察使), the root of the modern *An Ch'a*, Provincial Judge.]—*Ibid.* c. 5, pp. 9–13.

[Under the head of *Hsün Tao* was the *Kuan Ch'a Fu Shih* (觀察副使), corresponding to the official known as *Fên Hsün Tao* or *Kuan Ch'a* (coll. Taot'ai) under the Manchu régime. The *Ping Pei*, etc., Taot'ais were represented by the *Kuan Ch'a Chih Shih* (觀察支使), administrator of military affairs in a Prefecture, *T'uan Lien Shih* (團練使), Superintendent of Militia, and *Fang Yü Shih* (防禦使), Superintendent of Police.]—*Ibid.* p. 14.

[The office of Prefect remained the same as under the Sui, though changes were made in the Sub-Prefects, but a *Chou Tz'ŭ Shih* (州刺史), occupying the post of the modern *Chih Li Chou Chih Chou* was instituted, as well as a *Pieh Chia* (別駕), the modern *Chou P'an*.]—*Ibid.* pp. 15–19. See also *Kuang shih lei fu*, c. 8, *Chih kuan pu*, pp. 12*a*–*b*.

[The *Hsien Ling* (縣令) and *Ch'êng* (丞) were the District and Assistant District Magistrates, discharging the same duties as the *Ling* and *Chang* of the Sui.]—*Li tai chih kuan piao*, c. 5, p. 19.

"The duties of the magistrates in the capital and in all districts were to renew and purify the manners and customs of the people and to tranquillize them; to encourage the professions of the Four Classes (scholars, farmers, artizans, and merchants) and to increase the wealth of the [lit. five kinds of] land."—*T'zŭ shih ching hua*, c. 43, p. 11*a*.

[The last tendril of the central government under the T'ang was to be found in the *Wei* (尉) and *Tien Yü* (典獄), the District Police-Master and Jail Warden.]—*Ibid.* p. 19*b*.

Civil Service Examinations.—"It was about A.D. 600 that Taitsung, of the Tang dynasty, instituted the present plan of preparing and selecting civilians by means of study and degrees, founding his system on the facts that education had always been esteemed, and that the ancient writings were accepted by all as the best instructors of the manners and tastes of the people. According to native historians, the rulers of ancient times made ample provision for the cultivation of literature and promotion of education in all its branches. They supply some details to enable us to understand the mode and the materials of this instruction, and glorify it as they do everything ancient, but probably from the want of authentic accounts in their own hands, they do not clearly describe it."—*Williams, Midd. King.*, i. 521.

It was "in A.D. 606 that the examination for *chin shih* was instituted."—*Giles, Bio. Dic.*, p. 908.

The usurping Empress Wu "is said to have established examinations for women, with a view to admitting them to the civil service."—*Simcox*, ii. 133.

"In the middle of the 8th century orthodoxy was exposed to a danger like that which threatened under the Souy dynasty, when public examinations were held in the works of Buddhist theology. Hiouen-tsong's partiality for Taoism showed itself by the attempt to add the works of Lao-Tze to the official literature, and between 741 and 763 A.D., students were allowed to 'take up' the works of this philosopher, either instead of or in addition to the regular classics (*Biot*, p. 289). In the next reign this concession was revoked, and we hear no more of Taoist degrees till the beginning of the 12th century; but learning was affronted by the appointment of an ambitious eunuch as examiner, and scholarship was so ill paid, that professors complained they had to eke out their salaries by taking to agriculture. That the importance of success in the examinations on the whole continued to increase is proved by the precautions first taken at this time, by order of the Empress Wu . . ., to prevent favouritism or corruption, by concealing the authorship of the papers given in."—*Ibid.* ii. 144.

The "school of laws had only 50 students, and the school of writing and arithmetic only 30 each, all of whom were taken either from among the people or the sons of the lower officers, and these were doubtless intended to provide a kind of technical training for clerks on the permanent staff of Government boards."—*Biot, L'Instruction*, p. 256.

"In 736 A.D. an important change was made, which on the one hand raised the standard of the examinations and on the other diminished the chances of the successful candidates obtaining office. The direction of the examinations was transferred from the 'Minister of Offices' to the Minister of Rites, presumably because the former allowed extraneous circumstances to weigh in the bestowal of degrees. But as the bestowal of office still rested with the department by which the officers were employed, a constant feud between the two was kept up for several centuries. Candidates who had passed successfully the examination conducted by the Board of Rites were only thereby qualified for appointment to office; their actual nomination for active service rested with the Board of Offices, which, not being able to employ all the successful candidates, used its discretionary powers of rejection in a way which the mass of graduates resented as unfair, even when preceeded by a third examination."—*Ibid.* p. 310.

Embassies.—"In 632 the ancient settlement of Khotan, or the 'breast of the world,' reappears in Chinese history as sending an ambassador."—*Simcox*, ii. 138.

"The neighbouring kingdom of Tibet is first mentioned in the annals for 634 A.D. as sending ambassadors with tribute and being able to raise a large and formidable army. . . . In 669 the intercourse with China is still of a friendly character. . . . but half a century later, when in reply to an embassy from Cashmere, the Chinese Government had sent to assist Cashgar and the neighbouring states against the troops of the Caliphs, the Tibetans formed an alliance with the Turks against China. The relations were, however, more friendly than not. . . . In 787 A.D. China was actually induced to seek alliances in Yunnan and India, with the Caliph and the Uigours against the Tibetans, whose incursions were felt in Shensi and the settlements north of the desert as well as in Sz'chuen, till peace was restored in 821 A.D., by a treaty, which is said to be still preserved in Lhassa."—*Ibid.* ii. 139.

[An embassy arrived from Constantinople, and one, in 798, from a Caliph Galun (the famous Harun al Raschid, A.D. 786-808).]—*Gaubil, Hist. des Thang; Mém. conc. les Chinois*, xvi. 144.

[Further embassies arrived about A.D. 648 from unidentified countries in the north-west. Ambassadors were lay and non-permanent.]

2. *Legislative.*—[The Emperor Wên Ti ordered Kao Ying and others to revise the laws. Yang Ti, considering the laws too numerous and too severe, ordered a further revision, but the heavy taxation necessitated by his numerous expeditions having caused large numbers of the poor to take to robbery, vigorous laws were again put in force. Kao Tsu on entering the capital, proclaimed his laws to the people (see LAWS). They modified the severity of previous legislation. After he had ascended the throne he proclaimed a further code of 53 laws. Tai Tsung regulated the punishment of strangulation, and finding more than 40 laws impracticable, ordered the code to be revised. In Kao Tsung's, the Empress Wu's, and Yüan Tsung's reigns, the forms of legal documents were regulated by legislation, the forms decided upon being known as the "*K'ai Yüan* formulæ."]—*Yüan chien lei han, Chêng shu pu, Hsing fa*, pp. 98*b*-99*a*.

3. *Judicial.*—[In the time of Wên Ti, there was instituted a class of young men with the title of *Lü Po Shih Ti Tzŭ*, that is, Students learned in the Law. When there was any criminal case of great importance, an indictment was first drawn up, then preferred, and judgment passed according to its merits. But it was found that there was too much argument between these learned students, and although the crime was the same, their views differed widely. An Imperial Order was therefore issued that the capital sentence could not be passed until the case had been referred to the *Ta Li Ssŭ* (see *supra, Executive*), which department was in turn to report its finding to the Throne for final decision.]—*Yüan chien lei han, Chêng shu pu, Hsing fa*, p. 98*b*; *Shê Kuan pu, Hsing pu*, pp. 65*a*, 66*b*; *Ta li*, p. 107*a*.

[For the *Tu Kuan Shang Shu* and *Hsing Pu shang shu* (at the beginning of the Sui dynasty), see *supra, Executive.*]

[The minister who administered the Criminal Law in the T'ang dynasty was the *Hsing Pu T'ai Ch'ang Po*, or President of the Board of Punishments. He had control over all the affairs of the departments: *Hsing Pu, Tu Kuan, Pi Pu*, and *Ssŭ Mên*. All criminal cases were heard and decided by the minister who was also entitled to hear cases reserved for the highest court and give his decision thereon.]—*Ibid.*, *Shê Kuan pu, Hsing pu*, pp. 65*a*, 66*b*; *Ta li*, p. 107*a*.

"In the beginning of the reign Ch'ang Ch'ing (821) the Emperor considered that punishments were [a matter of] importance. Whenever a judge decided a principal case, a member of the Grand Secretariat was also appointed to consult with him about it. For this reason all the officers called that office the *Ts'an Cho Yüan* (Court of Consultation)."—*Tzŭ shih ching hua*, c. 40, p. 15*b*.

[Suleyman says that when cases are decided by governors of a lower rank than "dyfou" (? *ta fu*) all pleadings must be presented in writing: no one is allowed to represent his case, or make a request, in person. A man called the "*leykhou*" stands behind the governor, to prompt the latter if he makes mistakes. Written statements have to be presented at the door of the court to a man who reads them and returns them if not in correct form.] "The governor only sits in court, after having eaten and drunk, so that he may the better be able to attend to business. [N.B. Mendoza says exactly the opposite in Ming period.] Every governor is paid out of the revenues of the town he commands."—*Relation des Voyages*, &c., i. 37-9.

The Arab accounts of China in the 9th century (*Ancient Accounts of India and China*, ii., trans. *Renaudot*, p. 26) state that "the Chinese administer justice with great strictness in all their tribunals, and both parties to a suit are warned that they will be beaten if guilty of perjury."

Tê Tsung [780-805] "ordered exact registers to be kept of all that was brought into the imperial treasuries to check waste and peculation, and he won great popularity by establishing a special tribunal to hear appeals from the people who considered themselves wronged by any of the officers of State. He also revived the legendary use of the drum, by which those who had vainly sought to obtain justice elsewhere made their appeal resound in the ears of the Emperor himself. But the time for this primitive remedy was found to have gone by, and so many frivolous cases were brought before the Emperor that he ordered all causes to be first considered by the new tribunal and only those of importance finally referred to himself."—*Simcox*, ii. 135.

[The later accounts by the Arab travellers (*Renaudot*, p. 62), state that by 877 the internal troubles in China had "put a stop to the justice and righteousness there formerly practised."]

Scarth says (*Twelve Years in China*, p. 88), somewhat indefinitely, that before the Sung dynasty "the courts of justice were, if possible, more cruel than we now see them. Criminals were boiled and roasted, and flayed, and thrown on spikes, and were forced to fight with tigers and elephants."

The Arab accounts of China in the 9th century (*Ancient Accounts of India and China*, &c., trans. *Renaudot*, p. 26) state that every traveller "is furnished with a pass for himself and his goods, so that the latter cannot be carried off."

"At Khanfu, which is the meeting-place of traders, a Mussulman is charged by a sovereign of the country with the decision of disputes between those of that religion who arrive in the country."—*Relation des Voyages*, &c., i. 13.

4. *Taxation.*—[Every adult male had to provide one bed and pay 30 bushels of grain. The Mulberry Tax consisted of silk and 3 ounces of cotton, and the Hemp Tax of cloth and 3 pounds of hemp. If there was only one adult in a household, he paid only half, as did also ordinary servants.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 52*a*.

[In the 3rd year of *K'ai Huang* (583) the term of service of 12 times a year had been altered, and each male adult had only to serve for 30 days.]—*Ibid.* p. 52*a*.

[Kao Tsu (589–605), the first emperor of the Sui dynasty, "lightened the burden of taxes."]—*Giles, Bio. Dic.*, p. 898.

[When Su Wei became *Na Yen*, Privy Counsellor, he induced Wên Ti to reduce taxation and remit personal service—which is said to have led to a long period of peace and prosperity. In spite of floods and droughts the population increased every year. When Yang Ti ascended the throne the treasuries were full, so that it was possible to abolish all taxes on female servants, slaves, etc., further reduction in the number of taxpayers being made after the establishment of the *Chün Fu*, Military Board. Costly wars, however, soon put an end to this happy state of things, causing rebellion and the fall of the dynasty.]—*Ibid.* p. 52*a*.

"The people in the north of China . . . never took kindly to the taxation of salt, which was now abolished and now re-established for various reasons by dynasty after dynasty; but there is specific mention of salt-works near Tientsin when North China became reunited in the seventh century; and a century after that the great financier Liu Yen so developed the Government monopoly in salt that it produced half the total revenues of the empire."—*Parker, China*, p. 225. See also *infra*.

"The founder of the T'ang dynasty fixed (619) the taxation of each able-bodied male (丁) at two peculs of 租, two pieces of 絹, and three ounces of cotton."—*Ch. Rec.*, xiii. 400. The tax on fields was 2 *hu* of grain and 3 *hu* of rice for each adult male (*i.e.*, of 16 years of age).—*T'ang shu Shih huo chih, Tzŭ shih ching hua*, c. 52, p. 27*b*. In the various districts of Ling Nan (Kuang Tung) taxes were paid in rice.—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 53*a*.

626. "The local officers were . . . commanded to ascertain the number of the religious orders, with a view to reducing it, and they were instructed to tolerate one temple only in each town of the first class, and presumably, none elsewhere."—*Simcox*, ii. 146.

"The tribute of the kingdom of Ha-mi in 631 and 647 was partly paid in peach-trees."—*Mém. Conc. les Ch.*, xi. 284.

"The central government was apt to transfer unpopular duties like this [labour tax; see REG. OF LAB.] to the village authorities in other cases. Thus, for example, in 683 A.D., when the issue of counterfeit money was punished by death, the neighbours in towns and villages were made responsible for each other, so as to prevent tacit complicity."—*Simcox*, ii. 151.

After 713, "the collection of taxes upon the salt-marshes, of which there were eight, of the salt-springs, of which there were 640, and of the salt-works in Yu-chou (the country about Peking), in Ta-t'ung (in Shensi) and Hêng-yeh was placed under the control of the To-chih or Board of Finances. . . . A transit tax of 10 per cent. was to be levied on the market price." [Salt and iron were then worked entirely on Government account.] . . . This was afterwards changed to "a system similar to that existing up to the present day with regard to rice and grain, according to which salt was to be transported by Government from the place of production to the consuming districts, and there stored up in quantity. . . . The salt thus held ready for the market by Government was styled *ch'ang p'ing yen, i.e.*, 'salt at never-changing prices.' Liu Yen, like some of his predecessors, declared it as the chief principle of administration, that 'the budget must be covered by the taxation of indispensable necessaries.' . . . Liu Yen's system implied the abolition of the provincial salt-tax and of certain dues, previously levied upon the salt-junks trading to the interior. Whatever the details of this new scheme may have been, we are told that when Liu Yen took charge of the finances the annual net proceeds of the gabel amounted to 400,000 *mien* (about as many dollars); till up to the period Ta-li (A.D. 766-80) they had risen to six millions and constituted about one half of the entire revenue of the Empire."—*Journ. N.-C.B.R.A.S.*, *N.S.* xxii. 64–6.

[In the 25th year of *K'ai Yüan* (737), it was enacted that all taxes paid in money could thenceforward be paid in rice, and the price of rice was to be calculated at the marked value. It was to be sent to the capital, and if this could not be done in distant districts, it was to be stored in those districts for the use of the troops stationed in the neighbourhood.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 53*a*.

[In the time of Chien Chung (780–4) changes were introduced into the old system of taxation, and taxes were paid twice a year. The abuse which arose from this practice was that the people were required to pay the taxes at a time of year not convenient to them. The taxes also were too heavy.]—*Ibid.* p. 53*a*.

[In the first year of Chien Chung, it was enacted that native and alien tenants of lands should be equally taxed, but the taxes were to be divided into different grades. Payment was to be made twice a year. The Summer Tax was to be paid before the end of the 6th moon, and the Autumn Tax before the end of the 11th moon. All the other taxes then existing were abolished. Officials were sent everywhere to collect the taxes, and great oppression was thus caused to the people. Most of the poor became slaves to the rich, who seized this opportunity of making encroachments upon their lands. At this time there was also a house tax.]—*Ibid.* p. 52*b*.

[The *Hu Pu* Board of Revenue controlled the *Tu Chih, Chin Pu*, and *Ts'ang Pu*, questions being submitted to the President for final decision. The Departments *Chin Pu, Ts'ang Pu*, and *Chung Shu Mên Hsia* were charged with the work of administration of the revenue of the country, and officers were selected from them to carry on the work in accordance with fixed regulations. [The *T'ai Fu Ch'ing* was, according to the *Liu Tien*, the Minister to whom the regulation work of taxation was entrusted.]—*Ibid.*, *T'ai Fu*, p. 117*a*.

[Five households made a *Ling*, and five *Ling* made a *Pao*. In a district, just beyond the boundary of a city, an officer called *Fang Chêng* was appointed. An officer called *Li Chêng* was appointed in a village community. It was called *Hsiang*, a rural district, when its population rose to a certain number. This was for the purpose of taking the census, in order to facilitate the work of collecting the revenue. It was just the same as in the time of the Chou dynasty, statistics being revised once in every three years, the numbers of the population, animals, carriages, products, all being recorded for the purpose of taxation.]—*Ibid.* p. 117*a*.

"Not more than one person in each household could have been taxed, . . . some households were not taxed at all and . . . only one-seventh part of the persons not ranked as householders paid taxes; for, out of the . . . figures for 755, only 5,301,044 householders and 7,662,800 non-householders paid scot." Shortly after 821, the total revenue was 35,000,000 (? taels), of which one-third went to the Emperor and two-thirds was local.—*Parker, China*, pp. 183–4.

"Now all the taxes of Yang Chou were paid in money; of Ling Nan in rice; of An Nan in silk; and of Yi Chou, in dress-silk, pongee, thin satin, and lustring, with which to provide the Court with spring embroideries. So an Imperial Decree was issued, ordering Kiang Nan to pay their tax in cloth."—*T'ang Shu Shih huo chih, Tzŭ Shih ching hua*, c. 52, p. 27*b*.

"When Su Tsung ascended the throne [756], he appointed the censor Chêng Shu-ching and others to investigate the rich merchants and wealthy families of Kiang, Huai, Shu, and Han, to collect 20 per cent. from their properties."—*Ibid.* c. 53, p. 30*a*.

"In the 2nd year [764] of the period *Kuang Tê*, it was decided that all liquor shops in the Empire should pay their taxes monthly [instead of yearly]."—*Ibid.* c. 67*b*, p. 102*a*.

"In the 4th year [769] of the period *Ta Li*, an Imperial decree was issued ordering the Ching Chao Prefect to divide the tax into 2 classes—superior fields to pay 1 peck of rice yearly for

every *mou*, and inferior ones 6 pints per *mou*. Those who could cultivate the waste land were allowed to pay [only] 2 pints per *mou*."—*Chiu T'ang shu Tai Tsung chi, Tzŭ shih ching hua, c.* 52, p. 27*a*.

In spite of revolts the country prospered, "and the annual revenue increased until it reached twelve million strings of *cash*, more than half being derived from the salt tax."—*Giles, Bio. Dic.*, p. 475.

[In 780, the revenue is given at 20,557,000 measures of grain, of 100 lbs. each, and 30,898,000 taels.]—*Simcox*, ii. 135.

"Tê Tsung [780–805] of the T'ang dynasty borrowed money from rich merchants, strictly investigating all places where they could be found. Through this many of them committed suicide. The funds thus procured were only 2,000,000 *min* (1,000 cash?), which was insufficient to meet the military expenditure. So the taxes on the framework of rooms and enumerated *ch'u mo* (? mounds dividing fields) were instituted. By this system, a house having 2 frames was called one room. A superior room paid 2,000 cash; a middle one, 1,000 cash; and an inferior one, 500 cash. Some of the people, having many houses but no other property, frequently paid several hundred *min*. This was called the system of *ch'u mo*."—*Wên hsien t'ung k'ao hsiang chieh, c.* 5, *Chêng ch'üeh k'ao*, p. 6*a*.

"On the day *Ping Ch'ên* in the 2nd moon [in the reign of Tê Tsung: 780–805] the duplicate tax began to be levied."—*T'ang shu Tê Tsung chi P'ei wên yün fu, c.* 67*b*, p. 100*a*.

"In the period *Chêng Yüan* [785-805] the sale of liquor in the capital and in metropolitan districts was forbidden. Keepers of wine-shops had to pay 150 cash per peck. Families selling wine were freed from any kind of Government service."—*Wên hsien t'ung hsiang chieh, c.* 5, *Chêng ch'üeh k'ao*, p. 4*a*.

"House-taxes were first introduced by" Tê Tsung "to defray the expenses of his wars. A tax of 5 per cent. on all transfers and mercantile transactions was also invented by the Finance Minister Chao Tsan, who instituted a system of informers' rewards and penalties. The taxes collected and sent to the capital in 779 (when the Empire had been half depopulated by rebellions) amounted to 12,000,000 strings of cash, of which the salt revenue brought one good half. At this time, the successive Chief Lords of the Treasury [*Tu Chih*] had for some years been most rapacious officers. Yang Yen [*Mayers*, No. 898] reformed the Chinese finances . . . under which landowners were liable for 租, able-bodied men . . . for 庸, and house-holders . . . for 調. Under the new system, taxes were collected twice a year. Wealth was the criterion instead of age [丁 中], and visible habitations instead of settlements. Ambulatory traders paid 3 per cent. in each town through which they passed, and all other taxes and corvées were remitted. After a year or two, however, things fell back into their old grooves. Previous to the able administration of Lin Yen, the Chinese empire only contained about 2,000,000 officially reported households, and derived thence an annual revenue of 4,000,000 strings of cash; but by the year 780, the households had increased to 3,000,000, and the revenue to over 10,000,000. He raised the profit from the salt trade of 江 淮 . . . from 400,000 to 6,000,000 strings. It seems that, previous to this period, the grain tribute was taken from east China up the Hwang-ho, to Ch'ang-an, but the journey was so dangerous that 8 斗 were considered good receipts for each nominal 斛 (which was apparently there equal to the modern 石); but Lin Yen utilized the river Yang-tsz . . . and other rivers, and improved boat-transport in such wise that over 1,000,000 *kuh* of grain were safely received annually at the capital. . . . At this period the military satraps of China were almost independent of the court."—*Ch. Rev.*, xiv. 108-9.

"In 793 a tax was for the first time levied on tea."—*Simcox*, ii. 135. "Ten per cent. was levied on all the tea produced on the tea hills and found passing the main roads leading therefrom."—*Ch. Rev.*, xiv. 109. See also *Shih lu, Ko chih ching yüan, c.* 21, *Yin shih lei*, p. 4*b*.

"Unpopularity was incurred by the imposition of taxes on the principal articles of production and consumption, such as tea."—*Boulger, Short Hist.*, p. 33. See also *T'ang shu Wang Yai chuan, P'ei wên yün fu, c.* 106, p. 39*a*.

"The taxes in Lu Shou and Huai Nan were increased one-half, and illicit traders provided with 'self-confession' certificates. The tax on tea throughout the Empire was doubled."—*T'ang shu Shih huo Chih, ibid. c.* 67*b*, p. 104*a*.

"Land pays no tax, but a capitation-tax is demanded from all males, according to their means. Arabs and other foreigners pay a duty for the preservation of their goods."—*Relations des Voyages*, etc., i. 39.

[Suleyman adds that the Emperor reserves to himself a duty on *salt* and one on *tea*. All the money which comes into the public treasury comes from the poll-tax and the salt and tea taxes. He estimates that 50,000 dinars were paid every day into the treasury at Khanfu, though that is not the most important town in the Empire.]—*Ibid.* p. 40. See also p. 46.

[Suleyman says that all male children born are entered on "the Sultan's registers." They pay the capitation-tax on reaching the age of 18, and continue till they are 80, after which they cease to pay and receive a pension from the government.]—*Ibid.* i. 46.

In 809 "the revenue was regulated" by Hsien Tsung.—*Giles Bio. Dic.*, p. 463. He also remitted taxes.

"When Lu Chün was promoted to be Governor-General of Ling Nan [Kuang Tung] he abolished the tax on gold-digging"—thereby earning the gratitude of "several thousands of foreigners and natives."—*T'ang shu Lu Chün chuan, P'ei wên yün fu, c.* 67*b*, p. 104*a*.

K'ung Kuei, another occupant of the same post, "imposed a tax on the anchorage of foreign vessels"—[or vessels of large type].—*T'ang shu K'ung Kuei chuan, ibid.* p. 104*a*.

[A tax of 50 cash on every string of 10,000, levied in 820, which produced 1,500,000 strings, was abolished in deference to popular opposition.]—*Tzŭ shih ching hua, c.* 53, p. 30*a*.

825-7. "In the 3rd moon, the tax on grain sprouting up from the field [*i.e.*, without waiting to see if it would fructify], was abolished throughout the capital of Houan."—*Tang shu Ching Tsung chi, P'ei wên yün fu, c.* 67*b*, p. 104*a*.

"All private wool [*i.e.*, wool from privately-owned sheep] must pay the tax."—*Chang Yü ta Shan Hsi Yang Hsien-fu shih, ibid.* p. 104*b*.

"Rearing silkworms just covered the government tax, but selling a calf did not produce sufficient to pay the poll-tax."—*Kao Chi shih, ibid.* p. 101*a*.

"The *p'ai*, board, tax in Huang Chou was very heavy. A *p'ai* was a large board. Every four pieces were called a set. It was material used for a coffin."—*Hsü* [*Ch'ên*] *Ming-tao tsa chih, ibid.* p. 102 *b*.

"When Wu Tsung ascended the Throne [841], Ts'ui Hung, the Salt and Iron Comptroller, again increased the tea-tax in Chiang and Huai."—*T'ang shu Shih huo chih, ibid.* p. 102*a*.

"The inmates . . . of . . . monasteries, male and female, to the number of 265,000, were commanded [by Wu Tsung, 841–64] to return to their homes, and resume their place in the taxpaying community." "The slaves of the monasteries, to the number of 150,000, were set free, and, like the monks, added to the ranks of the common people, who were liable to the payment of land and labour tax."—*Simcox*, ii. 149.

[Suleyman, the Arab traveller, says that the kings of Mabed (? Cochin-China) exchanged presents with the Emperor of China.]—*Reinaud, Relation des Voyages*, i. 31, 32.

"In the 7th moon of the 4th year [863] the house and poll-tax in Annam was abolished for 2 years."—*T'ang shu I Tsung chi, P'ei wên yün fu, ibid.* p. 100*a*.

"When a roll of silk had [formerly] been taxed 3,000 *cash* it was now [768–824] to pay 800 only."—*Han Yü Lun pien yen shih i chuang, ibid. c.* 67, p. 15*b*.

"The full amount of revenue was posted up on the city gate and in the lanes of the villages for general information."—*T'ang shu Shih huo chih, Tzŭ shih ching hua, c.* 52, p. 27*b*.

Exemptions.—[Dutiful sons and grandsons, faithful husbands, and married women were exempt. (For partial exemptions see preceding extracts).]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 52*a*.

[For officers in charge of revenue matters, see *Executive*.]

Coinage and Finance.—"The short-lived Souy dynasty set itself seriously to do away with the multiplicity of coins of every degree of worthlessness. Payment for officers' salaries, taxes, octroi and market duties were accepted in the old money, which, as it came in, was broken up and the metal appropriated by the administration. Five of the old issues were tolerated, but any other money found in circulation was confiscated. Unfortunately for the success of these reasonable measures, the trade of the coiner was always briskest when the copper coinage was unadulterated; and it was in vain that the State prohibited the working of tin and lead mines, which had hitherto been free, so as to monopolize the illicit as well as the lawful materials used. Before the fall of the dynasty, things were as bad as ever, and the people practically used for purposes of exchange any article—cloth, grain, paper, or metal—which was in common demand and easily divisible."—*Simcox*, ii. 158–9.

"The fact that the copper tsien had always been cast, instead of stamped or hammered, of course made the coiners' work easier; but this would not of itself make the work so profitable, as to explain why the offence continued for ages to be so common, that the Government was again and again compelled to condone it. In 713 A.D. a million bushels of grain were issued from the public storehouses and sold to the people, payment being accepted in the counterfeit coins, which it was desired to call in and destroy, an end which could not be secured by penal measures."—*Ibid.* ii. 159.

"The explanation of the forgers' persistency is so simple that nothing but force of habit can have prevented its discovery by Chinese financiers. The State charged 25 per cent. for manufacture. The copper coinage was never really adequate to the commercial requirements of the people, so that private coiners of good money were meeting a real want while realizing a satisfactory profit to themselves. The trade was therefore not regarded as essentially discreditable, and to allow private issues of copper coin was no more considered as a concession to the criminal classes than the license given to bankers to issue private notes. But the mistaken habit of charging 25 per cent. on the cost of the metal and labour (*Journ. Asiat.*, Aug., 1837, p. 118) clung to the private mints, and hence free competition did nothing to put down forgery."—*Simcox*, ii. 159.

"The total supply of copper was not materially increased by the abolition of the Government monopoly, and the comparative scarcity of good money made the manufacture of bad money always a possible source of profit, till the competition of private debasers forced other private issuers to lower their standard of quality. So that an increase of the currency, which was not excessive in quantity, led to its depreciation, because needlessly associated with its debasement. It seems simply not to have occurred to anyone that the whole difficulty would disappear, if the State issued at cost price as much money as was required for circulation, and allowed free trade in copper for other purposes. As it did neither, the two mistakes aggravated each other. Copper was largely in demand for the construction of Buddhist images, and increasingly so for the manufacture of various domestic utensils. As the copper mines were a Government monopoly, metal for these purposes could only be obtained by melting down the best of the current coins. This was illegal, but of course even more impossible to prevent than the manufacture of base coin, and, being illegal, its results in making good money scarce were not provided against by fresh issues."—*Ibid.* ii. 159–60.

"The first decree limiting the amount of copper, lead, or tin, to be possessed at one time by a single person, was issued in 769 A.D.; and it seems to have been aimed merely at the coiners on the supposition that no one else would think of hoarding a large stock of such metals. The small coiners, who carried on their trade in river boats, had a stock worth at most a few pounds, and it was thought feasible to prevent the storage of metal in quantities sufficient to make more than ten or twelve taels, or strings of a thousand *tsien*. The forger's industry, like all others, was carried on upon a modest scale, and any larger stock would have been sufficient for a brisk trade."—*Ibid.* ii. 160.

"The accumulations attacked in the second edict are on a much larger scale. Whether at the expense of the suffering peasantry or the imperial treasury, or from the profits of foreign trade, large fortunes had by this time begun to be amassed by individuals, who, unmindful of the lessons of Chao-tso, had transmuted them into the most precious metals in reach, so that there were actually individuals whose hoards of copper money were worth, according to M. Biot's estimate, something like £150,000 sterling (*Journ. Asiat.*, Aug. 1837, p. 128). When the purchasing power of money at this time is considered, the amount seems incredible; however, only five officers are said to have had as much as this, and they may have held lucrative governments and taken toll of the taxes. These moneys, we are told, were intended to be used in buying lands, and the alleged motive of the edict was to prevent the accumulation of large estates in the hands of a few, who could turn the cultivators into mere servants or tenants."—*Simcox*, ii. 160.

"No person, of whatsoever class, noble, scholar, merchant, or priest, was to be allowed henceforward to keep in his own hands more than 5,000 strings of cash, or at the same rate of valuation as before, about £1,500. A month's grace was given to put the surplus coin in circulation, while the officers were condemned offhand to surrender one-fifth of their, probably ill-gotten, gains. Some of the hoards consisted of old metal issues, since proscribed, and kept by speculators in the hope of their being again tolerated, and therefore worth more as coin in future than as metal at the moment. This, of course, tended to defeat the intention of the Government in calling in these coins."—*Ibid.* ii. 160. See also *P'ei wên yün fu, c.* 67*b*, p. 102*a*.

[The financial decrees of the government are ridiculed in a poem of the period: see *Po Chü-i shih, P'ei wên yün fu, c.* 67*b*, p. 104*a*.]

"All the economic ideas of the time, and especially those relating to the currency, are so much at variance with European usages and principles that it is difficult to be sure of our ground in any interpretation; but it seems as if the speculators of the period had been addicted to 'forestalling,' or something of the kind, in relation to the copper currency. Money being scarce, prices were always low; but for some purposes money was indispensable, especially when the Government interfered with the popular attempts at self-defence against the scarcity, by forbidding the use of silk and grain for exchanges. On such occasions one may feel sure that copper money was not to be bought in small quantities by the people from the capitalists—who were aggravating the scarcity by locking up the coin—at a cost at all proportioned to the value of the copper regarded as a commodity, or even to the price at which it came from the mint."—*Simcox*. ii. 160–1. These measures were criticized as ill-judged by Ma Tuan-lin, for whose argument see *ibid.* p. 161.

"The Tang emperors felt their own prerogative and the common weal to be menaced by the accumulation in private hands of wealth, vast enough to affect the general range of prices by its use or withdrawal from use. They seem to have suspected the moneyed classes of conspiring to 'bear' the price of land and agricultural commodities, which was in effect to aim at undermining the national wealth; and no measures taken to prevent such a result were likely to be thought arbitrary in China. The Government, by forcing all the holders of capital to realize at the same time, certainly obliged them to do so on disadvantageous terms, as shown by a passage referring to the legislation of 817 A.D., which concludes: 'Then the people bought on a large scale farms and houses to convert their fortune, and precious things fetched a high price' (*Vissering*, p. 123); a result which must have been satisfactory to the Government, as the coffers of the accumulators were drained by the high prices they had to pay."—*Simcox*, ii. 161.

"The mutual denunciations of officers and merchants, jealous of each other's wealth, also helped to make it easier for the Government to 'squeeze' both in succession. At one moment foundries were granted to princes and high ministers, like the Stuart monopolies, as a sort of license to grow rich. At another (738) the old experiment of free trade in coining was revived. The arguments formally adduced on both sides of the latter question have been preserved, and the balance of opinion seems unfavourable to the course. (See *Vissering*, p. 110.)"—*Simcox*, ii. 161–2.

"Many of the phrases used show that the value of the copper coins ran up simply because there were not as many of them as required for use. The quality remained good in the capital, but vast loads of it were transported, and rich merchants were accused of gradually collecting the good money to sell it to the false coiners of Kiang-hoai. The Government could not make up its mind whether to suppress or take part in the financial speculations of the age. The Government monopoly of copper, as already observed, had the effect of compelling those who required that metal, for any other purpose than as money, to melt down the copper coinage and recast the metal. As the nominal value of the copper money was 25 per cent. above its cost, this was a serious tax upon the coppersmith's trade; and as the trade flourished nevertheless [the profit on copper utensils made from cash being 360 per cent.], while the Government had to issue fresh coins to make up for what was melted, it occured to some inventive Chancellor of the Exchequer that the State itself had better turn coppersmith, and sell manufactured articles at the advanced price fixed by its own fancy valuation of the raw material."—*Ibid.* ii. 162.

"It was not proposed to increase the output of copper from the State mines, but the amount of metal formerly allotted to make coin for a certain district was ordered instead to be delivered at court and worked up into articles for ordinary use. The profit on this undertaking was so large that the State was tempted to over-reach itself, and so many provincial copper foundries were opened that supply began to overtake demand, and the price of copper fell. Then attempts were made to suppress all private foundries, and on their failure a still more absurd enactment was passed, requiring all manufactured articles of copper, however elaborate the workmanship, to be sold by weight at the same rate as the current coin. This, of course, could not be carried out, and trade was still further disturbed by vexatious checks on the circulation of money between different provinces, octroi duties being imposed on its exportation."—*Ibid.* ii. 162.

"This fresh blunder seems to have led the way to a valuable innovation, and the first use of a kind of paper money in the shape of treasury bonds. In 807, ten years before the edict against hoarding coin, the Emperor Hien-tsong required all merchants to deposit their available specie in the Imperial treasury in exchange for bonds called *fey tsien*, or 'light money,' which were payable on demand in the chief towns of the province. The main object of the Government was, no doubt, to obtain an immediate supply of cash, though the measure may also have been a first step in the campaign against moneyed monopolists. But it was really useful as increasing the currency to the extent of a moderate issue of bank notes, and as saving the merchant trouble and expense in transporting large quantities of the cumbrous medium of exchange."—*Ibid.* ii. 163.

"The gain to the merchants was more obvious than that to the court, and when the fey tsien were abolished, provincial governors sent in memorials begging for their continuance, with a special view to prevent hoarding and low prices. . . . The hoarding of copper money was about to be attacked more directly, but fey tsien were issued again in return for deposits of salt and iron, and they were allowed to serve as a medium of exchange between the merchants of the capital and the provinces."—*Ibid.* ii. 163.

"The 2nd year [807] of the period *Yüan Ho* was the year in which Li Chi-fu revised the records dealing with finance. The total number consisted of 48 provinces, 295 prefectures, 453 districts. Fêng Hsiang, Lu Fang, Ping Ning, Chêng Wu, Ching Yüan, Yin Hsia, Ling Yen, Ho Tung, I Ting, Wei Po, Chêng I, Fan Yang, Ts'ang Ching, Huai Hsi, and Tzŭ Ch'ing were 15 circuits with 71 departments, the population of which was not entered in the account. But the taxes of each year depended on Che Kiang, E. and W. Hsüan Hsi, Huai Nan, Kiang Si, Ao yo, Fu Kien, Hu Nan, 8 circuits with 49 departments, and only a population of 144,000. Compared with the taxes of the period *T'ien Pao* [742–56], this was a diminution of three-fourths." 800,000 soldiers were dependent for supplies upon the magistrates.—*Yü lan t'ung chien lei tsuan*, *c.* 16, *Wu pei pu*, p. 10*b*.

"All this time gold and silver were too scarce to count for much in the financial problems of the time. In 683 A.D. the exportation of grain to foreign parts had been prohibited, ostensibly because the strange money received in payment interfered with the ordinary exchanges, but more probably because the immediate result of such an export trade was to increase the treasure hoards of rich traders, and diminish the grain reserves of the cultivators. In the 9th century gold and silver were put into circulation to a limited extent by the Government itself, apparently with the intention of raising prices, but with the result of lowering them still further, it is hard to say why, unless copper was withdrawn from circulation faster than the gold was brought into it. This may well have been the case as, in 825 A.D., new edicts forbade the melting copper money into statues of Buddha, under the same penalties as those attached to coining; and shortly afterwards, by way of conciliating the obstinate devotees, they were permitted to make their statues of any metal except copper, such as gold, silver, lead, or tin."—*Simcox*, ii. 163.

"The following year, 830 A.D., the regulation of 817 was renewed in a milder form. The limit of coin allowed to be hoarded by a single person was raised to something over £2,000, and a respite of a year was granted to those whose stores reached £30,000, and two years to those with twice as much. A curious provision is added, that in transactions involving a sum of £30 and upwards, half the price shall be payable in silk, rice, or other grain; and this device, if it could have been carried out, would have ruined the game of those who were speculating for a fall of prices, which at this rate would have told disadvantageously on their own bargains."—*Ibid.* ii. 163.

"The suppression of the monasteries in the 9th century set so much copper free that foundries were opened in every district, and money was again abundant. The supply was thus for a time independent of the Government mines, and the provincial Governments took advantage of this circumstance to propose that each province should cast its own money at discretion, only adhering to the Goverment standard of size. After this arrangement was adopted we hear no more of economical questions amid the wars and tumults which lasted till the close of the dynasty Notwithstanding the chronic complaints of low prices, the cost of necessaries seems to have doubled since the Hans."—*Ibid.* ii. 163–4.

907–960.

[T'ai Tsu, of the Later Liang, was originally one of the common people. Succession was hereditary. T'ai Tsu of the Later Chou adopted the son of the empress's brother as heir.]—*Hsü kuang chih p'ing lüeh*, *c.* 2, p. 5*a*.

The first Emperor of the Hou T'ang dynasty "was an enthusiast for the stage, and comedians are mentioned as taking the place of eunuchs in his favour. They not only enjoyed the license accorded to court fools in mediæval Europe, but (924 A.D.) one of them was appointed to an important governorship, and they and the eunuchs together had influence enough to discredit any statesman who sought to reduce the expenditure of the court."—*Simcox*, ii. 165. The influence of palace ladies was great. *Shih lun*, pp. 16*a*–17*b*.

[The capital was at Pi, the modern K'ai Fêng Fu. The country was divided into nine States:—Ching Nan, Pei Han, Hu Nan, Ch'ien Hou Shu, Nan Han, Wu, Nan T'ang, Min, Wu Yüeh. The number of *chou* districts varied in the different states, from 3 in Ching Nan to 60 in Nan Han, and under the different dynasties, the Liang, Han, Chin, Chou, and T'ang having respectively 78, 106, 109, 111, and 123.]—*Oxenham, Atlas*, map 17; *Shih lun*, pp. 16*a*–17*b*.

[The Five Dynasties followed the T'ang administrative system. See *Wên hsien t'ung k'ao*, *c.* 11, *Chih kuan i*, p. 6*b*. Some references to official institutions have been given above.] See also *Kuang shih lei fu*, *Chih kuan pu*, *cc.* 5, 7.

"In 924, the Turkish house representing Central China placed an official taxing superintendent over the official ponds of Anyih and Kiai city—names which exist to this day—near what is known as the Lake of Kiai [in the Ho-tung salt area]."—*Parker, China*, p. 225.

A measure of far-reaching consequences "was the sub-division of provincial governorships, which increased the number of officers who could look to the Crown for profitable employment, while it lessened each governor's power of making himself dangerously formidable. The Sung Dynasty subsequently reaped the advantage of this change; it fell by attacks from without, not from internal disorganization, and its feebleness in resisting the foreign foe could not seriously be attributed to the decay of feudalism, since the local potentates, who flourished at the expense of the empire, had never been famous for patriotic resistance to alien armies."—*Simcox*, ii. 165.

[The laws were revised on the suggestion of Ministers, the Board of Punishments, the Censorate, or other departments. In 957, when a proposal to distribute law books to make the laws generally known was made, they were found too numerous, full of errors and tautology, and a complete revision was accordingly undertaken.]—*Yüan chien lei han*, *Chêng shu pu*, *Hsing fa*, pp. 98*b*–99*a*.

[In 955, owing to a miscarriage of justice, magistrates and *Kuan Ch'a* (the modern Taot'ai) were ordered to personally investigate cases before giving their decision. If this did not satisfy the parties, the case could be appealed against at the Censorate. In 925, it was decreed that no executions should take place between the Spring and Autumn equinoxes. Robbery, irrespective of the amount of booty, was punished with death (947).]—*T'ung chien lei tsuan*, *c.* 6, *Chêng shih pu*, p. 8*a*; *Yüan chien lei han*, *Chêng shu pu*, *Hsing fa*, p. 99*a*.

[The revenue system was the same as in the T'ang dynasty.]—*Yüan chien lei han*, *Chêng shu pu*, *Fu shui*, p. 53.

[The burden of over-taxation was very serious in the time of the Five Dynasties.]—*Ibid.* p. 52*b*.

[In 928, in San Ching and Nieh Tu, the tax on leaven was 5 cash per *mou*; the leaven on liquor was also increased; there were different names for the tax as levied on articles (*Tzŭ shih ching hua*, *c.* 52, p. 27*b*). In 931, the prohibition on iron-smelting was removed, and a tax imposed on agricultural implements (*P'ei wén yün fu*, *c.* 67b, p. 104*a*). Wang Chang increased the rent tax from 2 pints to 2 pecks per *shih* (*Tzŭ shih ching hua*, *c.* 52, p. 27).]

"Among other expedients for raising revenue, he [Prince of Ch'in under Later T'ang Dynasty] put a tax upon lamps and oil, and refused to allow pine-splints to be brought into the city, lest they should be used to give light."—*Giles, Bio. Dic.*, p. 452.

"In the time of Li Shih, people living on rafts had to pay a tax according to the measurement in *chang* and *shih* (area). This was called 'Water Department Fund.' The Grain Intendant, Chang Ch'i-hsien, memorialized the Throne requesting its abolition."—*Tzŭ shih ching hua*, *c.* 53, p. 31*a*.

Sung Period (960–1280).—*Table VI.*

RANKS.—*Sovereign* (*Ti*).—[T'ai Tsung, from being Assistant Reader in the Grand Council, became emperor. This is ascribed to the will of Heaven and the united strength of the people: see *Sung tai ti hsi*, *Hsü kuang chih p'ing lüeh*, *c.* 2, p. 5*a*.]

"The person of the Emperor counted for very little in the sacredness of his office; the office remained, as the rules of good government remained, but any *de facto* emperor who adhered to the rules became invested with its sacredness."—*Simcox*, ii. 179.

"Although he [T'ai Tsu] had sons, in obedience to the command of his mother he left his throne to his brother, the arrangement being that his own son should be Heir Apparent, and succeed upon his brother's death."—*Giles, Bio. Dic.*, p. 70. For other instances, see *Hsü kuang chih p'ing lüeh*, *c.* 2, p. 5*b*, &c.

[The emperor's position was greatly strengthened, and that of the Viceroys weakened, by T'ai Tsu's withdrawal from the provincial governors of the power of inflicting capital punishment. See *Boulger, Short Hist.*, p. 36, and *infra*.]

Chêu Tsung, when he died (1023), had "impaired the position and power of the imperial office."—*Ibid.* p. 38.

[Only members of the royal family could be made princes, but the father of the Empress, though of a different family, could bear this title, and there were cases in which the followers of the founder of the dynasty and his great Generals did so also, but only those who had rendered exceptional service. In other matters the T'ang system was adopted. See *Tzŭ shih ching hua*, *cc.* 37–44, pp. 1–33.]

"Throughout the first century of the Sung Dynasty, the legitimate influence of the women of the imperial house seems to have stood high." "It is . . . a curious illustration of the clannish tendency of the Chinese, that the ladies of the harem should be found ready to unite in quasi-political alliances, like the literati and the eunuchs."—*Simcox*, ii. 169.

Scholars (*Shih*).—[The scholars of the Sung dynasty were far superior to those who preceded them. Their learning was based upon the teachings of Mencius. They rendered great service to the country, as far as public morality and the influence of literature were concerned. Since the rise of the schools of Ch'êng Tzŭ, Chu Tzŭ, and Chou Tzŭ (Chou Tun-i) the scholars began to know what doctrines they ought to follow. Although different kinds of learning were much discussed by different schools, yet very little was done to put them into practice.]—*Tzŭ shih ching hua*, *cc.* 65–71, pp. 1–28.

[Under T'ai Tsu only literary men were appointed Magistrates (see *supra*). As to the *chin shih* see *infra*, *Competitive Examinations*.]

Officials (*Ch'ên*).—The founder of the Sung dynasty "honoured only literature, and did not esteem military exploits; all the ministers of state during this dynasty were created nobles with the title *Kuo Kung* (國公); whereas, by the laws of the Han dynasty no man could be ennobled without military merit."—*Yüan chien lei han*, *c.* 118, *Fêng chüeh pu*, *Fêng chüeh tsung tsai*, pp. 8*b*–9*a*.

[The degrees of nobility were: (1) *Ying Kuo Kung* (英國公) or *Kuo Kung*, *Chün Kung* (郡公), *K'ai Kuo Kung* (開國公), *K'ai Kuo Chün Kung* (開國郡公), and *K'ai Kuo Hsien Kung* (開國縣公), titles of Dukes having reference to the assistance given in establishing the dynasty, and the administrative divisions of the empire; (2) *K'ai Kuo Hou* (開國侯); (3) *K'ai Kuo Po* (伯); (4) *K'ai Kuo Tzu* (子); and (5) *K'ai Kuo Nan* (男), "National Founder" Marquis, Earl, Viscount, and Baron. See *ibid.* pp. 8*b*–11*b*.]

One of T'ai Tsung's "first measures was to restore the privileges of the descendant of Confucius, which included an hereditary title and exemption from taxation, and which are enjoyed to the present day."—*Boulger, Short Hist.*, p. 37.

Li Tsung honoured "the descendants of Confucius with the hereditary title of Duke, which still remains in that family, and is the only title of its kind in China."—*Ibid.* p. 59.

"The power of the satraps was taken away [by T'ai Tsu], and Magistrates were appointed by the Emperor only. . . . He would have no Magistrates who were not literary men. He chose his officials with anxious care, and let them remain long in office. Personally frugal, he forbade luxury in the Palace, declaring that he held the empire as a great trust."—*Giles, Bio. Dic.*, p. 70.

T'ai Tsu withdrew from provincial Governors the power of inflicting capital punishment, and from provincial officers "the command of provincial troops, and required them to pay all tribute in full to the Imperial treasury, through which disbursements for local purposes were in future to be made. Without control of money or troops, the highest officers became powerless for evil, and their ambition was driven to content itself with the prizes that a powerful prince could bestow, in return for loyal and diligent service."—*Simcox*, ii. 167.

Chu Hsi (1130–1200) "himself as minister selected all the superior officials except the prefects and district superintendents, who were nominated by the Crown. The higher officers were allowed to select their subordinates, but the minister dismissed any who misbehaved and only bestowed promotion on those who deserved it by their services (*Journ. R.A.S.*, Apr., 1888, pp. 219–71)."—*Simcox*, ii. 211.

[In 1256, sanction was given to a request of a Censor Chu I for the dismissal of 24,000 supernumerary officers, on account of the extra strain put upon the people. In 1004–8 and 1041–9, it was alleged, 320 prefectures supplied the salaries of 10,000 officers; now 100 prefectures supported 24,000 supernumerary officers.]—*Hsü wén hsien t'ung k'ao hsiang chieh*, *c.* 11 *shang*, *Chih kuan k'ao shang*, p. 3*a*.

Slaves (*Nu*).—"A rising in Ssüch'uan in 994 led to the appointment of a eunuch General, 王繼恩 Wang Chi-ên; but the Emperor, warned, as he said, by his historical studies, refused to admit eunuchs to the Central Government."—*Ibid.* p. 65.

[Ch'ên-lin is mentioned as a eunuch who rendered eminent services during the Sung dynasty (A.D. 1000).]—*Journ. N.-C.B.R.A.S.*, N.S. xi. 156.

"It was the policy of the Sung dynasty . . . to reduce the number of slaves in the households of the rich."]—*Parker, China*, p. 185; and *cf.* POLITICAL.

INSTITUTIONS.—1. *Executive.*—[The capital of Sung from 960 to 1129 was Pien Liang, or K'ai Fêng Fu, the capital of modern Honan. Lo Yang was the metropolis at three different intervals.]—*Oxenham, Atlas*, map 18; *Williams, Midd. King.*, i. 99.

Lin An, the modern Hangchow, "was the metropolis of the country during the nine latter princes of the Sung dynasty (1129–1280), when the northern parts were under dominion of the tribe of Kin Tartars."—*Williams, Midd. King.*, i. 117.

"Prince Kang Wang, on becoming emperor (1127), took the name of Kaotsong, and finally removed the southern capital to Nankin."—*Boulger, Short Hist.*, p. 43.

[The Liao capital was Liao Yang, later (about 920), Yen Ching (modern Pekin).]—*Oxenham, Atlas*, p. 19.

[The Kin capital was Ta Hsing Fu, or Chung Tu, *i.e.*, modern Pekin.]—*Ibid.* map 20.

"When Utubu saw the Mongols retreating, he thought to provide against the most serious consequences of their return by removing his capital to a greater distance from the frontier, and with this object he transferred his residence to Kaifong."—*Boulger, Short Hist.*, p. 52.

"In 987 the empire, which, since the suppression of the Northern Han State in 979, had almost equalled in extent the China of the T'ang dynasty, was divided into fifteen provinces, each under a Governor; and thus the power of the former great provincial Governors finally ceased."—*Giles, Bio. Dic.*, p. 65.

"In the year 993, the Empire [郡縣] was divided into ten 道; to wit, Ho Han, capital K'ai-fêng; Ho Tung, capital T'ai-yüan; Kwan Si, capital Si-ngan; Kien-nan [劍南], capital Ch'êng-tu; Hwai Nan, capital Yang-chou; Kiang Nan (divided into East and West), capitals at Soo-chou and Kiang-ning; Chê (divided into East and West), capitals at Shao-hing and Hang-chou; Kwang-nan, capital at Kwang-chou."—*Ch. Rec.*, xv. 54.

"In the year 996, the 州軍 of the Empire were divided into 13 路 each under 轉運使. These were 京東 and 西, Ho Peh, Ho Tung, Shen Si, Hwai Nan, Kiang Nan 南兆兩浙, Fu Kien, 川陝 and 廣南東西 and 荆湖." —*Ibid.* xv. 54.

[The system of administration established by the Sung, both as regards names and ranks, was inherited from the T'ang.]—*Yüan chien lei han*, *Shê kuan pu*, *Chih kuan tsung tsai*, p. 2*a*.

[To the office of Prime Minister the Sung appointed the *T'ung P'ing Chang Shih* (同平章事). This was not a substantive post, and there was no fixed number of incumbents. When there were more than one, they discharged the duties in turn. The chief minister was called *Chao Wén Kuan Ta Hsüeh Shih* (大學士), and the second one, *Chi Hsien Tien Ta Hsüeh Shih*. When there were three Ministers, these two revised the national histories. The duties of Prime Minister might be entrusted to anyone from the *Ch'êng* and *Lang* up to the *San Shih*. The Assistant Prime (or Chief) Minister was called *Ts'an Chih Chêng Shih* (參知政事). He assisted in the transaction of important government affairs, and transacted affairs in general (of a less important nature) jointly with others. His rank was one below that of the Chief Minister.]—*Yüan chien lei han*, *Shê kuan pu*, *Tsai Hsiang*, p. 11*a*; *Kuang shih lei fu*, *c.* 5, *Chih kuan pu*, p. 2*a*.

[The executive Boards were the same as in the T'ang dynasty, except that there was (as in the Hou Chou, though under a different name) a regular Board of Music, a department of the Li Pu, Board of Ceremonies, called *Ta Yen Fu Ta Ssü Yüeh Tien Yüeh* (大晟府大司樂典樂), instead of only the *Ta Yüeh Ling* of the Five Dynasties, and the *Ta Yüeh Shu Ling* of the T'ang and Sui.]—*Chih kuan piao*, *c.* 1, p. 21; see also *Tzŭ shih ching hua*, *c.* 39, p. 13*b*.

[The *Li Pu*, Board of Civil Office, was also entrusted with the selection of military officers.]—*Kuang shih lei fu*, *c.* 6, *Chih kuan pu*, p. 1*b*.

"Under the Sung system, all matters relating to population, property, grain, and money, were in charge of the 3 *Ssŭ*, Controllers—*Yen T'ieh*, *Hu Pu*, and *Tu Chih*. But in the period *Yüan Fêng* [1078–86], on changing the system of officials, the 3 *Ssŭ* were abolished, and these matters were controlled by the Left and Right Vice-Presidents of the *Hu Pu*."—*Kuang shih lei fu*, *c.* 5, *Chih kuan pu*, p. 12*b*. In the period *Shao Hsing* (1131–63) of Kao Tsung, a Revenue Secretary was established under the same Board, with charge of the accounts of the whole empire. He reported to the throne once a year, in the autumn.—*Hsü wén hsien t'ung k'ao hsiang chieh*, *c.* 11 *shang*, *Chih kuan k'ao shang*, p. 8*a*.

"The affairs of the *Li Pu*, Board of Ceremonies, of the Sung dynasty, were under two principal officials. On all rules for bestowing patents and revising history, the Office of Belles Lettres and the State Historiographers Office consulted with the *T'ai Ch'ang* (Director of the Court of Sacrificial Worship). The selection of students from the colleges, and examinations for filling vacancies amongst them, were also included in their duties.—*Wén hsien t'ung k'ao*, quot. *Kuang shih lei fu*, *c.* 5, *Chih kuan pu*, p. 16*a*.

[The posts of *Chiu Ch'ing* (九卿) existed, but only in the period *Yüan Fêng* (1078–86) did the holders have official duties to perform. At the most flourishing period of the dynasty, all official posts without duties were abolished. The *T'ai Ch'ang* and *Ta Li* were retained, but the *Tsung Chêng's* duties were added to those of the *T'ai Ch'ang;* the *Wei Wei's* and *T'ai P'u's* to those of the Board of War; the *T'ai Fu's* and *Ssŭ Nung's* to those of the Board of Revenue; and the *Kuang Lu's* and *Hung Lu's* to those of the Board of Ceremonies. In the period *Shao Hsing* (1131–63) of Kao Tsung the *T'ai Fu*, *Tsung Chêng*, and *Ssŭ Nung* were re-instituted, the rest being

abolished.]—*Yüan chien lei han, Chu Ch'ing*, p. 99*a*; see also *Sung shih Chih kuan chih, Tzŭ shih ching hua, c.* 39, p. 13*b*.

"Of old there was no such office as that of Censor. From the highest statesman down to the artisan and trader, every man was free to admonish the Throne. From the time of the Han dynasty onwards, this prerogative was vested in an office, with the weighty responsibility of discussing the government of the empire, the people within the Four Seas, successes, failures, advantages, and disadvantages, in order of importance and of urgency. The sole object in this arrangement was the benefit of the State, not that of the Censor, from whom all ideas of fame or gain were indeed far removed. In 1017, an edict was issued, appointing six officers to undertake these Censorial duties, and in 1045 their names were for the first time written out on boards; and then, in 1062, apparently for better preservation, the names were cut on stone. Thus posterity can point to such an one and say, 'There was a loyal man'; to another, 'There was a traitor'; to a third, 'There was an upright man'; to a fourth, 'There was a scoundrel.' Does not this give cause for fear?"—*Ssŭ-ma Kuang*, quot. *Giles, Hist. of Ch. Lit.*, pp. 218–9.

[For the *Ta Hsüeh Shih* (大學士), Imperial Secretaries, who held very high and honourable positions, but had no districts assigned to them and no regular duties to perform beyond that of accompanying the Emperor when he went out and furnishing him with any information required, see *Yüan chien lei han, Shê kuan pu, Ta Hsüeh Shih*, p. 15*a*.]

[For the official compilers of historical records called *Pien Hsiu* (編修), instituted in the period *T'ai P'ing Hsing Kuo* (976–84) of T'ai Tsung, and similar posts, see *Yüan chien lei han, Shê kuan pu, Pien hsiu*, p. 39*b*; etc.]

[The remaining administrative offices, such as the Censorate, etc., were the same, except with occasional variations in name, as under the previous Period. The lines, as in former times, were not always distinctly drawn between civil, military, and ecclesiastical duties. See *Yüan chien lei han, Shê kuan pu; Tzŭ shih ching hua, c.* 38, pp. 7*a*–9*b*; and *Kuan shih lei fu, c.* 7, *Chih kuan pu*, pp. 10*a*, 19*b*, etc.]

[The *provincial administration* was similar to that of the previous Period. A new post, the *T'i Tu Hsüeh Shih Ssŭ* (提督學事司), Provincial Director of Education, was instituted, holding a higher place than the official educational authorities of former times. The Provincial Treasurer and Provincial Judge were now known as *Tu Chüan Yün Shih* (都轉運使) and *T'i Tien Hsing Yü Kung Shih* (提點刑獄公事) respectively; the Prefects as *Ch'uan Chih Fu Chou Chien Chün* (權知府州監軍); the Department Magistrate, *Chih Chou* (知州), came into existence (corresponding to the *Chou Chang* of the Feudal Period); and the District Magistrate was now first called *Chih Hsien* (知縣).]—*Kuang shih lei fu, c.* 8, *Chih kuan pu.*

1234–56. "The country was overrun with superfluous officials; the people were ground down with taxes, and the expenses of the war; the high officials neglected their duties and spent their time in intriguing."—*Giles, Bio. Dic.*, p. 84.

"The system of *competitive examinations* and literary degrees had been still more fully elaborated."—*Giles, Historic China*, p. 84.

[T'ai Tsu ordered that all *chin shih* were to be re-examined and to pass the final palace examination.]—*Giles, Bio. Dic.*, p. 70.

"In 982 the *chin shih* were first ranged in the existing three classes."—*Ibid.* 64–5.

"In 1066 triennial examinations were decreed."—*Ibid.* p. 78.

Wang An-shih "attempted to reform the examination system, requiring from the candidate not so much graces of style as a wide acquaintance with practical subjects. 'Accordingly,' says one Chinese writer, 'even the pupils at village schools threw away their text-books of rhetoric, and began to study primers of history, geography, and political economy.'"—*Giles, Hist. of Ch. Lit.*, p. 221.

Legislative.—[In 963, the President of the *Ta Li Ssŭ*, submitted 30 volumes (*chüan*) of criminal law for the Emperor's approval.]—*Yüan chien lei han, Chêng shu pu, Hsing fa tsung*, p. 99*a*.

Judicial.—[There were two officials in the Board of Punishment, called *P'an Pu Shih*, charged with the control of the affairs of the Board. All officials such as Censors and Prefects or Court Officials were eligible for such posts. In the second year (991) of *Shun Hua*, capital cases, before execution, were to be re-examined by the said Board. At this time, there were also established two departments, one called *Shên Hsing Yüan*, Criminal Trial Department, and the other *Hsing Yü Ssŭ*, Criminal Investigation Department. To the former, the various provinces sent their criminal cases for re-examination, and to the latter was entrusted the duty of making inquiries into every criminal case which took place in the metropolis. There were two *Lang Chung*, Board Secretaries, each of whom had an office under his charge, respectively called the Right Office and the Left Office, where all cases respecting grievances were heard and redressed. All cases, whether criminal or civil, were first sent to the Department *Ta Li Ssŭ*, and thence to the Criminal Trial Department, and afterwards a report was made conjointly by them to be submitted to the Throne. The transfer of criminal cases from the provinces to the capital was carried out by the *Chüan Yün Shih*, the Criminal Transportation Department, to which Department, officials such as the *Ssŭ Mên Yüan Wai Lang* were appointed.]—*Yüan chien lei han, Shê Kuan pu, Hsing pu*, pp. 65*a*–66*b*; *Ta Li*, p. 107*a*; *Kuang shih lei fu, c.* 6, *Chih kuan pu*, 3*b*; *Tzŭ shih ching hua, c.* 40, p. 15*b*.

T'ai Tsu instituted "a great reform in the civil administration of the Empire, and one which struck at the root of the evil arising from the excessive power and irresponsibility of the provincial governors. Up to this date the governors had possessed the powers of life and death without reference to the capital. It had enabled them to become tyrants, and had simplified their path to complete independence. Taitsou resolved to deprive them of this prerogative and to retain it in his own hands, for, he said, 'As life is the dearest thing men possess, should it be placed at the disposal of an official who is often unjust or wicked?' This radical reform greatly strengthened the Emperor's position, and weakened that of the provincial viceroys; and Taitsou thus inaugurated a rule which has prevailed in China down to the present day, where the life of no citizen can be taken without the express authority and order of the Emperor."—*Boulger, Short Hist.*, p. 36.

T'ai Tsu thus "gave a right of appeal to the emperor from the judgment of all provincial officers."—*Simcox*, ii. 167.

T'ai Tsu "ordered that the gates and doors of his palace should always be left open, so that the humblest of his subjects might have access to him at any time. His own words were that 'his house should resemble his heart, which was open to all his subjects.'"—*Boulger, Short Hist.*, p. 35.

[The Emperor said:] "'The officers of the Board of Punishments in the Sung dynasty have charge of the hearing of lawsuits. Some officers apply too heavy punishments and some too light and if there is anyone who points out where errors have been made or justice done the parties are to be punished or rewarded accordingly. When an order of pardon is issued they must examine the officers as to whether they have delayed or opposed it. . . . In pardoning criminals on account of the great ceremonies (ascending the throne, Emperor's marriage, etc.) the Vice President of the Board delivered the written pardon to the magistrate to read and pardon the criminal accordingly.'"—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, p. 9*b*.

"Administration of justice is said to have flourished under the incorrupt officials of this dynasty; and the acumen of Judge Pao, of the 'Dragon Face,' is still a household word. The functions of magistrates acting in their capacity as coroners were now more fully defined; while the study of medical jurisprudence was stimulated by the publication of a volume which, although combining the maximum of superstition with the minimum of scientific research, is still the officially recognised text-book on all subjects connected with murder, suicide, and accidental death."—*Giles, Historic China*, p. 85.

Revenue, Coinage, &c.—[In the time of the Sung, there were five classes of taxes: (1) The tax on the public land. The land was let out to individuals for cultivation, and the tax was paid in the shape of rent; (2) The tax on private land owned by the people; (3) The tax on municipal property, that is, the house tax and land tax; (4) The poll-tax annually paid by each individual, either in service, money, or rice; (5) The Miscellaneous Tax paid on various articles of consumption, such as cattle, leather, silkworms, salt, and so forth.]—*Yüan chien lei han, Chêng shu pu, Fu shui*, p. 53*a*.

[From the time of the T'ang, taxes, as a rule, were paid by the people in accordance with the area of the land under cultivation, but it was of common occurrence that articles other than the taxes were exacted, and having exacted them, the authorities commuted their value into money equivalents and ordered them to be paid as taxes. Hence the name "Miscellaneous Commutation Tax." The number of articles was so great that it was impossible to classify them, and taxes of that kind went on increasing so steadily that eventually they became many times heavier than the taxes of the Han and T'ang.]—*Ibid.* p. 53*a*.

[All matters relative to taxation, population, land, and food, were under the control of the three departments, the Salt and Iron Supervision Department, Budget Preparation Department, and the Board of Finance.]—*Ibid., Hu Pu*, p. 57*a*.

[When the new Official Regulations were published in the reign of Shên Tsung (1068–86), government affairs were properly allotted to various departments. In the period *Yüan Fêng* (1078–86) there were the officials *T'ai Fu Ch'ing* and *Shao Ch'ing*, on whom devolved all work in connection with the preparation of statistics of the national wealth in various forms, expenditure and revenue, tariff measures, and commerce. All district magistrates were also allowed to have control over all matters relating to population, taxation, revenues, and relief of the poor, &c.]—*Ibid., T'ai Fu Ch'ing*, p. 107*a*; *Hsien Ling*, p. 207*a*.

"On the accession of Tai-tsou [960] under a million families paid tribute to the empire; but on the accession of his son, Tai-tsong (977), the number had increased to nearly four millions, not so much by growth of population or vigilance of the revenue officers, as by the addition of whole provinces to the Imperial territory."—*Simcox*, ii. 168.

"Pearls were first sent as tribute from Kwang Si in the year A.D. 977; possibly (as there can be no pearls inland), this signifies trade through Annam with India. Wine was also first taxed this year." Tribute fruit was sent from Uliasutai.—*Ch. Rev.*, xv. 183.

[Coining of small cash in Chiang Nan and other departments was forbidden in 977.]—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 2*b*.

"M. Biot (*Journ. Asiat.*, 3me sér., vi. 315–9) gives, after Ma-twan-lin, tables showing the total revenue from direct taxation in the years 997, 1021, and 1077 A.D. Besides the large contributions of grain, copper money, silk of various qualities, and fodder, mention is also made of hempen cloth, gauze, tea, firewood, coal, feathers, iron, and wood suitable for arrows; in 1021, leather, salt, paper, and undressed hemp are also added. It would be useless to attempt an exact valuation where there are so many necessary elements of uncertainty, but the copper money received in 997 may be taken as worth under 1½ millions sterling, and the grain for the same year, while worth perhaps twice as much in money, would have served as rations for nearly five million persons for a twelvemonth."—*Simcox*, ii. 192–3.

The proportion between tribute-paying families and others is mentioned in the "last record of three departments added to the empire in 985. . . . The district was occupied by 125 different families, to whom 16,000 other households paid tribute or rent. The proportion is doubtless mentioned because it is exceptional, as the same proportion, throughout the empire, would give an incredibly large population; but it is a sufficient reason for doubting whether the population ever declined as much as the decline in the number of tax-paying householders implies."—*Ibid.* ii. 168; see also *De Mailla*, viii. 95.

[The old poll-tax in the two Chê, Fukien, Ching nan, and Kuang Nan, was abolished by Chên Tsung in 1011.]—*Wên hsien t'ung k'ao hsiang chieh, c.* 3, *Hu k'ou k'ao*, p. 3*a*.

"In 1021 there is a slight increase in the grain receipts and a very material increase (nearly 35 per cent.) in the copper money. By 1087, when the area of tax-paying land had fallen off, the receipts in grain had fallen from 21 and 22 million chi to 18 million, and the money receipts were intermediate between those of the two former periods: in other words, the growth of the revenue had been arrested, but there was no positive falling off in its amount if the eighty years are taken together."—*Simcox*, ii. 193.

"The increase of the receipts in copper seem to show that the Government had not been unsuccessful in its first attempts to deal with the standing difficulty of the currency. The first innovation was the introduction of iron money in addition to the familiar copper. Though it was even more cumbrous—a shilling's worth of iron cash weighed over 2 lbs.—yet it was found less laborious to use iron money in remote provinces, where iron was found and copper was not, than to import the necessary quantity of copper from a distance. On this ground the use of iron money was first sanctioned in Fokien and Sz'chuen, where it had been invented. So long as the iron money was in use alone, no fresh inconvenience was felt except from its great weight, and to meet this a first experiment in private banking was tried in Sz'chuen. A certain Tchang-yang invented the idea of notes or coupons exchangeable for metal money at a specified date: 'this was not a money; it was only a means of transporting the value of metal money.' (*Journ. Asiat.*, 3me sér., iv. 217.) After 997 this invention received further development."—*Simcox*, ii. 193.

"Sixteen leading firms associated themselves for the purpose of issuing *kiao-tsze*, or bills of exchange, which were to be repayable at intervals of three years over a total period of sixty-five years. The bills were at first in great favour," but were suppressed on the compulsory winding-up of the company in 1017. In 1023, "the Government itself established a bank for the issue of bills of exchange, and private persons were prohibited from engaging in the same business."—*Ibid.* ii. 193.

"In other parts of the empire the 'flying money' of the Tang had already been re-introduced under the name of *pien-tsing*, or 'convenient money.' These bonds when given in exchange for metallic deposits were of course repayable on demand; and they only served to increase the amount of money in circulation, in so far as they passed from hand to hand oftener than the money they represented would have done. Similar bonds seem to have been given, as previously, on the security of tea, salt, or other recognised values, and these were only repayable in kind, so that they passed from hand to hand as money and could only be cashed by someone in want of the commodities specified on the bill. The *pien-tsing* thus, though a great convenience when money was scarce, were not a real paper money; they could not be issued in excess, as the quantity in circulation was regulated by the deposits of private persons; according to Biot, it never exceeded the moderate proportion of one in thirteen of the copper money in use."—*Ibid.* ii. 193–4.

"To set against this security, however, there was the inconvenience of the original deposit which had to be reclaimed to time, and in the case of the salt and tea bonds the necessity of converting the paper into goods within a limited period. For all these reasons the *pien-tsing* disappeared from use with the introduction of the Government bills of exchange, a real paper money, which, like that of the first private banks, was to run for sixty-five years, covering twenty-two triennial terms of repayment. In the middle of the century the amount due for repayment at each term is said to have been between £300,000 and £400,000."—*Ibid.* ii. 194.

The Government "had not realized that the object to be aimed at was a permanent addition to the currency, limited only by the credit of the State; for the triennial cash payments seem to have been made regularly for nineteen terms, so that the paper currency must have contracted considerably before it was proposed (early in the administration of Wang-ngan-shi) to redeem the expiring bonds with a new issue to run for twenty-five terms, or seventy-five years in all."—*Ibid.* ii. 194.

The "fresh issue of *kiao-tsze* to run for thirteen years, making in addition to the original term seventy-five years in all, was made in 1072 A.D.; these were to be exchangeable for the expiring bills of the first issue. But in 1076 they were suspended on the pretext . . . that the merchants realized too large a profit on their purchases and sales at the expense of the Government. This may mean only that, by the help of the Government paper, private commerce continued to realize a return which the Innovator coveted in vain. We are not told exactly what happened on the expiry of the *kiao-tsze* at the close of the 11th century, but the first years of the next century witnessed the issue of a new kind of paper, issued in excessive quantities in the vain hope of so providing for the expenses of the war against the Leao. This paper was not much in request, and to mend matters the Government, which was in the hands of Wang's successors, ordered that all payments above a certain value should be made half in it and half in copper. The only result was the paper fell to a tenth and then to a hundredth of its nominal value."—*Ibid.* ii. 195.

"Meanwhile the introduction of paper had done nothing to lessen the evils arising from the joint use of iron and copper, or from the dearth of both. To save the expense of carriage and to meet the cost of border wars, mines and foundries were opened in the neighbourhood of the armies, and the local metal, whatever it might be, was put into circulation. Unfortunately, however, when copper and iron were used together, the nominal value of the two coinages was not proportioned to their real comparative value in exchange; even that proportion fluctuated, and speculators exaggerated the fluctuation, so that all the disadvantages of a bimetallic currency were introduced with little corresponding benefit."—*Ibid.* ii. 194.

"In 1023 . . . the Empress mother's first measure was to appoint a commission, with a view to a general reduction of taxes, and meanwhile the duties on tea and salt were remitted [see also *Boulger, Short Hist.*, p. 38]. . . . The census of 1029 A.D. for the first time records a number of tax-paying families slightly in excess of the highest figure reached in the middle of the 8th century (*Journ. Asiat.*, 1836, p. 461)."—*Simcox*, ii. 169.

[Under Chao Chên (=Jên Tsung: 1023–63) the revenue was carefully fostered, and in 1059 the tea monopoly was abolished.]—*Giles, Bio. Dic.*, p. 55.

"The Nüchên Tartars and the Sung dynasty used to have a customs and salt station on the Hwai."—*Parker, China*, p. 215.

The administration of the Fu Kien salt industry "can only be traced historically back to times when a good political hold upon the land had been first obtained by advancing Chinese civilization (say A.D. 1000). I find that, when changes were made in 1157, the dues produced 80,000 'strings' a year."—*Ibid.* p. 211.

"The Earth at Ho So was mostly salt. The taxed fields of the people could not grow grain, so they scraped the salt from the land and boiled it for sale in order to pay the two kinds of taxes."—*Sung shih Shih huo chih, Yün fu shih i, c.* 67, p. 15*b*.

"The salt-control departments imposed 5 bags of salt on every hundred bags—which was called '5 per cent. salt.' No sooner did the Inspector of the Salt Department think he had hit upon the right number than the people became yet poorer by his arrangement. So [Sun] Tzŭ-hsiu memorialized the Throne requesting the abolition of the tax"—*Tzŭ shih ching hua, c.* 53, p. 30*b*.

"In Fang Chou the people were called on to refine alum, the tax on which became heavier as years went on. Being unable to pay this tax, people sometimes sold all their property or were put in prison. On this account [Hsieh] Yen memorialized the Throne to abolish [the tax on] alum in Fang."—*Ibid.* p. 30*b*.

"In the 2nd year [1079] of the period *Yüan Fêng*, Liu Hsüan, Inspector of the Salt Department of Ch'ang P'ing in Kuang Hsi, said: 'The population of Kuang Hsi is only 200,000, but the people pay Service Money [pay money instead of taking government service] up to 190,000 *min* [string of cash]. Formerly the income from taxes was sufficient for expenditure. Since the amount of taxes has fallen it has been supplemented with rice from the fields; and when the rice from the fields was still insufficient, the poll-tax was imposed on people of 16 years of age. Thus, the people of Kuang Hsi pay the tax first in money and then in rice—that is, each person pays two taxes. As the defective laws of former dynasties cannot now be abolished the "service money" (tax) was again increased. Indeed, it is pityful.'"—*Wén hsien t'ung k'ao hsiang chieh*, *c.* 3, *Hu Kou K'ao*, p. 3*a*.

"The laws against the hoarding and exportation of metal were repealed by Wang-ngan-shi, who seems to have been an advocate for as much free trade as could survive the competition of the State as the greatest trader."—*Simcox*, ii. 195.

"Another unobjectionable measure was the revival of the special Tribunal employed to regulate the value of the money in use, by always issuing just as much as was necessary to keep it at the same price."—*Ibid.* ii. 186.

"After the expulsion of the Tartars, the Sung dynasty placed eighteen of the marshes [in the Ho-tung salt area] under Government control. In 1010 and 1116 the 'red salt' of this locality is spoken of officially. In 1178 the Sung dynasty prohibited the import of Shan Si salt from the Nüchên dominions into Ho Nan."—*Parker*, *China*, p. 225.

"The Ch'iung [Chou] officials memorialized the Throne proposing to collect the duty of Hai Nan on an estimate of the size of all vessels—this was called Mark Payment (格納 *ko na*)."—*Tzŭ shih ching hua*, *c.* 53, p. 30*b*.

"North China depended on Central China for its tea then [11th century] as now, and the Sung dynasty Emperors levied a tax on it at custom-houses in a line running east and west through these four provinces [Hupeh, Honan, Anhui and Kiangsu]."—*Edkins*, *Chinese Currency*, p. 27.

"The taxation of Sz Ch'uan tea is mentioned in A.D. 1074."—*Ch. Rec.*, xv. 53.

"In the year 1132, what was called the Hwai-Chêh salt system or systems was put on an Excise basis. From Shanghai, all down the coast, half of the province to the Fuh Kien frontier, was the division of Eastern Chêh; and the inner parts, including Chinkiang, Nanking, and Hangchow, was the Western division of the Two Chêh."—*Parker*, *China*, pp. 212–3.

The military collapse of the Empire diverted attention from its financial failure, and as this money had been mainly used in the Northern provinces, the Southern Sung left their creditors behind them. The credit of the Government was not improved by the diminution in its territory, for barrier bonds, issued 1131, for the sake of saving carriage, in payment of provisions delivered to the troops in Sz'chuen, were redeemed by the Government at only one-third of the price of issue, which of course made the tradesmen unwilling to accept payment in such coin in future. After this, one depreciated and inconvertible paper succeeded another, till in 1166 a vigorous attempt was made to revert to specie payment, and a million ounces of silver were employed to buy up the *hoei tsze* in circulation."—*Simcox*, ii. 195-6.

"This is the first time so large a sum of silver is mentioned, and we may infer from it that the metal was already used, as now, in private commerce as a medium of exchange by weight but no attempt was made to introduce silver money. From time to time attempts were made to apply the precedents derived from the history of base copper money to the depreciated paper. Sometimes it was accepted in payment of taxes, though more often the Government helped to discredit it by only accepting it at its lowest rates. The acme of perversity was perhaps reached in 1167 A.D., when it was proposed to buy up the depreciated hoei-tsze at 10 per cent. of their original value. Apparently this offer so far improved their credit that private dealers were willing to take them at a less severe discount, but this was forbidden under heavy penalties. In 1133 the Emperor Kao-tsung, in speaking of the depreciated bills, naïvely suggested that Government officials, who had a million strings of cash in their storehouses, should keep up the credit of the paper by timely purchases; but we do not learn that their patriotism took this form, and in 1160 the laws against hoarding metal were revived: £6,000 was the *maximum* allowed to a Government official, and half that sum for private persons."—*Ibid.* ii. 196.

"The celebrated K'wei Kwan taxing station at the upper end of the gorges first began to levy duties on tea in the year 1154."—*Parker*, *China*, p. 241.

"Copper plates were used at this time for printing the notes instead of wood, and the constant issues of fresh paper may be excused to a certain extent by the flimsiness of the material which caused them to wear out rapidly. In 1210 a quantity of bonds were again bought up in Sz'chuen by the Government, which despatched gold and silver from the Treasury for the purpose. Meanwhile the complaints about the exportation of the precious metals continued, though the Kin had long proved their civilization, by issuing paper money themselves and reproducing most of the inconveniences of Chinese finance; that is to say, as soon as their convertible paper money had become popular and its conversion was seldom demanded, they hastened to discredit it by omitting to keep any cash reserve at all."—*Simcox*, ii. 196.

"This would make the civilized subjects of the Northern Empire as anxious to borrow copper from the South as their predecessors had been and the Mongols still were; unfortunately, also, the first provinces to fall into the hands of the Mongols were those whence the chief supply of copper was derived, so that the material difficulties in the way of establishing a satisfactory currency were really great. Special bills of exchange were issued to serve as a means of communication between districts, like those on the two sides of the Hwai, which used respectively iron and copper money; and all the perplexities of the Government were aggravated by its habit of treating the paper money as naturally and necessarily destined only for local circulation."—*Ibid.* ii. 196.

["After having tried for years and months to support and maintain (the depreciated notes), the people had no longer any confidence in them." Practically every payment was made in paper. "Copper money, which was seldom seen, was considered a treasure." As a result of the depreciation of paper money, coiners were encouraged to debase what was left of the copper money (*Vissering*, *On Ch. Currency*, p. 207). "But we certainly hear less of this grievance under the Sung than before the introduction of paper for general use." "It may also be doubted whether the national loss and suffering caused by the depreciated paper can have been as great in proportion as it would in a community not already accustomed to every kind of monetary inconvenience" (*Simcox*, ii. 197–8).]

"We have the categorical assurance of Marco Polo, which counts for something, that the paper money was taken readily by both native and foreign traders. No doubt trade and commerce suffered from the confusion, but the loss was probably more equally spread over the community than would be the case in any European country with a large and helpless wage-receiving class. The political consequences were not the less disastrous on this account. The Southern Empire was not ruined economically; but in proportion as the cost of the depreciation of the paper was borne by the richer classes, their loyalty to the existing régime was impaired, and disorganization began, which was not less dangerous than that of feudalism, though of a different kind."—*Ibid.* ii. 198.

"'Riches are the handle held by the rulers of men,' according to a minister of Wen-ti, who was urging his master not to allow private mints. The issues of provincial notes, not available throughout the empire, probably did more than any other single measure to counteract the centralizing policy by which the first Sung emperors hoped to save their empire from dismemberment. The dynasty was not destroyed by a discontented commercial class, but it was not defended with loyalty by any class."—*Ibid.* ii. 198–9.

Wang An-shih (1069), Shên Tsung's Minister, "exempted the poor from all taxation."—*Boulger*, *Short Hist.*, p. 40.

[The descendants of Confucius were exempted from taxation. See above, RANKS.]

LIAO.

[The Liao nobility seems to have consisted only of the *Kuo Kung* of the Sung and previous Periods.]—*Li tai chih kuan piao*, *c.* 6, pp. 13–14.

[The office of Grand Secretary was occupied by the *Nan Pei Fu Tso Tsai Hsiang* and *Yu Tsai Hsiang* (南北府左宰相右宰相).]—*Hsü wén hsien t'ung k'ao hsiang chieh*, *c.* 11 *shang*, *Chih kuan k'ao shang*, p. 4*b*.

[Officials representing Presidents of Boards were the *Nan Yüan Shu Mi Shih* (南院樞密使), discharging the duties of President of the Board of Civil Office; the *Pei Yüan Ta Wang* (北院大王), Revenue; the *To Lo Lun Mu T'êng* (多囉倫穆騰), Ceremonies—a *T'ai Yüeh Shu Ling* (太樂署令) being in charge of State Music; the *Pei Yüan Shu Mi Shih* (北院樞密使), War; *I Lo Hsi Pa* (伊勒希巴), Punishments; and *Nan Pei Yüan Hsüan Chêng Shih* (南北院宣徽使), Works. Matters relating to colonies were in charge of the *Nan Pei Ta Wang Yüan Chih Yüan Shih* (南北大王院知院事). The Censorate was under the *Yü Shih Ta Fu* (御史大夫), and the *Têng Wên Ku Shih* (登聞鼓使) was the functionary corresponding to the Director of the Office of Transmission of the Manchus, the Court of Revision being represented by the *T'i Tien Ta Li Ssŭ* (提點大理寺). The remaining chief administrative functionaries, metropolitan and provincial, were practically all the same as in the Sung.]—*Hsü wén hsien t'ung k'ao hsiang chieh*, *c.* 11 *shang*, *Chih kuan k'ao shang*, pp. 7*b*–14*b*.

"[As regards] the number of officials in the Liao dynasty—it is found in the *History of the Titles of the Liao* that such as the Shu Mi, Tsai Hsiang, and others of the North and South Departments consisted of 111 odd; the *Yü Chang*, *Chu Chang* and others of the Northern part of 1,500 odd; and the officials in Court, in the capital and others of the Southern part of 800 odd, but the number is not fully stated."—*Ibid.* p. 3*a*.

[On the establishment of the dynasty, in the reign of T'ai Tsu (907–27), judicial procedure was unsettled, and "criminals were punished according to their crimes."]—*Yüan chien lei han*, *Chêng shu pu*, *Hsing fa tsung*, p. 99*a*.

[At the beginning of the Liao dynasty, justice was loosely administered.]—*Hsü wén hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 1*b*. *Cf.* LAWS.

[Owing to the influence of the Empress Dowager Jui Chih, leniency and justice characterized the administration of the laws in the time of Shêng Tsung (983–1031).]—*Ibid.* p. 1*b*.

[In the northern part of the Liao Kingdom there was a department called *Ti Li Pi Yüan*, somewhat like the Board of Punishments, which was charged with all the work in connection with the control of prisons. In its southern part, there was the *Ta Li Ssŭ*, which department was constituted as follows:—One *Ch'ing*, Chief Minister, one *Shao Ch'ing*, Assistant Minister, *Ch'êng* and *Chu Pu*, Secretaries and Record Keepers; besides these there were two other officials called *T'i Tien Ta Li Ssŭ*, Criminal Transportation Officer, and *Ta Li Chêng*, a kind of secretary.]—*Ibid.*, *Yüan chien lei han*, *Shê kuan pu*, *Hsing Pu*, pp. 65*a*–66*b*; *Ta Li*, p. 107*a*.

[The Liao dynasty established the department called *T'ai Fu Chien*, and the Kin dynasty retained this post, appointing two ministers called *Chên Chien* and *Shao Chien*, that is Principal Superintendent and Assistant Superintendent.]—*Yüan chien lei han*, *Shê kuan pu*, *Hu Pu*, p. 57*a*; *T'ai Fu*, p. 117*a*; *Hsien Ling*, p. 207*a*.

KIN.

[The ranks of nobles were the *Kuo Kung* and *Chün Kung*, Dukes, as in the Sung dynasty, the Marquis, Earl, Viscount, and Baron being designated *Chün Hou*, *Chün Po*, *Hsien Tzŭ*, and *Hsien Nan*, respectively.]—*Li tai chih kuan piao*, *c.* 6, pp. 13–14.

[The posts of *San Shih* and *San Kung* were filled, the *T'ai Shih*, *T'ai Fu*, and *T'ai Pao* being appointed to the former, and the *T'ai Wei*, *Ssŭ T'u*, and *Ssŭ K'ung* to the latter.]—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 11 *shang*, *Chih kuan k'ao shang*, p. 4*b*.

[The Left and Right Prime Ministers and their Assistants belonged to the *Shang Shu Shêng*, Grand Secretariat, and ranked below the *Shang Shu Ling*.]—*Ibid.* p. 5*a*.

[The Boards were practically the same as in the Sung Period (*q.v.* and *Hsü wén hsien t'ung k'ao hsiang chieh*, *c.* 11 *shang*, *Chih kuan k'ao shang*, pp. 9*b*, 10*b*, etc.).]

"The Department of the Imperial Stud of the Kin dynasty was in charge of the collecting and breeding of horses and mares."—*Yüan chien lei han*, *c.* 358, *Shou yeh pu*, p. 19*a*.

"The *Tu Shui Chien* of the Kin dynasty had charge of the fording and bridging of streams and marshes, and of the ships and boats on the rivers and canals, and also of the grain canal and transport of grain."—*Hsü wén hsien t'ung k'ao hsiang chieh*, *c.* 11 *hsia*, *Chih kuan k'ao*, p. 2b.

[*Provincial administration: Tsung Kuan Fu Tu Tsung Kuan* (總管府都總管), Governor-General; *T'ung Chih Tu Tsung Kuan* (同知都總管), Governor; *T'i Tu Hsüeh Chiao Kuan* (提督學校官), Director of Education; *Tu Chüan Yün Shih* (都轉運使), Treasurer; *An Ch'a Shih* (按察使), Judge; *T'ung Chih Chüan Yün Shih Fu Shih* (同知轉運使副使), and *An Ch'a Fu Shih Chien Shih* (按察副使僉事), Taot'ai's; *Chou Tz'ŭ Shih* (州刺史), Prefect; and *Hsien Ling* (縣令), District Magistrate; the *Hsün Chien* (巡檢), Sub-district Deputy Magistrate, and *Wei* (尉), District Police Superintendent, being the tail-ends of the central administrative system.]—*Yüan chien lei han*, *Shê kuan pu*, 48–57.

"In the 28th year [1188] of the reign *Ta Ting* of Shih Tsung of the Kin dynasty the officials in office numbered 19,700; in the four seasons those who offered themselves for selection numbered more than 1,000; and the commissioned officers in a year numbered 3,000."—*Hsü wén hsien t'ung k'ao hsiang chieh*, *c.* 11 *shang*, *Chih kuan k'ao shang*, p. 3*a*.

[The law was "simple" showing no respect for rank and making no provision for various degrees of punishment. In the period *Huang T'ung* (1141–9) an edict was issued commanding the Ministers to compile a code of laws based on the old law of the kingdom and incorporating what was considered good in the laws of the Sui, T'ang, Liao, and Sung. The book was named *Huang t'ung chi*, Laws of the Empire, and these were ordered to be put in force in every part of the realm.]—*Yüan chien lei han*, *Chêng shu pu*, *Hsing fa tsung*, p. 99*a*.

[In the time of the Kin, the Board of Punishments had only one *Shang Shu*, the President, of the 3rd rank. There were *Lang Chung* and *Yüan Wai Lang*, two kinds of secretaries, both in the times of the Liao and the Kin. The department *Ta Li* then consisted of a Chief Minister From the Assistant Minister down to the Secretary there were only six persons. This number was reduced to four in the time of the Kitan. All reports from the various provincial authorities were sent to them for final decision, and they also had the duty of hearing criminal cases involving doubtful points of law. The official *Ssŭ Chih*, Upholders of Justice, also took part in such a trial, and gave his opinion thereon. The duty of the *Ping Shih*, clerks, was somewhat similar to that of the Upholders of Justice. The number of the officials called *Chih Fa*, Doctors of Law, was eleven, and their duty was to prepare cases according to legal principles and precedents. Besides these there were two other officials, called *Ming Fa*, Exponents of Law.]—*Yüan chien lei han*, *Shê kuan pu*, *Hsing Pu*, pp. 65*a*–66*b*; *Ta Li*, p. 107*a*.

[The system of taxation was adopted from the T'ang and Sung.]—*Tzŭ shih ching hua*, *c.* 53, p. 30*b*.

Mongol Period (1280–1368).—*Table VII.*

RANKS.—Mangu Khan (1208–1259), one of the founders of Mongol rule in China, "put down all opposition, reduced oppressive burdens, curbed the power of the nobles, and ruled with a strong hand."—*Giles*, *Bio. Dic.*, p. 574.

"It [Genghis] is still a name to conjure with when recording the great revolutions of a period which beheld the death of the old system in China, and the advent in that country of a newer and more vigorous government which, slowly acquiring shape in the hands of Kublai and a more national form under the Mings, has attained the pinnacle of its utility and strength under the influence of the great emperors of the Manchu dynasty."—*Boulger*, *Short Hist.*, p. 55.

[Kublai declared himself the patron of learning and of Buddhism, and liberated all the literati class among his Chinese prisoners.]—*Ibid.* p. 63.

[Kublai Khan, called Shih Tsu in the Chinese histories, was very broad-minded, and his policy was far reaching. He was an ardent follower of Confucianism. He commanded Hsü Hêng, Chao Mêng Fu, and others to compile the calendar for the use of his people. He drew up Court Regulations, printed bank notes for circulation, abolished the practice of imprisoning debtors, and often granted pardon to those who were condemned to death. His government after the foundation of his empire was exemplary.]—*Shih lun*, p. 22*a*.

"Kaisun [Wu Tsung] was anxious to distinguish himself as a ruler, and was lavish of rewards and titles; but he achieved few noteworthy reforms beyond forbidding irregular official appointments, restoring the military colonies, and causing the children sold in the frequent famines to be redeemed by government."—*Giles*, *Bio. Dic.*, p. 356.

"Odoric . . . touches on one of the grievances of the Chinese when he mentions the exceeding numerousness of the Imperial family."—*Simcox*, ii. 232.

In 1323 a Chinese minister "gave voice once more to the classic Chinese horror of the undue influence at court of women, eunuchs, and the ministers of strange religions. Wu-tching, the president of the Han-lin College, was actually invited to write a preface to the edition of Buddhist works, written in letters of gold, on which nearly 4,000 ounces of the precious metal had been spent; and, though he refused to do so, the request itself shows how wide was the gulf between the ruler and his most independent subjects (*Bazin*, *Le Siècle des Youen*, p. 467)."—*Simcox*, ii. 230. For an unsuccessful attempt to subvert the influence at court of Taoists and Buddhists see ECCLESIASTICAL.

[*Succession* was hereditary. All the members of the royal clan and sons-in-law of the emperor were entitled to be addressed as Prince. Princes who had no enfeoffment were called *Tsung Wang*, Princes of the Clan. At first, Princes of the Blood Royal were appointed to reside in the north-west of the empire, and, being at a great distance from the capital, no details respecting their condition have been recorded.]—*Tzŭ shih ching hua*, *cc.* 37–44, pp. 1–33.

[Changes took place in the training of *scholars*. The number of educational institutions was greatly increased. Scholars were appointed to office.]—*Ibid. cc.* 65–71, pp. 1–28.

"The relation between the Yuen emperors and the literati never became really cordial, and the introduction of Mongols into the Han-lin College did not prevent that body from offering an effective passive resistance, when it was required to prepare a collection of Mongol customs corresponding to those published by the Tang and Sung dynasties. To conciliate one nation was to offend the other, and, in 1337, there seems to have been a reaction among the Mongol magnates, jealous of the Chinese who in their turn declared that all the existing discontent arose from the avarice and corruption of the Mongols

employed in the chief offices of state. The political ineptitude of the ruling faction may be gauged from the fact that the Chinese were now forbidden to keep horses or learn Mongol."—*Simcox*, ii. 230.

[As soon as Shih Tsu (Kublai) ascended the Throne he studied the necessities of early times, and compared them with those of his own, establishing, on the basis of this knowledge, a new *official system* for governing his empire.]—*Yüan chien lei han, Chêng shu pu, Hsing fa*, p. 100*a*.

Jên Tsung's "practice of confining the highest posts to Mongols of birth worked ill, and the people were ground down with exactions."—*Giles, Bio. Dic.*, p. 5.

In 1314 Jên Tsung "forbade *eunuchs* to hold civil office, but broke the prohibition in the following year."—*Ibid.* p. 5.

INSTITUTIONS.—1. *Executive.*—["His (Kublai's) capital Cambulac or Khanbalig—'the city of the Khan'—stood on or near the present site of Pekin" (*Boulger, Short Hist.*, p. 70). The court was first established there in 1264 (*Williams, Midd. King.*, i. 62). The name of the city under the Mongols was Shun T'ien Fu (*Oxenham, Atlas*, map 21).]

"This empire hath been divided by the lord thereof into twelve parts; each one whereof is termed a *Sing*. And of those twelve parts that of Manzi forms one which hath under it two thousand great cities. And, indeed, so vast is that empire of his, that if one wished to visit each of these provinces he would have enough to do for six months; and that exclusive of the islands, five thousand in number, which are not comprehended in the number of the twelve provinces. Moreover there be four chief ministers to govern the empire of this great lord."—*Odoric*, in *Yule, Cathay*, i. 136–7.

[Pauthier and Klaproth give the correct divisions of the empire into 12 *Sing* (*Shêng*) from the Yüan annals. It differs somewhat from Rashiduddin's list: 1. Central Province (Tatu); 2. Northern Mountains (Mongolia); 3. Liaoyang (including Manchuria); 4. Honan; 5. Shensi; 6. Szechuen; 7. Kansuh; 8. Yunnan; 9. Kiangche; 10. Kiangsi (cap. Lunghing); 11. Hukwang; 12. Chingtung (Corea). Fuhkien was a separate province before 1285, and again later. Kiangsi included Canton before 1293, according to Klaproth.]—*Yule, Cathay*, ii. 270.

"The modern division of the Empire into provinces, called *Shêng*, dates from the period of the Yüan dynasty (14th century), when, in addition to the departments of the central government which were designated *Chung Shu Shêng* 中書省, thirteen provincial Governorships were established under the title of 'ambulatory' departments, or *Chung Shu Hsing Shêng* 中書行省."—*Mayers, Ch. Gov.*, p. 31. The difference between this and Pauthier's statement is explained by Fu Kien having been a separate province before 1285.

"'Chow,' in early history used to denominate a province, has since the Sung dynasty been applied to districts next in size to a magistracy. 'Tao' or 'Loo,' in the T'ang and Sung, and Kin dynasties used to denote a province, has since been used for a circuit including three or more *chows*. . . . . One constant quantity alone continues, . . .—the 'Hsien,' or district magistracy. The cities thus called are the lowest in rank of the higher official hierarchy."—*Oxenham, Atlas*, Pref. pp. iii–iv.

"Under the Yüan dynasty, prefectures (府) seem to have been usually termed 路."—*Ch. Rev.*, xi. 62.

"According to M. Pauthier's Chinese authorities, the administrative province of Che-kiang included thirty circuits, and in 1290 the circuit of Hang-chow alone (presumably the area enclosed by the city walls) had a recorded population of 360,850 householders, and 1,834,719 persons of all ages. Hang-chow was likely, as the Sung capital, to have reached dimensions unequalled by any single town of modern China; it was the centre of domestic trade, like Canton; of foreign trade, like Shanghai; and of government, like Peking; so Ser Marco's millions must have had at least a colourable foundation in fact."—*Simcox*, ii. 221.

[Shanghai became a *hsien* or third rate city in the fourteenth century.]

[Marco Polo says that Tenduc (*i.e.*, the northern part of Shansi, outside the Great Wall) was held under the Great Kaan, by a king "of the lineage of Prester John, George by name." These kings always married princesses of the Kaan's family.]—*Yule, Marco Polo*, i. 275.

Nayan, descended from a brother of Chinghiz (on whom both Chinghiz and Kublai bestowed "large territories in Eastern Tartary") was, according to Marco Polo, "the Great Kaan's liegeman, . . . bound to hold his lands of him like all his ancestors before him."—*Ibid.* i. 326, 331.

[The neglect of men of ability is said to have been a marked feature of the administration of the Mongols.]—*Giles, Hist. of Ch. Lit.*, p. 292.

Kublai "not merely adopted the Chinese system of taxation and the form of administration to which the larger portion of his officials, being of Chinese race, had been accustomed, but he declared himself the patron of learning and of Buddhism, which had gained a hold on the minds of the Mongols that it has not lost to the present day. One of the most popular of his early measures had been the order to liberate all the literati class among his Chinese prisoners, and they had formed the nucleus of the civil service Kublai attached to his interests and utilised as his empire expanded."—*Boulger, Short Hist.*, p. 63.

[The Yüan appointed as the *San Kung*, the *T'ai Shih*, *T'ai Fu* and *T'ai Pao*.]—*Yüan chien lei han, c.* 62, *Shê kuan pu, San kung tsung tsai*, p. 6*a*.

"Pauthier's extracts from the Chinese annals of the dynasty . . . show the council of ministers usually to have consisted of 12 high officials, viz.: 2 *Ching-siang* or (chief) ministers of state, one styled "of the Right," and the other "of the Left"; 4 called *P'ing-chang-ching-ssé*, which seems to mean something like ministers in charge of special departments; 4 assistant ministers; 2 counsellors."—*Yule, Marco Polo*, i. 418 (note) (2nd ed.); see also following extract.

[The Chief Ministers were the *Chung Shu Ling* (中書令), the *Tso Ch'éng Hsiang* (左丞相) and *Yu Ch'éng Hsiang* (右丞相), Right and Left Prime Ministers. The Ministers, *Tsai Hsiang* (宰相), of the 8 departments of the Court, introduced princes to audience and received guests. They were as near the Emperor as the *Mên Hsia* (門下), High Court Officials. The office was bestowed by favour and carried no patent. Besides these, there were also the *P'ing Chang Chêng Shih* (平章政事), Ministers in charge of special departments, and *P'ing Chang Chün Kuo Chung Shih* (平章軍國重事), Counsellors, as well as 2 assistant Ministers. The arrangement, names, and order of these posts varied: see *Yüan chien lei han, Shê kuan pu, Tsai Hsiang*, p. 11*a*.]—*Hsü wén hsien t'ung k'ao, c.* 11 *shang, Chih kuan k'ao shang*, p. 5*a*.

Rashid-eddin (1247–1318) "describes the six Boards of Administration, the nine grades of towns which give their names and rank to the officer in charge of them (*Cathay*, p. 262), and . . . the function of an official, whose duty it is to examine all the drafts of memorials that are presented to the Emperor."—*Simcox*, ii. 231.

[The Boards were practically the same as under the Kin. The *Li Pu*, Board of Civil Office, "selected and appointed all officials in the empire, arranged transfers, conferred nobility and honours." The *Hu Pu*, Board of Revenue, had charge of "all matters relating to population, taxation, and agriculture." The *Li Pu*, Board of Ceremonies, of "the regulation of precedence, worship, distinctions, tribute, banquets, etc." The *Ping Pu*, Board of War, of "the building of city-walls and moats, plans of important places in hills and rivers, registers of soldiers, the tilling of ground by soldiers, guards, the surrender of distant countries, pasturage, collection of feathers and skins of camels, horses, oxen, sheep, eagles, &c., as taxes, the postal service, and yamên police." The *Hsing Pu*, Board of Punishments, of "all cases of capital punishment, consultation on and revision of criminal cases, registers of fines and confiscation of property, rewards for the capture of criminals, deciding as to false accusations and doubtful cases, &c." The *Kung Pu*, Board of Works, of "repairs of city-walls and moats, renewing earth- and wood-work, receiving and distributing materials, regulating workmen, appointing of overseers, &c."]—*Hsü wén hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, pp. 8*a*–10*a*; *Yüan chien lei han, Shê kuan pu*, pp. 50*a*–69*a*.

"In the Yüan dynasty there was a *Tiao Mu Chü* (雕木局), Wood-carving Department, which was in charge of the work of building the palace, hall, and tower (or women's pavilion)."—*Hsü Wên hsien t'ung k'ao, Yüan chien lei han, c.* 357, *Ch'an yeh pu*, p. 29*a*.

"The supervision of Works Office, *Chiang Tso Yüan* (將作院) . . . was in charge of making ornaments for the crown and girdles and utensils of gold, jade, pearls, fine plumage, rhinoceros horn, ivory, and precious stones; as well as weaving and knitting clothes of various figures and colours."—*Ibid.* p. 30*b*.

"The name of the Weaving and Silk-dyeing Office of the Yüan dynasty was changed in the reign of Yüan Chung to *T'i Chü Ssŭ* (提舉司)."—*Ibid. c.* 358, p. 24*b*.

"The *Tu Shui Chien* (都水監) . . . had charge of affairs relating to rivers and canals and watching the facilities of rivers [for regulating the water supply] and the condition of bridges and dams."—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 11 *hsia, Chih kuan k'ao*, p. 2*b*.

"In the 1st year (1312) of the period *Huang Ch'ing* . . . the Emperor spoke to the ministers in Court saying: 'Some one said that the office of the *Yü Shih T'ai* (御史臺), Censorate, is important; I think the *Kuo Shih Yüan* (國史院), Archive office, still more so, for the former discusses a thing only for a time but the latter for all generations.' Accordingly he promoted the *Han Lin* officials to transact affairs of the *Kuo Shih Yüan* in addition to their own duties, giving them the secondary first grade. In the 2nd year (1331) of the period *Chih Shun* of the reign of Wên Tsung, the Emperor wished to inspect the archives, but Lü Ssŭ Ch'ên, a Han Lin 2nd class compiler, said: 'The archives are to record the good or bad deeds of the Emperors of the present dynasty. From ancient times to the present day it has been impossible for the Emperor to look at them.' The Emperor accordingly ceased from pressing his request."—*Ibid.* p. 12*b*.

"The *T'ai Ch'ang Li I Yüan* (大常禮儀院), Court of Sacrificial worship . . . had charge of great ceremonies and music, sacrificing at the ancestral temple and to the gods of the land and grain, and bestowing titles and posthumous honours."—*Ibid.* p. 13*a*.

"The *Ta Li Ssŭ* (大理寺), Grand Court of Revision . . . was called the *Tu Hu Lu* (都護府) and had charge of governing the old province and *Hui Ho Êrh* who lived in China. When lawsuits occurred it heard the cases."—*Ibid.* p. 15*a*.

[The *Han Lin Hsüeh Shih Ch'êng Chih* and *Pi Shu Chien Ch'ing* were the same as the corresponding posts in the Sui dynasty (the *Wên Yüan Ko* of the Manchu Period), the duties of the *Chan Shih Fu* being discharged by the *Chu Chêng Yüan Yüan Shih* (儲政院院使) and *Tso Yu Chan Shih* (左右詹事), and of the *T'ai Ch'ang* by the *T'ai Ch'ang Li I Yüan Shih* (太常禮儀院使) and *T'ai Ch'ang Ssŭ Ch'ing*.]—*Wên hsien t'ung k'ao, c.* 11, *Chih kuan shih*, p. 66, etc.

"The *Kuang Lu Ssŭ* (光祿寺), Court of Imperial Entertainments . . . had charge of the affairs of transporting rice and leaven, of the departments of drinking and of fermented spirits, of wine shops en route, and of sowing in all the provinces. It belonged to the *Hsüan Hui Yüan*."—*Hsü wén hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, p. 13*b*.

"The *T'ai P'u Ssŭ* (太僕寺), Court of Imperial Stud, . . . had charge of receiving and distributing the horses of Ogotai [the Kaan] and of making bridles and saddles."—*Ibid.* p. 14*b*.

"In the 1st year [1260] of Chung T'ung, there was established the *T'ai I Yüan*, [College of Imperial Physicians], and the sovereign bestowed upon it a silver seal. After the lapse of 20 years, its name was changed to *Shang I Chien*."—*Yüan shih Po kuan chih, P'ei wén yün fu, Ssŭ chih yün, c.* 4 *hsia*, p. 15*a*.

[The Board of Astronomy was the same as in the Sung Period, the College of Physicians being called *T'i Tien* (提點) *T'ai I Yüan*. The *Hung Lu Ssŭ Ch'ing* of the Sui, etc., became the *Shih I Ssŭ Shih I Shih* (侍儀司侍儀事).]—*Wên hsien t ung k'ao, c.* 11, *Chih kuan shih*, p. 63, etc.

"The [*Mêng Ku*] *Kuo Tzŭ Chien* ([蒙古]國子監) [Mongol] Imperial Academy of Learning . . . belonged to the *Chi Hsien Yüan* (集賢院), Court of Assembled Worthies, which had charge of Education."—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 11 *hsia, Chih kuan k'ao*, p. 2*a*.

[For officials in charge of hunting arrangements, see *Yule, Marco Polo*, i. 356, 361.]

"Marco's description of the city watch or night police is very like that given by Davis, 500 years later, though the latter makes a gratuitous mistake in supposing its strictness to be the expression of a despot's fears for his own safety."—*Simcox*, ii. 222.

[The *Shao Fu Ch'ing* of the Han, corresponding to the *Tien Nei Chien* of the Sui, was represented by the *Ta Tu Lui Shou Ssŭ So Hsia* (大都留守司所轄).]—*Wên hsien t'ung k'ao, c.* 11, *Chih kuan shih i*, p. 69, etc.

"In the 30th year [1293] of the period *Chih Yüan* of Shih Tsu the public offices numbered 2,733, and those at court, 221; the officials numbered 16,425, and those at court, 1,684."—*Hsü wén hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, p. 3*a*.

Provincial administration.—[The Governor-General was named *Hsing Chung Shu Shêng Ch'êng Hsiang P'ing Chang Tsung Kuan Fu*, and *Ta Lo Ho Ch'i Tsung Kuan* (行中書省丞相平章總管府達嚕噶齊總管) having reference to the ministerial functionaries in the capital, the Governor being the *Hsing Chung Shu Shêng Tso Yu Ch'éng* (行中書省左右丞). The Provincial Director of Education was the *Ju Hsüeh T'i Chü* (儒學提舉), with Sub-Directors. The Provincial Treasurer was named *Hsing Shêng Ts'an Chih Chêng Shih Hsüan Wei Shih* (行省參知政事宣慰使), and the Provincial Judge, *Su Chêng Lien Fang Shih* (肅政廉訪使). There were several *Shou Tao* and *Hsün Tao*: the *T'ung Chih Hsüan Wei Shih Fu Shih* (同知宣慰使副使), *Lien Fang Fu Shih* and *Chien Shih* (廉訪副使僉事), *T'un T'ien Shih* (屯田使), etc. The Prefects were called *Lu Shih Ssŭ* (錄事司), the Department Magistrates *Ta Lo Ho Ch'i Chou Yin* (達嚕噶齊州尹), and the District Magistrates, *Ta Lo Ho Ch'i Hsien Yin* (縣尹), the tail-end of the central officialdom being the *Chu Pu, Hsün Chien, Wei*, as in the Kin dynasty, and *Tien Shih* (典史).]—*Chih kuan piao, c.* 5.

The Great Kaan entrusted to "twelve great Barons . . . all the necessary affairs of thirty-four great provinces; . . . [they] reside all together in a very rich and handsome palace, . . . inside the city of Cambaluc. . . . To every province is assigned a judge, several clerks, [all resident in the same palace, who] administer all the affairs of the province to which they are attached under the direction of the twelve Barons. [Affairs of great importance were referred by them to the Emperor for decision. They appointed the governors of the provinces, their nominations being afterwards confirmed by the Emperor. They could control the movements of the army. They were called *Shieng*.]"—*Yule, Marco Polo*, i. 417 (2nd ed.).

"In 1313 the *literary examinations* were restored, and the Chinese admitted in greater numbers to a share in the administration."—*Simcox*, ii. 229.

Jên Tsung "instituted regular triennial official examinations, and the first list of Mongol *Chin shih* was published in 1315."—*Giles, Bio. Dic.*, p. 5. For suspension by Shun Ti see *infra, Revenue*.

"In the period *Yüan Chêng* [1295–7] of the emperor Ch'êng Tsung . . . ambassadors to foreign countries were forbidden to engage in mercantile pursuits."—*Hsü Wên hsien t'ung k'ao, Yüan chien lei han, c.* 357, *Ch'an yeh pu*, p. 19*a*.

2. *Legislative.*—[At first there was no fixed law, and all criminal cases were decided in accordance with the law of the Kin, which was of a somewhat barbarous character. After Kublai Khan conquered Sung, all parts were consolidated into one empire, and then a new law, "brief and beneficent," was enacted.]—*Yüan chien lei han, Chêng shu pu, Hsing fa*, p. 100*a*.

[The Emperor ordered the *Chung Shu Shêng* (see *Executive*) to compile the laws.]—*Tzŭ shih ching hua, c.* 39, p. 14*a*.

3. *Judicial.*—[In the time of the Yüan, the Board of Punishments was composed of three presidents, who administered the criminal law for the whole empire, and all such duties as the final examination of those who were condemned to death, examination of the inmates of prisons, sequestration of property, rewards for those who arrested escaped criminals, hearing of doubtful cases, the use of instruments of torture, and criminal legislation were entrusted to them. On their staff there were two *Lang Chung*, First Secretaries, and five *Yüan Wai Lang*, Second Secretaries. The latter were afterwards called *Chu Shih*, and their number reduced from five to two. In the period *Ta Tê* (1297–1308) there were four other officials appointed, called *Ssŭ Ch'êng Kuan*. Besides these, there was also another official, called *T'i Hsing An Ch'a Shih*, now called Provincial Judge. The *Ta Li Ssŭ* was raised by Kublai to a higher status, and was called *Tu Hu Fu*, the Universal Protection Department.]—*Yüan chien lei han, Shê kuan pu, Hsing Pu*, pp. 65*a*, 66*b*; *Ta Li*, p. 107*a*.

The *hsien* "are the residence of the Magistrate, and here is held the Court of First Instance for all civil and criminal cases."—*Oxenham, Hist. Atlas*, Pref. pp. iii–iv.

"There are in every principal city throughout all these provinces thirteen prisons, inclosed and compassed about with high walls, and of so great largeness within that besides the lodgings of the keeper and his officers, and for a garrison of soldiers that are there continually, there are fish ponds, gardens and courts, whereas the prisoners do walk and recreate themselves all the day, such as are in for small matters. Likewise there are victualling houses and shops, whereat is sold all manner of such things as the prisoners do make for to sustain themselves: which if they did not use their whole substance were not sufficient for their maintenance, the time is so long that they be there, although it be for a small matter: the occasion [reason ?] is for that the judges take deliberation in their sentences: and again, their cities are great and full of other matters."—*Mendoza*, i. 116–7.

"In Peking different inns were assigned for the use of travellers of different speech or nation, and throughout China the hotel-keepers were required to report to the officials the names and destination of their guests. This sort of police supervision was, and is, intended rather for the protection of travellers against the dangers of the road, than for the detection of evil-disposed conspirators against the public peace."—*Simcox* ii. 222.

4. *Revenue.*—[The system of taxation which existed in the T'ang dynasty was generally followed by the Yüan dynasty. The tax levied on inner districts was of two kinds, the poll tax and the land tax (adopted from the T'ang dynasty) called *Tsu*

yung tiao. The tax imposed on the people to the south of the Great River was also of two kinds, the Summer tax and the Autumn tax: which also existed in the time of T'ang.]—*Yüan chien lei han, Chêng shu pu, Fu shui,* p. 53*b*.

[T'ai Tsung was the first ruler of this dynasty who imposed the poll tax and land tax, by which every household paid twenty bushels (2 *shih*) of grain. In consequence of insufficiency of the food supply for the army, this tax was increased from twenty to forty bushels.]—*Ibid.* p. 53*b*.

[On the conquest of Sung, Kublai abolished the Autumn tax in all places except Kiang Tung and Chê Hsi.]—*Ibid.* p. 53*b*.

[In the first year of his reign, it was ordered that the tax levied on the people of Kiang-Nan for various articles made by them should be paid in money in accordance with the old system of the Sung dynasty.]—*Ibid.* p. 53*b*.

[The amount of the Summer tax to be paid by the people of Kiang Nan was first fixed in the time of Ch'êng Tsung (1295–1308); from that time onward the Autumn tax was paid in money, and the Summer tax in silks and other products, the amount paid bearing a certain ratio to the Autumn tax. The tax of ten bushels (1 *shih*) of grain was commuted to 2000 or 3000 cash.]—*Ibid.* p. 53*b*.

[In the time of the Yüan, the Board of Finance was composed of three presidents, to whom were entrusted all matters relating to population, revenue, land, tribute from vassal states, income and expenditure, and circulation of money. *Cf. Executive.*]—*Ibid., Hu Pu,* p. 57*a*.

[The Department *T'ai Fu Chien* was composed of six *T'ai Ch'ing*, Principal Ministers, six *T'ai Chien*, Principal Superintendents, and six *Shao Chien*, Assistant Superintendents, who kept an account of all the money received and expended. These posts were all abolished in the Ming dynasty (see following Period).]—*Ibid., T'ai Fu,* p. 117*a*.

"Notwithstanding the popular dislike of the system, and Kublai's efforts to put it down, the Mongols resorted to the old plan of farming the revenue, and the extortion of those who purchased the right drove the Chinese to the verge of rebellion, and made the whole Mongol *régime* hateful."—*Boulger, Short Hist.,* p. 75.

"The financial straits of the time may be inferred from the fact that one of the Buddhist priests, who had gained the ear of Kublai, plundered the graves of the Sung Emperors, and when arrested for the crime by a local official, the Emperor not only ordered him to be released, but allowed him to retain possession of his ill-gotten plunder. The declining years of Kublai's reign were therefore marred by the growing discontent of his Chinese subjects, and by his inability or unwillingness to put down official extortion and mismanagement."—*Ibid.* p. 76.

The emperor sent officials to every part of the country "to ascertain if the people are afflicted by any dearth through unfavourable seasons, or storms, or locusts, or any like calamity; and from those who have suffered in this way no taxes are exacted for that year; nay, more, he causes them to be supplied with corn of his own for food and seed. . . . And when winter comes . . . such persons [as have lost their cattle by murrein, &c.] not only go scotfree, but get presents of cattle. . . . If a chance shot from [the emperor's] bow strike any herd or flock . . . he takes no tithe thereof for three years . . . [and] if the arrow strike a boat full of goods, that boat-load pays no duty."—*Yule, Marco Polo,* i. 425 (2nd ed.).

[When corn is cheap, the Emperor buys up large quantities, and has it stored in granaries in all the provinces, where it will keep for three or four years; and when there is any scarcity of a particular kind of corn, he causes that kind to be sold from the public stores at a quarter of the current price, "or at whatever price will produce general cheapness."]—*Ibid.* i. 429–30. See also *Yule, Cathay,* i. 240.

[The imperial mint was at Cambaluc (Peking), and money was made of the inner bark of the mulberry tree. The pieces were of about twelve different sizes, and various values, computed up to "one Bezant of gold." "On every piece, a variety of officials, whose duty it is, have to write their names, and to put their seals. And when all is prepared duly, the chief officer deputed by the Kaan smears the seal entrusted to him with vermilion, and impresses it on the paper, . . . the money is then authentic. Any one forging it would be punished with death. . . . With these pieces of paper, he causes all payments on his own account to be made, and he makes them to pass current universally over all his . . . territories. And nobody . . . dares to refuse them on pain of death."—*Yule, Marco Polo,* i. 409–10.

"When any of those pieces of paper are spoilt, the owner carries them to the mint, and by paying 3 per cent. on the value, he gets new pieces in exchange." "Any one requiring bullion or jewels may buy them at the mint, for paper-money; while foreign traders are forbidden to sell those articles to any one but the Emperor."—*Ibid.* i. 411.

"The Mongols commenced their issues of paper money in 1236, long before they had transferred the seat of their government to China. Kublai made such an issue in the first year of his reign (1260, the year from which he claimed the throne) and continued to issue notes copiously till the end. . . . The paper money was called *Chao.*" "In 1309, a new issue took place . . . each note to exchange against five of the old of the same nominal values. It was at the same time prescribed that the notes should exchange at par with metals, which of course it was beyond the power of government to enforce, and so the notes were abandoned. The paper-currency is spoken of by Odoric (1320–30), by Pegolotti (1330–40), and by Ibn Batuta (1348) as still the chief, if not the sole currency of the empire. According to the Chinese authorities, the credit of all these issues was continually diminishing."—*Ibid.* i. 412–4.

"Marco is not able to assure us that the paper money is taken at the same valuation in the two cases; but . . . a limited amount of paper was readily accepted by private dealers because of its convenience in use. The enormous amount of paper issued by the Mongols, amounting in the 34 years of Kubla's reign to little less than £125,000,000 sterling in nominal value, can obviously not have been in circulation except at a much depreciated rate. Yet we may believe Marco that the goods were taken readily in exchange for goods at the current rate, whatever that might be. The uncertainty which attaches to Marco's rendering of Chinese money values makes it impossible to use his information as to the revenue drawn from Hang-chow and the surrounding provinces, with any confidence. He puts this at 14,700,000 *saggi* of gold, which Sir Henry Yule's estimate of the Venetian saggio makes equivalent to over 9½ millions sterling, for only one, albeit the richest of the provinces of the empire."—*Simcox,* ii. 226.

In the absence of tables like those which show the total revenue under different heads under the Sung Emperors, "the simplest explanation of the great apparent inflation of the revenue is to suppose that Marco gives it in paper money without allowance for depreciation (*Yule, Marco Polo,* i. 379, 380)."—*Simcox,* ii. 226–7.

"The presence of Mahomedan money-lenders gave rise to a grievance in Northern China which illustrates the fatal results of a mixture of the institutions characteristic of nations of a totally different type. Not unnaturally, in a newly conquered country, cases of brigandage arose; and by Chinese custom the fine for that offence was levied on the district where it was committed, according to the ancient rule of 'mutual responsibility.' It was now complained that the local magistrates had to borrow the money for these fines from Mahomedan usurers who doubled the sum by usurious interest, and then insisted on selling up their insolvent clients. The evil reached such dimensions that Yeliu-tache persuaded the emperor to pay off the usurers with 760,000 ounces of silver, which, however, of course came ultimately from the pockets of the conquered people."—*Ibid.* ii. 227.

"From 1284 to 1291 Kublai encouraged extortionate taxation, and discontent and disorder resulted."—*Giles, Bio. Dic.,* p. 387.

"The land tax was heavier under Kubla than it had been under Ogatai, and besides this a number of special taxes were levied, not, as heretofore, upon special sources of profit, but merely to meet particular items of expense, as a tax for the public examinations, a tax for the medical dispensaries, for the granaries, and even a tax for the relief of distress. As some of all these monies unquestionably stuck to the fingers of the tax collectors, we need not wonder that the Mongols had a shorter tenure of power than any other dynasty founded by soldiers and administrators of such eminence as Genghis, Ogatai, and Kubla."—*Simcox,* ii. 227.

"The fall of Ahmed took place in 1282; but only three years later, before the departure of Marco Polo, similar complaints began to be made of a successor and former protégé of his, who was accused of reviving the same malpractices, under cover of elaborate regulations not unlike those of Wang-ngan-shi. This minister proposed to coin copper money, which was to be issued to the inhabitants of the southern trading ports, for exchange against foreign merchandise, subject to a charge of seven-tenths of the profits thus made, which was to be paid to the imperial treasury. The rich, who apparently profited by the scarcity of metal to sell weapons at a fancy price, were forbidden to engage in that manufacture, and the profits to be derived from it by the State were ordered to be spent in replenishing the granaries, so that corn and rice should be sold at moderate prices. The tax on wine was raised, and wine-sellers' licenses put up to auction. It was a part of the plan to farm out the charge of the imperial stables and cattle to Mongols, in return for payments equal to one-fifth of the breeder's profits, and the trade between China and the steppes was in the same way to be retained in the hands of the government. But the attempt at once to multiply and to monopilize the opportunities of corruption raised a storm of enmity against the ingenious financier, and he was finally condemned to be cut in pieces, by the tribunal before which he was accused of fraudulently enhancing the tea duties."—*Ibid.* ii. 227–8.

"The duty on tea, salt, wine, and bamboos of Ssŭ Ch'uan were collected to meet the military allowances."—*Yüan shih Shih Tsu chi, Tzŭ shih ching hua, c.* 53, p. 30*b*.

"The salt . . . brings in a great revenue. For it produces every year in round numbers, fourscore tomans of gold. . . . Sugar alone again produces an enormous revenue. . . . All spicery pays three and one third per cent on the value; and all merchandize likewise. . . . But sea-borne goods from India and other distant countries pay ten per cent. The rice-wine also makes a great return, and coals, of which there is a great quantity; and so do the 12 guilds of craftsmen . . . for every article they make pays duty. . . . Silk pays ten per cent., and many other articles also. . . . Marco Polo was several times sent by the Great Kaan to inspect the amount of his customs and revenue from this province [Fukien], and he found it to be, exclusive of the salt revenue, . . . 210 tomans of gold."—*Yule, Marco Polo,* ii. 171–2. (1st ed.) [A toman is probably equal to a tael or Chinese ounce of gold.]

"Kublai Khan's villainous 'Saracen' (Ouigour) adviser Achmac, mentioned by Marco Polo, increased the dues [on the salt of the Ho-tung area] very heavily; but still a few ponds were left free to the public."—*Parker, China,* pp. 225–6.

At Iamzai (Yang-chu) there are "good forty-eight to fifty-eight tumans of fireplaces, each tuman being ten thousand, . . . The lord of this city hath from salt alone a revenue of five hundred tumans of *balis*; and a *balis* being worth a florin and a half, thus a tuman maketh fifteen thousand florins. But as a grace to this people the said lord made a remission to them of two hundred tumans, lest distress should be created."—*Odoric,* in *Yule, Cathay,* i. 123. [*Tuman* is Mongol for 10,000.]

"The Mongol dynasty made several [administrative] . . . changes [in the supervision of the Shantung salt gabelle], . . . and recast more than once the organisation established by the Sung house in 1181. I have no doubt the vagaries of the Yellow River often decided to which administration this or that part of the distribution service should belong."—*Parker, China,* pp. 222–3.

"In 1285 Kublai Khan 'once more divided the Ho-kien (Chih Li) and Shan Tung interests' [salt areas], which . . . are really one in working principle."—*Ibid.* p. 224.

"It had been the intention of Kubla to reduce the amount of taxation to what had been exacted during the Sung Dynasty; now, however, the increased number and expensiveness of the imperial family compelled the abandonment of this design, and the utmost that could be conceded was immunity from further burdens. Then, as always, the lawful demands of the tax-collectors formed the least part of the sums exacted, and in 1293 the number of bureaux and revenue officials was largely reduced, as a means of relief even more practical than a nominal reduction of taxation."—*Simcox,* ii. 228.

An edict of Ch'êng Tsung's [Timour's] first year [1295] "mentions the allowances of grain made at the public expense, for the support of students in the State colleges."—*Ibid.* ii. 229.

[For Marco Polo's description of the system of public granaries (then some 3,000 years old), and the liberalities of the great Kaan, see *Yule,* i. 393, 396.]

"The insufficiency of the revenue was lamented, and attributed partly to defective receipts, owing to the exemption of Buddhist and Taoist priests from taxation, which caused laymen to adopt the dress; and partly to the cost of pensions granted to members of the imperial family."—*Simcox,* ii. 229.

[Priests, Christian, Buddhist, and Taoist, were, in 1308, ordered "to pay taxes in future like anyone else."]—*Parker, China,* p. 288–9.

"While the Mongol Government . . . complained of the unprofitableness of its empire, the rich provinces in Southern China had, during the forty years of peace after the Mongol conquest, recovered much of their former wealth and splendour. So long as the revenue returns sufficed for the wants of the administration, the condition of the subject population received little further attention. And, under cover of this indifference, while the number of brigands, vagabonds, and refugees had multiplied, so as to cause a serious falling off in the roll of tax-payers, the great families in Kiang-nan had become so rich as to own as serfs more than 'ten thousand' subject households. In 1309 the increase of such agglomerators was denounced, on the score of the political danger to the dynasty likely to arise, when subjects of alien races attained such a degree of power and opulence."—*Simcox,* ii. 229.

"To check the aggrandizement of these large landowners, they were required to furnish an exact return of their property, and each family with a revenue exceeding 50,000 measures of grain was required to pay a tax of 10,000 measures, half of which was allotted to the support of the troops, and half to the public granaries. Odoric of Pordenone describes the revenue of a fabulously rich and luxurious citizen as amounting to 300,000 sacks of rice, and the figure may be accepted as representing the contemporary idea of wealth *à la Monte Cristo.* Besides the above substantial income tax (equivalent to 4*s.* in the pound), the same families were required to send one son as a sort of hostage, to serve in the Mongol armies."—*Ibid.,* ii. 229.

"The people of Chien K'ang of 20,000 families were divided [into districts] to cultivate rice, and had to send 30,000 *shih* of rice as tribute. The local officials transported the same for them to the capital."—*Yüan shih Shih tsu chi, Tzŭ shih ching hua, c.* 52, p. 27*b*.

"They have an edict from their Lord that every fire shall pay to the great Khan annually a tax of one *balis, i.e.* of five pieces of paper like silk, a sum equal to a florin and a half. . . . Ten or twelve households will unite to have one fire, and so pay for one fire only. Now of these fires there are reckoned eighty-five *tumans,* and with four more of Saracens, making eighty-nine *tumans.* Now one *tuman* is equal to ten thousand fires. And besides these, there are the Christians, and the merchants, and others only passing through the country."—*Yule, Cathay,* i. 115–17.

[The revenue for the year 1360 was, in corn, 29,433,350 *shih,* in money (copper coin and *ch'ao* paper money), 45,330 *ting* of 5 oz. each, and 288,546 pieces of silk stuff.]—*Journ. Asiat.,* III, vi. 1330.

Ibn Batuta describes "the custom by which, whenever a Chinese junk is about to undertake a voyage, 'the admiral of the port and his secretaries go on board and take note of the number of soldiers, servants, and sailors, who are embarked. The ship is not allowed to sail till this form has been complied with. And when the junk returns to China, the same officials again visit her and compare the persons found on board with the numbers entered on their register. If any one is missing, the captain is responsible and must furnish evidence of the death or desertion of the missing individual or otherwise account for him' (*Yule, Cathay,* ii. 483). *Cf. Ta Tsing lü li,* 225, §31. *Ch. Rev.,* viii. 13."—*Simcox,* ii. 235.

[The want of funds was shown by Shun Ti's suspending the public examinations until 1340 to devote the money to the Imperial Body-guard, and by the introduction of the sale of office in 1344 as a means of raising funds, as well as by other measures.]—*Giles, Bio. Dic.,* pp. 741–2.

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

RANKS.—*Sovereign (Ti).*—[The founder of the Ming dynasty was first a priest, and then a soldier. (*Simcox,* ii. 230). "From duke he was promoted to be prince, and from prince to emperor." (*Hsü kuang chih p'ing lüeh, c.* 2, p. 5*b*).]

Wan Li "made what may be termed a divided selection. He proclaimed his eldest son heir-apparent, and declared the next brother to be in the direct order of succession, and conferred on him the title of Prince Fou Wang."—*Boulger, Short Hist.,* p. 101. As a general rule succession was hereditary: see *Shih lun,* p. 24*a*.

"The noblest and most populous town is one where the king resides, which is called Paquin; the natives (for I did not see it) say that it takes seven days to traverse it by a direct road, and 13 to go round it. It is surrounded by three enclosures and a very copious river, which entirely encompasses it, forming, as it were, the interior enclosure. Marvellous things are reported of the riches and structure of the royal residence; the designs are taken from many provinces of the same kingdom, none being allowed to go out of it. Before entering the palaces, seven or eight very strong gates have to be passed, where there are very tall and stout men for guards. The king (according to what they say) never goes out of that town, and everything he eats is produced within the walls; he does not go to the outer enclosures; and they say he is never seen except by those who attend upon him, who are all eunuchs, sons of noblemen, and who, when once they enter there into the residence, never more depart from it until death."—*Mendoza,* Introd. p. xlvii.

"It hath been a customable use among the kings of that country, that it is as a thing inherited by succession never to go forth. They say their reason . . . is to conserve the mighty estate of their [position] and also for to avoid being slain by treason . . . and besides this, their close keeping, yet have they ten thousand men continually in guard of the palace, both day and night, besides others that are in the courts, stairs and halls, and other places."—*Ibid.* i. 78–9.

"The tours of inspection ascribed to the emperors of the first dynasties had long been forgotten, and, as in the Tso Chuen, it was now taken for granted that an imperial progress can only be an expensive amusement for which the people will have to pay. The utmost to be expected from the Court is to do no mischief, and with that object it is best at home." Wu Tsung, the reigning emperor (1506–21), who wished to visit Southern China, was only allowed to pass several months at Nanking.—*Simcox,* ii. 246.

[The *literati* of the Northern provinces, who had apparently fallen behind the subjects of the Southern Sung in literary culture, complained that all the highest degrees were taken at the examinations by candidates from the South. It was proposed, as a compromise, that one-third of the whole number of doctors' degrees awarded should be reserved to the North, and two-thirds kept by the South.]—*Ibid.* ii. 241.

[The literati were exempted from taxation. See *Revenue.*]

"He-wăn, the 56th in descent from Mencius, was, in the reign of Kea-tsing (1522–66), constituted a member of the Hanlin college, and of the Board in charge of the Five King, which honour was to be hereditary in the family, and the holder of it to preside at the sacrifices to his ancestor."—*Legge, Ch. Class.*, ii, Prol. p. 39.

Officials (*Ch'ên*).—"The king has noblemen about him, very learned and of great prudence, with whom he transacts all the business of the kingdom. These also never go without the enclosure on any account; they are called Vlaos. The manner of choosing them for that dignity is this: when there is a vacancy, the king inquires for someone distinguished in learning, and for discretion, and inclined to justice; if there be one who is commonly held of this reputation, he orders him to be summoned from any province of the kingdom where he may be, and invests him with the office of Vlaos."—*Mendoza*, Intro. p. xlviii.

"In the Ming dynasty, 5 degrees of nobility were bestowed upon meritorious ministers, viz.:—duke, marquis, earl, viscount, and baron. Afterwards the titles viscount and baron were not bestowed. Those who had done meritorious service had bestowed upon them the patents of duke, marquis, and earl. Whether the title was to be hereditary or not [was decided by] the degree of the merit."—*Hsü wén hsien t'ung k'ao hsiang chieh, c.* 11 *hsia, Chih kuan k'ao*, p. 13*a*.

"The civil officials of the Ming dynasty consisted of 44 grades. The *Ming hui tien* says: 'From the *Jung Lu Ta Fu* (榮祿大夫), down to the *Tso Lang* (佐郎) were nine classes with 18 grades."—*Ibid.* p. 12*b*.

"The governmental system of the Yüan dynasty was generally followed by the Ming dynasty. T'ai Tsu abolished the office of *Ch'êng Hsiang*, and transferred his functions to the officials of the Six Boards, of which the Presidents and Vice-Presidents were all under the control of the Department called *Chung Shu Shêng*."—*Wên hsien t'ung k'ao, c.* 11, *Chih kuan wu*, p. 23.

[In 1380 mention is made of an exchange or transfer of officers in the North and South,—a tentative measure in the same direction as the present fixed rule, which forbids an officer to be employed in his native place.]—*Simcox*, ii. 241. See also *supra, Literati.*

"The names and standing of all officers are published quarterly by permission of government in the *Red Book* . . . called the 'Complete Record of the Girdle Wearers' (*Chin Shên Ch'üan Shu*), comprised in four volumes, 12mo, to which are added two others of the Army and Bannermen. This publication was first issued at the command of Wan Li, of the Ming dynasty, about 1580, and mentions the native province of each person, whether Chinese, Manchu, Mongol, or enrolled Chinese, describes the title of the office, its salary, and gives much general information. The publishers of the book expect that officers will inform them of the changes that take place in their standing, and sometimes omit to mention those who do not thus report themselves."—*Williams, Midd. King.*, i. 452.

Eunuchs.—"Eunuchs were prohibited [by T'ai Tsu] from holding official posts."—*Giles, Bio. Dic.*, p. 194.

"In 1409 eunuchs were appointed to official posts, and set to watch the doings of the regular staff."—*Ibid.* p. 187. Their power was curtailed by Hsiao Tsung (1488–1505) but the system continued through the reign of Mu Tsung, 1567–72. Ch'ung Chêng (1628–44) promptly suppressed them, but his fear of parties led him later to reappoint eunuchs to watch his Generals.

Eunuchs continued to occupy prominent positions at court: one, the general Kan-ping, was deified at death; another "built the celebrated stone road leading to the Lu-k'ou bridge." Several were infamous for their cruelty and rapacity.—*Journ. N.-C.B.R.A.S.*, N.S. xi. 158–61.

"By organising within the palace a school for youthful eunuchs, he [Hsüan Tsung] fostered their growing power."—*Giles, Bio. Dic.*, p. 169.

"The ascendancy of the eunuchs showed itself in the usual way. In 1504 the historiographers complain that their occupation will be gone if the Emperor sees functionaries in private with no officer present to take down his words. . . . The Emperor was finally requested to order the mandarins who were at court to write the accounts of their interviews, and to hand the record on to the historians after submitting it to him. Even if this recommendation was followed, we need not wonder that there is some want of vigour and variety in the annals of this dynasty."—*Simcox*, ii. 246.

"After 1471 no audience was given to Ministers, and the eunuch Wang Chih practically ruled the country."—*Giles, Bio. Dic.*, p. 171.

"For a quarter of a century before 1610, when one single public Court was held to celebrate the reconciliation of the Emperor with his heir, no one but eunuchs ever saw the sovereign. The Court was torn by several parties, half the offices were left vacant, memorials were not answered, and distress in the provinces went unrelieved. Meanwhile, the empire was harassed with special taxes, inquisitorially collected on petty household articles by eunuchs, to pay for mines, the proceeds of which went into the Privy Purse. The middle class were mostly ruined, and the people finding life unendurable, took to brigandage [*Cf.* POLITICAL]. . . . The avaricious monarch left a ruined country to his feeble successors."—*Ibid.* p. 178.

INSTITUTIONS.—1. *Executive.*—The founder of the Ming dynasty "fixed his capital at Nanking, where it remained until the accession of the third Emperor [Ch'êng Tsu = Yung Lo, 1403–25], the conqueror of Cochin-China and Tonquin, who transferred [1411] the seat of government back to Peking, the capital of the Mongols."—*Giles, Historic China*, p. 99; see also *Williams, Midd. King.*, i. 62–3, 100–1; *Oxenham, Atlas*, map 22.

[Mendoza (*Hist.*) says "the province of Tolanchia, there whereas the king is resident, and is the biggest of them all" (p. 81), but on p. 23 he says that "ordinarily the king and his council is [*sic*] resident" in that of Paguia [Pequim?] which Staunton, in his notes identifies (p. 22) with Chihli, while he says Tolanchia is Shansi. See also p. 25, where he says: "the king is always resident in the city of Suntien," *i.e.* Shun T'ien Fu, the imperial prefecture. "It is also called Quinsay, as Marcus Paulus doth call it," and "should be the greatest in all the world in these days."]

"The fifteen provinces of the Ming dynasty were Shan-tung, Shansi, Ho-nan, Shen-si, Fuh-kien, Chêh-kiang, Kiang-si, Hukwang, Sze-ch'wan, Kwang-tung, Kwang-si, Yün-nan, and Kwei-chow, with the two 'metropolitan' provinces, Chih-li (or Peh Chih-li) and Kiang-nan (or Nan Chih-li), in which the northern and southern capitals, Peh King and Nan King, were respectively situated."—*Mayers, Ch. Gov.*, p. 31.

The empire was divided into 15 provinces, of which the names are as follows:

"Paguia, where as ordinarily the king and his council is resident, hath 14 cities and 150 towns.

Foquien hath	33	cities and	99	towns.	
Canton	„ 37	„	190	„	
Olam	„ 90	„	130	„	
Synsay	„ 38	„	124	„	
Sisuan	„ 44	„	150	„	
Tolanchia	„ 51	„	123	„	
Cansay	„ 24	„	112	„	
Ochian	„ 19	„	74	„	
Ancheo	„ 25	„	29	„	
Honan	„ 20	„	102	„	
Xaton or Xanton	„ 37	„	78	„	
Quicheu	„ 45	„	113	„	
Chequeam	„ 39	„	95	„	
Susuan	„ 42	„	105	„	

—*Mendoza, Hist.*, i. 23–4.

Chih Li "was originally the Peh (North) Chih Li of the Ming dynasty, to distinguish it from Nan (South) Chih Li, at a time (1400) when Nanking was a rival capital with Peking."—*Parker, China*, p. 165.

Hung Wu "very carefully avoided giving his government a military character, knowing that the Chinese resent the superiority of military officials, and he devoted his main efforts to placing the civil administration on its old and national basis. In this he received the cordial support of the Chinese themselves, who had been kept in the background by their late conquerors, whose administration was essentially military."—*Boulger, Short Hist.*, p. 81.

Mendoza says that all officials were appointed by the Emperor "by consent of his council, who do inform themselves with a particular diligence of the quality and behaviour of the person that shall be elected."—*Hist.*, i. 105–6.

"Offices are given for merit, not descent; but, it is added, correctly, while the higher offices of justice are bestowed 'after trial made of their learning,' the lower posts in the administration, as of 'constables, sergeants, receivers and the like' are given by favour. No man governs in his native place, or for more than three years, so that the king is well served without fear of treason. There are no nobles, as in Europe and Japan, except the emperor's kinsmen, and these are not allowed to take any part in public affairs. They take all possible pains to avoid condemning any to death, and it is thought cruel to issue more than six or eight death-warrants at a time, though prisoners liable to sentence of death, who are not executed, and who have no friends to pay for their support, are in danger of being allowed to die of starvation instead."—*Mendoza*, quot. *Simcox*, ii. 264.

[When Ming T'ai Tsu first went to (*i.e.*, set up his capital at) Chien K'ang the official system he adopted was mostly the same as that of the Mongol dynasty.]—*Yüan chien lei han, Shê kuan pu, Chih kuan tsung tsai*, p. 2*a*.

"The *Tsung Jên Fu* (宗人府), Imperial Clan Court, of the Ming, controlled the nine imperial clans; it revised their register at the proper time, wrote down the sons and daughters of the imperial relatives who were born by wife or concubine, their lineage, life and death, marriage, posthumous title, and funeral. If some relative sent a memorial to the throne it offered the same to the Emperor, introduced those of ability to the throne, and recorded faults. There was one Director and one right and one left Sub-Director."—*Hsü wén hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, p. 14*a*.

[When the Ming kingdom was established a *San Kung Fu* (三公府) was instituted, and when, later on, it was abolished, two of its members who were *Ch'êng Hsiang*, Prime Ministers, took also the duties of *T'ai Shih* and *T'ai Fu*, and the *Shang Kung* those of *T'ai Pao*. T'ai Tsu created 5 degrees of nobility to reward those who had assisted him in overthrowing the Mongol dynasty, the titles being bestowed on worthy ministers as well as on civil and military officials who had died in battle. After this there were the *Wang, Kung, Hou*, and *Po*, the *Tzŭ* and *Nan* being abolished; but the *San Kung* and *San Ku* could not be bestowed by favour, but had to be attained by merit. Jên Tsung in the reign Hung Hsi (1425) re-established the *T'ai Shih, T'ai Fu*, and *T'ai Pao* under the name of *San Kung*, and the *Shao Shih, Shao Fu*, and *Shao Pao* under the name of *San Ku*. As before, they attended on the Emperor, to give him information or consult on important government affairs. The offices were of great importance, but were not necessarily always filled.]—*Yüan chien lei han, Shê kuan pu, San Kung tsung tsai*, p. 5*a*; *Hsü wên hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, p. 4*b*.

Under the Ming dynasty, the *Nei Ko*, Grand Secretariat or Imperial Chancery, was the "Supreme Council of the Empire."—*Mayers, Ch. Gov.*, p. 13.

"In the beginning of the reign Yung Lo [1403], the *Nei Ko* (Grand Secretariat) was simply [an office] for the Hanlin to ask information [from]. Before the reign Ching T'ai [1450–7], the *Shang Shu* had not the right to become members of the *Nei Ko*, but after the reign Chêng Tê [1506–22], the post of *Shang Shu* was a step in promotion to the *Nei Ko*. Hence the authority of the *Nei Ko* increased."—*Kuan chih yen ko, Kuang shih lei fu, c.* 5, *Chih kuan pu*, p. 2*a*.

"At the beginning of the Ming dynasty, the Right and Left *Hsiang Kuo* and Right and Left *Ch'êng Hsiang* [following the Yüan dynasty the right was more esteemed than the left] *P'ing Chang Chêng Shih* (平章政事) and *Ts'an Chih Chêng Shih* (參知政事), Grand Secretaries, and other officials, belonged to the *Chung Shu Shêng* (中書省), Grand Secretariat. Afterwards the *Ta Hsüeh Shih* (大學士), Grand Secretary, of the *Tien* (殿), 'Throne-Hall,' and *Ko* (閣), 'Hall' or 'Cabinet, were established, and ranked above the Six Boards. Then it became the title of Prime Minister."—*Hsü wén hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, p. 5*a*.

"In the 13th year [1380] of the reign Hung Wu of the Ming dynasty the *Chung Shu Shêng* was abolished, and the *Liu Pu* (Six Boards) established."—*Hui yao*, quot. *Kuang shih lei fu, c.* 6, *Chih kuan pu*, p. 1*b*. See also *Kuan chih yen ko, ibid. c.* 5, *Chih kuan pu*, p. 7*b*.

[The six Executive Boards (*Liu Pu*) were the same as in the Mongol Period. The *Li Pu*, Board of Civil Office, was considered of more importance than the others. It had, as before, charge of the selection and appointment of officials, bestowing of rewards for meritorious service, examinations, &c. There were 4 Sub-Boards named *Tsung Pu*, to this and the *Ping Pu*. The functions of the other Boards also remained the same.]—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, pp. 8*a*—10*a*; *Kuang shih lei fu, c.* 5, *Chih kuan pu*, pp. 7*b*, 13*b*; *c.* 6, p. 1*b*.

"The king hath in the city of Tabin, where he is resident, a royal council of twelve councillors and a president, chosen men throughout all the kingdom, and such as have had experience in government many years. . . . For to be one of this council, it is not sufficient that they be expert and learned in the laws of the country, and in moral and natural philosophy, but they must also be expert in astrology and judgements. . . . These twelve do sit in council ordinarily in the king's palace, for the which there is a hall appointed, and in the same thirteen chairs. . . . In [the thirteenth] chair, the president doth sit when the king is not in presence, but if he be there (as seldom he is) then doth the president sit in the first and highest of the chairs on the right hand." . . . [The seats were arranged in order of seniority; if the president died, he was succeeded by the occupant of the next chair on his right.] Vacancies were filled up by the election of the council, confirmed by the Emperor. Only the president of the council (or, in his absence, the senior member) communicated direct with the Emperor. Monthly reports were sent to the council from the governors of the fifteen provinces, by special messengers, for whom relays of horses (or of boats), were arranged at fixed stations along the route.]—*Mendoza, Hist.*, i. 96–9.

[Of the Nine Ministries, the Censorate was now under the direction of the *Tso Yu Yu shih Ta Fu* (左右御史大夫) and other ministers (see *Chih kuan piao, c.* 2, p. 22; *Kuang shih lei fu, c.* 7, *Chih kuan pu*, 15*b*). The *Chi Shih Chung*, as in the Han. N. Ch'i, &c., inspected and criticized the acts of the Boards. The *T'ung Chêng Ssŭ*, Office of Transmission, had the duty "of opening, recording, and transmitting to the Council of State all memorials received from the provinces," (*Mayers, Ch. Gov.*, p. 23). The *Ta Li Ssŭ*, Grand Court of Revision, "controlled the 13 treasuries in the capital and revised criminal cases" (*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, p. 15*a*). The *Han Lin Yüan Hsüeh Shih* were at the head of the Imperial *Han Lin* College. The *T'ai Ch'ang Ssŭ* "had charge of sacrifices, ceremonies, and music, carrying out the instructions of the Board of Ceremonies" (*Ibid.* p. 13*a*), and with the *T'ai P'u Ssŭ* and *Kuang Lu Ssŭ*, remained the same as in the previous Period, the *Hung Lu Ssŭ*, Court of State Ceremonial, represented under the Mongols by the *Shih I Ssŭ Shih I Shih*, now bearing the name it had had in the Sui and following dynasties. The *Kuo Tzŭ Chien*, Imperial Academy of Learning, had charge of education in the Imperial Colleges, the chief functionaries being as before the *Chi Chiu* and *Ssŭ Yeh* (*ibid.* p. 2*a*).]

"The Ming dynasty inherited [their system of *provincial government*] . . . from their Mongol predecessors, and continued it with slight alteration, changing, however, the title of the provincial governors in the first instance to *Ch'êng Hsüan Pu Chêng Shih* 承宣布政使, who became superseded later by Inspectors or *Hsün Fu* 巡撫, the Provincial Governors of the present day. To these, in the 16th century, Governors-General, *Tsung-tu* 總督, began to be added."—*Mayers, Ch. Gov.*, p. 31.

"*Hsing Yü Shih T'ai* (行御史臺). Provincial Censorate.—In the two dynasties Liao and Kin there were no *Hsing Yü Shih T'ai*, but the Yüan dynasty had them. In the Ming dynasty the *Tsung Tu*, Governor-General, and *Hsün Fu*, Governor, took the duties of this office. It is found in the history that the name *Tsung Tu* was introduced in the 4th year of the reign of Chêng T'ung [1439] when Wang Ch'i invaded Lu Ch'uan. Afterwards when the military came to power, *Tsung Tu* were added in each territory. The name *Hsün Fu* (which means to go round and soothe people) was introduced in the reign of Hung Wu, when the Heir Apparent was sent to Shen Hsi as *Hsün Fu*. In the 19th year of the reign of Yung Lo an official was sent on a tour of inspection round the Empire [and afterwards] whenever there were important affairs or great natural calamities,—so he was called *Hsün Fu*. As soon as the affair was performed the post was abolished, so there was no fixed official. In the reign of Hsüan Tê the territories of Kuan Chung, Kiang Nan and others were large and important, and officials were ordered to take the post of *Hsün Fu* in turn. Since that time Hsün Fu have been appointed throughout the country. After this, the post could only be held by a member of the *Tu Ch'a Yüan*, Censorate."—*Hsü wén hsien t'ung k'ao hsiang chieh, c.* 11 *shang, Chih kuan k'ao shang*, p. 11*a*.

"The Tutam or Viceroy doth make a general council . . . once a month at the least [at the provincial capital]."—*Mendoza, Hist.*, i. 114.

"In the 10th year of the reign Hung Wu [1377] . . . a *Chien Ch'a Yü Shih* (監察御史), Censor, was sent to make a tour of inspection throughout all departments and districts."—*Hui tien, Kuang shih lei fu, c.* 7, *Chih kuan pu*, p. 2*b*.

"At one time the Treasurer was the highest provincial official; but nearly 500 years ago it became the practice to send eunuchs or other Court functionaries on 'soothing circuit,' and gradually these officers became a permanent institution. The modern name for a governor is therefore 'Circuit Soother.' The Treasurer and the Judge have each an historical pedigree in the same way."—*Parker, China*, p. 164.

[Mendoza speaks of "judges and visitors . . . called Leachis," who are sent annually to make secret inquisition into the conduct and character of all officials throughout the empire. The visitor for each province, after collecting sufficient information incognito, reads his report before the general council of the Viceroy, assembled at the provincial capital, and promotes, punishes, or reprimands the officials accordingly.]—*Hist.*, i. 113–5.

[Mandarins often lived in the capital, leaving their provincial posts to be farmed by cunning stewards.]—*Parker, John Chinaman*, p. 256.

"The *Pu Chêng Ssŭ* (布政司), Lieutenant-Governor or Treasurer, was the *Fang Po* (方伯) of ancient times, who was a leader of a department. It was taken from the example of the *Ssŭ Yüeh* of Yao, the 12 *Mu* (牧), Rulers of Districts,

of Shun, the 9 *Mu* of the 9 Departments of Yü, and the 8 *Ming* (命) of the Chou, who took the place of the *mu.*"—*Ch'i-tsung Chih kuan chih, Kuang shih lei fu, c.* 8, *Chih kuan pu*, p. 2*b*.

"The *Pu Chêng*, Provincial Treasurer, had charge of the census and registering of the population."—*Ming chih, ibid.* p. 3*a*.

[The Ming did not appoint any *Chou Tz'ŭ Shih*. They had *Chih Chou, T'ung Chih, P'an Kuan*, and other officials.]—*Yüan chien lei han, Shê kuan pu*, p. 206*b*.

"As to the magistracy of the Ming dynasty, there was one Magistrate, one Sub-Magistrate, and one Deputy-Assistant Magistrate; his subordinates had a police master and gaol warden. Wu Yüan-nien distinguished districts into 3 classes: those whose taxes were about 100,000 *shih* and under were classified as superior districts; those whose taxes were about 60,000 *shih* or less, as medium districts; and those which paid 30,000 *shih* or less, inferior districts. Every newly appointed magistrate was supplied with travelling funds by the government. There were no *Chün* and the *Chou* did not control the *Hsien.*"—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 11*b*, *Chih kuan k'ao*, p. 11*b*.

[For the numerous officials discharging various duties under the *Hsien* see *Yüan chien lei han, Hsien Ling*, p. 207*a*. The Hsien had charge of matters relating to the education and training of the people in his district; every year he selected, after examination, scholars from the people, sending the best to the capital every third year (as could be done at the beginning of the Ming dynasty after one examination only); sending also every tenth year a "yellow register" containing a complete list of selected scholars; he had to supply corvée labour when required; to decide legal cases; to see to the worship of the spirits, to aiding the poor, rewarding the meritorious, directing merchandize to places where it was likely to be in demand, keeping registers of the products of hills, seas, rivers, and marshes, for the most advantageous levy of taxation (*ibid.* p. 207*a*).]

"The *Hsün Chien Ssŭ* (巡檢司), Sub-District Deputy Magistrate, of the Ming had charge of searching and watching robbers and thieves, and rigidly examining wicked and fraudulent men. In every important place in a prefecture, department, or district, there were established *Hsün Chien* and Assistant *Hsün Chien*. They had police and soldiers to guard against accidents."—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 11 *hsia*, *Chih kuan k'ao*, p. 12*a*.

"The officials of the Ming dynasty altogether numbered 24,683. In Peking there were 1,416; in Nanking, 558; and in the provinces, 22,709. At first the officials in the palace numbered 187, and the *Nü Shih* (女史), female officials, who had charge of the ceremonies of the Empress, 96. After the reign of Yung Lo, all that remained were 4, under the command of the *Shang Fu*, Superintendent of the Imperial Wardrobe."—*Ibid.* p. 4*a*.

Public Examinations.—"The first Emperor [1368–99] of the Ming dynasty . . . organised the great system of competitive examinations which prevails at the present day."—*Giles, Hist. of Ch. Lit.*, p. 291.

T'ai Tsung (1627–44), to aid his conquest of China, "instituted public examinations for appointments in the public service on the lines laid down by Confucius."—*Boulger, Short Hist.*, p. 113.

[Mendoza (*Hist.*, i. 124–6) says that the examinations for degrees were held annually, in the provincial capitals, before the official who was making his visit of inspection. Herradu and his companions witnessed the graduation ceremony, of which a description is given, at Foochow. He distinguishes three classes of officials: (1) the Literates proper: "Those of the royal council, viceroys, governors and visitors, are made Loytias by disputation in learning." (2) "The general captains, majors, bailiffs and testators, are a gift of the king's in recompence of some good service that they have done. These . . . are never preferred to greater honours, as the other Loytias are." (3) Military officials; who are "put in the second degree, and are . . . made by desert in the wars, and . . . chosen by the generals in authority of the king for some act or worthy deed done in the wars."]

[Mendoza says that the Imperial palace at "Suntien" (*i.e.* Peking) contained four halls, for the reception of *ambassadors*, each being differently decorated; the first with "metal, very curiously wrought," the second with silver, the third with gold, enamelled, and the fourth, in which the most important envoys were received, more richly still. Here "the king giveth audience unto such ambassadors as come to him from other kingdoms or provinces, or unto his own people, when they call any court of parliament (which is very seldom), for that he is not seen by his commons out of his own house but by great chance, and yet when they do see him, for the most part it is by a glass window." Their character is not stated, but they were evidently either tributary or commercial, and not yet permanent.]—*Mendoza, Hist.*, i. 78–9.

2. *Legislative.*—[In the sixth year (1373) of the reign Hung Wu, he (T'ai Tsu) ordered Liu Wei-chien, the President of the Board of Punishments; and Sung Lien, a learned scholar, and others to revise the existing law (owing to the failure of Li Shan-chang and others to accomplish the work). Sung Lien studied the Law of the T'ang dynasty with four others from the Board of Punishments. Each chapter, on completion, was copied out in clear handwriting and submitted to the Emperor for his approval. This he would not give unless he found that the revised law was based on principles of equity. The work was finished in the following year, and the book was indexed in the same way as that of T'ang. It consisted of 606 articles, and having written a preface to it, Sung Lien submitted it to the Emperor for his perusal. In the autumn of the 22nd year (1389), the members of the Han Lin Academy and of the Board of Punishments were again ordered to examine all the enactments made in various years, and select what was equitable and just for incorporation into a book called *Ming li lü*, meaning Revised Statutes, to be printed as a preface in law books. This was published soon after. In the 5th year (1430) of Hsüan Tê, the Governor of Chihli suggested to the Empress in a memorial that laws were the best principles wherewith to govern the country, so the Emperor, after hard study, made the *Law of the Ta Ming Dynasty*, which was based upon the old laws of various periods, some unauthorized codes being destroyed.]—*Yüan chien lei han, Chêng shu pu, Hsing fa*, p. 100*a*.

3. *Judicial.*—According to the system of the Ming dynasty, the three Departments,—the *Hsing Pu*, Board of Punishments, *Tu Ch'a Yüan*, Censorate, and *Ta Li Ssŭ*, High Criminal Investigation Board, were called *San Fa Ssŭ*, the Three Law Departments. The Board of Punishments was a place to administer punishment; the High Criminal Investigation Board was a place to try law-breakers, whether princes of the royal blood, aristocrats, officials, soldiers, civilians, or barbarians, in accordance with the law, and then to decide as to their guilt; while the Censorate was a place to watch the procedure and the working of the law, to correct irregularities, if any, by impeachment, and redress any grievances which were found.]—*Ibid., Hsing Pu*, pp. 65*a*–66*b*; *Ta Li Ssŭ*, p. 107*b*.

[Following the system of the T'ang Dynasty, the Ming dynasty adopted the posts of President and Vice-President of the Board of Punishments. They alone administered the Criminal law, had all the government runners under their control, and attended to all matters in connection with the execution of death sentences, the issue of injunctions, etc.]—*Ibid., Hsing Pu*, pp. 65*a*–66*b*.

[The department, called *Chung Shu Shêng*, Chancellerie, was afterwards abolished, and replaced by the Six Boards, each of which consisted of four subsidiary departments. The four subsidiary departments of the Board of Punishments were called *Hsien Pu, Pi Pu, Ssŭ Mên*, and *Tu Kuan*. In addition to these, there were thirteen other departments all of which were called *Ch'ing Li Ssŭ*, in which there were *Lang Chung* and *Chu Shih*, First and Second Secretaries, among whom the work from various provinces, the metropolis, and Chili, was apportioned. Each of them concerned himself only with the work apportioned to his own department.]—*Ibid.* pp. 65*a*–66*b*.

[The Department *Ta Li Ssŭ* was composed of *Ch'ing, Shao Ch'ing, Chêng*, and *Ping Shih*, that is, Ministers, Assistant Ministers, Secretaries, and Record Keepers. There were also other officials from such departments as *Mo K'an Ssŭ, Shên Hsing Ssŭ*, and *Hsing Pu Tu Ch'a Yüan* to assist the others in the examination of criminal cases.]—*Ibid.* pp. 65*a*–66*b*.

[In the 20th year (1367) of Hung Wu, there were created 41 posts of *An Ch'a*, the holder of these posts, called *An Ch'a Shih*, being the sole administrator of the criminal law in each province, with the right of impeaching any one in his province to the Throne.]—*Ibid., An Ch'a*, p. 180*a*.

Pinto "would set China by itself above the whole of Europe . . . most of all for the exact observance of justice."—*Simcox*, ii. 263.

"Like Pinto, he [Perera] is filled with admiration for the way in which justice was administered in the Chinese Courts; and as the experience of both was gained as prisoners, their evidence is sufficiently impartial."—*Ibid.* ii. 264–5. See an instance in *T'ung chien lei tsuan, c.* 6, *Chêng shih pu*, p. 8*b*.

"Perera thinks that the great security of justice was the publicity of the trials; no witnesses would dare to perjure themselves *coram populo*; but he also describes with admiration how the 'loutea,' great men as they are, 'be patient above measure in giving audience'; in another place he speaks of the Chinese as 'more ready in their dealings, after their manner, than any other Gentiles or Moors.' And it is probably to their own share of this 'readiness,' mixed with little dignified self-respect, that the prisoners were indebted to the substantial justice they received. 'We might say what we would,' continues Perera, and notwithstanding the omission of the usual ceremonies (of prostration), 'yet did they bear with us so patiently that they caused us to wonder, knowing specially how little any advocate or judge is wont in our country to bear with us."—*Simcox*, ii. 265.

Precautions were taken to ensure publicity in legal proceedings. "In all matters of law, as civil as criminal, the judges do nothing but by writing, and do pronounce the sentences and examine witnesses in public, before all the rest of the officers, because no subtilty nor falsehood shall be used . . . to set down other than the truth."—*Mendoza, Hist.*, i. 109.

[In important cases, the judge takes down the declarations of the witnesses with his own hand.]—*Ibid.* p. 109.

Torture is used, if the truth cannot be arrived at, but not "except first they have good information, or at the least semiplena, or else so many indicions [indications?] that it is a sufficient information for the same."—*Ibid.* pp. 109–11.

[The torture is of two kinds—squeezing the fingers and the ankles—the description of the apparatus is not very clear, but it appears to be the same as that mentioned by Williams—*Middle Kingdom*, i. 507—as "legal instruments of torture."]—*Ibid.* pp. 111–2.

[Mendoza says "the supreme judges are always present" at the application of the torture, which, however, rarely takes place. It is not clearly stated whether it is inflicted on witnesses, or defendants, or both.]—*Ibid.* pp. 111–2.

[On p. 107 it is stated that there is a strict rule that judges "must go fasting into the hall of audience or judgement, without drinking of any wine," for "they esteem it a less evil to leave the hearing of any matter, than to give any sentence after that they have eaten or drunk." This is the reverse of what is stated by Suleyman, in the T'ang period. (See extract from *Relation des Voyages*).]

"The custom of this country of China is, that every man who administers justice cannot belong to that province; . . . and they are interchanged, so that those of one province govern another; he cannot be a judge where he is a native. This is vested in the literates; and every literate when he obtains a degree begins in petty posts, and thence goes on rising to higher ones, without their knowing when they are to be moved. . . . These changes are made in Pequim; this takes place throughout the whole country, and each one goes on being promoted. Hence . . . no judge in China does equity, because he does not think of the good of the district, but only of stealing, because he is not a native of it, and does not know when he may be transferred to another province. . . . They form no alliances and are of no service where they govern, nor have any love for the people, they do nothing but rob, kill, whip, and put to torture the people. . . . The people have no love for the king and for the mandarins, and every day they go on rising and becoming robbers [being forced to do so], because they have no vineyards, nor any source of food. . . . In places where there are no rivers, many people rise; those that are between rivers where they can be caught remain quiet; but all are desirous of every change, because they are placed in the lowest depth of subjection."—*Ferguson, Lett. fr. Port. Capt.*, pp. 123–4.

[According to Ricci even the highest magistrates found it difficult to resist the undue influence of the eunuchs.]—*Simcox*, ii. 269.

"The king remained at a town two leagues from Peking, to pass judgment on a relative of his, who had risen against him, and commanded him to be burnt after being hanged."—*Ferguson, Lett. fr. Port. Capt.*, p. 105.

[No official can be punished while wearing the insignia of office—the girdle and cap—and these are taken from him before the sentence is executed. If there is any doubt as to the justice of the sentence, it is re-considered by nine judges. The punishment decreed for officials who misconduct themselves is not stated.]—*Mendoza, Hist.*, i. 115.

"Many times these visitors do visit the colleges and schools, such as the king hath ordained of his own cost in every province . . . and do examine the scholars of the same, animating them to promotion all such as do profite themselves in their studies, and do whip and put in prison, yea and thrust out of the schools all such as are to the contrary."—*Ibid.* p. 116.

"According to Perera, the Government examinations and the periodical gaol deliveries were done by the same officers on circuit. He was told that many of the students were maintained at the emperor's expense [*i.e.* in the Government colleges], and he made the acquaintance in gaol of some who had been disgraced for failing to pass their examinations."—*Simcox*, ii. 264.

[Mendoza (*Hist.*, i. 66) says that all beggars are reported to a special 'justice of the poor.' See Access. Inst.]

"The system of reports to the Emperor, and of periodical visits of inspection by his delegates . . . and the custom of offering all memorials or petitions in writing" are noticed by Mendoza.—*Simcox*, ii. 264.

[No death sentence could be executed in the provinces till it had been confirmed by the emperor and his council, except in time of actual war, when] "they do permit the captain-general, or his lieutenant, to behead or hang whatsoever soldier that shall offend or do any ill thing; this they may do without consentment of the king or his council, only with [that] of the king's treasurer [and] of the general of the field. [No sentence was valid unless pronounced by *both* these officials.]"—*Mendoza, Hist.*, i. 100.

"The only unpopular measure associated with his [Hsien Tsung's] name was the creation of a Grand Council of Eunuchs, to which were referred all questions of capital punishment, and this body soon acquired a power which made it resemble our own tyrannical and irresponsible Star Chamber. After five years this institution became so unpopular, and was so deeply execrated by the nation, that Hientsong, however reluctantly, had to abolish his own creation, and acquiesce in the execution of some of its most active members."—*Boulger, Short Hist.*, p. 92.

[Mendoza says there were thirteen prisons in every "principal city" (provincial capital?) of which four contained prisoners condemned to death. They were kept in prison so long that it was not uncommon for them to die before their sentence was executed. They were chained down to the floor at night, but released in the day time in order that they might work for their living—those unable to do so, and who had no friends to support them, received "a pittance of rice" from the Emperor. Executions only take place "at the coming of the visitors or judges of residence, whom they do call Chenes and Leuchis." Fifty men are chosen for execution, their cases being thoroughly inquired into, and any whose guilt does not appear quite certain are remanded.] "The deaths that they do execute is hanging, setting upon stakes, quartering and burning, but there is none burned but such as are traitors to the king." [On the following day the sentences for theft are carried out by beating with "a broad and thick cane of four fingers broad, and as thick as a man's finger."]

"The most part of these thieves do die in the punishments, and many times there is whipped together of thieves two hundred." [Altogether it is computed that 6,000 persons die in prison annually in each "principal city." The judges are always present at executions and other punishments. Adultery is a capital crime, and a man conniving at his wife's unfaithfulness is punished.]—*Hist.*, i. 116–120.

"As soon as we arrived at Canton they brought us before the pochaçy, and he ordered us to be taken to certain jail-houses that are in the storehouses of foodstuffs, and Thome Pirez did not wish to enter them, and the jailers put us into certain houses in which we were thirty and three days, and thence they took Thome Pirez with six persons to the prison of the *pochaçy*, which they call *libanco*, and me with four persons to the prison of the *tomeçi*, where we were imprisoned ten months. All the goods remained in the power of Thome Pirez. They treated us like free people; we were closely watched in places separate from the prisoners."—*Ferguson, Lett. fr. Port. Capt.*, pp. 106–7.

"I am certain that in the prisons of Cantão there are constantly as many as four thousand men imprisoned, and many women, and every day they imprison many and release fewer; and they die in the prisons of hunger like vermin. Hence the people come to have a hatred of the mandarins, and desire changes in order to obtain liberty."—*Ibid.* pp. 127–8.

"No man can go from one province to another without taking a licence of the governor, and he who is found without one is punished; and no traveller can be (by law of the kingdom) more than three or four days in a town where he has not business; there is a man whose office it is to go about looking to this, and, if any such is found, he is taken up, for they presume him to be a thief and a man of bad life."—*Mendoza, Hist.*, p. xlix.

4. *Revenue.*—[In the 14th year (1381) of Hung Wu, it was ordered by proclamation that a table should be made of various taxes and printed on yellow paper. No exact census had ever been made of the population of the empire, and this was the first move in that direction. The table was to be revised once every ten years, and was to state the acreage of land ploughed by each household. The land was of two classes, government land paying tax in accordance with the regulations. All these points were to be clearly stated in the Yellow Table, and personal service was to be proportioned on this basis.]—*Yüan chien lei han, Fu shui*, pp. 53*b*–54*a*.

[In the 24th year (1391), the question of the form to be adopted in making the Yellow Table was settled. The authorities first made out a form for each household, to be filled in and given to the heads of the division *Fang*, the larger division *Hsiang*, and the still larger division *Li*; and also to the headman of the *Ch'ia*. Every householder filled in details of the number of residents, their occupation and property, and returned it to the headman of the ten householders, and he then filled up the form for his own household and put together all the forms filled up by the other ten householders, and sent them on to the headman of the *Fang, Hsiang*, or *Li*, as the case might be. These then put together all the forms received from the various headman of ten householders and sent them on to their immediate superiors in the same way. The magistrates sent them to the *Pu Chêng Ssŭ*, Provincial Treasurer, who arranged them under different headings with a separate statement of the total amount of the

number of population, their occupation, and their property in various countries and districts under his jurisdiction, and put them together to be submitted to the Throne at the end of each year.]—*Ibid.* pp. 53*b*–54*a*.

[At first, the system of the T'ang dynasty was adopted, so the ministers were the *Hu Pu Shang Shu*, *Hu Pu Shih Lang*, the Presidents and Vice-Presidents of the Board of Finance. They had charge of all affairs connected with the population and revenue.]—*Ibid.*, *Shé kuan pu*, *Hu Pu*, p. 57*a*.

[In the 13th year (1380) of Hung Wu, the department *Chung Shu Shêng* was abolished, and its place taken by the Six Boards. The four subsidiary departments of the Board of Finance were *Min Pu*, Population Register Department; *Tu Chih Pu*, Budget Department; *Chin Pu*, Gold Department, and *Ts'ang Pu*, Food Supply Department. As the volume of work increased, there were afterwards established twelve other departments, and each department administered only its own affairs and also had four subsidiary offices bearing similar names to those mentioned above.]—*Ibid.* p. 57*a*.

[There was only one *Pu Chêng Ssŭ* for the administration of financial matters, and his duty was to collect revenue for the national expenditure on the basis of the degree of the fertility of the soil, and to keep the records of population. He had to balance the national expenditure against the revenue, and practice economy.]—*Ibid.*, *Pu Chêng*, p. 178*b*.

T'ai Tsu "drew up a kind of Domesday Book under which taxation was regulated."—*Giles*, *Bio. Dic.*, pp. 193–4.

"An organisation for taxing and *corvée* purposes was perfected in the reign of Hung-wu, Founder of the Ming dynasty, under the name of 賦役黃冊, a copy of which was supplied to each district, and revised every ten years. One 里 consisted of 110 戶 or land-tax payers, and the 10 who paid most were 里長 on alternate years: the other hundred formed 10 甲. In the city instead of 里 the term 坊 was used, and in the suburbs the term 廂. A 冊 was a 里 thus booked and registered, and the term 圖 seems to have been alternately used. The proletarians attached to each 圖 who were not liable to *corvée* were called 畸."—*Ch. Rev.*, x. 221.

"Wang-tchi-tchang, a commentator of the Ming dynasty, . . . praises the kings of Chow for adjusting their expenditure to their revenue, instead of, like his own contemporaries, regulating the taxation of the people by the expenditure of the prince (*Cf. Tcheou-li*, i. 392–4)."—*Simcox*, ii. 35.

In 1370, "a census of the cultivated lands was taken, and the tax brought in about 29½ million measures of grain, or slightly more than in the palmiest days of the Sung dynasty; but silk and money are the only other objects mentioned in the table of revenue, so that fewer commodities and thus on the whole an amount of less value was received in kind."—*Ibid.* ii. 238.

"Every person that has *lands*.—The whole country of China is divided up into lots; they call each lot *quintei* [*kêng ti*]: it will be sowing land of four *alqueires* of rice [1 *alqueire* = 13 *litres*]. Every husbandman is obliged to pay from this land of his a certain quantity of rice. . . . When the seasons are not favourable, they become poor, and sell their children in order to pay; if this is not sufficient they sell the properties themselves. They are obliged, every person that has this acreage of land, to give certain persons for the service of the mandarins, or for each person twenty *cruzados*. They are obliged to supply all furniture . . . for the houses of the mandarins. Those who have not lands are obliged to give certain persons, and, if he have no person, money; and, if he have no person or money, he in person has to serve and eat at his own cost and fee the person he serves. Besides these duties they are liable for the following." "If any one refuses, he is immediately imprisoned, and everything is sold, and he dies in prison. No one refuses what the mandarin demands, but with head to the ground and face to the earth, listens to and regards the mandarin. . . . Hence it is that the people come to be poor; moreover, for any cause whatever they are at once beaten and put in prison, and the least penalty is seven *quintals* of rice and two or three maces [? Ferguson conjectures 'maces' from unintelligible abbreviation in the original] of silver to them, and of these they pay five hundred and a thousand taels."—*Ferguson*, *Letters from Port. Captives*, pp. 126–7.

"Although this kingdom is great and very rich, yet there is none that doth pay so little tribute ordinarily unto their king as they do, neither amongst Christians, Moors nor Gentiles that we know. The extraordinary and personal service is very much, that in some respect we may say that they are more slaves than free men, for that they do not possess one foot of land. . . . The ordinary tribute that every one doth pay that doth keep house is two Maces every year, which is as much as two Spanish rials of plate. This tribute is very little, yet [officials and soldiers] pay none . . . : the multitude of the people is so great, and the kingdom so big, that alonely that which they give for expenses of the king and his court is wonderful, with customs, duties, portages and other rents; not accounting that which is paid unto garrisons and soldiers of that kingdom, neither that which is spent in repairing of walls of particular cities, and in men of war at sea, and camps by land, to governors and justices, which doth not enter into this account. The rent which remaineth unto the king ordinarily is this that followeth, and is taken with great regard out of the book of his exchequer. Yet the Chinos do say that it is much less than that they do pay at this time; for that this is of old antiquity, when as the tributes were less. . . ." "Of pure gold, from seventeen to two and twenty killates [= carats], they give him four millions and two hundred fiftie sixe thousand and nine hundred Taes: everyone is worth ten rials and four and twenty maravedies, Spanish money." "Of fine silver, three millions one hundred fiftie three thousand two hundred and nineteen Taes." "The mines of pearls, whereof you have many in this kingdom (although they are not very round), is worth unto him commonly two millions, six hundred and thirty thousand Taes." "Of precious stones of all sorts, as they come from the mines, one million four hundred threescore and ten thousand Taes." "Of musk and amber, one million and thirty-five thousand Taes. Of earthen dishes and vessels, fourscore thousand Taes. Besides all this, the king doth put forth very much ground to his subjects, and they do pay him with part of the crop that they gather, or with the cattle that they bring up on the same ground. . . . Of clean rice . . . they pay him threescore millions, one hundred threescore and eleven thousand, eight hundred thirty and two hanegs." [= Spanish fanega = about 1⅗ bushel. The remaining quantities are as follows:—

Barley	29,391,982	fanegas.
Wheat "like unto that in Spain"	33,120,200	,,
Salt ("which is made in his own salt-pits, and is of a great rent")	340,400	,,
Maize	20,250,000	,,
Millet	24,000,000	,,
"Panizo" (panic-grass)	14,200,000	,,
Other grain and seeds	40,002,000	,,]

"They do pay him in pieces of silk, of fourteen vares [Sp. *vara* = 2·782 feet] long the piece, two hundred five thousand and five hundred ninety pieces." "Of raw silk in bundles, five hundred and forty thousand pounds. Of cotton wool, three hundred thousand pounds. Of mantles wrought of all colours, eight hundred thousand and four hundred mantles. Of Chimantas [? blankets] made of raw silk [weighing 12 lb. each], three hundred thousand six hundred and eighty of them. [678,870 cotton mantles, 40 varas long; 304,648 cotton chimantas.] All this aforesaid is for expenses of the court, which is great. The Chinos that come unto the Philippinas do affirm the same, and do not differ in the report, which is a sign to be true."—*Mendoza*, *Hist.*, i. 82–4.

"Local tributes consisting of articles of costly luxury, such as ginseng, wine, and scented rice, were declined by the Emperor, lest the collection should become unduly burdensome."—*Simcox*, ii. 238.

"Perhaps the most durable result of the Mongol Empire was the opening of Tatary to the tea trade. This beverage had in the course of a century begun to take its present place as a necessary of life upon the steppes. The trade was important enough to attract the attention of financiers, and a tax of a tenth was levied on the tea which was sold in exchange for horses, and which all the tribes of the West rushed to buy. In 1375 an attempt was made to limit the currency to paper and copper cash, to the exclusion of tea; but on the introduction of paper the supply of horses fell off, and the export of silk and tea had to be renewed to obtain them. The regulation price for a first-class horse was eighty pounds of tea, and for the next hundred years or so, in fact, until the Chinese Empire deliberately abandoned the use of carriage horses, in the middle of the 16th century, the regulation of the trade was a constant anxiety to the native administrators."—*Ibid.* ii. 238.

[To avoid taxation people sought the protection of rich persons, lived in boats, or pretended to be workmen or traders: see *Parker*, *China*, pp. 188–9, and *cf.* POLITICAL.]

"Yung-lo followed his father's [Hung Wu's] example in attempting to give a penal character to the land tax. In his first assessment, Tai-tsou had punished certain southern towns for their adherence to another leader by confiscating the territory of all the great families and rich inhabitants, and had taken their annual rent as the standard for the tax. This tax had again been raised on account of the fertility of the district, so that Su-chow, Hang-chow, and three other towns were disproportionately burdened; and the former alone, in 1381, paid as much as the whole province of Tche-kiang. In 1400, as a measure of relief, the land tax on the towns of Kiang-nan and Tche-kiang was equalized, and the maximum tax apparently fixed at one measure of grain per acre. Yung-lo, however, renewed the attempt to tax personal opponents, and after putting one such to death for loyalty towards his deposed nephew, he increased the taxes upon his family property, 'that all future generations may curse his memory,'—an edict which was doubtless among those that his son earned credit by rescinding."—*Simcox*, ii. 240.

"Peculation followed as a natural consequence from the attempt to keep the trade [at the frontier horsefairs] in the hands of officials; and in 1409 an officer was accused of giving 80,000 lbs. of tea for seventy indifferent horses, or more than 11,000 lbs. for what was priced in Tai-tsou's tariff at 80 lbs. There must, however, still have been some honest and capable officials, for in 1411 the Yellow River was successfully conducted back into one of its old channels, after a flood at Cai-fong-fu, in which 14,000 families perished."—*Ibid.* ii. 240.

"The vicinity of the court [on removal to Peking] was not regarded as a boon by the townspeople. The town had to be remodelled, and the modern walls, enclosing a much smaller city than Kubla's, built. Besides the necessary expense of such public works, the workmen oppressed the people, demolishing and removing their houses arbitrarily and without need, either wantonly or for the sake of bribes." A memorialist (see *De la Marre*, p. 193) "repeats the complaint that products are taxed twice over; the people live on roots and bark, while 10,000 priestly idlers are maintained at court. Every year the Emperor gives largesses of precious wares and money to obtain a few horses from the adjoining subject tribes, and when obtained they are apportioned amongst the people, who have to make good whatever losses occur amongst them."—*Ibid.* ii. 240–1.

"During the reign of Yung-loh [1403–25], some zebras were sent to Peking from Ts'ao *Hsien* in Shan Tung. These animals (騶虞) are described as being like a white tiger with black stripes, with very long tails."—*Ch. Rev.*, x. 72.

"Chinese history states that early in the [same] reign . . . some giraffes (*K'ilin*) were sent as a present from Bengal"; and from "Annam or thereabouts," as a present or tribute, during the reign of Hsüan Tê (1426–36).—*Ibid.* x. 72. See also POLITICAL.

In 1424, by Hsia Yüan-chi's advice, "the taxes were lightened, distress relieved, expeditions to foreign countries stopped, and charges on the acquisition of precious stones in Yünnan and Annam abolished."—*Giles*, *Bio. Dic.*, pp. 273–4.

Hsüan Tsung, "a well-meaning monarch, . . . lightened the grain tribute, allowed commutation in rice for all penalties, and in 1429 established custom-houses at important centres."—*Ibid.* p. 169.

[The financial state of the country, on the fall of the Mongols was such that the Ming emperors found themselves not only unable to abolish the paper currency, but forced to make a fresh issue. In 1375, six different denominations were issued, from 1,000 cash (= 1 ounce of silver) downward. By 1448, the paper was so depreciated that three copper cash were given for a note of a thousand. The use of copper cash was forbidden, and in 1455 an edict was issued, ordering taxes to be paid in paper. This does not seem to have had the desired effect, and we hear no more of the paper currency, in Chinese history, after 1455.]—*Journ. Asiat.*, i. 266–7.

"The empire was not in a very flourishing condition. . . . A similar failure attended the new tax imposed on market gardens in the two capitals, with the same object, in the hope that if the gardeners were taxed, and compelled to pay in paper, a demand for the unpopular currency would be created and its value raised. From time to time benevolent edicts were published remitting taxes or arrears, but such action no longer met with universal approbation, as the Chancellor of the Exchequer of the period allows himself to protest, or at least to enquire where else he is to get the means of meeting other necessary expenses."—*Simcox*, ii. 243.

"As this is the first time that such a difficulty is noticed in the annals, it is not without reason that Wang-tchi-tchang contrasts the modern policy with that recognised in the Rites of Chow. It was probably a real innovation for the fixed expenses of the Court and Government in time of peace to be so considerable that it was impossible to remit taxes without danger of a deficit. China . . . in the 15th century . . . had already fallen from the state of economic innocence in which a surplus is the rule, simply because money is not spent on account of the Government until it is received in the Treasury."—*Ibid.* ii. 243.

1488. Hsiao Tsung's "care for his people, and his desire to alleviate the misfortunes that might befall his subjects, was shown by his ordering every district composed of ten villages to send in annually to a State granary, a specified quantity of grain, until one hundred thousand bushels had been stored in every such building throughout the country."—*Boulger*, *Short Hist.*, p. 93.

"For this period we miss the careful comparative tables of Ma-twan-lin and his continuator. In the latter half of the 16th century, the money revenue is stated at 43 million taels,—say £15,000,000 sterling,—but the value of money at the time is uncertain. All we can be sure of is that the revenue was still moderate, and yet the rate of taxation per head of the population stood higher than at present. The wealth of the empire was meanwhile evidently on the increase, to judge from the treasures confiscated on the fall of a chief eunuch; 24 million taels in gold, 251 million silver taels, two measures of precious stones, suits of armour, rings, etc., of precious and other metals, with furniture and dresses described as fit for an emperor, represented the accumulations of a single favourite during his short term of office."—*Simcox*, ii. 245–6.

"Other writers dilate on the enormous revenue derived by the Emperor from the provinces; but he [Gaspar da Cruz] is more struck by the smallness of the individual tax-payer's contributions, the chief of which is a poll-tax of 9*d.*, paid by the heads of households for the members of their family. [Mendoza puts this tax at about half as much again."]—*Ibid.* ii. 263.

1620. "On his [Kuang Tsung's] accession the mining taxes were abolished, and the eunuch collectors were recalled."—*Giles*, *Bio. Dic.*, p. 169.

Mendoza gives the following numbers of those that pay tribute in every province of China, adding, "It is affirmed that there are as many more [that] pay no tribute. The loytians [*v. supra*] and ministers of justice, all sorts of soldiers, both by sea and land . . . are free and do pay nothing" . . .

[In the province of	Paguia = Chihli...	...	2,704,000
,, ,, ,,	Santon = Shensi ?	...	3,700,000
,, ,, ,,	Foquien = Fuh-kien	...	2,407,000
,, ,, ,,	Olam = Yünnan...	...	2,204,000
,, ,, ,,	Sinsay = Kwang-si	...	3,380,000
,, ,, ,,	Susuan = Sze-chuan	...	2,050,000
,, ,, ,,	Tolanchia = ? Shansi	...	6,090,000
,, ,, ,,	Cansay = Kiang-si	...	2,305,000
,, ,, ,,	Oquiam = Hukwang	...	3,800,000
,, ,, ,,	Gonan = Honan...	...	1,200,000
,, ,, ,,	Ancheo = Kiang-nan ?	...	2,804,000
,, ,, ,,	Xanton = Shantung ?	...	1,944,000
,, ,, ,,	Quicheu = Kwei-chow	...	2,034,000
,, ,, ,,	Chequeam = Chekiang	...	2,244,000
,, ,, ,,	Saniu = Canton ?	...	1,672,000.]—

Mendoza, *Hist.*, i. 106.

Ferguson ("*Portuguese Captives*," p. 119) says, "The editor of the Hak. Soc. ed. does not seem to have noticed that the name Saxij which occurs at the end of the first list in the English translation [*i.e.* on p. 22] is an interpolation, to supply the accidental omission of 'Cãton' in the original."

"In one town, with a water supply that is supposed to yield the brightest hues for dyeing silk, he [Pinto] is told that there are 13,000 dyers at work, who pay 300,000 taels yearly to the Emperor (say about £100,000). As they proceed up the river, the country grows more and more populous; pagodas stood within a stone's throw of each other, and for the last eleven days 'cities,' towns, villages, boroughs, forts and castles, not a flight shot distant from one another,' gave the Portuguese the same impression of Northern China in the 16th century as had been carried away from Southern China by the Arab travellers of the 9th and the 14th centuries."—*Simcox*, ii. 262.

"The best indication of the prosperity of the realm is furnished by the revenue, which steadily increased until it reached the great total in cash, excluding the grain receipts, of fifteen millions of our money. But a large revenue becomes of diminished value unless it is associated with sound finance. The public expenditure showed a steady increase; the Emperor and his advisers were incapable of checking the outlay, and extravagance, combined with improvidence, soon depleted the exchequer."—*Boulger*, *Short Hist.*, p. 97.

1575. "In every city the king doth ordain a justice, and giveth him great rents, only to visit [the walls] and make them to be renewed and repaired where as is requisite, and is done upon the king's cost; for out of his rents in such cities and towns, is given them all that is needful to be asked."—*Mendoza*, *Hist.*, i. 25.

"Semedo enumerates three causes which facilitate the collection of the taxes in China, and these also are connected with the fundamentally democratic character of the Constitution. They are, first, 'that the officers, great and small, are not so absolute as ours'; secondly, that 'the cultivators live in the fields, not in towns or villages,' by which perhaps he means that they live on the plots they till; and, thirdly, that the 'houses are grouped in tens under a decurion,' a phrase which no doubt includes all the system of administration by local elders, which has been in force, more or less, since the first inception of the Rites of Chow."—*Simcox*, ii. 271.

"The conjectural estimates of the whole revenue of the Empire, given by different fathers, do not differ much from the statistics of the Ming, published under the present dynasty. According to them, the money revenues alone may have amounted to about £14,000,000, though this statement is not of much use without a more exact estimate than can be made of the amount and value of the contributions in kind, which were, if anything, more considerable than under the Mongols. But in population and revenue the Ming empire was certainly far inferior to that of the Mantchus, and its palmiest days were far

from witnessing such a development of wealth and population as took place in the 18th century."—*Ibid.* ii. 271.

[Besides the soldiers the literati were exempt from taxes. In 1605, the Jesuit Fathers, on being allowed to buy a house in Peking, were also exempted.]—*Ibid.* ii. 269.

[For the postal service and for horses, rowers, and travelling necessaries to be supplied to officials on a journey, see DISTRIBUTION.]

Manchu Period (1644 *to* —).—*Table IX.*

RANKS.—*Sovereign* (*Ti*).—"The Emperor is at the head of the whole; and if the possession of great power, and being the object of almost unbounded reverence, can impart happiness, he may safely be considered as the happiest mortal living; though to his power there are many checks, and the reverence paid him is proportioned somewhat to the fidelity with which he administers the decrees of heaven. 'The Emperor is the sole head of the Chinese constitution and government; he is regarded as the vice-gerent of heaven, especially chosen to govern all nations; and is supreme in everything, holding at once the highest legislative and executive powers, without limit or control.'"—*Williams, Midd. King.*, i. 393.

"*Huang Ti* 皇帝.—The Emperor. Ordinary designation *Huang Shang* 皇上; *Shang* 上. Title of respect, *T'ien Tzŭ* 天子, the Son of Heaven. Popular appellation, *Tang-chin Fo Yeh* 當今佛爺, the Buddha of the present day. Also *Chu Tzŭ* 主子, *i.e.*, the Master, or Lord; and, in adulatory addresses, *Wan Sui Yeh* 萬歲爺, *i.e.*, Lord of Ten Thousand years."—*Mayers, Ch. Gov.*, p. 1. And see pp. 1–2 for female members of the imperial family.

"A Chinese Emperor has many religious and secular duties to perform which no one else can discharge, and which, if not discharged, would reduce the office of Emperor to a nonentity."—*Boulger, Short Hist.*, p. 307.

"The Emperor, in his character of vicegerent of heaven, occasionally imposes the duty of self-confession upon himself. Kiaking issued several public confessions during his reign, but the *Gazette* has not contained many such papers within the last thirty years. These confessions are drawn from him more by natural calamities, such as drought, freshets, epidemics, etc., than by political causes, though insurrections, fires, ominous portents, etc., sometimes induce them. The personal character of the monarch has much to do with their frequency and phraseology."—*Williams, Midd. King.*, i. 465–6.

"The Emperor is the fountain of power, rank, honor, and privilege to all within his dominions, which are termed *tien hia*, meaning all under heaven, and were till recently, even by his highest officers, ignorantly supposed to comprise all mankind. As there can be but one sun in the heavens, so there can be but one *hwangti* on earth, the source and dispenser of benefits to the whole world. The same absolute executive power held by him is placed in the hands of his deputies and governor-generals, to to be by them exercised within the limits of their jurisdiction. He is the head of religion and the only one qualified to adore heaven; he is the source of law and dispenser of mercy; no right can be held in opposition to his pleasure, no claim maintained against him, no privilege protect from his wrath. All the forces and revenues of the Empire are his, and he has a right to claim the services of all males between sixteen and sixty. In short, the whole Empire is his property, and the only checks upon his despotism are public opinion, the want of an efficient standing army, poverty and the venality of the agents of his power."—*Ibid.* i. 395.

"Nothing is omitted which can add to the dignity and sacredness of the Emperor's person or character. Almost everything used by him, or in his personal service, is tabued to the common people, and distinguished by some peculiar mark or color, so as to keep up the impression of awe with which he is regarded, and which is so powerful an auxiliary to his throne."—*Ibid.* i. 402. v. LAWS OF INTERCOURSE.

"One observable feature of the Chinese political world is the great age of the high officers, and it is not easy to account for their being kept in their posts, when almost worn out, by a monarch who wished to have efficient men around him, until we learn how little real power he can arbitrarily exert over the details of the branches of his government. It is somewhat explainable on the ground that, as long as the old incumbents are alive, the Emperor, being more habituated to their company and advice, prefers to retain those whose competency has been proven by their service. The patriarch, kept near the Emperor, is moreover a kind of hostage for the loyalty of his following; and the latter, scattered through the provinces, can be managed and moved about through him with less opposition; he is, still further, a convenient medium through which to receive the exactions of the younger members of the service, and convey such intimations as are thought necessary. The system of clientelage which existed among the Gauls and Franks is also found in China with some modifications, and has a tendency to link officers to one another in parties of different degrees of power. The Emperor published an order in 1833 against this system of patronage, and it is evident that he would find it seriously interfering with his power were it not constantly broken up by changing the relations of the parties and sending them away in different directions. Peking is almost the only place where the 'teacher and pupils,' as the patron and client call each other, could combine to much purpose; and the principal safeguard the throne seems to have against intrigues and parties around it lies in the conflicting interests arising among themselves, though a long-established or unscrupulous favourite, as in the cases of Duke Ho and Sushun in 1855–61, can sometimes manage to engross the whole power of the crown."—*Ibid.* i. 460–1.

"The surname of the reigning family is *Gioro*, or 'Golden,' derived from their ancestral chief, Aisin Gioro, whom they feign was the son of a divine virgin. They are the lineal descendants of the Kin [v. POLITICAL]. . . . The . . . Emperor's personal name is . . . deemed to be too sacred to be spoken or the characters to be written in the common form. The same reverence is observed for the names after death, so that twelve characters have been altered since the Manchu monarchs began to reign."—*Ibid.* i. 396–8.

"The internal arrangements of the court are modelled somewhat after those of the Boards, the general supervision being under the direction of the *Nei-wu-fu*, composed of a president and six assessors, under whom are seven subordinate departments. It is the duty of these officers to attend upon the Emperor and Empress at sacrifices, and conduct the ladies of the harem to and from the palace; they oversee the households of the sons of the Emperor, and direct, under his Majesty, everything belonging to the palace and whatever appertains to its supplies and the care of the imperial guard. The seven departments are arranged so as to bear no little resemblance to a miniature state: one supplies food and raiment; a second is for defence, to regulate the body-guard when the Emperor travels; the third attends to the etiquette the members of this great family must observe towards each other, and brings forward the inmates of the harem when the Emperor, seated in the inner hall of audience, receives their homage, led by the Empress herself; a fourth department selects ladies to fill the harem, and collects the revenue from crown lands; a fifth superintends all repairs necessary in the palace, and sees that the streets of the city be cleared whenever the Emperor, Empress, or any of the women or children in the palace wish to go out; a sixth department has in charge the herds and flocks of the Emperor; and the last is a court for punishing the crimes of soldiers, eunuchs, and others attached to the palace."—*Ibid.* i. 407.

"The Emperor ought to have three thousand eunuchs, but the actual number is rather less than two thousand, who perform the work of the household. His sons and grandsons are allowed from thirty down to four, while the iron-crown princes and imperial sons-in-law have twenty or thirty; all these nobles are constrained to employ some eunuchs in their establishments, if not able to maintain the full quota, for show. . . . There is a separate control for the due efficiency of these servants of the court, who are divided into forty-eight classes; during the present dynasty they have never caused trouble. The highest pay any of them receive is twelve taels a month."—*Ibid.* i. 407–8.

Eunuchs are only allowed in the households of the imperial family and the Manchu princes. The emperor is supposed to have 3,000. The princes are *compelled* to employ some, "to keep up the dignity of their station." In the reign of Ch'ien Lung, they are described as "very arrogant and overbearing." In 1814 a number of the palace eunuchs belonged to the "White Feather" Society, and joined in a plot to overthrow the Manchu dynasty. Princes of certain ranks are expected every 5th year to supply 8 boys each for the palace; others are bought from their relations. 18 Lama priests belonging to this class live in the palace to act as spiritual directors to the ladies. Eunuchs are employed in the palace theatricals.]—*Journ. N.-C.B.R.A.S.*, N.S. xi. 147–84.

[The Emperor had a body-guard composed of the 3 superior Banners and called *Ch'in Chün Ying* (親軍營). It was under the control of the Department of the Imperial Body Guard (*Shih Wei Ch'u*, 侍衛處).]—*Mayers, Ch. Gov.*, p. 8; *Ch. Repos.*, xx. 259.

[For the *Wang Fu*, Establishment of Princes of the Imperial Lineage, see *Mayers, Ch. Gov.*, pp. 4–6.]

Imperial Clansmen (*Tsung Shih* 宗室) and Gioro (*Kioh lo* 覺羅), or collateral relatives of the imperial house. "The management of the imperial clan appertains entirely to the Emperor, and has been conducted with considerable sagacity. All its members are under the control of the Tsung-jin fu, a sort of clansmen's court, consisting of a presiding controller, two assistant directors, and two deputies of the family. Their duties are to regulate whatever belongs to the government of the Emperor's kindred, which is divided into two branches, the direct and collateral, or the *tsung-shih* and Gioro. The *Tsung-shih*, or 'Imperial House,' comprise only the lineal descendants of Tienming's father, named Hien-tsu, or 'Illustrious Sire,' who first assumed the title of Emperor A.D. 1616. The collateral branches, including the children of his uncles and brothers, are collectively called Gioro. Their united number is unknown, but a genealogical record is kept in the national archives at Peking and Mukden."—*Williams, Midd. King.*, i. 404–5. See also *Mayers, Ch. Gov.*, p. 4. For the constitution and functions of the *Tsung Jên Fu*, Imperial Clan Court, and *Nei Wu Fu*, Imperial Household, see *Mayers, Ch. Gov.*, pp. 6–8; *Wên hsien t'ung k'ao hsiang chieh, Chih kuan k'ao, c.* 11, p. 4*b*, etc. For the titles conferred on members of the Imperial House, and the *Pa Fên*, Eight Privileged Ranks, see *Mayers, Ch. Gov.*, pp. 2–4, 3 (note); *Ta ch'ing hui tien;* and *cf.* LAWS OF INT.

"The right of succession is hereditary in the male line, but it is always in the power of the sovereign to nominate his successor from among his own children. The heir-apparent is not commonly known during the lifetime of the incumbent, though there is a titular office of guardian of the heir-apparent. During the Tsing dynasty the succession has varied, but the bloody scenes enacted in Turkey, Egypt, and India to remove competitors are not known at Peking, and the people have no fear that they will be enacted. . . . One good result of not indicating the heir-apparent is that not only are no intrigues formed by the crown-prince, but when he begins to reign he is seldom compelled, from fear of his own safety, to kill or imprison his brothers or uncles."—*Williams, Midd. King.*, i. pp. 403–4. For the titles, etc., of the heir-apparent, see *Mayers, Ch. Gov.*, p. 2. On the death of T'ung Chih, "for the first time since the Manchu dynasty occupied the throne, it was necessary to depart from the due line of succession, and to make the election of the sovereign a matter of individual fancy or favour instead of one of inheritance."—*Boulger, Short Hist.*, p. 333.

"The Empress-dowager is the most important subject within the palace, and his Majesty does homage at frequent intervals, by making the highest ceremony of nine prostrations before her. When the widow of Kiaking reached the age of sixty in 1836, many honors were conferred by the Emperor."—*Williams, Midd. King.*, i. 409. During the sickness or on the death of an Emperor she would assume the administration (*Boulger, Short Hist.*, pp. 332–3).

[The hereditary nobles were too few to form a separate class of any importance (*v. infra*).]

"Under the Emperor is the whole body of the people, a great family bound implicitly to obey his will as being that of heaven, and possessing no right or property *per se;* in fact, having nothing but what has been derived from or may at any time be reclaimed by him. The greatness of this family, and the absence of an entailed aristocracy to hold its members or their land in serfdom, have been partial safeguards against excess of oppression. Liberty is unknown among the people; there is not even a word for it in the language. No acknowledgment on the part of the sovereign of certain well-understood rights belonging to the people has ever been required, and is not likely to be demanded or given by either party. . . . Emigration abroad, and even removal from one part of the Empire to another, are prohibited or restrained by old laws, but at present no real obstacle exists to changing one's place of residence or occupation. Notwithstanding the fact that Chinese society is so homogeneous when considered as distinct from the sovereign, inequalities of many kinds are constantly met with, some growing out of birth or property, others out of occupation or merit, but most of them derived from official rank."—*Williams, Midd. King.*, i. 411.

A. *Scholars* (*Shih*).—(i). *Officials* (*Ch'ên*).—"According to the ideas which we have in Europe, the commoners form the whole of the Chinese people and there are no nobles, except the Princes of the blood, a small number of Tartar Princes, and some particular families on whom the Emperor has conferred a title of honour."—*Lettres édifiantes*, p. 87.

"Hereditary nobles are without influence, unless their rank is combined with personal merit."—*Tchéng-ki-tong, Chinese Painted by Themselves*, p. 13.

"Most of the nobility of China are Manchus, and none of the hereditary dignities existing previous to the conquest were recognized, except those attached to the family of Confucius."—*Williams, Midd. King.*, i. 387.

"The titular nobility of the Empire, as a whole, is a body whose members are without power, land, wealth, office, or influence, in virtue of their honors; some of them are more or less hereditary, but the whole system has been so devised, and the designations so conferred, as to tickle the vanity of those who receive them, without granting them any real power. The titles are not derived from landed estates, but the rank is simply designated in addition to the name. . . . The twelve orders of nobility are conferred solely on the members of the imperial house and clan: 1. *Ch'in Wang* [Prince of the 1st order] 'kindred prince,' *i.e.*, prince of the blood, conferred usually on his Majesty's brothers or sons. 2. *Chün Wang* [Prince of the 2nd order], or 'prince of a princedom'; the eldest sons of the princes of these two degrees take a definite rank during their father's lifetime, but the collateral branches descend in precedence as the generations are more and more remote from the direct imperial line, until at last the person is simply a member of the imperial clan. These two ranks are termed *regulus* by the Jesuit writers, and each son of an Emperor enters one or other as he becomes of age. The highest princes receive a stipend of about $13,300, some rations, and a retinue of three hundred and sixty servants, altogether making an annual tax on the State of $75,000 to $90,000. The second receive half that sum, and inferior grades in a decreasing ratio, down to the simple members, who each get four dollars a month and rations. 3 and 4. *Beile* and *Beitse* [*Pei-lé* and *Pei-tzŭ*, Princes of the 3rd and 4th orders], or princes of and in collateral branches. The 5th to 8th are dukes [Imperial Dukes of the 1st, 2nd, 3rd, and 4th degrees], called Guardian and Sustaining, with two subordinate grades not entitled to enter the court on state occasions. The 9th to 12th ranks are nobles, or rather generals, in line of descent [Nobles of Imperial lineage 9th, 10th, 11th, and 12th in line of descent]. The number of persons in the lower ranks is very great. Few of these men hold offices at the capital, and still more rarely are they placed in responsible situations in the provinces, but the government of Manchuria is chiefly in their hands." "Besides these are the five ancient orders of nobility, *kung, hou, po, tzŭ, nan*, usually rendered duke, count, viscount, baron, and baronet [or duke, marquis, earl, viscount, and baron], which are conferred without distinction on Manchus, Mongols, and Chinese, both civil and military, and as such are highly prized by their recipients as marks of honor. The three first take precedence of the highest untitled civilians, but an appointment to most of the high offices in the country carries with it an honorary title. The direct descendant of Confucius is called *Yen-shing Kung*, 'the Ever-sacred duke,' and of Koxinga *Hai-ching Kung*, or 'Sea-quelling duke'; these two are the only perpetual titles among the Chinese, but among the Manchus, the chiefs of eight families which aided in settling the crown in the Gioro line were made hereditary princes, who are collectively called princes of the iron crown. Besides the above-mentioned, there are others, which are deemed even more honorable, either from their rarity or peculiar privileges, and answer to membership of the various orders of the Garter, Golden Fleece, Bath, etc., in Europe."—*Ibid.* i. 405–7. See also *Huang ch'ao Wén hsien t'ung k'ao hsiang chieh, Chih kuan k'ao, c.* 11, p. 4*b*.

"*Chüeh Yin* 爵蔭.—Hereditary Ranks. The existing Chinese system of conferring patents of nobility and honorary titles is linked by an unbroken chain of descent with the history of the feudal states of the sixth century before Christ, perpetuating in its nomenclature, on the one hand, the titles of the semi-independent Princes of that era, and, on the other, the names of official degrees which have ceased for many centuries to exist in practical operation. Inasmuch, however, as the feudal system has scarcely at any period shown symptoms of revival since it was laid low by Shih Huang Ti in the 3rd century B.C., the titles now conferred are not to be regarded as other than official distinctions of a peculiar class, and cannot rightly be considered as bestowing aristocratic position or privilege in the European sense. The nine degrees of nobility, indeed, which are conferred at the present day, and which are either heritable within certain limits—*Shih hsi* 世襲—or hereditary for ever,—*shih hsi wang t'i* 世襲罔替—are granted exclusively as rewards for military services. The titles from the highest to the third degree, as set forth in the following table, are designated *Ch'ao P'in* 超品, or 'excelling rank':—*Shih Chüeh* 世爵.—Hereditary Nobility. Ranks—i. *Kung* 公; ii. *Hou* 侯; iii. *Po* 伯; iv. *Tzŭ* 子; v. *Nan* 男; vi. *Ch'ing Ch'ê Tu-yü* 輕車都尉; vii. *Ch'i Tu Yü* 騎都尉; viii. *Yün Ch'i Yü* 雲騎尉; ix. *Ên Ch'i Yü* 恩騎尉 [*i.e.*, 5 *chüeh* and 4 *yü*, the latter being military nobility]. Of each of the first five ranks, which are sometimes rendered in English by the titles duke, marquis, earl, viscount, and baron, there are three classes or degrees. To the titles of the first, second, and third ranks, laudatory [names] (*chia ming* 嘉名) are appended, significative of the special services by which the rank has been earned. All the above titles, the ninth excepted, are hereditary during a specified number of lives, ranging from 26 for a *Kung* of the first class to 1 for a *Yün Ch'i Yü*. The lower titles, beginning with No. 6, have occasionally the degree next above them 'annexed' (*Chien* 兼), the bearer being thus enabled to rank 'with, but after,' possessors of the title immediately preceding. Any one of the above titles may be conferred posthumously (*tsêng* 贈) on officers killed in battle, and thus become hereditary. Beside this, a form of reward for meritorious public servants is provided in the shape of hereditary official rank bestowed upon the sons, grandsons, younger brothers, or nephews, with due regard to seniority, of the person whom it is thus seen fit

to distinguish. This form of reward is termed *Ên Yin* 恩 蔭. By a special enactment, moreover, officials who may lose their lives at sea or on any of the inner waters whilst engaged in the public service, are entitled to receive posthumous titles of honour according to their degrees of rank, and official rank is furthermore bestowed upon the eldest son of any such individual. This is designated *Nan Yin* 難 蔭 (hereditary distinction conferred as a reward for suffering in the public service)."—*Mayers, Ch. Gov.*, pp. 62–3.

"When the nobility conferred is not 'perpetually hereditary' each descendant takes one rank lower than his father; so that the son of a *kung* becomes *hou*, the son of a *hou* becomes *po*, and so forth, nobility ceasing altogether with the son of a *tzŭ*. 侯 *hou* . . . has generally been translated by marquis. But this title is of limited use and does not express the rank of a *hou* as well as prince; as in former times the 諸 侯 *chu-hou* were feudal princes and not feudal marquises."—*Journ. N.-C.B.R.A.S.*, N.S. xxvii. 150, *note*.

"The nobility of the nation in the 4th and 5th orders have military rank; so have officers in the *Lw'an-i Wei*, a court in charge of the Imperial carriages, and responsible for the processional etiquette of His Majesty's movements; the numerous subordinates of this Court have also military designations; but neither these, nor the military officers or subordinates of the *Nui-wŭ Fŭ*, the Court of the Household, are recognized by the Inquiry in such form as to justify us in including them in the ranks performing military duties."—*Ch. Repos.*, xx. 256.

[For hereditary military "nobles" see MILITARY.]

"The bureaucracy which forms the most active and important element in the national life of China is a subject . . . not easily to be dealt with in a narrow compass. As the outcome of the history of two thousand years, and inspired with traditions descending from periods of fabulous antiquity, the huge fabric which is revered as the depository of all honour and all authority may well be thought capable of defying attempts at analysis on any but the broadest scale. Such particulars, at the same time, as are needed for a general comprehension of the methods pursued in the existing organization, . . . may nevertheless be briefly assembled. The Chinese official hierarchy, as it is found established in the *Ta Ch'ing Hui Tien* or Collected Institutes of the Empire, is in all its leading features a continuation of the system gradually established under the Ming dynasty, whose tenure of power was marked, in the fifteenth and sixteenth centuries of our era, by the introduction of the principle of universal competition for literary degrees as the means of obtaining access to rank and office, and by the mapping out of the territories of the Empire in the divisions which still, for the most part, subsist. . . . The system of classification ordained for the ranks of the public service [is as follows]: Under the head of *shih chin* 仕 進 or the 'official career,' it is laid down that the privilege of *ch'u shên* 出 身 or 'advancement'—in other words, of public employ—may be obtained from eight different starting-points—i. *Chin Shih* 進 士.—Metropolitan Graduate. ii. *Chü Jén* 舉 人.—Provincial Graduate. iii. *Kung Shêng* 貢 生.—Senior Licentiate. iv. *Yin Shêng* 廕 生.—Honorary Licentiate. The holder of a certificate granted in consideration of services rendered to, or suffering undergone on behalf of, the State by a progenitor of a person thus distinguished. According to the circumstances of the case, the holder of such a certificate is termed either *én yin shêng* 恩 廕 生 or *nan ying shêng* 難 廕 生. v. *Chien Shêng* 監 生.—Collegian of the Imperial Academy [v. *supra*]. Distinguished as *Ên Shêng* 恩 生, receiving the degree after an examination, and *Li Shêng* 例 生, obtaining the same privilege by purchase, according to the now almost invariable usage. vi. *Shêng Yüan* 生 員.—Licentiate. viii. *Kuan Hsüeh Shêng* 官 學 生.—Pupil of the Banner Schools pertaining to the Manchu military organization, or of the schools established for the benefit of imperial clansmen. viii. *Li* 吏.—Government Clerk. The two higher classes of graduates, the *chin-shih* and *chü-jén*, are collectively designated as *k'o chia ch'u shên* 科 甲 出 身, and these, with the two next following classes, take rank in what is officially designated the *chêng t'u* 正 途 or 'proper path,' *i.e.*, the duly constituted avenue of advancement. By courtesy, also, the remaining classes, candidates from which obtain employment through the system of *pao chü* 保 舉 or 'recommendation,' *i.e.*, selection by competent authority, are also recognized as having entered the public service on a similar footing. A subsidiary means of obtaining rank and office, the *chüan shu* 捐 輸 or purchase system, which has now almost hopelessly overshadowed the 'proper path,' although recognized in the Institutes and periodically resorted to since the days of the Ming dynasty, owes the prodigious development it has now arrived at to the necessities imposed on the Government by the first war with Great Britain and, a few years later, by the outbreak of the T'aip'ing rebellion. The year 1843 saw the introduction of a sale of official titles, to a limited extent, which furnished a precedent for the extension of the system throughout the Empire by a Decree dated December 13th, 1850, sanctioning proposals to this effect on the part of the Board of Revenue (see *Ch'ou Hsiang Shih Li* 籌 餉 事 例, Memorials and Regulations of the Board of Revenue, 1850). Immense sums of money have been obtained, since that period, by the sale of patents of rank or of steps of advancement in actual employ; and although, as a result of this policy, the Empire has been flooded with hosts of titular officials, beyond all proportion to the need of the public service, it is undeniable that in some respects advantage has accrued from it to the public interest. The purchase-system, whilst admitting thousands of corrupt and incapable persons to official positions, has at the same time opened avenues of advancement to a class which is unfettered by literary traditions and prejudices, and has tended to weaken the hold of the narrow maxims of antiquity upon the conduct of public affairs. In continuance of the regulations enacted under the Ming dynasty, the existing system classifies all civil and military offices under nine degrees of rank, or, more properly, under eighteen, inasmuch as each rank or class—*p'in* 品—is divided into principal, *chêng* 正, and secondary, *ts'ung* 從. To these must be added a nineteenth, or supplementary, class, embracing some of the lowest offices, to which the name of *wei ju liu* 末 入 流 (*lit.* 'the stream-not-yet-entered') is assigned. A distinction, something analogous to which may be discovered in the Russian institution of the *tchin*, is drawn between *rank*, the *p'in* 品 as above mentioned, with its accompanying *office*, or *chih* 職, and the actual *post* or official charge, *jên* 任, to which appointment may be obtained. Although the three conditions are co-ordinated, in theory, by a series of minute regulations, rank and official employ are practically distinct and may be held irrespectively one of the other. . . . Once invested with office in any degree of rank, as the result of competition or purchase, a Chinese official is placed upon the list of candidates for employment in the category to which he has been admitted, unless, indeed, as now habitually occurs, he has purchased a simple brevet—*hsien* 銜—without pretensions to official employ. Whether admitted to his official position by competition or by purchase, the candidate is required to seek presentation in imperial audience, *yin chien* 引 見, before his claim for employment is recognized by the Board of Civil Office or of War as the case may be. This formality having been accomplished, the candidate takes his turn in the periodical 'drawings' which are held in the course of each month at the offices of the Board, when the province of the empire in which each individual among the successive batches of candidates shall serve is determined by lot. When nominated in this wise to a provincial staff, the candidate, be he District Magistrate, Sub-Prefect, or Prefect by rank, on presenting his credentials to the local government, is enrolled upon the list of 'expectants,' the *hou-pu-pan* 候 補 班, and resigns himself to a period of unattached service which may last for a considerable number of years. During this period of expectancy, however, a variety of forms of temporary employment, in connection with the judicial or revenue administration or upon special missions, are accessible to the class of unattached officials, who discharge the duties confided to them in this manner under the generic designation of *wei yüan* 委 員 or delegates. From this expectant stage, the duration of which may be abridged by purchase or by recommendations on account of special services, the candidate at length emerges into substantive employ, which is prefaced by a year of probation—*shih yung* 試 用—made obligatory in all ranks from that of Intendant of Circuit (Taot'ai) downwards. Above the rank of Taot'ai, beyond which the operation of purchase scarcely extends, the system of 'expectancy' ceases to operate, officials of the higher grades being either in continuous active employ or in retirement. This last-named condition is frequently brought about by means of a striking peculiarity of the Chinese system, in accordance with which every official is liable to be withdrawn from active service by the death of either of his parents. On the occurrence of such an event he is required by a stringent regulation to retire at once for the observance of the mourning rites—*ting yu* 丁 憂—during a period of nominally three years, in reality twenty-seven months. On the part of Manchu officials, the national custom restricts this period of mourning to one hundred days."

"Among the many devices which have been introduced in the Chinese system, with indifferent success, to provide a check upon corruption and misconduct, two may be especially noticed here. One of these is the rule prohibiting civil employés of whatever degree, with the exception of the local directors of instruction, from holding office in their native provinces; and another is the practice of vacating office by the junior of two relatives who may be brought into contact with each other, within certain prescribed limits, in the same provincial area. This is designated *hui pi* 廻 避 or 'respectful withdrawal' in the presence of a superior. When to these checks upon the tenure of office is added the virtually uncontrolled power which is wielded by the provincial governor over his subordinates of the class *ti-fang kuan* 地 方 官, or 'local authorities,' *i.e.*, the Prefects, Sub-Prefects, and Magistrates or Assistant Magistrates of various degrees, in the exercise of his functions of 'impeachment' or 'denunciation'—*ts'an hê* 參 劾—as a result of which wholesale removals or degradations continually occur, it will be seen that the position of a Chinese official, especially in the lower ranks, is at all times eminently insecure."—*Mayers, Ch. Gov.*, pp. 115–20.

"The Chinese hierarchy is not founded upon seniority, but upon merit. The degree fixes the position; and, the higher the position, the higher must be the merit of its occupant. No one in China would think of laughing at the head of a department, for the simple reason that the head of a department is necessarily more capable than those under him."—*Tcheng-ki-tong, Chinese Painted by Themselves*, p. 69.

Notwithstanding the "startling corruptions, which seem to involve the principle on which the harmony and efficiency of the whole machinery of state stand, it cannot be denied, judging from the results, that the highest officers of the Chinese government do possess a very respectable rank of talent and knowledge, and carry on the unwieldy machine with a degree of integrity, patriotism, industry, and good order which shows that the leading minds in it are well chosen."—*Williams, Midd. King.*, i. 570.

"The position of an officer in the Chinese government can hardly be ascertained from the enumeration of his duties, nor can we easily appreciate, from a general account of the system, his temptations to oppress inferiors and deceive superiors. His duties as indicated in the code, are so minute, and often so contradictory, as to make it impossible to fulfil them strictly; it is found accordingly that few or more have ascended the slippery heights of promotion without frequent relapses. Degradation, when to a step or two and temporary, carries with it of course no moral taint in a country where the award for bribery is graduated to the amount received, without any reference to moral violation; where the bamboo is the standard of punishment as well for error in judgment or remissness as for crime—only commuted to a fine in honour of official rank; where, as a distinction in favour of the imperial race, the bamboo is softened to the whip and banishment mitigated to the pillory. The highest officers have of course the greatest opportunity to oppress, but their extortions are limited by the venality and mendacity of the agents they are compelled to employ. Inferiors also can carry on a system of exactions if they keep on the right side of those above them. The whole class form a body of men mutually jealous of each other's advance, where every incumbent endeavours to supplant his associate; they all agree in regarding the people as the source of their profits, the sponge which all must squeeze, but differ in the degree to which they should carry on the same plan with each other. Although sprung from the mass of the people, the welfare of the community has little place in their thoughts. Their life is spent in ambitious efforts to rise upon the fall of others, though they do not lose all sense of character or become reckless of the means of advance, for this would destroy their chance of success . . . . life is seldom sacrificed for political crime or envious emulation; no officer dreads a bowstring or a poisoned cup from his lord paramount, nor is he on the watch against the dagger of an assassin hired by a vindictive competitor. Whatever heights of favour or depths of umbrage he may experience, the servant of the Emperor of China need not, in unproved cases of delinquency, fear for his life; but he not unfrequently takes it himself from conscious guilt and dread of just punishment."—*Ibid.* i. 451–2.

"Notwithstanding the heavy charges of oppression, cruelty, bribery, and mendacity which are often brought against officers with more or less justice, it must not be inferred that no good qualities exist among them. Thousands of them desire to rule equitably, to clear the innocent and punish the guilty, and exert all the knowledge and power they possess to discharge their functions to the acceptance of their master and their own good name among the inhabitants. Such officers, too, generally rise, while the cruelties of others are visited with degradation. The pasquinades which the people stick up in the streets indicate their sentiments, and receive much more attention than would such vulgar expressions in other countries, because it is almost the only way in which their opinions can be safely uttered. The popularity which upright officers receive acts as an incentive to others to follow in the same steps, as well as a reward to the person himself."—*Ibid.* i. 461–2.

"Connected with the triennial schedule of official merits and demerits is the necessity the high officers of state are under of confessing their faults of government; and the two form a peculiar and somewhat stringent check upon their intrigues and malversation, making them, as Le Comte observes, 'exceeding circumspect and careful, and sometimes even virtuous against their own inclinations.' The confessions reported in the *Peking Gazette* are, however, by no means satisfactory as to the real extent or nature of these acts; most of the confessors are censors, and perhaps it is in virtue of their office that they thus sit in judgment upon themselves. . . . The rarity of these confessions compared with the actual sins, shows either that they are, like a partridge's doublings, made to draw off attention from the real nest of malversation, or that few officers are willing to undergo the mortification."—*Ibid.* i. 465.

"Roughly speaking, all Chinese society may be divided into two classes—rulers and ruled. An official career, including all the highest and most lucrative posts, is open to every man who can pass successfully through the ordeal of the great public competitions. This fact, taken as a set-off against the practically democratic spirit of the Chinese people, goes far to reconcile them with their form of government, which in all outward form is essentially despotic. The Chinese, as a nation, recognise the necessity of being governed, and they believe in the divine right of their emperors. They throw open the public service to competition, and agree to regard successful competitors as their masters rather than their servants. Hence, they think it right to put up with a great deal that would not be tolerated in the extreme West. Still, there is a point beyond which the mandarin advances at his peril; for riots inevitably follow, and the mandarin in whose district any demonstration of the kind has been made may as well 'hang up his hat and go home.' His career, if not actually at an end, is at any rate temporarily checked. This possibly may disabuse the minds of some of a most egregious misconception, namely, that the Chinese are a down-trodden people to be compared with the Egyptian fellah."—*Giles, Historic China*, pp. 122–3.

[For titles of honour and distinctions for merit see LAWS OF INT.]

(2). *Gentry* (*Shên Shih*).—The "unemployed *literati* form a powerful middle class, whose members advise the work-people, who have no time to study, and aid their rulers in the management of local affairs. Their intelligence fits them to control most of the property, while few acquire such wealth as gives them the power to oppress. They make the public opinion of the country, now controlling it, then cramping it; alternately adopting or resisting new influences, and sometimes successfully thwarting the acts of officials, when the rights of the people are in danger of encroachment; or at other times combining with the authorities to repress anarchy or relieve suffering." "This class has no badge of rank, and is open to every man's highest talent and efforts, but its complete neutralization of hereditary rights, which would have sooner or later made a privileged oligarchy and a landed or feudal aristocracy, proves its vitalizing, democratic influence. It has saved the Chinese people from a second disintegration into numerous kingdoms, by the sheer force of instruction in the political rights and duties taught in the classics and their commentaries."—*Williams, Midd. King.*, i. 562–3.

B. *Agriculturists* (*Nung*).—"Agriculture holds the first place among the branches of labor, and the honors paid to it by the annual ploughing ceremony are given from a deep sense of its importance to the public welfare."—*Ibid.* ii. 1.

C. *Artizans* (*Kung*).—[There was apparently no change in the condition of this class.]

D. *Merchants* (*Shang*).—"The trading class as a whole is considered to stand lowest of the four generally recognised. . . . The general opinion of Chinese authors is that commerce should be as far as possible restricted to the satisfaction of the real wants of the community; and the profits of trade are viewed askance as soon as they seem to exceed the fair wages of a carrier, apparently because of a confused feeling that a man who lives by profits only is a kind of usurer."—*Simcox*, ii. 323.

"There are local prejudices against associating with some portions of the community, though the people thus shut out are not remnants of old castes. The *tankia*, or boat-people, at Canton form a class in some respects beneath the other portions of the community, and have many customs peculiar to themselves. At Ningpo there is a degraded set called *to min*, amounting to nearly three thousand persons, with whom the people will not associate. The men are not allowed to enter the examinations or follow an honorable calling, but are play-actors, musicians, or sedan-bearers; the women are match-makers or female barbers and are obliged to wear a peculiar dress, and usually go abroad carrying a bundle wrapped in a checkered handkerchief. The *tankia* at Canton also wear a similar handkerchief on the head, and do not cramp their feet. The *to min* are supposed to be descendants of the Kin, who held Northern China in A.D. 1100, or of native traitors who aided the Japanese, in 1555–1563, in their descent upon Chehkiang. The

tankia came from some of the Miaotsz' tribes so early that their origin is unknown." "The modern classifications of the people, recognised, however, more by law than custom, are various and comprehensive. First, natives and aliens; the latter include the unsubdued mountaineers and aboriginal tribes living in various parts, races of boat-people on the coasts, and all foreigners residing within the Empire, each of whom are subject to particular laws. Second, conquerors and conquered; having reference almost entirely to a prohibition of intermarriages between Manchus and Chinese. Third, freemen and slaves; every native is allowed to purchase slaves and retain their children in servitude, and free persons sometimes forfeit their freedom on account of their crimes, or mortgage themselves into bondage. Fourth, the honorable and the mean, who cannot intermarry without the former forfeiting their privileges; the latter comprise, besides aliens and slaves, criminals, executioners, police-runners, actors, jugglers, beggars, and all other vagrant or vile persons, who are in general required to pursue for three generations some honorable and useful employment before they are eligible to enter the literary examinations. These four divisions extend over the whole body of the people, but really affect only a small minority." "It is worthy of note how few have been the slaves in China, and how easy has been their condition in comparison with what it was in Greece and Rome. Owing chiefly to the prevalence of education in the liberal principles of the Four Books, China has been saved from this disintegrating element. The proportion of slaves to freemen cannot be stated, but the former have never attracted notice by their numbers nor excited dread by their restiveness. Girls are more readily sold than boys; at Peking a healthy girl under twelve years brings from thirty to fifty taels, rising to two hundred and fifty or three hundred for one of seventeen to eighteen years old. In times of famine orphans or needy children are exposed for sale at the price of a few cash."—*Williams, Midd. King.*, i. 411–3.

"The normal Chinese government is essentially based on moral force; it is not a despotism. A military and police is maintained sufficient to crush merely factious risings, but totally inadequate, both in numbers and in nature, to put down a disgusted and indignant people. But . . . this same government is in form and machinery, a pure autocracy. In his district, the magistrate is absolute; in his province, the governor; in the empire, the Emperor. The Chinese people have no right of legislation, they have no right of self-taxation, they have not the power of voting out their rulers, or of limiting or stopping supplies. *They have therefore the right of rebellion.*"—*Meadows, Chinese and their Rebellions*, pp. 23–4.

The first act of the co-regents who ruled during K'ang Hsi's minority "was to impeach the principal eunuchs who had acquired power over Chuntche, and to issue a decree prohibiting the employment of any of that unfortunate class in the public service. . . . the Manchu rulers have ever since remained faithful to the pledge taken by these Manchu regents in the name of the young Emperor Kanghi."—*Boulger, Short Hist.*, pp. 131–2.

"The number of human beings suffering from cold and hunger is relatively far smaller than in England; and, in this relation, which is of the greatest importance, it must be acknowledged that the condition of women of the lower classes is far better than that of their European sisters."—*Giles, Chinese Sketches*, p. 12.

"It must not . . . be assumed . . . that Chinese women take no part in affairs. A Governor's wife is always supposed to be the keeper of his official seal."—*Little (Mrs. A.), Int. Ch.*, p. 177.

INSTITUTIONS.—1. *Executive.* — [Peking has remained the capital since 1411. See *Williams, Midd. King.*, i. 62–3, and *cf.* MING PER.]

"This name [Chihli] is descriptive, rather than technical, and means 'Direct Rule,' denoting that from this province the supreme power which governs the empire proceeds; any province, in which the Emperor and court should be fixed, would therefore be termed *Chihli*, and its chief city *King*, 'capital,' or *King-tu* or *King-sz'*, 'court of the capital.'"—*Ibid.* i. 60.

"Aigun, opposite Blagoveschtschensk, . . . was made the local Manchu capital in 1684."—*Parker, China*, p. 97.

"In the reign K'ang Hi, of the present dynasty, the province of Ngan-hwei was separated from Kiang-nan, which thenceforward took the name of Kiang-su; and Kan-suh was similarly formed by the partition of Shen-si. By dividing Hu-kwang into two provinces, which received the designations Hu-peh and Hu-nan, moreover, the number was brought up to eighteen. In contradistinction to the *Chung Shu Shêng* or Central Departments of State of the Yüan dynasty, the provinces to which the same title was, with a certain degree of modification, subsequently transferred, became entitled *Chih Shêng* 直省, or 'departments under government,' and by this designation they are now generically recognized."—*Mayers, Ch. Gov.*, p. 31.

"The eighteen provinces received their present boundaries and divisions in the reign of Kienlung [1736–96]. . . . The following table shows their present divisions and government. The three columns under the head of *Departments* contain the *fu*, *chihli ting*, and *chihli chau*, all of which are properly prefectures; the three columns under the head of *Districts* contain the *ting*, *chau*, and *hien*.

Provinces.	Area in English sq. mls.	Departments.			Districts.			Capital.	Government.
		Fu.	Ting.	Chau.	Ting.	Chau.	Hien.		
NORTHERN PROVINCES.									
Chihli	58,949	11	...	6	3	17	124	Pauting fu ...	Ruled by a governor-general or *tsungtuh*.
Shantung	65,104	10	...	2	...	9	96	Tsinan fu ...	Each separately ruled by a lieutenant-governor or *fuyuen*.
Shansi	55,268	9	...	10	3	6	85	Taiyuen fu ...	
Honan	65,104	9	...	4	...	6	97	Kaifung fu ...	
EASTERN PROVINCES.									
Kiangsu	92,961	8	1	3	2	3	62	Kiangning fu ...	Each under a lieutenant-governor, subordinate to one governor-general, called *Liang Kiang tsungtuh*.
Nganhwui		8	...	5	...	4	50	Nganking fu ...	
Kiangsi	72,176	13	...	1	2	1	75	Nanchang fu ...	
Chehkiang	39,150	11	...	...	1	1	76	Hangchau fu ...	Each under a lieutenant-governor, subordinate to a governor-general, called *Min Cheh tsungtuh*.
Fuhkien	53,480	10	...	2	3	...	62	Fuhchau fu ...	
CENTRAL PROVINCES.									
Hupeh	144,770	10	...	1	...	7	60	Wuchang fu ...	Each under a lieutenant-governor, subordinate to a governor-general, called *Liang Hu tsungtuh*.
Hunan		9	3	4	...	3	64	Changsha fu ...	
SOUTHERN PROVINCES.									
Kwangtung	79,456	9	2	4	3	7	79	Kwangchau fu or Canton	Two lieutenant-governors, subordinate to a governor-general, called *Liang Kwang tsungtuh*.
Kwangsi	78,250	11	...	1	3	16	47	Kweilin fu ...	
Yünnan	107,969	14	3	4	5	27	39	Yunnan fu ...	Two lieutenant-governors, subordinate to a governor-general, called *Yün Kwei tsungtuh*.
Kweichau	64,554	12	3	1	5	13	34	Kweiyang fu ...	
WESTERN PROVINCES.									
Shensi	154,008	7	...	5	5	5	73	Singan fu ...	Under a governor-general, called *Shen Kan tsungtuh*, and one lieutenant-governor over Shensi.
Kansuh		9	...	6	7	7	51	Lanchau fu ...	
Sz'chuen	166,800	12	6	8	9	11	111	Chingtu fu ...	Ruled by a governor-general."

—*Williams, Midd. King.*, i. 59–61. See also following extracts.

"The provinces are divided into *Fu* 府 or Prefectures; *T'ing* 廳 or Independent Sub-Prefectures; *Chih-li Chou* 直隸州 or Independent Departments; *Chou* 州 or Departments subject to a *Fu;* and *Hsien* 縣 or Districts subject to a *Fu* or *Chih-li Chou*."—*Mayers, Ch. Gov.*, p. 32.

"The Chinese are the only people who have, by means of a term added to the name of a place, endeavoured to designate its relative rank. Three of the words used for this purpose, viz., *fu*, *chau*, and *hien*, have been translated as 'first,' 'second,' and 'third' rank; but the gradation is not quite correct, for the terms do not apply to the city or town alone, but to the portions of country of which it is the capital. The nature of these and other terms, and the divisions intended by them are thus explained: The Eighteen Provinces are divided into *fu*, *ting*, *chau*, and *hien*. A *fu* is a large portion or department of a province, under the general control of one civil officer immediately subordinate to the heads of the provincial government. A *ting* is a division of a province smaller than a *fu*, and either like it governed by an officer immediately subject to the heads of the provincial government, or else forming a subordinate part of a *fu*. In the former case it is called *chih-li*, *i.e.*, under the direct rule of the provincial government; in the latter case it is simply called *ting*. A *chau* is a division similar to a *ting*, and like it either independent of any other division, or forming part of a *fu*. The difference between the two consists in the government of a *ting* resembling that of a *fu* more nearly than that of a *chau* does: that of the *chau* is less expensive. The *ting* and *chau* of the class to which the term *chih-li* is attached, may be denominated in common with the *fu*, *departments* or *prefectures*; and the term *chih-li* may be rendered by the word *independent*. The subordinate *ting* and *chau* may both be called *districts*. A *hien*, which is also a *district*, is a small division or subordinate part of a department, whether of a *fu*, or of an independent *chau* or *ting*." "Each *fu*, *ting*, *chau*, and *hien*, possesses at least one walled town, the seat of its government, which bears the same name as the department or district to which it pertains. Thus Hiangshan is the chief town of the district Hiangshan hien; and Shanking, that of the department Shanking fu. By European writers, the chief towns of the *fu* or departments have been called cities of the first order; those of the *chau*, cities of the second order; and those of the *hien*, cities of the third order. The division called *ting*, being rarely met with, has been left out of the arrangement—an arrangement not recognised in China. It must be observed that the chief town of a *fu* is always also the chief town of a *hien* district; and sometimes, when of considerable size and importance, it and the country around are divided into two *hien* districts, both of which have the seat of their government within the same walls: but this is not the case with the *ting* and *chau* departments. A district is not always sub-divided; instances may occur of a whole district possessing but one important town. But as there are often large and even walled towns not included in the number of chief or of district towns, consequently not the seat of a regular *chau* or *hien* magistracy, a sub-division of a district is therefore frequently rendered necessary; and for the better government of such towns and the towns surrounding them, magistrates are appointed to them, secondary to the magistrates of the departments or the districts in which they are comprised. Thus, Fuhshan is a very large commercial town or mart called a *chin*, situated in the district of Nanhai, of the department of Kwangchau, about twelve miles distant from Canton. The chief officer of the department has therefore an assistant residing there, and the town is partly under his government and partly under that of the Nanhai magistrate, within whose district it is included, but who resides at Canton. There are several of these *chin* in the provinces, as Kingteh in Kiangsi, Siangtan in Hunan, etc.; they are not enclosed by walls. Macao affords another instance: being a place of some importance, both from its size and as the residence of foreigners, an assistant to the Hiangshan hien magistrate is placed over it, and it is also under the control of an assistant to the chief magistrate of the *fu*. Of these assistant magistrates, there are two ranks secondary to the chief magistrate of a *fu*, two secondary to the magistrate of a *chau*, and two also secondary to the magistrate of a *hien*. The places under the rule of these assistant magistrates are called by various names, most frequently *chin* and *so*, and sometimes also *chai* and *wei*. These names do not appear to have reference to any particular form of municipal government existing in them; but the *chai* and the *wei* are often military posts; and sometimes a place is, with respect to its civil government, the chief city of a *fu*, while with respect to its military position it is called *wei*. There are other towns of still smaller importance; these are under the government of inferior magistrates who are called *siun kien:* a division of country under such a magistrate is called a sz', which is best represented by the term township or *commune*. The town of Whampoa and country around it form one such division, called Kiautang sz', belonging to the district of Pwanyu, in the department of Kwangchau." "In the mountainous districts of Kwangsi, Yunnan, Kweichau, and Sz'chuen, and in some other places, there are districts called *tu sz'*. Among these, the same distinctions of *fu*, *chau*, and *hien* exist, together with the minor division *sz'*. The magistrates of these departments and districts are hereditary in their succession, being the only hereditary local officers acknowledged by the supreme government." "There is a larger division than any of the above, but as it does not prevail universally, it was not mentioned in the first instance. It is called *tau*, a *course* or *circuit*, and comprises two or more departments of a province, whether *fu*, or independent *ting* or *chau*. These circuits are subject to the government of officers called *tau-tai* or intendants of circuit, who often combine with political and judicial powers a military authority and various duties relating to the territory or to the revenue."—*Ch. Repos.*, iv. 54.

"The *Tung San Shêng* 東三省, or Three Eastern Provinces, comprise the territory originally inhabited by the Manchu race, which is divided into three provinces. The two most northerly of these, *Hei-lung Chiang* or *Tsitsihar* (the Amur), and *Kirin*, are organized upon a purely military basis, whilst *Fêng-t'ien*, the southernmost, including the Manchu capital, named *Shêng Ching* or Moukden, approximates more closely in its form of administration to that of the eighteen provinces of China Proper. The system of government of the province of *Fêng-t'ien*, indeed, was remodelled in 1876, bringing it even more nearly than before into harmony with that of the rest of China. Its distinctive mark in the past was the control exercised by the Five local Boards, corresponding to the Boards of Revenue, Ceremonies, War, Punishments, and Works, at Peking, over the affairs of the province in general. The authority heretofore vested in these boards has now been concentrated in the hands of the Military Governor, to whom the position and title of a Governor-General [see *Provincial Admin.*] have been accorded."—*Mayers, Ch. Gov.*, pp. 48–50. For its administrative system see *ibid.*

"The extensive region beyond the Wall occupied mostly by the Tsakhar Mongols, is now included within the jurisdiction [of the province of Chihli] and placed under the administration of officers residing at one of the garrisoned gates of the Great Wall; the area of this part is about half that of the whole province. The chief department in the province, that of

Shuntien, being both large and important, as containing the metropolis, is divided into four *lu* or circuits, each under the rule of a sub-prefect, who is subordinate to the prefect living at Peking."—*Williams, Midd. King.*, i. 60.

"The Chusan archipelago forms a single district of which Tinghai is the capital; it is divided into thirty-four *chwang* or townships, whose officers are responsible to the district magistrate."—*Ibid.* i. 123.

Each of the "Eighteen Provinces is a complete state in itself, whose corporate existence is in no way dependent upon any other State, except in so far that the poor ones dun the rich ones for the money which the Central Government 'appropriates to them.' Each province has its own army, navy, system of taxation, and its own social customs. It is only in connection with the salt trade and the navy that mutual concessions have to be made under a certain modicum of imperial control. In nearly all other matters the viceroys and governors 'move' each other; and occasionally different provinces jointly interested in special questions, after thus 'moving' to a preliminary understanding, address the Emperor or the Board together. . . . Of late years foreign affairs have caused a further development, which practically creates two viceregal high commissioners with tacit diplomatic powers over other viceroys and governors. Thus the Viceroy at Tientsin, in his capacity of Imperial High Trade Commissioner for the North Sea Board, practically takes the lead for all 'Old China'; whilst his colleague at Nanking, bearing the same title for the South Sea Board, represents the riverine and coast authorities for all the rest of China. In this way there is a tendency to unify the navy at least, if not the army; to place foreign affairs of wide importance in two leading hands; and to make commercial capitals with metropolitan rank out of Tientsin and Shanghai (the latter being in close sympathy with Nanking)."—*Parker, China*, pp. 167–8.

"A short inspection will show that the great leading principles by which the present administration preserves its power over the people, consist in a system of *strict surveillance* and *mutual responsibility* among all classes. These are aided in their efficiency by the geographical isolation of the country, a remarkable spirit of loyal pride in their own history, and a general system of political education and official examinations." "These two principles are enforced by such a minute gradation of rank and subordination of offices as to give the government more of a military character than at first appears, and the whole system is such as to make it one of the most unmixed oligarchies now existing. It is like a network extending over the whole face of society, each individual being isolated in his own mesh but responsibly connected with all around him. The man who knows that it is almost impossible, except by entire seclusion, to escape from the company of secret or acknowledged emissaries of government, will be cautious of offending the laws of the country, knowing, as he must, that though he should himself escape, yet his family, his kindred, or his neighbours will suffer for his offence; that if unable to recompense the sufferers, it will probably be dangerous for him to return home; or if he does, it will be most likely to find his property in the possession of neighbours or officials, who feel conscious of security in plundering one whose offences have forever placed him under a ban." "The effect of these two causes upon the mass of the people is to imbue them with a great fear of the government, both of its officers and its operations; each man considers that safety is best to be found in keeping aloof from both. This mutual surveillance and responsibility, though only partially extended throughout the multitude, necessarily undermines confidence and infuses universal distrust; while this object of complete isolation, though at the expense of justice, truth, honesty, and natural affection, is what the government strives to accomplish and actually does to a wonderful degree. The idea of government in the minds of the uneducated people is that of some ever-present terror, like a sword of Damocles; and so far has this undefined fear of some untoward result when connected with it counteracted the real vigor of the Chinese, that to it may be referred much of their indifference to improvement, contentment with what is already known and possessed, and submission to petty injustice and spoliation." "Men are deterred, too, as much by distrust of each other as by fear of the police, from combining in an intelligent manner to resist governmental exactions because opposed to principles of equity, or joining with their rulers to uphold good order. . . . They dread illegal societies quite as much from the cruelties this same distrust induces the leaders to exercise over recreant or suspected members, as from apprehension of arrest and punishment by the regular authorities. Thus with a state of society at times on the verge of insurrection, this mass of people is kept in check by the threefold cord of responsibility, fear, and isolation, each of them strengthening the other, and all depending upon the character of the people for much of their efficiency. Since all the officers of government received their intellectual training when commoners under these influences, it is easy to understand why the supreme powers are so averse to improvement and to foreign intercourse—from both of which causes, in truth, the monarch has the greatest reason to dread lest the charm of his power be weakened and his sceptre pass away." There is, however, "a further explanation for the general peace which prevails to be found. . . . It is owing partly to the diffusion of a political education among the people—teaching them the principles on which all government is founded, and the reasons for those principles flowing from the patriarchal theory—and partly to their plodding, industrious character."—*Williams, Midd. King.*, i. 382–4.

"From the injudicious system which exists of combining fiscal, legislative, and judicial functions and control in the same person, the temptations to defraud are strong, and the peculations proportionably great."—*Ibid.* i. 293.

"In order to enable the superior officers to exercise greater vigilance over their inferiors, they have the privilege of sending special messengers, invested with full power, to every part of their jurisdiction. The Emperor himself never visits the provinces judicially, nor has an Emperor been south of the capital during the present century; he therefore constantly sends commissioners or legates, called *ch'inch'ai*, to all parts of the Empire, ostensibly entrusted with the management of a particular business, but required also to take a general surveillance of what is going on. The ancient Persians had a similar system of commissioners, who were called the eyes and ears of the prince, and made the circuit of the empire to oversee all that was done. There are many points of resemblance between the structures of these two ancient monarchies, the body of councillors who assisted the prince in his deliberations, the presidents over the provinces; the satraps, etc.; but the Persians had not the elements of perpetuity which the system of common schools and official examinations give to the Chinese government." "Governors in like manner send their deputies and agents, called *weiyüan*, over the province; and even the prefects and intendents despatch their messengers. All these functionaries, during the time of their mission, take rank with the highest officers according to the quality of their employers; but the imperial commissioners, who for one object or another are constantly passing and repassing through the Empire in every direction, exercise great influence in the government, and are powerful agents in the hands of the Emperor for keeping his proconsuls at their duty."—*Ibid.* pp. 446-7.

"In addition to the division of power and the restrictions upon Chinese officers already mentioned, there are other means adopted in their location and alternation to prevent combination and resistance against the head of the state. One of them is the law forbidding a man to hold any civil office in his native province, which, besides stopping all intrigue where it would best succeed, has the further effect of congregating aspirants for office at Peking, where they come in hope of obtaining some post, or of succeeding in the examinations for the highest literary degrees. The central government could not contrive a better plan for bringing all the ambitious and talented men in the country under its observation before appointing them to clerkships in the capital, or scattering them in the provinces." "Moreover, no officer is allowed to marry in the jurisdiction under his control, nor own land in it, nor have a son, brother, or near relative holding office under him; and he is seldom continued in the same station or province for more than three or four years. Manchus and Chinese are mingled together in high stations, and obligations are imposed on certain grandees to inform the Emperor of each other's acts. Members of the imperial clan are required to attend the meetings of the Boards at the capital, and observe and report what they deem amiss or of interest to the Emperor and his council; while in all the upper departments of the general and provincial governments, a system of espionage is carried out, detrimental to all principles of honourable fidelity, such as we look for in officials, but not without some good effects in a weak despotism like China. There is, besides this constant surveillance, a triennial catalogue made out of the merits and demerits of all officers in the Empire, which is submitted to imperial inspection by the Board of Civil Office. In order to collect the details of this catalogue, it is incumbent upon every provincial officer to report upon the character and qualifications of those under him, and the list, when made out, is forwarded by the governor to the capital. The points of character are arranged under six different heads, viz.: those who are not diligent, the inefficient, the superficial, the untalented, superannuated and diseased. According to the opinion given in this report, officers are elevated or degraded so many steps in the scale of merit, like school-boys in a class, and whenever they issue an edict are required to state how many steps they have been advanced or degraded, and how many times recorded. Officers are required to accuse themselves, when guilty of crime, either in their own conduct or that of their subordinates, and request punishment. . . . The effect of such confessions and examination of character is to restrain the commission of outrageous acts of oppression; it is still further enforced by the privilege, common alike to censors and private subjects, of complaining to the Emperor of misdeeds done to them by persons in authority. Fear for their own security has suggested this multiplicity of checks, but the Emperor and his ministry have no doubt thereby impeded the efficiency of their subordinates, and compelled them to attend so much to their own standing that they care far less than they otherwise would for the prosperity of the people."—*Ibid.* i. 448–51.

"Sz Ch'wan is notorious for the fewness of its civilian officials (all of whom, under the universal rule, must go elsewhere to serve): in other words, it is the one province in the Empire where it pays well-to-do persons better to stay at home than to 'trade' abroad as mandarins; and that trade, as we all know, is one of the most lucrative in China, and the one patronised by the most highly educated persons."—*Parker, China*, p. 194.

"The government of Peking differs from that of other cities in the empire, the affairs of the department being separated from it, and administered by officers residing in the four circuits into which it is divided. 'A minister of one of the Boards is appointed superintendent of the city, and subordinate to him is a *fu yin* 府尹, or "mayor" otherwise called "Governor" of (the Imperial Prefecture of) *Shun-t'ien Fu* 順天府, *i.e.*, the region enclosing the imperial capital. . . . Besides the actual Governor, there is a Governor Adjoint, or *Chien Yin* 兼尹, appointed from among the Presidents and Vice-Presidents of Boards, who exercises a concurrent authority.'" In addition to these there are a Vice-Governor and a Sub-Prefect of *Shun-t'ien Fu*, and the usual subordinate ranks appertaining to a Prefecture are also represented within the jurisdiction. "Their duties consist in having charge of the metropolitan domain, for the purpose of extending good government to its four divisions."—*Ibid.* i. 82. See also *Ch. Repos.*, iv. 181; *Mayers, Ch. Gov.*, pp. 44–7.

In 1631 the Manchu emperor "adopted the Chinese methods of administration."—*Simcox*, ii. 249.

A Dutch embassy which reached the Court of Peking in 1656 "found that the change of dynasty had made little difference even in the *personnel* of the administration. Most of the civil officers with whom they came in contact were Chinese."—*Ibid.* ii. 272.

"The central government of China, so far as a system of this nature is recognised in the existing institutions, is arranged with the object rather of registering and checking the action of the various provincial administrations, than that of assuming a direct initiative in the conduct of affairs. . . . Regulations, indeed, of the most minute and comprehensive character, are on record for the guidance of every conceivable act of administration; and the principal function of the central government consists in watching over the execution of this system of rules. The bestowal of the higher appointments of the civil and military services, and the distribution of the superior literary degrees as rewards for proficiency in the studies upon which the entire polity of the Empire is based, comprise the remainder of the attributes reserved to the government established at Peking. The Central Government may be said to criticize rather than to control the action of the twenty-one provincial administrations, wielding, however, at all times the power of immediate removal from his post of any official whose conduct may be found irregular or considered dangerous to the stability of the State."—*Mayers, Ch. Gov.*, p. 12.

"Although there is nominally no deliberative or advisatory body in the Chinese Government, and nothing really analogous to a congress, parliament, or *tiers état*, still necessity and law compel the Emperor to consult and advise with the heads of tribunals. There are two imperial councils, which are the organs of communication between the head and the body politic; these are the Cabinet, or Imperial Chancery, and the Council of State; both of them partake of a deliberative character, but the first has the least power. Subordinate to these two councils are the administrative parts of the supreme government, consisting of the six Boards, the Colonial Office, Censorate, Courts of Representation and Appeal, and the Imperial Academy; making in all thirteen principal departments. . . . It need hardly be added that there is nothing like an elective body in any part of the system; such a feature would be almost as incongruous to a Chinese as the election of a father by his family."—*Williams, Midd. King.*, i. 415–6.

"The following are the departments of the Central administration: The *Chün Chi Ch'u* (軍機處).—Council of State, or Grand Council (literally, Place of Plans for the Army) [instituted 1644]. This department is the actual privy council of the sovereign, in whose presence its members daily transact the business of the State, at a meeting held between the hours of 4 and 6 a.m. It is a Cabinet composed of Ministers holding other substantive offices, and who are known as *Chün Chi Ta Ch'ên* (軍機大臣). Their number is undetermined" but probably varies according to the Emperor's pleasure; "for many years past it has not exceeded five. A body of sixty secretaries, *Chang Ching* (章京), also called *Hsiao Chün Chi* (小軍機), attends to the clerical work of the Council. The institution derives its origin from the practice instituted by the earlier emperors of the present dynasty of treating public affairs on the footing of a military council, whence the title adopted, in about the year 1730, for the council as it at present exists. The title *chang ching* corresponds to the Manchu word *chan-yin*, or *chan-kyin*, signifying an 'assistant,' in either civil or military employ."—*Mayers, Ch. Gov.*, pp. 12–13.

"The *Nei Ko* (內閣).—Grand Secretariat or Imperial Chancery (literally, Inner Cabinet or Hall). This department, which, under the preceding dynasty, was the Supreme Council of the Empire, has within the last century and a half, become superseded in active importance by the Grand Council. It now forms the Imperial Chancery or Court of Archives, and admission to one of the six posts which constitute its superior ranks confers the highest distinction attainable by Chinese officials, although with functions that are almost purely nominal. The most distinguished Governors-General are usually advanced to the dignity of Grand Secretary while continuing to occupy their posts away from the capital. The constitution of the office is as follows: *Ta Hsüeh Shih* (大學士), Grand Secretary, colloquial designation *Chung T'ang* (中堂); epistolary style, *Tsai Hsiang* (宰相), and *Hsiang Kuo* (相國). Of the four Grand Secretaries, two are Manchus and two Chinese. Each of the four is designated as *Ta Hsüeh Shih* of one or other of the 'throne-halls' or pavilions of the Imperial palace. The names of these are: *Wên Hua Tien* (文華殿); *Wu Ying Tien* (武英殿); *T'i Jên Ko* (體仁閣); *Tung Ko* (東閣): [the *Ta Hsüeh Shih* of the first being the real Prime Minister]. *Hsieh-pan Ta Hsüeh Shih* (協辦大學士), or Assistant Grand Secretaries (one Manchu and one Chinese); [subordinate to these six chancellors are six grades of officers, amounting in all to upwards of two hundred persons, of whom more than half are Manchus]. Under the six chancellors are ten assistants called *Nei Ko Hsüeh Shih* (內閣學士), or Sub-Chancellors of the Grand Secretariat."—*Ibid.* pp. 14–15. "Attached to the Cabinet are ten subordinate offices, one of which is for translating documents into the various languages found in the Empire." "The duties of these supreme councils are general, comprising matters relating to all departments of the government, and serving to connect the head of the state with the subordinate bodies, not only at the capital, but throughout the provinces, so that he can, and probably does to a very great degree, thereby maintain a general acquaintance with what is done in all parts, and sooner rectify disorders and malpractices."—*Williams, Midd. King.*, pp. 417, 419. See also *Huang ch'ao Wên hsien t'ung k'ao hsiang chieh, Chih kuan k'ao*, c. 11, p. 7*a*.

[The six honorary titles of *T'ai Shih, T'ai Fu, T'ai Pao*, Grand Preceptor, Tutor, and Guardian, and *Shao Shih, Shao Fu, Shao Pao*, Junior Preceptor, Tutor, and Guardian, corresponding to "the titles of the six highest Ministers of State of antiquity, designated the *San Kung* and *San Ku* . . . are now seldom conferred, with the exception of" the last, which "is especially bestowed as the (nominal) 'Guardianship of the Heir Apparent,' *T'ai Tzŭ Shao Pao*. It entitles the bearer to be addressed as *Kung Pao*."]—*Mayers, Ch. Gov.*, p. 14; and see EARLY and LATER FEUDAL PERIODS.

"*Tsung-li Ko Kuo Shih Wu Yamên* (總理各國事務衙門).—The Yamên of Foreign Affairs. This department, like the *Chün Chi Ch'u* or Grand Council, is considered not so much a separate organization, with ranks and promotion specially appertaining to itself, as a species of Cabinet formed by the admission of members of other departments of State. It owes its institution to proposals laid before the Throne by a special Council convened after the conclusion of peace in 1860, to decide upon the manner in which foreign affairs should thenceforward be conducted. In reply to the memorial presented by this Council, headed by the Prince of Hui, a Decree was issued on the 19th January, 1861, commanding the formation of a new department under the title given above." Additions were at various times made to the number of members up to 1869, when there were ten, "consisting of Presidents and Vice-Presidents of the different Boards (see *infra*), including a majority of the members of the Grand Council. . . . In December, 1876, the Yamên became more closely than ever identified with the Grand Council, by the admission into its ranks of the two members of that body who had not previously been introduced to it. Their admission raised the number of Ministers of the Yamên to eleven [one having died in May, 1876]. They are spoken of collectively as *Wang, Ta, Ch'ên* 王大臣—the Prince and Ministers. The departmental work of the Yamên is conducted by secretaries, *Chang Ching* 章京, who were in the first

instance drafted from the staff of the Grand Council. Their ordinary official designation is *ssŭ yüan* 司員 or *ssŭ kuan* 司官. The six Chief Secretaries, all of whom hold either substantive or expectant rank, are usually designated *tsung pan* 總辦. In accordance with the scheme proposed in 1861, the office of Minister Superintendent of Trade, *T'ung Shang Ta Ch'ên* 通商大臣, is held at Nanking and Tientsin respectively by the Governor-General of the Two Kiang provinces and the Governor-General of Chihli. As Superintendents of Trade for the Northern ports (Tientsin, Newchwang, and Chefoo) and the Southern ports (including the remainder of those open to trade) respectively, these functionaries are commonly referred to as the *Nan* and *Peh Yang Ta Ch'ên* 南北洋大臣." *Ibid.* pp. 15-16.

Prince Kung—and the credit of the measure belongs exclusively to him—will always be gratefully remembered by any foreign writer on modern China as the founder of the department known as the Tsungli Yamên, which he instituted in January, 1861. "This department, during the thirty years of its existence, has very fully answered all the expectations formed of it; and, although it is erroneous to represent it as in any case identical with the Chinese government, or as the originating source of Chinese policy, it has proved a convenient and well-managed vehicle for the despatch of international business."—*Boulger, Short Hist.*, p. 308.

"The principal executive bodies under the two Councils are the *Luh Pu* 六部, or *Six Boards*, which were modelled on much the same plan during the ancient dynasties."—*Williams, Midd. King.*, i. 421. "The official constitution of each . . . is, with few exceptions, the same throughout. They control, each in its allotted department, the execution of that system of minute regulation for the conduct of all public affairs which" . . . is "the principal attribute of the Central Government. The Presidents and Vice-Presidents of the Boards, in fact, with the heads of the Censorate and the Hanlin College, may be said to constitute the central administration."—*Mayers, Ch. Gov.*, p. 17. "At the head of each Board are two Presidents, called *Shang Shu* (尚書), and four Vice-Presidents, called *Shih Lang* (侍郎), alternately a Manchu and a Chinese; and over three of them—those of Revenue, War, and Punishments—are placed superintendents, who are frequently members of the Cabinet; sometimes the President of one Board is superintendent of another. There are three subordinate grades of officers in each Board . . . with a great number of minor clerks, and their appropriate departments for conducting the details of the general and peculiar business coming under the cognizance of the Board." —*Williams, Midd. King.*, i. 421. "*Pu Yüan Ta Ch'ên* (部院大臣).—Heads of Departments" is the generic designation embracing "the Presidents of the Six Boards and of the Superior Courts. Presidents and Vice-Presidents are further described as *T'ang Kuan* (堂官), or heads of departments." [The Six Boards are (1) *Li Pu* (吏部).—Board of Civil Office. Subdivided into four bureaux. Directs the various officers in the civil service of the Empire. (2) *Hu Pu* (戶部).—Board of Revenue. Directs the territorial government of the Empire. Has fourteen subordinate departments, each of which corresponds with the treasury department in its respective province. (3) *Li Pu* (禮部).—Board of Ceremonies or Rites. Directs the performance of the five kinds of ritual observances, literary distinctions, and religious matters. Four subordinate departments. Connected with this Board is the *Yüeh Pu* (樂部), or Board of State Music. (4) *Ping Pu* (兵部).—Board of War. Directs military affairs in the metropolis and provinces. The navy and postal service are under its control. Divided into four bureaux. The conception of all government with the Manchus being military and not civil, they have developed this Board more than was the case during the last dynasty, the possessions in Central Asia having drawn greatly on their resources and prowess. (5) *Hsing Pu* (刑部).—Board of Punishments. Divided into several subordinate departments. Entrusted with the due administration of the laws. Partakes of the nature of both a criminal and civil court, and co-operates with the Censorate and Grand Court of Revision, the three forming the *San Fa Ssŭ*, or "Three Law Chambers." The union in the autumn of these three with members of six other courts constitutes a "Court of Errors" for revising the decisions of provincial judges before reporting them to the Throne. (6) *Kung Pu* (工部).—Board of Works. Has the direction of public works throughout the Empire. Four sub-departments. Has many miscellaneous duties.]—*Williams, Midd. King.*, i. 421–8.

"Though the order in which the Boards are mentioned is 吏戶禮兵刑工, yet the 兵 ranks second, the 刑 fourth (after the 戶 and the 禮 before the 工)."—*Ch. Rev.*, xiii. 57.

"*Li Fan Yüan* (理藩院).—The Mongolian Superintendency. This department, which has sometimes been called the *Colonial Office*, is specially charged with the control of the tribes of Mongolia, including the multifarious and complicated relations with their princes and various ranks of nobles, with the affairs of Tibet, and with the supervision of the Lamaist hierarchy in all its ramifications. Until within the present generation, it also conducted the relations of the Chinese Government with that of Russia. Its organization is similar to that of the Six Boards, with the exception that it has but one President and two Vice-Presidents."—*Mayers, Ch. Gov.*, p. 22; and see pp. 80–114. Besides the usual Secretaries there are six departments, which have jurisdiction over the affairs of Inner and Outer Mongolia, the Mohammedan begs, and the tributary tribes.—*Williams, Midd. King.*, i. 429–30.

"A public office peculiar to China, which is specially charged with one of the functions performed by our parliament . . . is . . . the *Censorate*. It consists of a large number of members whose duty is to inspect or watch the proceedings of all the other mandarins, provincial and metropolitan; and to make reports to the Emperor, pointing out their misdeeds and failures, and recommending remedies. The check on these officers . . . is curious and efficient. He puts them in the places of the mandarins who have failed, gives them full powers, and says: 'Now you succeed, or ——.' I may add that this practice not only acts as a check against malicious attacks, but, where the censor really understands the business he reports on, leads directly to its efficient transaction."—*Meadows, Chinese and Their Reb.*, p. 15.

"*Tu Ch'a Yüan* (都察院).—The Censorate, or Court of Censors. Entrusted with the 'care of manners and customs, the investigation of all public offices within and without the capital, the discrimination between the good and bad performance of their business, and between the depravity and uprightness of the officers employed in them.' The Censorate, when joined with the Board of Punishments and Court of Appeal, forms a high court for the revision of criminal cases and hearing appeals from the provinces; and, in connection with the Six Boards and the Court of Representation and Appeal, makes one of the *Chiu Ch'ing* (九卿), or 'Nine Courts' (v. *Mayers, Ch. Gov.*, p. 24) which deliberate on important affairs of Government. The officers are two censors and four deputy censors, besides whom the governors, lieutenant-governors, and the governors of rivers and inland navigation are *ex-officio* deputy censors. A class of censors is placed over each of the Six Boards."—*Williams, Midd. King.*, i. 430. "They are privileged to censure the Emperor for any act which they consider illegal, extravagant or unjust, without risk of losing their lives, though they are sometimes degraded for unpalatable advice. Also called 'the ears and eyes' of the Emperor (耳目官)." —*Giles, Glossary*, p. 33. "But in a despotic government . . . the fear of offending the imperial ear, and consequent disgrace, will usually prove stronger than the consciousness of right or the desires of a public fame and martyrdom for the sake of principle. The usual mode of advising is to send in a remonstrance against a proposed act."—*Williams, Midd. King.*, i. 431–2.

"*T'ung Chêng Ssŭ* (通政司).—Office of Transmission. At present takes cognizance only of the *t'i pên* 題本, or memorials on routine business received from the provinces. All memorials on special business go to the Council unopened."—*Mayers, Ch. Gov.*, p. 23. "Consists of a small body of six officers. . . . Is the channel through which the people can directly appeal to his Majesty."—*Williams, Midd. King.*, i. 433.

"*Ta Li Ssŭ* (大理寺).—Grand Court of Revision. This department exercises a general supervision over the administration of the criminal law."—*Mayers, Ch. Gov.*, p. 24. "Forms the nearest approach to a Supreme Court in the government, though the cases brought before it are mostly criminal. When the crimes involve life, this and the Office of Transmission unite with the Censorate to form one court, and if the judges are not unanimous in their decisions they must report their reasons to the Emperor, who will pass judgment upon them."—*Williams, Midd. King.*, i. 433.

"*Han Lin Yüan* (翰林院).—The College of Literature, or Imperial Academy. Is entrusted with 'the duty of drawing up governmental documents, histories, and other works; its chief officers take the lead of the various classes, and excite their exertions to advance in learning in order to prepare them for employments and fit them for attending upon the sovereign.' This body has, it is highly probable, some similarity to the collection of learned men to whom the King of Babylon entrusted the education of promising youths, for although the members of the Han Lin Yüan do not, to any great degree, educate persons, they are constantly referred to as the Chaldeans were by Belshazzar. Sir John Davis likens it to the Sorbonne, inasmuch as it expounds the sacred books of the Chinese. Its chief officers are two presidents or senior members, called *Chang Yüan Hsüeh Shih* (掌院學士), who are usually appointed for life; they attend upon the Emperor, superintend the studies of graduates, and furnish semi-annual lists of persons to be 'speakers' at the 'classical feasts,' where the literary essays of his Majesty are translated from and into Manchu and read before him. Subordinate to the two senior members are four grades of officers, five in each grade, together with an unlimited number of senior graduates, each forming a sort of college, whose duties are to prepare all works published under government sanction. . . . Subordinate to the Han Lin Yüan is an office consisting of twenty-two selected members, who in rotation attend on the Emperor and make a record of his words and actions. There is also an additional office for the preparation of natural histories. The situation of a member of the Hanlin is one of considerable honour and literary ease, and scholars look forward to a station in it as one which confers dignity in a government where all officers are appointed according to their literary merit, but much more from its being the body from which the Emperor selects his most responsible officers. A graduate of this rank is most likely to be nominated to a vacant office, though the possession of the title does not of itself warrant a place."—*Williams, Midd. King.*, i. 434–5.

"The Four Minor Courts are: *T'ai Ch'ang Ssŭ* (太常寺).—Court of Sacrificial Worship. Directs sacrificial observances. Its duties are of importance in connection with the state religion. *T'ai P'u Ssŭ* (太僕寺).—Court of the Imperial Stud. An office for 'rearing horses, taking account of their increase, and regulating their training'; large tracts of land beyond the Great Wall are appropriated to this purpose, and the clerks of this office, under the direction of the Board of War, oversee the herdsmen and grooms." "The Stud Office . . . manages the breeding-grounds under the four banners of the Two Live Stock Superintendents, whilst the Palace Stud (上駟院) manages those of the Ta-ling River (Liao Tung), Kalgan, and Tu-shih K'ou" (*Journ. N.-C.B.R.A.S.*, N.S. xxii. 101). "*Kuang Lu Ssŭ* (光祿寺).—Court of Imperial Entertainments (or Banqueting Court). Has the charge of 'feasting the meritorious and banqueting the deserving'; it is somewhat subordinate to the Board of Rites, and provides whatever is necessary for banquets given to literary graduates, foreign ambassadors, etc. *Hung Lu Ssŭ* (鴻臚寺).—Court of State Ceremonial. Regulates the forms to be observed at these banquets." The above-named departments, with the Court of Revision, constitute the *Wu Ssŭ* (五寺). The officials consist of Directors, Sub-Directors, Secretaries, etc., the titles in each case being nearly identical.—*Mayers, Ch. Gov.*, p. 27; *Williams, Midd. King.*, i. 435.

"*Kuo Tzŭ Chien* (國子監).—Imperial Academy of Learning. This, like the Han-lin College, is rather an assemblage of titled literary dignitaries than a body of officials with active functions. The 'Imperial Academy' has its nominal seat in a vast range of buildings adjacent to the Temple of Confucius, near the north-eastern angle of Peking, but, like most of the official institutions of the capital, it is visited only as a matter of form, at infrequent intervals, by the functionaries connected with it by their titles. The great quadrangle occupied by the institution is bounded east and west by a long arcade within which the monumental slabs erected to perpetuate the authorized text of the whole of the Confucian Books are arranged in rows. In the centre stands one of the most striking specimens of Chinese architecture, consisting of a lofty pavilion-shaped building, erected upon a platform of white marble placed in the midst of a circular piece of water itself walled in with marble, and across which access is given to the building, by four marble bridges at the cardinal points. In this building, which represents the *Pi Yung* (辟雍) or Imperial College of antiquity, each sovereign is held bound to enthrone himself once in the course of his reign, to preside over a solemn assemblage of all the scholars of the capital, in whose hearing a classical essay, nominally composed by His Majesty, and hence designated *Yü Lun* (御論), is recited. The department of study is divided into six classes *Liu T'ang* (六堂), the students connected with which receive a stipend from Government and are periodically examined. The schools for the instruction of Russians and Liu-Ch'iuans in the Chinese language, forming part of this institution, have ceased to exist. The Liu-Ch'iuan class was known as the *Nan Hsüeh* (南學). The students of the Imperial Academy are designated *Chien Shêng* (監生), a title which is purchaseable throughout the Empire as the lowest literary degree." The officials of the department are a Chancellor, Libationers, Tutors, etc.—*Mayers, Ch. Gov.*, pp. 28–9.

"*Nan Shu Fang* (南書房).—The Imperial College of Inscriptions. This is a committee formed by special appointment, at the sovereign's pleasure, of an indeterminate number of high literary officials, who are said to 'do duty'—*hsing tsou* (行走)—in connection with the College. Their functions consist in preparing transcripts of inscriptions in the imperial hand, for presentation to favoured personages, or for bestowal upon temples erected in honour of different deities whose supernatural interposition is thus from time to time acknowledged. They are also liable to be called upon to discharge the duties of a poet laureate, in preparing odes or similar compositions which it is intended to confer upon distinguished public servants."—*Ibid.* pp. 29–30.

"*Ch'in T'ien Chien* (欽天監).—Imperial Board of Astronomy, or Imperial Astronomical College. As might be expected, is much more astrological than astronomical; its duties are defined to be 'to direct the ascertainment of times and the movements of the heavenly bodies, in order to attain conformity with the celestial periods and to regulate the notation of time among men; all things relating to divination and the selection of days are under its charge.' The preparation of the almanac, in which, among other things, lucky and unlucky days are marked for the performance of all the important acts of life, and astrological and chiromantic absurdities inserted for the amusement of fortune-tellers and others, the instruction of a few pupils, and care of the observatory, occupy most of the time of its officers. It is now of no practical use, and as the *T'ung-wên Kuan* develops into a learned and efficient college, including astronomy and medicine and their kindred branches, these native Boards will gradually pass away."—*Williams, Midd. King.*, i. 436. The staff of officials comprises a Chancellor, Directors, Sub-Directors, Assistant Sub-Directors, Secretary, etc. "The *Ta Ch'ing Hui Tien* contains the proviso that the posts of Sub-Director and Assistant Sub-Director shall be filled by Europeans (referring to the missionary astronomers of the eighteenth century)."—*Mayers, Ch. Gov.*, p. 30.

"*T'ai I Yüan* (太醫院).—College of Imperial Physicians. Staff-Commissioner, Senior and Junior Proctors, and Imperial Physicians."—*Ibid.* p. 30.

"The other local courts of the capital seem to have been subdivided and multiplied to a great degree for the purpose of affording employment to a larger number of persons, especially Manchus and graduates, so that the Emperor can attach them to himself and be surer of their support in case of any insurrection on the part of the people, and also that he may have them more under his control. The number of clerks and minor offices in all the general departments of state is doubtless more numerous than it would be in a European government. In the mutual relations of the great departments of the Chinese government the principles of responsibility and surveillance among the officers are plainly exhibited, while regard has been paid to such a division and apportionment of labour as would secure great efficiency and care, if every member of the machine faithfully did his duty. Two presidents are stationed over each Board to assist and watch each other, while the two presidents oversee the four vice-presidents; the president of one Board is sometimes the vice-president of another; and by means of the Censorate and General Council every portion is brought under the cognizance of several independent officers, whose mutual jealousy and regard for individual advancement, or a partial desire for the well-being of the state, affords the Emperor some guarantee of fidelity. The seclusion in which he lives makes it difficult for any conspirator to approach his person, but his own fears regarding the management of such an immense Empire compel him to inform himself respecting the actions of ministers, generals, and proconsular governors. . . . The total number of civilians holding office is estimated at about fourteen thousand persons, but those dependent on the government are many times this amount."—*Williams, Midd. King.*, i. 436–7.

Provincial administration.—"The Manchu power is a mere absorptive machine, whose very existence . . . is a matter of comparative unconcern to the provinces, each of which is sufficient unto itself, and exists as an independent unit."—*Parker, China*, p. 161.

"'In the Chinese government,' observes Dr. Morrison, 'there appears great regularity and system. Every district has its appropriate officers, every street its constable, and every ten houses their tything man.'"—*Williams, Midd. King.*, i. 282.

The dealings of the local governments "with Peking are of an extremely limited kind. It is perfectly well known to the shrewd accountants of the Boards what revenue each province can raise, or, what is more to the point, how much it will confess to; and the Board of Revenue towards the end of each year has only to 'appropriate' on beaten lines, varying a little each year according to the state of prosperity or dearth in each

province, and with an eye to the urgency of war requirements, as 'moved' to their cognizance by the Boards of War and of Works."—*Parker, China*, p. 168.

"So long as the provincial government sends its Peking supplies, administers a reasonable sop to its clamorous provincial duns, quells incipient insurrections, gives employment to its army of 'expectants,' staves off foreign demands, avoids 'rows' of all kinds, and, in a word, keeps up a decent external surface of respectability, no questions are asked; all reports and promotions are passed; the Viceroy and his colleagues 'enjoy happiness,' and everyone makes his 'pile.' The Peking Government makes no new laws, does nothing of any kind for any class of persons, leaves each province to its own devices, and, like the general staff of an army organisation, both absorbs successful men, and gives out needy or able men to go forth and do likewise. Hence every man, be he squeezer, middle-man, or squeezed, has, or hopes to have, a finger in the pie. There is no snobbery in China, though there is plenty of priggishness. Any peasant or greengrocer can study or bribe his way up, and no Chinaman is ashamed of his poor relations. Thus, there is a sort of live and let live feeling all round. The fat is there, and the fire is there: it is for each man to burn his fingers or feast withal, as luck and wriggling may have it. There are no passports, no restraints on liberty, no frontiers, no caste prejudices, no food scruples, no sanitary measures, no laws except popular customs and criminal statutes. China is in many senses one vast republic, in which personal restraints have no existence. The Manchus, as the ruling race, have certainly a few privileges, but, on the other hand, they suffer just as many disabilities. Barbers, play-actors, and policemen are under a mild tabu—more theoretical than real; but aboriginal 'barbarians' can easily become Chinese by reading books and putting on breeches. Indeed, there is an official expression for this transmogrification called 'changing the autochthonous into the current.' All men are equal before the Emperor, and all have fairly equal chances of his smiles and frowns. The only thing is to adhere to custom, and not to overdo things: above all, to respect the person of the Emperor as represented by the official uniform (always worn in public) of a mandarin, be he great or small. This being the happy-go-lucky condition of high office in China, there is (apart from special causes) no jealousy or class feeling in the country: it is simply a question of big fish feeding on little fish, unless and until the little fish can keep out of the way, eat their way up, and become big fish themselves."—*Ibid.* pp. 169–70.

"The rulers of China have contrived the system of provincial governments in an admirable manner, considering the character of the people and the materials they had to work with; no better proof of their sagacity in this respect can be required than the general degree of good order which has been maintained for nearly two centuries, and the great progress the people have made in wealth, numbers, and power. By a well-arranged plan of checks and changes in the provincial authorities, the chances of their abusing position and power and combining to overthrow the supreme government have been reduced almost to an impossibility; the influence of mutual responsibility among them does something to prevent outrageous oppression of the people, by leading one to accuse another of high crimes in order to exonerate himself or obtain his place. The sons and relatives of the Emperor being excluded from civil office in the provinces, the high-spirited and talented native Chinese do not feel inclined to cabal against the government because every avenue to emolument and power is filled and closed against them by creatures and connections of the sovereign; nor when in office are they disposed to attempt the overthrow of the reigning family, lest they lose what has cost them many years of toilsome study and the wealth and influence of friends to attain. The examination of these pashaliks is furthermore entitled to notice from the degree of power delegated to their highest officers, and the shrewd manner in which its exercise has been circumscribed and rendered amenable to its imperial source."—*Williams, Midd. King.*, i. 437–8.

"The main idea which runs throughout the provincial organisation is as follows: Each province has a Governor, who reports on all formal matters to the Boards at Peking, and memorialises the Emperor on affairs of a less routine kind. But about 300 years ago pairs or triplets of provinces began to have a temporary Viceroy or Governor-General in addition to the governors; and when the Manchus came to consolidate their power, in 1640–50, such Viceroys became permanent until, after various re-shufflings, they settled down to a definite distribution, very much as they are now. The original motive in appointing a viceroy was . . . that . . . military or other urgent considerations rendered it expedient for one strong man to deal with some wide question, involving more than one gubernatorial or divisional interest. But although the Viceroy's 'button' is a shade higher than the Governor's, he is in no way the superior official; and in most cases neither of the two can move without 'moving' for the consent of the other. There is not even the degree of subordination which exists between the lieutenant-governors and the Viceroy of India. In most matters the Viceroy, in endorsing a report with his views or commands, adds the words: 'But you will at the same time await the instructions of His Excellency the Governor'; and, of course, the Governor is equally cautious. In the majority of cases the Viceroy and the Governor memorialise the Emperor jointly. . . . Custom so ordains that in each group of provinces certain special matters fall under the Viceroy's peculiar care; for instance, at Canton and Nanking the two Viceroys look after the gabelle, have general military control, and manage foreign affairs; whilst in all provinces the Governor is practically sole arbitrator in matters of civil promotion and land-tax."—*Parker, China*, pp. 162–3.

The following were the principal provincial administrative officials and departments with their respective duties:—"*Tsung-tu* (總督).—Governor-General. . . . Being *ex-officio* invested with the title of President of the Board of War, he styles himself *Pu T'ang* (部堂). Is also *ex-officio* a Junior President of the Court of Censors. The Governor-General is the highest in rank of the civilian functionaries of the provincial administration, and is at the same time invested with special powers of control over the military forces within his jurisdiction. In the cases of Chihli, Ssŭch'uan, and Kansu, he administers affairs without the intervention of a Governor [see following extract]; whilst in the remaining cases a Governor-General is placed, as a superior colleague, beside the Governors of two, or, in the case of the Liang Chiang, of three separate provinces. For the administration of his military supervisorate, each Governor-General is provided with a special bureau, or Military Secretariat, entitled *Ying Wu Ch'u* (營務處). His adjutant, entitled *Chung Chün* (中軍), is the Colonel commanding the *Tu piao* brigade [see MILITARY]. He is entitled in addition to employ a staff of civil and military orderly officers, entitled *Wên Hsün-pu* (文巡捕), who are usually officers of the rank of district magistrate (in expectancy), and *Wu Hsün-pu* (武巡捕), of the rank of lieutenant."—*Mayers, Ch. Gov.*, pp. 32–3. "The duties of the governor-general consist in the collective control of all affairs, civil and military, in the region under his jurisdiction; he occupies, in his sphere, under correction, the same authority that the Emperor does over the whole Empire."—*Williams, Midd. King.*, i. 438.

"*Hsün-fu* (巡撫).—Governor. . . . *Ex-officio* invested with the title of *Ping Pu Shih-lang* or Vice-President of the Board of War, and *Yu Fu Tu Yü Shih* or Vice-President of the Censorate. Each of the eighteen provinces is under the control of an officer of this rank, with the exception of the provinces of Chih-li, Kan-su, and Ssŭ-ch'uan, which are administered by Governors-General. The Governor is in all cases a colleague rather than a subordinate of the Governor-General. Shan-tung Shan-hsi, and Ho-nan have no Governors-General over them. The Governor-General and the Governor, jointly, are spoken of as *Tu-Fu* (督撫), or *Liang Yüan* (兩院)."—*Mayers, Ch. Gov.*, p. 33.

"In some provinces the Viceroy, in others the Governor, has the chief say in army matters or questions of salt gabelle. In many other matters, though in different degrees, one or the other is sole or chief spokesman. Where this is so, it is not necessary for both jointly to advise the Emperor or the Board. These being the general principles, it may be added specifically that a powerful viceroy often eclipses his governor or governors; on the other hand, a masterful governor sometimes leads on or terrorises his viceroy."—*Parker, China*, p. 163. For the various Viceroyalties and their jurisdictions, etc., see *ibid.* pp. 165–7.

"The following provinces have no Viceroy, the Governor (in each instance with his Treasurer and Judge) being the highest official:—Shan Tung, Shan Si, and Ho Nan, the oldest parts of China. The Viceroy of the largest single province, Sz Ch'wan, has no Governor, but rules alone, assisted by his Treasurer and Judge."—*Parker, China*, pp. 166–7.

"The three officers, *tsung-tu*, *fu-t'ai*, and *chiang-chün* (if there be one), form a supreme council, and unite in deliberating upon a measure, calling in the subordinate officer to whose department it particularly belongs, and to whom its execution is to be committed, the whole forming a deliberative board, though the responsibility of the act rests with the two highest officers. By this means the various members of the provincial government become better acquainted with each other's character and plans, though their intercourse is much restricted by precedence and rivalry. . . . The authority of the governor-general extends to life and death, to the temporary appointment to all vacant offices in the province, to ordering the troops to any part of it, issuing such laws and taking such measures as are necessary for the security and peace of the region committed to his care, or any other steps he sees necessary. The *fu-t'ai* also has the power of life and death, and attends to appeals of criminal cases; he oversees, moreover, the conduct of the lower civilians."—*Williams, Midd. King.*, i. 440.

Wei I-chieh (1616–86) "persuaded the Emperor Shun Chih not to confine Governorships to Manchus."—*Giles, Bio. Dic.*, p. 862.

"Although these two exalted provincial functionaries [Viceroy and Governor] are in general the sole medium of communication between Court and locality, yet in most routine matters they are bound to act 'on the proposition' of two other dignitaries, usually known to Europeans as the Provincial Treasurer and the Provincial Judge. In matters of civil advancement the Judge is only nominally associated with the Treasurer, and the Viceroy with the Governor; it is the Governor who, under ordinary circumstances, arranges privately with the Treasurer what string the latter shall pull. . . . The above four functionaries form the executive, consultative, and in a measure even the judiciary and legislative body of each provincial unit:—in short they are the 'Government.'"—*Parker, China*, p. 164.

"The departments of the civil government are five, viz.: administrative, literary, gabel, commissariat, and excise; the first being also divided into the territorial and financial and the judicial branches. At the head of the first branch is the *Pu-Chêng Shih-Ssŭ*, who is usually called the treasurer; the *An-Ch'a Shih-Ssŭ*, or 'criminal judge' presides over the second."—*Williams, Midd. King.*, i. 439.

"*Pu-Chêng Shih-Ssŭ* (布政使司).—Lieutenant Governor, or Financial Commissioner (commonly called Treasurer). . . . The head of the civil service in each province, and treasurer of the provincial exchequer. Represents the earlier class of provincial governors as appointed under the Ming dynasty."—*Mayers, Ch. Gov.*, p. 33.

"*An-Ch'a Shih-Ssŭ* (按察使司).—Provincial Judge or Judicial Commissioner. . . . The two foregoing officials are frequently classed together as *Fan-Nieh Liang Ssŭ* (藩臬兩司) or the two Chief Commissioners of the provincial Government."—*Ibid.* p. 33.

"*Yên Yün Shih Ssŭ* (鹽運使司).—Salt Comptroller. . . . Chief Commissioner of the revenue derived from the provincial gabelle or salt monopoly." Minor ranks are Assistant Salt Comptroller, Deputy Assistant Salt Comptroller, Inspector of the Salt Department, etc., etc. (v. *Mayers*, pp. 38–9).—*Ibid.* p. 34.

"The gabel, or salt department, is under the control of a special officer, called a 'commissioner for the transport of salt,' and forming in the five maritime provinces one of the *san ssŭ*, or three commissioners, of which the *pu-chêng ssŭ* and *an-ch'a ssŭ* are the other two. There are, above these commissioners, eight directors of the salt monopoly, stationed at the depôts in Chihli and Shantung, who, however, also fill other offices, and have rather a nominal responsibility over the lower commissioners. The number and rank of the officers connected with the salt monopoly show its importance, and is proof of how large a revenue is derived from an article which will bear such an expensive establishment. At present its administration costs about as much as its receipts."—*Williams, Midd. King.*, i. 443.

"*Liang Tao* (糧道).—Grain Intendant. Chief comptroller of the provincial revenue from the grain tax, whether collected in money or in kind. Distinguished by various titles in different provinces, as *Tu Liang Tao* (督糧道) and *Liang Ch'u Tao* (糧儲道)."—*Mayers, Ch. Gov.*, p. 34.

"The commissariat and revenue department is unusually large in China compared with other countries, for the plan of collecting any part of the revenue in kind necessarily requires numerous vehicles for transporting and buildings for storing it, which still further multiplies the number of clerks and hands employed. The transportation of grain along the Yangtzŭ River is under the control of a *tsungtu*, who also oversees the disposal and directs the collectors of it in eight of the provinces adjacent to this river. The office of *liang-chu tao*, or commissioner to collect grain, is found in twelve provinces, the *pu-chêng ssŭ* attending to this duty in six; the supervision of the subordinate agents of this department in the several districts is in the hands of the prefects and district magistrates. That feature of the Chinese system which makes officers mutually responsible, seems to lead the superior powers to confer such various duties upon one functionary, in order that he may thus have a general knowledge of what is going on about and under him, and report what he deems amiss. It is not, indeed, likely that such was the original arrangement, for the Chinese government has come to its present composition by slow degrees; but such is, so far as can be seen, the effect of it, and it serves in no little degree to accomplish the designs of the rulers to bind the main and lesser wheels of the huge machine to themselves and to one another."—*Williams, Midd. King.*, i. 443–4.

"The 'provincial government,' constituted by the above-named high officers, is commonly designated by the term *Tu Fu Ssŭ Tao* (督撫司道), embracing them all." "The *Ssŭ Tao*, or four high officials immediately below the rank of Governor, constitute in each province a Committee or Board of provincial administration. This Committee was named, during the T'aip'ing rebellion, when its organization first came into general use, the *Chün Hsü Tsung Chü* (軍需總局) or Supreme Military Board; but of late years the title *Shan-hou Tsung Chü* (善後總局) or Supreme Board of Reorganization (provincial administrative Board) has been substituted in the majority of cases. The phrase *shan hou* implies the 'restoration of order,' or pacification, after a state of rebellion or warfare." "At Foochow, a Board of Foreign Affairs, similarly constituted, is designated the *Tung Shang Tsung Chü* (通商總局)."—*Mayers, Ch. Gov.*, p. 34.

"Next in rank to the *pu-chêng ssŭ* and *an-ch'a ssŭ*, who always reside in the provincial capital, are the intendents of circuit, who are located in the circuits consisting of two or three prefectures united for this purpose. They are deputies of the two highest functionaries, and their delegated power often includes military as well as civil authority, the chief object of their appointment being to relieve and assist those high functionaries in the discharge of their extensive duties. Some of the intendents are appointed to supervise the proceedings of the prefects and district magistrates, others are stationed at important posts to protect them, and those connected with foreign trade at the open ports have no territorial jurisdiction."—*Williams, Midd. King.*, i. 440.

"*Fên Hsün Tao* (分巡道).—Intendant of Circuit. . . . Off. des. *Tao* (道); Coll. des. *Tao-t'ai* (道台); Epist. style *Kuan-Ch'a* (觀察) and *Chien Ssŭ* (監司). A functionary placed with administrative control over two or more Prefectures (*Fu*). In virtue of the powers of control over the military forces within his jurisdiction, which are usually annexed to a Taot'ai's office, he is officially designated *Ping Pei Tao* (兵備道), a title which distinguishes him from the *Liang Tao*, or the Intendants of the Salt and Tea Revenue, *Yen Ch'a Tao* (鹽茶道), established n some of the provinces. (See also *Hai-kuan Chien-tu.*)"—*Mayers Ch. Gov.*, p. 34.

"A *tao* area [more modern and definite than the *fu* (see *infra*)] usually consists of two or more *fu*, or of one *fu* and several *hien* or *chou*. The 'intendant' has not even got the loan of a walled town to live in, and there is no such place as even a theoretical *tao* city. Like the *fu*, he is a conduit, but he is a much busier man than the *fu*, and always seems to have many special duties. Still, he is a 'guest officer,' and not so imperial a representative as the *fu*, who is the territorial magnate, or 'host.' The *fu* is like the colonel of a regiment, and the *hien* like the captain of a company: however you make up your brigades, you must work through the colonel and captain. At nearly all the treaty-ports, the *tao* or *taotai* (with whom a consul ranks by treaty) manages foreign affairs. His *yamên* is generally within the walls of a prefectural city, but at Shanghai it is within the *hien* city of that name, and in other places it may be anywhere. He ranks with but below the Treasurer and Judge, and 'savours' of them. There are several grades of *tao*: there is the simple 'circuit intendant'; then there is the 'intendant having a say in military matters,' the 'customs intendant,' and so on. Besides these executive *tao*, there are also others in charge of grain transport and salt gabelle," but these do not form part of the regular administration. There are also assistant administrative officials, outdoor and indoor, attached to each *fu* and *hien* district."—*Parker, China*, pp. 177–8.

"All officials appertaining to the above ranks are spoken of or addressed in conversation by the title *Ta Jén* (大人) appended to their surnames; except in the case of members of the Grand Secretariat or titular 'Imperial Guardians.'" [See *supra.*]—*Ibid.* p. 35.

"Subordinate to the governors, through the intendants of circuits, are the prefects or head magistrates of departments, called *chih-fu*, *chih-chou*, and *t'ing t'ung-chih*. . . . It is the duty of these persons to make themselves acquainted with everything that takes place within their jurisdiction, and they are held responsible for the full execution of whatever orders are transmitted to them, all presenting their reports and receiving their orders through the intendants." "The practical efficiency of the Chinese government in promoting the welfare of the people and preserving the peace depends chiefly upon these officers. The people themselves are prone to quarrel and oppress each other . . . and need wise and vigorous hands to repress and punish them, while all classes avoid and resist the tax-gatherer as much as is safe. The proverb, 'A *chih-fu* can exterminate a family, a *chih-hsien* can confiscate a patrimony,' indicates the popular fear of their power."—*Williams, Midd. King.*, i. 440–1.

"*Chih Fu* (知府).—Prefect. . . . Off. des. *Shou* (守); Epist. style *T'ai Shou* (太守). Personal designation in recital

of titles, *Chêng T'ang* (正 堂). The title of the officer governing the largest of the provincial sub-divisions, or *Fu*, of which each province at the present day embraces, on an average, about ten. There are now, in all, 183 *Fu* or Prefectures, the smallest number (seven) being in Shensi, and the largest (thirteen) in Kiangsi. The *Chih Fu* of the present period represents the *Chün Shou* (郡 首) of the earliest administrative division of the Empire, under Ch'in Shih Huang-ti, B.C. 221, and the *T'ai Shou* of the Han dynasty (reign of Ching Ti, B.C. 156). The Prefecture of the present day is frequently spoken of as *Chün* (郡), in reference to the ancient designation. The incumbent of the prefecture within which the provincial capital is situated is designated *Shou Fu* (首 府) or the chief (head) Prefect (of the province)."—*Mayers, Ch. Gov.*, p. 35. The Governor of the Metropolitan Prefecture *Shun T'ien Fu* was styled *Fu Yin* (府 尹); the Vice-Governor, *Fu Ch'êng* (府 丞); and the Sub-Prefect, *Chih Chung* (治 中). In addition to these there were the usual subordinate ranks appertaining to a Prefecture. For the Police, Magisterial, Military, etc., organization of Peking, see *ibid.* pp. 44–7.

"The police of the city [of Peking] is connected with the Bannermen, and is, on the whole, efficient and successful in preserving the peace."—*Williams, Midd. King.*, i. 83.

"The duties of a *fu* (usually called a 'prefect') are as unsolid and abstract as his territory. I have sat and talked with many a *fu*, but to this day I do not understand what they do (beyond re-hearing as judges in the second instance), except act as a conduit-pipe for several *hien*: just as the archdeacon is an ecclesiastical dignitary performing archidiaconal functions, so is the *fu* a territorial dignitary performing prefectural functions. All orders from above come to the *hien* through the *fu*, and conversely with the reports. The head *fu* and the head *hien* when in one city with the Viceroy, or Governor, have to dance attendance in person every morning: there are ample opportunities in the ante-room for squaring accounts with the secretaries and clerks. In a few cases the *fu* has some special business confided to him in addition to his supervisory functions. . . . The profits of the *fu* are not so great as those of a *hien*, but he has a considerable say in the appointment of each *hien*, and can do plenty of damage by picking out awkward faults if he is not properly conciliated. The northern Chinese have a popular saying,

Fu li fu
San-pai-wu,

which practically means 'Each prefecture is 100 English miles from the other, and contains an area of 10,000 square miles.' The patronage or choice of *fu* and *hien* officials is pretty evenly shared between the Peking government and those of the provinces; but it is always understood that the Viceroy and Governor may choose their own head *fu* and *hien*, even though Peking may appoint a successor to the man thus chosen, by way of compensation. The practice is similar to that of our own high officers selecting their own private secretary or flag-lieutenant from personally agreeable or obsequious individuals."—*Parker, China*, pp. 176–7.

"*T'ung Chih* (同 知).—Sub-Prefect. . . . Coll. des *Êrh Fu* (貳 府); Epist. style *Ssŭ Ma* (司 馬). To be distinguished as (A) First-class Sub-Prefect, administering a *T'ing* or independent sub-prefecture, and (B) Second-class Sub-Prefect, holding office under a *Chih Fu*. Of this latter class there are a variety of denominations, according to the functions exercised. Such are *Hai Fang T'ung Chih* (海 防 同 知), Maritime Sub-Prefect; *Chün Min T'ung Chih* or *Chün Min Fu* (軍 民 府), Sub-Prefect with military jurisdiction; *Shui Li T'ung Chih* (水 利 同 知), Sub-Prefect in charge of water communication; *Li Fan T'ung Chih* (理 番 同 知), Sub-Prefect in authority over aboriginal tribes, etc. A distinct office is *Li Shih T'ung Chih* (理 事 同 知), or Civil Commissary of a Manchu Garrison."—*Mayers, Ch. Gov.*, p. 35.

"*T'ung-p'an* (通 判).—Assistant Sub-Prefect. . . . Epist. style *Pieh Chia* (別 駕); Coll. des. *San Fu* (三 府). Holds office under either a Prefect or an independent Sub-Prefect. Distinguished, according to the functions exercised, by titles such as *Liang Pu T'ung-p'an* (糧 捕 通 判), Revenue and Police Sub-Prefect,—and *Pu Tao T'ung-p'an* (捕 盜 通 判), Police Sub-Prefect, etc."—*Ibid.* p. 36.

"*Chih Chou* (知 州). — Department Magistrate. . . . Off. des. *Mu* (牧); Epist. style *Ssŭ Ma* (司 馬). To be distinguished as (直 隸 州) Magistrate of an independent Department or *Chih-li Chou*, *i.e.*, subject to no prefectural control but reporting direct to the provincial government; and (散 州) Magistrate of a subordinate Department or *San Chou*, forming part of a prefecture." "The *Chih Chou* of the present period are considered to be the counterparts of the *Tz'ŭ Shih* (束 史) of the Sung dynasty." See also ABSOLUTE MONARCHY. —*Ibid.* p. 36.

"*Chou T'ung* (州 同).—First-class Assistant Department Magistrate. . . . Epist. style *Pieh Chia* (別 駕) and *Chou Ssŭ-Ma* (州 司 馬)." "*Chou P'an* (州 判).—Second-class Assistant Department Magistrate. . . . Epist. style *Chou Pieh-Chia* (州 別 駕)." "*Li mu* (吏 目).—Departmental Police-master and Jail Warden." "The three foregoing officers are common to both classes of Departments." "*Tso Êrh* (佐 貳). —Assistant Magistrates, whether of Prefects, Departments, or Districts. Lit. des. *Ch'êng Ts'ui* (丞 倅)."—*Ibid.* p. 36.

"The subdivisional parts of departments, called *t'ing*, *chou*, and *hsien*, have each their separate officers, who report to the *chih-fu* and *chih-chou* above them; these are called *t'ung-chih*, *chih-chou*, and *chih-hsien*. . . . The parts of districts called *ssŭ* are placed under the control of *hsün-chien*, circuit-restrainers, or hundreders, who form the last in the regular series of descending rank—the last of the 'commissioned officers,' as they might not improperly be called. The prefects sometimes have deputies directly under them, as the governor has his intendants, when their jurisdiction is very large or important, who are called *Chün Min Fu* and *t'ung-chih*. . . . The deputies of district magistrates are termed *chou-t'ung* and *chou-p'an* for the *chih-chou*, and *hsien-ch'êng* and *chu-pu* for the *chih-hsien*; the last also have *tso-t'ang* and *yu-t'ang*. . . ." "Besides these assistants there are others, both in the departments and districts, having the oversight of the police, collection of the taxes and management of the revenue, care of waterways, and many other subdivisions of legislative duties which it is unnecessary to particularize. They are appointed whenever and wherever the territory is so large and the duties so onerous that one man cannot attend to all, or it is not safe to entrust him with them. They have nearly as much power as their superiors in the department entrusted to them, but none of them have judicial or legislative functions, and the routine of their offices affords them less scope for oppression. Nor is it worth while to notice the great number of clerks, registrars, and secretaries found in connection with the various ranks of dignitaries here mentioned, or the multitude of petty subordinates found in the provinces and placed over particular places or duties as necessity may require. Their number is very large, and the responsibility of their proceedings devolves upon the higher officers who receive their reports and direct their actions."—*Williams, Midd. King.*, i. 441–2.

"*Chih Hsien* (知 縣).—District Magistrate. . . . Off. des. *Ling* (令); Epist. style *Ming Fu* (明 府), *Ta Yin* (大 尹), and *Yi Tsun* (邑 尊). Personal designation in recital of titles *Chêng T'ang* (正 堂). The district within which a provincial capital is situated gives the title of *Shou Hsien* (首 縣) to its incumbent."—*Mayers, Ch. Gov.*, p. 36.

"The *Fu Chou Hsien* (府 州 縣) or Prefects and Magistrates of different classes constitute the general administrative body of the provincial civil service. They are charged with the collection of revenue, the maintenance of order, and the primary dispensation of justice, as well as with the conduct of literary examinations and of the government postal service, and in general with the exercise of all the direct functions of public administration. They are commonly spoken of as *Fu Mu Kuan* (父 母 官), or officials who stand *in loco parentis* toward the people—lit., who are the 'father and mother' of the people." "All officials in the above-mentioned ranks [from the Prefect to the District Magistrate] are spoken of or addressed as *Ta Lao Yeh* (大 老 爺)."—*Ibid.* pp. 36–7.

"The true official unit of Chinese corporate life is the *hien*, or 'city district,' and there are some 1,300 of them. Each average province is divided into from 70 to over 100 *hien*, a term variously translated by Europeans 'district,' 'department,' 'canton,' or 'prefecture.' The half-barbarian province of Kwei Chou has only thirty-four; but then it has numerous 'autochthonous' districts besides. Chih Li has nearly 140; but this total includes the Peking and Mongol districts. A *hien* is in area about the size of an English county, or a French department, with the same uncertainty or irregularity as to area and importance. It almost always consists, in pure Chinese tracts, of a walled city and an area of, say, 500 or 1,000 square miles round the town. Very often an enormous city of lower rank forms an appendage to a sleepy old *hien*; until recently this was the case with Hankow. Every Chinaman is described first of all as belonging to a given *hien*; and so strong is the association that it follows him through life, if he gains distinction, much as the territorial surroundings of a Scotch or French magnate easily attach to his family name."—*Parker, China*, pp. 170–1.

"The *hien* magistrate is the very heart and soul of all official life and emolument, his dignity and attributes, in large centres such as Canton or Chungking, not falling far short in many respects of those of the Lord Mayor of London. His comparatively low 'button'-rank places him in easy touch with the people, whilst his position as the lowest of the *yu-sz*, or 'executive,' clothes him with an imperial status which even a viceroy must respect. He is the lowest officer on whom the Emperor himself (at times) directly confers an appointment. He is so much identified with the soul of 'empire,' that the Emperor or Government itself is elegantly styled *hien-kwan*, or 'the district magistrate.' He is judge in the first instance in all matters whatsoever, civil or criminal, and also governor of the gaol, coroner, sheriff, mayor, head-surveyor, civil service examiner, tax-collector, registrar, lord-lieutenant, œdile, chief bailiff, interceder with the gods; and, in short, what the people always call him—'father and mother officer.' He cuts a very different figure in a remote country district from that accepted by him in a metropolis like Canton, where he is apt to be overshadowed by innumerable civil and military superiors; just as in London the Lord Mayor is outshone by the Court and the Cabinet Ministers. In his own remote city he is autocratic and everybody. He has no technical training whatever, except in the Chinese equivalent for 'Latin verse'; he has a permanent staff of trained specialists who run each department for him, share the plunder with him, and keep themselves well in the background. If a weak man he is at the mercy of these tools, and also of his 'belly-band,' *i.e.* the man who advances the money for him first to secure and then to reach his post. But, if a strong man, he soon transforms all these into contributory 'suckers' of the sponge he personally clutches."—*Ibid.* pp. 171–2.

"The 'value' of every *hien* in the empire is of course perfectly well known; but, although there is bribery and corruption at Peking as well as in the provinces, the solid basis of government is not really bad, and from my experience of Chinese officials I should say that the majority of them are men no worse than American 'bosses'—that is, mere hacks of a corrupt growth, with as much 'conscience' as their system vouchsafes. Purchase of official rank, and even of office, has been sadly on the increase since China began to get into trouble with rebels and Europeans; even now, though higher office can no longer be bought, the office of *hien* may be purchased, and many even higher brevet titles are on sale. But, putting aside questions of bribery and jobbery, most *hien* magistrates obtain their posts either because they have passed brilliant examinations, or because their parents have served the State well, or because they themselves have 'earned their turn' by special services or efforts of some kind, which 'services' include patriotic 'offerings' (office purchase) in different shapes and sizes. Whether the officer has obtained his post honourably or otherwise, his first care is (unless he be an enthusiast or a crank, in either of which cases he promptly comes to grief) to repay the expense of working up for his post, and of getting to it; his next care is to feather his nest, keep on the soft side of the Treasurer and the Governor, and prepare the way for future advancement. This is how he does it. His most important, or at least his most profitable duty, is the collection and remission of the land-tax, for which purpose he pays a liberal salary to a highly-trained conveyancer kept permanently on the premises. The Board at Peking never asks for more than the regulation amount of this, and is uncommonly glad to see even 'eight-tenths' of it paid. But by means of juggling with silver rates and 'copper-cash' rates; drawing harrowing pictures of local disasters and poverty; by legerdemain in counting and measuring; charging fees for the receipts, notices, tickets, attendance, and what not; it has come about in the course of time that the actual amount of the land-tax collected is anything between twice and four times the legal amount, whilst under no circumstances is the full amount even officially due ever admitted to be in hand. Say the land-tax of the district is 10,000 taels, a profit of this sum, or (at the old silver exchanges) £2,000 to £3,000 a year, would evidently bring the man back to his native village, after twenty years of work, with a handsome fortune. But he does not get all this for himself; many superiors have to be squared in a fixed, decorous, and it may even be said imperially-recognised way."—*Ibid.* pp. 172–3.

"Then there is the administration of justice. Every *hien* magistrate, bad or good, must keep an army (usually hereditary rogues) of runners, collectors, lictors, and police; and in only very few cases can he afford to pay them anything, even for food, should his integrity be so unusual as to awaken within him the desire to do so. The smallest district needs thirty, the largest 300 or more of these ruffians. In practice these men, invariably the riff-raff of the town, live on their 'warrants,' and no man who is 'wanted under a warrant,' be he witness, criminal, or plaintiff, can as a general rule get off without payments to them of some sort. Moreover, every *yamén* has hovering in the vicinity a vulture-like multitude of champerty and maintenance men, who live by sowing ill-wind, and run 'hand-and-glove' with the police. The amount of tyranny and villainy varies in each district with each magistrate. I have myself seen enough with my own eyes, and had innumerable free-and-easy conversations with both magistrates and runners, to enable me to state with absolute certainty that a downright bad magistrate, succeeding to a post dominated by a nest of evil-minded runners with a long-established tyrannical habit engrained in their hearts, and practising amongst a stupid, timid, or malignant population, can with impunity assassinate anyone he likes in his own gaol, accept any bribe, commit or condone any injustice, make his fortune, and even preserve his reputation in spite of all this. On the other hand, I have seen completely honest, simple-minded, benevolent magistrates, perfectly clean-handed (subject to custom), anxious to do right, loyal to their superiors, beloved of the people, and quite capable of restraining the police; who, again, under a kind master soon fall into the habit of reasonable obedience and fairness. . . . With all this, however, it must be stated that most magistrates supplement their gains on land-tax account by considerable profits under the head of 'justice,' and the lawyer, or special 'justice secretary' who 'shapes the law' is the most important person behind the *hien's* back."—*Ibid.* pp. 173–5.

"There are other little pickings in the way of inquests (blind-eyes), licences, permits, presents from gentry, transfers of land, posts, storage of official grain, purveyances, etc., which go to make up the magistrate's fortune; for it is an understood thing at Peking that 'outside expenditures' require 'miscellaneous funds,' while the provincial magnates in turn also understand that a magistrate who is bound by unwritten custom to repair and furnish their *yamêns*, keep all public buildings in order, forward their despatches, supply their transport, and (under breath be it said) grease their palms, must have something pecuniary wherewith to do it all. Besides, most viceroys have a son who is a *hien*, and 'if you won't scratch my back, I won't scratch your back.' Consequently there is a comfortable feeling all round that 'the less said about insignificant details the better for all concerned.'"—*Ibid.* p. 175.

"Although the essence of provincial government thus consists in the *hien* and the four big men at the top of the tree, there are certain intermediaries who cannot be ignored. Each group of two or more *hien* is under a *fu*, or city of the first class, and each province has from five to ten *fu*. The *chi-fu* is also popularly and officially styled the *fu*. The name is comparatively modern, and in former times there were similar administrative divisions called *lu*; but the same names have in this as in other cases at different times been applied to provincial and divisional or prefectural tracts. . . . A *fu* city has no real existence of its own, but is always within the walls of one or more of its own *hien*. Thus Lü-chou Fu in An Hwei, which has under it five *hien*, is really the Hoh-fei city where Li Hung-Chang comes from. In such cases the *hien* which has the honour of thus housing a *fu* is called the 'head *hien*' of the province. In a few cases, as for instance that of Kwang-chou Fu (Canton city), there are two head *hien* within one set of walls, but the warrants of each are limited in their run by an imaginary dividing line—much to the comfort of local thieves. In one case, the enormous city of Su-chou Fu (Soochow), there are actually three head *hien*., *i.e.* three palaces and three rulers, within one wall; but of course only the triple head of the one body, or tripartite abstract shrieval government, is there: the *Hinterlands*, or territories subject to each one, spread out like fans in different directions."—*Ibid.* pp. 175–6.

"Each intendant, prefect, and district magistrate has special secretaries in his office for filing papers, writing and transmitting despatches, investigating cases, recording evidence, keeping accounts, and performing other functions. All above the *chih-hsien* are allowed to keep private secretaries, called *ssŭ yeh*, who are usually personal friends, and accompany the officers wherever they go for the purpose of advising them and preparing their official documents. The *an-ch'a ssŭ* have jailers under their control, as have also the more important prefects."—*Williams, Midd. King.*, i. 442.

[Next to the *Hsien*, District Magistrate, were the *Hsien Ch'êng* (縣 丞), Assistant District Magistrate, *Chu Pu* (主 簿), Deputy Assistant Magistrate, *Hsün Chien* (巡 檢), Sub-district Deputy Magistrate, and *Tien Shih* (典 史), District Police-master and Jail Warden, forming the lowest offices in the official hierarchy. See *Mayers, Ch. Gov.*, p. 37.]

"*Hsüeh Chêng* 學 政.—Provincial Directors of Education or Literary Chancellor. Off. des. *Hsüeh Yüan* 學 院; Coll. des. *Hsüeh T'ai* 學 台; Lit. des. *Wên Tsung* 文 宗, and *Tu Hsüeh Shih Chê* 督 學 使 者. Full official title is *T'i-tu Hsüeh Yüan* 提 督 學 院. A special appointment, usually filled by officials of high literary degrees who leave Peking for three years to serve in this capacity. They preside at the prefectural examinations, and give the degree of *hsiu ts'ai*, which admits to the triennial competition for the *chü-jên* degree" (v. *infra*).—*Ibid.* p. 39.

"The appointment of officers being theoretically founded on literary merit, those to whom is committed the supervision of students and conferment of degrees would naturally be of a high grade. The *hsüeh-chêng*, or literary chancellor, of the province, therefore ranks next to the governor, more, however, because he is specially appointed by his Majesty and oversees this branch of the government, than from the power committed to his hands. Under him are head teachers of different degrees of authority, residing in the chief towns of departments and districts, the whole forming a similar series of functionaries to what exists in the civil department. These subordinates have merely a greater or less degree of supervision over the studies of students, and the colleges established for the promotion of learning in the chief towns of departments. The business of conferring the lower degrees appertains exclusively to the chancellor, who makes an annual circuit through the province for that purpose and holds examinations in the chief town of each department, to which all students residing within its limits can come."—*Williams, Midd. King.*, i. 442–3.

"*Hai Kuan Chien-tu* 海關監督.—Superintendent of Custom. Of various ranks. At Canton, a special officer, appointed from the Imperial Household, bears the designation *Yüeh Hai Kuan Pu* 粵海關部, or Superintendent of Customs for the province of Kuangtung. Is commonly designated by Europeans as the 'Hoppo,' a term the derivation of which is unknown. At Foochow, the Manchu General-in-Chief fills a similar position. At the Custom House of Huai-an, a special appointment is likewise made, the three functionaries in question being regarded as special purveyors of the Court. Elsewhere, the office is usually filled by a Taot'ai, in addition to his territorial duties. In such case he receives the designation *Kuan Tao* 關道. Within recent years, a special 'Customs' Taot'ai' has been established at Tientsin, without territorial jurisdiction."—*Mayers, Ch. Gov.*, p. 40. For customs, excise duties, etc., see *Revenue*.

"*Chih Tsao* 織造.—Superintendent of an Imperial Manufactory, at Nanking, Soochow, or Hangchow. Specially appointed, from the Imperial Household, to superintend the manufacture and despatch of silk textile fabrics and other requisites for the use of the Imperial Court."—*Ibid.* p. 40.

"*Ho Tung Ho Tao Tsung tu* 河東河道總督.—Director-General of the Yellow River. . . . Ordinary designation *Ho Tao Tsung-tu*. The duties attached to this post have in recent years become much reduced in importance, the Governors of Honan and Shantung having become the active agents in the conservation of the river embankment works. A military division, under the orders of the Director-General, is designated the *Ho Piao* 河標. It numbers at present about 1,700 rank and file, having its head-quarters at Tsi-ning Chou, in Shantung." —*Ibid.* p. 40.

"*Ts'ao Yün Tsung-tu* 漕運總督.—Director-General of the Grain Transport. . . . This functionary has the grain transportation system, for the conveyance of the rice from the southern provinces to Peking, under his control. The *Wei* 衛 and *So* 所, or first and second class transport stations connected with this system, have a special military organization of their own. Of late years, the introduction of steam-shipping, concurrently with the progressive difficulties of navigation on the *Yün Ho* 運河, or Grand Canal, has led to the larger portion of the grain despatched to Peking being forwarded by sea to Tientsin. Of the *Hai Yün* 海運, or grain transport by sea, a part is conducted by the steamers of the *Chao Shang Chü* 招商局, the so-called 'China Merchants' Steam-ship Company,' which was established as a Government institution in 1872."—*Ibid.* pp. 40–1.

"*T'u Kuan* 土官.—Administrators of 'Native' Districts. The portions of the provinces of Kuanghsi and Kueichou which are inhabited exclusively by the Miao-tzŭ 苗子 and other aboriginal tribes are in some cases organized as Districts or Departments under hereditary Magistrates, the representatives of ancient independent chiefs. They are generically designated as above; but the ruler of each district or department bears the ordinary Chinese official title, with the character *t'u* prefixed as 土州, and 土縣. In Yünnan, four 'native' prefectures, *t'u fu* 土府, are organized, with four *t'u chou*, or 'native' departments. The province of Kuanghsi has 26 'native' departments, and four districts of the same class. The process of exchanging the status of a tribe under the direct government of its hereditary chief or magistrate for that of the ordinary Chinese population, or the 'bestowal of rights of citizenship,' is described by the phrase *kai t'u wei liu* 改土爲流."—*Ibid.* p. 41.

"*T'u Ssŭ* 土司.—The Native Tribes; and their Chieftains. This is the designation applied in general to all the multitudinous tribes of aborigines who overspread the southern and western provinces, and occupy the borderland between China on the one side and Annam, Laos, Burmah, and Tibet on the other. The most widely distributed and important of these are the Miao Tzŭ 苗子 of Kuanghsi, Kueichou and Ssŭ-ch'uan, the Lo-lo 猓猓 or 玀玀 of Ssŭ-ch'uan and Yünnan, and the Shans, who occupy the southern and western portions of that province and the frontier lands beyond. This last-named race, the representatives of a once powerful and still widely-spread nationality, whose name (as known to Europeans through the Burmese) may be traced in the *Hsien* of Hsien-Lo 暹羅 or Siam, are considered by the Chinese as the descendants of the people of Yüeh Shang 越裳 of whom their most ancient records make mention. The designation attributed to them in Chinese literature is Lao Chua 老撾, in which an affinity to the Laos of the Burmese and Siamese is plainly apparent. The Shans of the borderland between Yünnan and Burmah term themselves and are commonly known as *Pai I* 擺夷. Chinese official writers, however, describe them as Lao Chua, and the designation Pai I is applied in the description of the tribes of Yünnan (*Nan Man Chih* 南蠻志, Book III, forming part of the topography of that province), to the aborigines of the Kuanghsi frontier, who are distinguished as *han* 旱 and *shui* 水 or Land, and Water, Pai I. The government of the semi-independent tribes in general is left in the hands of their hereditary chieftains, upon whom high-sounding titles of various degrees are bestowed, in accordance with a system introduced originally by the Mongol conquerors of China. According to the size and importance of the territory they rule over, these chieftains —known to the Burmese, on the south-western frontier, by the title of *tsaubwa*—are invested with different gradations of rank [v. pp. 42–3]."—*Ibid.* pp. 41–2.

"Recapitulating in tabular form, we may say that outside of the Cabinet, Council Boards, and Courts at the capital, the government (in the Eighteen Provinces) is in the hands of:—

8 Governors-General (6 governing two provinces each).
15 Governors.
19 Commissioners of Finance (2 for Kiangsu).
18 Commissioners of Justice.
4 Directors of the Salt Gabel.
9 Collectors (independent of these).
13 Commissioners of Grain, or Commissaries.
64 Intendants of Circuit.
182 Prefects.
68 Prefects of inferior Departments.
18 Independent Sub-prefects.
180 Dependent Sub-prefects.
139 Deputy Sub-prefects.
141 District Magistrates of the Fifth Class.
1,232 District Magistrates of the Seventh Class."—*Williams, Midd. King.*, i. 444.

The Viceroy Yin-chi-shan "effected several important administrative changes, such as stationing a Taot'ai at Shanghai and the Judge at Soochow in 1729, uniting Kuangsi under one Viceroyalty with Kuangtung in 1733, and giving Ssŭch'uan a separate Viceroy in 1749."—*Giles, Bio. Dic.*, p. 944.

As an official Yao Wên-t'ien (A.D. 1757–1827) "urged the inconvenience of frequent changes in the high provincial posts, the need for giving adequate salaries to magistrates, and the hardships of criminal procedure."—*Ibid.* p. 928.

[For the salaries of officials see *infra*, *Judicial*.]

[For the government postal establishments see DISTRIBUTION.]

Examination system.—Though education was private, examinations for official appointments were conducted by the Government. "China has no official education." "The Government controls only the examinations, and candidates are only subjected to one law—the most tyrannical of all—that of knowing." The "grades do not merely signify merit, but the superiority of merit. They are, in fact, obtained by competitive examination." —*Tcheng-ki-tong, Chinese Painted by Themselves*, pp. 65–6. There were, however, a certain number of endowed schools in each province for the benefit of indigent scholars. See also ACCESS. INST.

1644. "It is said that corruption had begun to sway the public examinations, and that Chuntche [Shun Chih] issued a special edict, enjoining the examiners to give fair awards and to maintain the purity of the service."—*Boulger, Short Hist.*, p. 130.

"The Manchu monarchs were not at first favorably disposed to the system of examinations, and frowned upon the literary hierarchy who claimed all honors as their right; but the next generation saw the advantages and the necessity of the *concours*, in preserving its own power."—*Williams, Midd. King.*, i. 521.

"When the candidates suppose themselves sufficiently prepared to undergo the first examination, they send in their names to the under-prefecture, where the examination takes place. There are six trials." "The candidate selected after the sixth trial is considered worthy to undergo the examinations that take place before the prefect at the capital of the province. This examination also consists of a certain number of trials; and if the candidate comes forth victorious from all, he presents himself to the imperial examiner specially delegated to each province." "It is only after being admitted by this examiner that a candidate receives the grade of bachelor." "Each trial lasts an entire day; and about 15 have to be undergone to satisfy the conditions of the programme. The whole examination is in writing, and the candidates are shut in little cells without the assistance of any book, having nothing with them but their ink, brush, and paper. They have to compose upon the subjects of literature, poetry, history and philosophy. These examinations take place every year, at the chief place in the prefecture." "Examinations for the second degree conferring the license take place every three years at the provincial capital, and are composed of three examinations, each lasting three days, and spreading over twelve days in all. The candidates are generally very numerous, sometimes more than 10,000 for two hundred degrees." "Examinations for the third degree, conferring the doctorate, take place at Pekin, in the same order as the examinations for the second degree. Those selected from this competition are still subject to a last examination in presence of the Emperor, and are classified by order of merit in two categories. The first numbers only 4 members, who are immediately received academicians. The second category comprises candidates who will have to compete still further to enter the Academy. The third category furnishes the attachés to the ministerial departments; and the fourth, the under-prefects, or officers of equal rank." "The number of doctors admitted at each session varies from two to three hundred." "The academicians become members of the Imperial College of Han-lin, and form the highest body, from whom the Emperor's Ministers are usually chosen."—*Tcheng-ki-tong, Chinese Painted by Themselves*, pp. 67–9.

Besides the above, there are other examinations following the first grade, "and rewarding success with a pension or a title. Those fortified with this title may compete for places in the magistracy, the members of which are not directly selected by examination."—*Ibid.* p. 71. See details given below.

"If to these honours, sufficient to inflame the most sluggish ambition, we add the belief so dear to the Chinese, that they are reflected upon their family, and are agreeable to their ancestors, and the fact that the father and mother will receive the same rank and the same consideration, we may realize what a power the institution of competition exerts upon the nation." —*Ibid.* p. 71.

"The degrees, which are called in China, as in western countries, those of bachelor, licentiate, and doctor, are not simple diplomas, bearing witness to the relative extent of knowledge in art and science. They have quite another character, inasmuch as they confer titles to which rights and privileges are attached." "If you are poor, having for sole wealth an honourable name and the ambition to be worthy of it, can you by study alone and its rewards obtain a place in the State administration? Can you rise by the credit of your science alone? Can you require of it to obtain for you a privilege? Can you obtain by it honours and power? In China, yes; in Europe, no."—*Ibid.* pp. 63–5.

"*K'ao Shih* 考試.—The Chinese system of competition for civil and military degrees, which furnish successful candidates with a passport to the public service, is organized in three principal gradations, under the following names: *Hsiang Shih* 鄉試, the Provincial Examinations, held as a rule triennially, in the autumn, followed by the *Hui Shih* 會試, or Metropolitan Examination, held at Pekíng in the ensuing spring, and *Tien Shih* 殿試, or Palace Examination, at which the final award of degrees is obtained. Special examinations, granted in celebration of auspicious public events, are denominated *En Shih* 恩試, or Examinations by Imperial Grace, in addition to the regular triennial occasions. The 'classes' of graduates at the *Hsiang Shih* and *Hui Shih* respectively are termed *k'o* 科 and *chia* 甲, whence the meaning of 'literary graduation' has come to be applied to these terms combined in a single phrase. The following are the ranks successively obtained under this all-important system:—

T'ung Shêng 童生.—Student. The Students of each district throughout the Empire undergo a series of preliminary examinations before the Magistrate of their own district, the Prefect within whose jurisdiction they are placed, and the Literary Chancellor of the province, before qualifying for entrance at the triennial provincial competition. A certificate of merit from the District Magistrate enables the candidate for literary honours to term himself *t'ung shêng*, which may be regarded as equivalent to Student. The candidate who is ranked first on the Magistrate's list has the distinguishing title of *An Shou* 案首. A person before competing for the right to term himself *t'ung shêng* is designated, in complimentary parlance, *chün hsiu* 俊秀, which may be rendered 'man of promise.'

Hsiu Ts'ai 秀才.—Licentiate. In every second year the Literary Chancellor of each province completes a tour of his domain, holding examinations—*an lin* 按臨—at the different Prefectural cities. Candidates who are successful on these occasions obtain their first degree, and become entitled *hsiu ts'ai*, which may be rendered Licentiate. The highest on the list receives in this category, likewise, the title *an-shou*. The general literal and official designation for the *hsiu-ts'ai* class is *shêng-yüan* 生員. Two categories are formed by the division of the successful candidates into those of the 'established list,' termed *fu shêng* 附生, and those of the 'supplementary list,' or *tsêng shêng* 增生, the first class representing the number of degrees accorded by the ancient regulations, and the second those who are admitted under more recent ordinances, extending, for one reason or another, the number of degrees obtainable.

Lin Shan Shêng 廩膳生.—Salaried Licentiate. In addition to the privilege described above, a further series of advantages remain open to the licentiates who fail to obtain this position or to pass for a degree at the provincial examinations. Special examinations, granted as an act of imperial grace (see *supra*), enable a certain number of *hsiu-ts'ai* to attain the position of *ên kung-shêng* 恩貢生. An examination recurring once in twelve years gives access to the grade of the *pa kung-shêng* 拔貢生, which qualifies for admission to the metropolitan competition. Simple seniority admits a certain number of unsalaried licentiates to the grades of *fu kung-shêng* and *sui kung-shêng* 歲貢生; whilst for meritorious achievements at periodical examinations a certain number receive the title of *yu kung-shêng* 優貢生. After the degree of *fu shêng* (see *supra*) has been reached, that of *fu kung-shêng* 附貢生 or accessory Senior Licentiate may be obtained by purchase.

Chü Jên 舉人.—Provincial (*Chü Jên*) Graduate. This degree, which forms the first substantial reward of a student's ambition, is conferred at the *Hsiang Shih* (see *supra*). Lit. des. *Hsiao-lien* 孝廉. Licentiates of one or other of the primary degrees described above assemble at the provincial capital in the eighth moon of every third year (or more frequently on special occasions offering), to compete under the auspices of the Examiners appointed from Peking (see *infra*). Of some ten to twelve thousand competitors, commonly described as *shih tzŭ* 士子 or scholars, barely 300 at the utmost are admitted to degrees, the number of which is limited by regulation. The successful graduates, whose names appear upon the official list, termed the *Lung Hu Pang* 龍虎榜, are said to have *chung chü* 中舉—attained their degree—and are thenceforward known as *chü-jên*, or 'promoted-men.' Their next step is to proceed to the capital, early in the following year, to compete at the Metropolitan examination for the superior degrees (see *infra*). In addition to the actual list of graduates, about forty of the candidates, whose performances are adjudged as not inferior in merit to those of their selected competitors, are admitted to a secondary list, entitled *fu pang* 副榜—a description of *proxime accessit*—by which means their names obtain the honour of publicity although they have failed to secure the degree competed for. The highest on the list of graduates receives the honorary title of *chieh yüan* 解元; and the five individuals next in order are entitled *ching ku'ei* 經魁. For the encouragement of study, it is further provided that *chü-jên* graduates who shall have attended three successive examinations—*san k'o* 三科 —for the *chin shih* degree (see *infra*), without actually passing, shall be allowed to appear before a Commission of Selection, *Ta T'iao* 大挑, which is appointed triennially after each metropolitan examination. On this occasion, a limited number of appointments to the rank of District Magistrate, and some minor offices at Peking, together with sundry nominations to the rank of *Chiao Kuan* 教官 or district officers of instruction [see *Prov. Adm.*], are conferred upon the most approved candidates. . . . The *chü-jên* degree is also bestowed as an honorary reward upon candidates above the age of 80 or 90, who have presented themselves at repeated examinations without passing, and who comply with certain specified requirements. *Chin Shih* 進士.—Metropolitan Graduate. This degree is obtained at Peking, by triennial (or special) competition among the *chü-jên* assembled from the provinces, to the number of about six thousand, out of whom some 325 to 350 obtain a successful result. The provincial graduates, or *chü tzŭ* 舉子, after assembling at the capital early in the spring following the examinations at which they have severally passed, are required to undergo a test examination,

fu shih 覆 試, which qualifies them for admission to the *Hui Shih* 會 試, or metropolitan competition. The graduates who prove successful at this examination become entitled *kung shih* 貢 士 during the period which still intervenes between the publication of the lists and their final competition. This takes place within the precincts of the Imperial Palace itself, and is hence called *Tien Shih* 殿 試, or Palace Examination. The essays written on this occasion are scrutinized and classified by a Special Commission of Imperial Revisers, entitled *Yüeh Chüan Ta Ch'ên* 閱 卷 大 臣. According to their order of merit, as ascertained by this crowning test, the graduates now receive, usually in the proportion of about one in three, admission into the ranks of the Hanlin, or College of Scholars *par excellence*. The highest in order of merit are distinguished by various titles, as set forth below; and the remainder are classed as *chin shih* of three classes (*chia* 甲, see below). Some days after the publication of these awards, a fresh competition entitled *Ch'ao K'ao* 朝 考, or the Court Examination, is held in the Palace, a theme selected by the Emperor himself being given out for the compositions required. The graduates are subsequently admitted to audience, whereupon a certain number belonging to the second and third classes of the graduates are honoured with the title *Shu-Chi Shih*, or Bachelor of the Hanlin (see above); the remainder, as *chin shih*, receive appointments either to provincial offices, as District Magistrates in expectancy, or to minor ranks in connection with the Six Boards at Peking. *Chuang Yüan* 狀 元.—Optimus. The title conferred at the Palace Examination on the most approved scholar among the competing metropolitan graduates. The recipient of this, the highest literary award, becomes entitled to enter upon the rank of *Han-lin Yüan Hsiu Chuan* (Compiler). To have produced a *chuang yüan* is rejoiced in as a lasting honour by the district whence the fortunate candidate proceeds. *Pang Yen* 榜 眼.—Secundus. The title conferred upon the graduate ranked second in order of merit at the Palace Examination. *T'an Hua* 探 花.—Tertius. The candidate who secures this distinctive title, together with the *Pang Yen*, becomes invested with the rank of *Pien Hsiu* (Compiler, second class). The two together constitute, in company with the *Chuang Yüan*, the first class, *yi chia* 一 甲, of the year, and are designated *chin shih chi ti* 進 士 及 第. *Ch'uan Lu* 傳 臚.—Quartus. This title is bestowed upon the candidate graduating at the head of the second class, *êrh chia* 二 甲, at the Palace Examination. The remainder of this class take rank as *Shu Chi Shih* (see above). They are designated *chin-shih ch'u shên* 進 士 出 身. The designation *t'ung chin-shih ch'u shên* 同 進 士 出 身 is bestowed upon the graduates of the third and last class, of whom the highest take rank as *Shu Chi Shih* and the remainder simply as *chin shih*." "Examinations for military degrees follow precisely the same course and give access to the same degrees as those for the civil career, with the character *wu* (military) prefixed. Examinations are likewise held for Manchus qualifying as interpreters (*fan-yi* 繙 譯) in the language of their race, and who receive degrees as in the ordinary literary course."—*Mayers, Ch. Gov.*, pp. 69–74.

"The 朝 考 for the *yu-kung* is held after the 殿 考, and the candidates are examined once. Every 戌 year the *pa-kung* are examined with them, but twice. The instructorships [八 旗 教 習] are in connection with the Government schools [官 學]."—*Ch. Rev.*, x. 73.

[For the titles (*Chêng K'ao Kuan* 正 考 官, Chief Examiner, etc.) employed in connection with the Literary Examinations, see *Mayers, Ch. Gov.*, pp. 74–6.]

"*Hsiao Lien Fang Chêng* 孝 廉 方 正.—Worthies of Literature. This is a honorary title bestowed by Imperial grace on obscure scholars who are specially recommended by provincial authorities for examination and the bestowal of official rank, in conformity with ancient precedent."—*Ibid.* p. 74.

Embassies.—An "interesting event in the reign of Chuntche [Shun Chih] was the arrival at Pekin of more than one embassy from European States. The Dutch and the Russians can equally claim the honour of having had an envoy resident in the Chinese capital during the year 1656, but in neither case could the result be described as altogether satisfactory."—*Boulger, Short Hist.*, p. 130.

The recurrence of attacks upon missionaries and other foreigners "served to bring more clearly than ever before the minds of the Chinese Ministers the advisability of taking some step on their own part towards an understanding with European governments and peoples. The proposal to depute a Chinese ambassador to the West could hardly be said to be new, seeing that it had been projected after the Treaty of Nankin, and that the minister Keying had manifested some desire to be the first mandarin to serve in that novel capacity. But when the Tsungli Yamen took up the question it was decided that in this as in other matters it would be expedient to avail themselves in the first place of foreign mediation. . . . In the winter of 1867–68 Mr. Burlinghame accepted an appointment as accredited representative of the Chinese government to eleven of the principal countries of the world, and two Chinese mandarins and a certain number of Chinese students were appointed to accompany him on his tour," but on his death in 1870 the mission came to an end.—*Ibid.* pp. 326–7. Later, native ambassadors began to be sent. Both foreign and native ambassadors were lay, semi-political, semi-commercial, the foreign at first abortive, then periodical (Russian in 1727), and finally permanent (English, 1860). See *Williams, Midd. King.*, ii. chaps. 21–26.

2. *Legislative.*—The Emperor is the source of law, but is "considered as bound to rule according to the code of the land."—*Ibid.* i. 384.

"The edicts furnish almost the only exponents of the intentions of government. They present several characteristic features of the ignorant conceit and ridiculous assumptions of the Chinese, while they betray the real weakness of the authorities in the mixture of argument and command, coaxing and threatening, pervading every paragraph. According to their phraseology, there can possibly be no failure in the execution of every order; if they are once made known, the obedience of the people follows almost as a matter of course; while at the same time both the writer and the people know that most of them are not only perfunctory but nearly useless. The responsibility of the writer in a measure ceases with the promulgation of his orders, and when they reach the last in the series their efficiency has well nigh departed. Expediency is the usual guide for obedience; deceiving superiors and oppressing the people the rule of action on the part of many officials; and their orders do not more strikingly exhibit their weakness and ignorance than their mendacity and conceit. A large proportion of well-meaning officers are sensible too that all their efforts will be neutralized by the half-paid, unscrupulous retainers and clerks in the *yamêns*; and this checks their energy."—*Ibid.* i. 472.

3. *Judicial.*—"Although the Emperor is regarded as the head of this great organization, as the fly-wheel which sets other wheels of the machine in motion, he is still considered as bound to rule according to the code of the land; and when there is a well-known law, though the source of law, he is expected to follow it in his decrees."—*Ibid.* i. 384.

"The code provides that all persons having complaints and informations address themselves in the first instance to the lowest tribunal of justice in the district, from which the cognizance of the affair may be transferred to the superior tribunals. The statement of the case is made in writing, and the officer is required to act upon it immediately; if the parties are dissatisfied with the award, the judgment of the lower courts is carried up to the superior ones. No case can be carried directly to the Emperor; it must go through the Board of Punishments: old men and women, however, sometimes present petitions to him on his journeys, but such appeals seldom occur, owing to the difficulty of access. . . . The almost utter impossibility of learning the truth of the case brought before them, either from the principal parties or the witnesses, must be borne in mind when deciding upon the oppressive proceedings of the magistrates to elicit the truth. . . . Few or no civil cases are reported in the *Gazette* as being carried up to the higher courts, and probably only a small proportion of them are brought before the authorities, the rest being settled by reference. Appeals to court receive attention, and it may be inferred, too, that many of them are mentioned in the *Gazette* in order that the carefulness of the supreme government in revising the unjust decrees against the people should be known through the country. . . . At other times the wicked judges have been degraded and banished. . . . All cases are not reported in writing."—*Ibid.* i. 500–2. See also Local Gov.

"Notwithstanding the cruelty of officers to the criminals before them, they are not all to be considered as tyrants; . . . the Chinese are so prone to falsify that it is difficult to ascertain the truth, yet it must not be inferred that every sentence is a lie."—*Ibid.* i. 518.

"The greatest difficulty the Emperor finds in upholding his authority lies in the general want of integrity in the officers he employs; good laws may be made, but he has few upright agents to execute them."—*Ibid.* i. 517.

"The mass of the people show their democratic tendencies in many ways, some of them conservative and others disorganizing. They form themselves into clans, guilds, societies, professions, and communities, all of which assist them in maintaining their rights, and give a power to public opinion it would not otherwise possess. Legally, every subject is allowed access to the magistrates, secured protection from oppression, and can appeal to the higher courts, but these privileges are of little avail if he is poor or unknown. He is too deeply embued with fear and too ignorant of his rights to think of organized resistance; his mental independence has been destroyed, his search after truth paralyzed, his enterprise checked, and his whole efforts directed into two channels, viz., labor for bread and study for office. The people of a village, for instance, will not be quietly robbed of the fruits of their industry; but every individual in it may suffer multiplied insults, oppressions, and cruelties, without thinking of combining with his fellows to resist. Property is held by a tolerably secure tenure, but almost every other right and privilege is shamefully trampled on."—*Ibid.* i. 415.

"The chief security on the side of the people against an unmitigated oppression such as now exists in Turkey . . . lies as much as anywhere in their general intelligence of the true principles on which the government is founded and should be executed. With public opinion on its side the government is a strong one, but none is less able to execute its designs when it runs counter to that opinion, although those designs may be excellent and well intended. Elements of discord are found in the social system which would soon effect its ruin were they not counteracted by other influences."—*Ibid.* i. 517.

"Property is safe enough to afford assurance to honest toil that it shall generally reap the reward of its labors, but if that toil prosper beyond the usual limits, the avarice of officials and envy of neighbors easily find a multitude of contrivances to harass and impoverish the fortunate man, and the laws are not executed with such strictness as to deter them."—*Ibid.* ii. 63.

"In cases of serious accusation the clerks frequently subpœna all who are likely to be implicated, and demand a fee for liberating them when their innocence is shown. These myrmidons still fear the anger of their superiors and a recoil of the people so far as to endeavour to save appearances by hushing up the matter, and liberating those unjustly apprehended with great protestations of compassion. It may be added that, as life is not lightly taken, thieves are careful not to murder or maltreat their victims dangerously, nor do the magistrates venture to take life outright by torture, though their cruelties frequently result in death by neglect or starvation. Money and goods are what both policemen and officials want, not blood and revenge. Parties at strife with each other frequently resort to legal implication to gratify their ill-will, and take a pitiful revenge by egging on the police to pillage and vex their enemy, though they themselves profit nowise thereby." "The evils resulting from a half-paid and venal magistracy are dreadful, and the prospects of their removal very slight." Proclamations have frequently been issued by provincial governors and other high officials exhorting their subordinates to deal justly with their inferiors and attend to the faithful discharge of their duties, but without effect. "One natural consequence of such a state of society and such a perversion of justice is to render the people afraid of all contact with the officers of government and exceedingly selfish in all their intercourse. . . . It also tends to an inhuman disregard of the life of others and chills every emotion of kindness which might otherwise arise; for by making a man responsible for the acts of his neighbours, or by involving a whole village in the crimes of an individual, all sense of justice is violated. The terror of being implicated in any evil that takes place sometimes prevents the people from quenching fires until the superior authorities be first informed, and from relieving the distressed until it is often too late. Hence, too, it not unfrequently happens that a man who has had the ill fortune to be stabbed to death in the street, or who falls down from disease and dies, remains on the spot till the putrescence obliges the neighbours, for their own safety, to remove the corpse. A dead body floating down the river and washing ashore is likely to remain on the banks until it again drifts away or the authorities get it buried, for no unofficial person would voluntarily run the risk of being seen interring it. One censor reports that when he asked the people why they did not remove the loathsome object, they said: 'We always let the bodies be buried either in the bellies of fishes or devoured by the dogs; for if we inform the magistrates they are sure to make the owner of the ground buy a coffin, and the clerks and assistants distress us in a hundred ways.' The usual end of these memorials and remonstrances is that the police are ordered to behave better, the clerks commanded to abstain from implicating innocent people and retarding the course of justice, and their masters the magistrates, threatened with the Emperor's displeasure in case the grievance is not remedied; after which all goes on as before, and will go on as long as both rulers and ruled are what they are." "The working out of the principle of responsibility accounts for many things in Chinese society and jurisprudence that otherwise appear completely at variance with even common humanity. It makes an officer careless of his duties if he can shift the responsibility of failure upon his inferiors, who, at the same time, he knows can never execute his orders; it renders the people dead to the impulses of relationship, lest they become involved in what they cannot possibly control and hardly know at the time of its commission. . . . During the first war with England, fear of punishment induced many of the subordinates to commit suicide when unable to execute their orders, and the same motive impelled their superiors to avoid the wrath of the Emperor in a like fashion."—*Ibid.* i. 475–81.

"If the character of the officers, therefore, be such as has been briefly shown—open to bribery, colluding with criminals, sycophantic toward superiors, and cruel to the people; and the constituents of society present so many repulsive features—opposing clans engaged in deadly feuds, bandits scouring the country to rob, policemen joining to oppress, truth universally disregarded, selfishness the main principle of action, and almost every disorganizing element but imperfectly restrained from violent outbreaks and convulsions, it will not be expected that the regular proceedings of the courts and the execution of the laws will prove on examination to be any better than the materials of which they are composed. As civil and criminal cases are all tried by one officer, one court tries nearly all the questions which arise. A single exception is provided for in the code, wherein it is ordered that 'in cases of adultery, robbery, fraud, assaults, breach of laws concerning marriage, landed property or pecuniary contracts, or any other like offences committed by or against individuals in the military class—if any of the people are implicated or concerned, the military commanding officer and the civil magistrate shall have a concurrent jurisdiction.'"—*Ibid.* i. 499–500.

"The general commission of robbery and dakoity, and the prevalence of bands of thieves, . . . proves the weakness of the government, not the insurrectionary disposition of the people."—*Ibid.* i. 496–7.

"All officers of government are supposed to be accessible at any time, and the door of justice to be open to all who claim a hearing; and in fact, courts are held at all hours of night and day, though the regular time is from sunrise to noonday."—*Ibid.* i. 502.

"A drum is said to be placed at the inferior tribunals, as well as before the Court of Representation at Peking, which the plaintiff strikes in order to make his presence known, though from the number of hangers-on about the doors of official residences, the necessity of employing this mode of attracting notice is rare. At the gate of the governor-general's palace are placed six tablets, having appropriate inscriptions for those who have been wronged by wicked officers; for those who have suffered from thieves; for persons falsely accused; for those who have been swindled; for such as have been grieved by other parties; and lastly, for those who have secret information to impart. The people, however, are aware how useless it would be to inscribe their appeals upon these tablets; they write them out and carry them up to his excellency, or to the proper official—seldom forgetting the indispensable present. . . ." "No counsel is allowed to plead, but the written accusations, pleas, or statements required must be prepared by licensed notaries, who may also read them in court, and who, no doubt, take opportunity to explain circumstances in favour of their client. . . . Of course there is no such thing as a jury, or a chief justice stating the case to associate judges to learn their opinion; nor is anything like an oath required of the witnesses." "The presiding officer can call in others to assist him in the trial to any extent he pleases. In one Canton Court Circular it is stated that no less than sixteen officers assisted the governor-general and governor in the trial of one criminal. . . . The prisoner, or his friends for him, are allowed to appear in every step of the inquiry prior to laying the case before the Emperor, and punishment is threatened to all the magistrates through whose hands it passes if they neglect the appeal"; but the usage of the courts does not always conform to the letter of the law. "The general policy of officers is to quash cases and repress appeals, and probably they do so to a great degree by bringing extorted confessions of the accused party and the witnesses in proof of the verdict. . . . It seems to be the constant effort on the part of the officers to evade the importunities of the injured and shove by justice, and were it not owing to the perseverance of the people, a system of irremediable oppression would soon be induced. But the poor have little chance of being heard against the rich, and if they do appeal they are in most cases remanded to the second judgment of the very officer against whom they complain; and of course as this is equivalent to a refusal from the high grades to right them at all, commotions gradually grow out of it, which are managed according to the exigencies of the case by those who are likely to be involved in their responsibility. The want of an irresistible police to compel obedience has a restraining effect on the rulers, who know that Lynch law may perhaps be retaliated upon them if they exasperate the people too far. . . . Amid such enormities it is no wonder if the peaceably disposed part of the community prefer to submit in silence to petty extortions and robberies, rather than risk the loss of all by unavailing complaints." "The code contains many sections regulating the proceedings of courts, and provides heavy punishments for such officers as are guilty of illegalities or cruelty in

their decisions, but the recorded cases prove that most of these laws are dead letters. Section CCCCXVI ordains that 'after a prisoner has been tried and convicted of any offence punishable with temporary or perpetual banishment or death, he shall, in the last place, be brought before the magistrate, together with his nearest relations and family, and informed of the offence whereof he stands convicted, and of the sentence intended to be pronounced upon him in consequence; their acknowledgment of its justice or protest against its injustice, as the case may be, shall then be taken down in writing; and in every case of their refusing to admit the justice of the sentence, their protest shall be made the ground of another and more particular investigation.' All capital cases must be reviewed by the highest authorities at the metropolis and in the provinces, and a final report of the case and decision submitted to the Emperor's notice. Section CCCCXV requires that the law be quoted when deciding. The numerous wise and merciful provisions in the code for the due administration of justice only place the conduct of its authorized executives in a less excusable light, and prove how impossible it is to procure an equitable magistracy by mere legal requirements and penalties."—*Ibid.* i. 502–6.

"It is considered of great importance to be beforehand with one's adversary in filing a charge. If two men have a fight or other cause for magisterial intervention, a popular saying declares that 'he who first files his plaint has won three-tenths of the battle.'"—*Giles, Historic China*, p. 219.

"He . . . forthwith filed in the Taot'ai's court a petition, written in blood. (This is one of the last resources of a man who is otherwise unable to secure justice)."—*Ibid.* p. 223.

"Responsibility . . . always attaches to mandarins for crimes, and still more for accidents, such as fires and floods, which occur within their jurisdiction."—*Ibid.* p. 223.

"He made a public appeal for the redress of his grievances. The *ultima ratio* of a suitor with a grievance. It was once described by Mr. Davenport, when officiating as H.M. Consul at Shanghai, as follows:—'A recognised procedure among the Chinese is what is called "Han Yüan"—*i.e.*, the aggrieved suitors, with as many friends as they can gather, surround the magistrates yamên, and howl as loud as they can for days and nights. . . . Sometimes they go further, and pull down the magistrate's court-house over his ears.' The concluding sentence is a valuable contribution to our knowledge of the real relationship existing between the Chinese people and their rulers. Instances of the kind are not by any means unknown. The Hongkong *China Mail* contained only last autumn (1880) a graphic account of the struggle between the mandarins and the pork-butchers of Ch'ung-k'ing, in the province of Szechuen, relative to the imposition of an extra tax on each pig killed. The latter closed their shops, and took measures for preventing the sale of pork either by or to any person unpledged to support their cause. The military were called out, and four official pork-stalls were opened, but the meat exposed there rotted for want of purchasers. Ultimately, 'the pork-butchers gained the day, . . . and the proper guarantees were given not to raise the tax.' The Chinese are the most law-abiding people on the face of the globe; but the laws by which they will abide must be laws of which they approve. Another case was given in the *China Mail* during July, 1880."—*Ibid.* pp. 224-5.

"Prisoners are often to be seen outside their prisons, employed either in some handicraft or in begging from the passers-by, and secured as a rule by fetters or a chain. But if good security is forthcoming, they are allowed, when merely awaiting trial, to go free. Bail is personal in China. If the bailee absconds the bailer has to take his place."—*Ibid.* p. 229.

"Probably the number of persons who suffer by the sword of the executioner is not one-half of those who die from the effects of torture and privations in prisons. Not much is known of the internal arrangement of the *hells*, as prisons are called; they seem to be managed with a degree of kindness and attention to the comfort of the prisoners, so far as the intentions of government are concerned, but the cruelties of the turnkeys and older prisoners to exact money from the new comers are terrible. . . . Since it is the practice of distant magistrates to send their worst prisoners up to the capital, these jails are not large enough, and jail distempers arise from over-crowding," numerous deaths being the result. "The prisons are arranged somewhat on the plan of a large stable, having an open central court occupying nearly one-fourth of the area, and small cribs or stalls covered by a roof extending nearly around it, so contrived that each company of prisoners shall be separated from its neighbors on either side night and day, though more by night than by day. The prisoners cook for themselves in the court, and are secured by manacles and gyves, and a chain joining the hands to the neck; one hand is liberated in the daytime in order to allow them to take care of themselves. Heinous criminals are more heavily ironed, and those in the prisons attached to the judge's office are worse treated than the others. Each criminal should receive a daily ration of two pounds of rice, and about two cents with which to buy fuel, but the jailer starves them on half this allowance if they are unable to fee him; clothing is also scantily provided, but those who have money can procure almost every convenience. Each crib full of criminals is under the control of a turnkey, who with a few old offenders spends much time torturing newly arrived persons to force money from them, by which many lose their lives, and all suffer far more in this manner than they do from the officers of government."—*Williams, Midd. King.*, i. 514–5.

[Li T'ing-i (1723–32), whilst President of the Board of Punishments, introduced many measures, among which was the separation of men and women, and of serious and petty criminals, in all prisons.]—*Giles, Bio. Dic.*, p. 469.

"There are four prisons in the city [of Canton], all of them large establishments."—*Williams, Midd. King.*, i. 167.

"Sometimes the officer is unable from press of business to attend to a case, and confines all the principals and witnesses concerned until he can examine them, but the government takes no means to provide for them during the interval, and many of the poorer ones die. No security or bail is obtainable on the word of a witness or his friends, so that if unable to fee the jailers he is in nearly as bad a case as the criminal. Extending bail to an accused criminal is nearly unknown, but female prisoners are put in charge of their husbands or parents, who are held responsible for their appearance. The constant succession of criminals in the provincial head prison renders the posts of jailers and turnkeys very lucrative."—*Ibid.* i. 514–5.

"The most startling sign of poverty is the readiness with which a condemned criminal can obtain a substitute, who will give his life for the sum needed to support his family."—*Johnson, Or. Rel.—China*, p. 31.

"The Assistant 'police-magistrates' [*Mayers*, No. 344 坊官] of Peking are distinctly stated in the *Gazette* to have no criminal jurisdiction [不理刑]."—*Ch. Rev.*, xiv. 51.

"The duel is unknown."—*Johnson, Or. Rel.—China*, p. 34.

1851–62. "The corruption of the public service had gradually alienated the sympathies of the people. Justice and probity had for a time been banished from the civil service of China. The example of the few men of honour and capacity served but to bring into more prominent relief the faults of the whole class. Justice was nowhere to be found; the verdict was sold to the highest bidder. The guilty, if well provided in worldly goods, escaped scot-free; the poor suffered for their own frailties as well as the crimes of wealthier offenders. There was seen the far from uncommon case of individuals sentenced to death obtaining substitutes for the capital punishment. Offices were sold to men who had never passed an examination, and who were wholly illiterate, and the sole value of office was as the means of extortion. The nation was heavily taxed, but the taxes to the state were only the smaller part of the sums wrung from the people of the Middle Kingdom. How was honour, or a sense of duty, to be expected from men who knew that their term of office must be short, and who had to receive their purchase money and the anticipated profit before their post was sold again to some fresh and possibly higher bidder? The officials waxed rich on ill-gotten wealth, and a few individuals accumulated enormous fortunes, while the government sank lower and lower in the estimation of the people. It lost also in efficiency and striking power."—*Boulger, Short Hist.*, pp. 236–7.

[Owing to the unsatisfactory state of justicial administration foreigners were extraterritorialized by Treaty.] "The relations between the countries [Great Britain and China] were gradually settling down on a satisfactory basis, and the appointment of a Supreme Court for China and Japan at Shanghai . . . promised to enforce obedience to the law among even the unsettled adventurers of different nationalities left by the conclusion of the Taeping rebellion and the cessation of piracy without a profitable pursuit."—*Ibid.* p. 315.

4. *Revenue and Taxation.*—"If the population of the empire is not easily ascertained, a satisfactory account of the public revenue and expenditures is still more difficult to obtain. . . . The market value of the grain, silk, and other products in which a large proportion of the taxes are paid, varies from year to year; and although this does not materially affect the government which receives these articles, it complicates the subject very much when [one is] attempting to ascertain the real taxation. Statistics on these subjects are only of recent date in Europe, and should not yet be looked for in China, drawn up with much regard to truth. The central government requires each province to support itself, and furnish a certain surplusage for the maintenance of the Emperor and his court; but it is well known that His Majesty is continually embarrassed for the want of funds, and that the provinces do not all supply enough revenue to meet their own outlays."—*Williams, Midd. King.*, i. 288–9.

[Taxation was light, the average being 3 francs per head, annually, while in France it is 99 or 100 (*Simon, Cité Chinoise*, p. 6). Other estimates are 60 cents and 90 cents. "All agree in placing the total amount of revenue below that of any European government in proportion to the population" (*Williams, Midd. King.*, i. 290, 292).]

"The resources of the Empire are—[the land tax], the customs revenues, mining royalties, and the salt monopoly. The Emperor's private revenues, which constitute the Civil list, are furnished by a part of the salt-tax, by his flocks in Mongolia, and by the tribute from vassal States."—*Simon, Cite Chinoise*, p. 32, note.

"The extraordinary sources of revenue which are resorted to in time of war or bad harvests, are sale of office and honors, temporary increase of duties, and demands for contributions from wealthy merchants and landholders. The first is the most fruitful source, and may be regarded rather as a permanent than a temporary expediency employed to make up deficiencies. The mines of gold and silver, pearl fisheries in Manchuria and elsewhere, precious stones brought from Ali and Khoten, and other localities, furnish several millions." "The expenditures, almost every year, exceed the revenue, but how the deficit is supplied does not clearly appear: it has been sometimes drawn from the rich by force, at other times made good by paltering with the currency, as in 1852–55, and again by reducing rations and salaries."—*Williams, Midd. King.*, i. 292. Taxes have also at various times been imposed on many other kinds of articles: see *Wên hsien t'ung k'ao hsiang chieh, c.* 5 *hsia*, etc.

"The amounts given by various authors as the revenue of China at different times, are so discordant, that a single glance shows that they were obtained from partial or incomplete returns, or else refer only to the surplusage sent to the capital. De Guignes remarks very truly, that the Chinese are so fully persuaded of the riches, power, and resources of their country, hat a foreigner is likely to receive different accounts from every native he asks; but there appears to be no good reason why the government should falsify or abridge their fiscal accounts."—*Williams, Midd. King.*, i. 289.

[The following estimates have been made at various times:—1587 (Trigault), taels 20,000,000; 1655 (Nieuhoff), taels 108,000,000; 1667 (Magalhaens), $20,423,962 ("treasures of the Emperor"), (Le Comte), $22,000,000; both the latter estimate the revenue from rice, silk, etc., at $30,000,000, making the total up to K'ang Hsi's death (1721) between $50,000,000 and $60,000,000; 1777 (De Guignes), taels 96,013,400; 1796 (Barrow), taels 198,000,000; (Sir G. Staunton), $330,000,000, of which $60,000,000 only was transmitted to Peking; (Medhurst), $200,958,694; 1823 (a Graduate), taels 74,461,633. Since part of the revenue was placed under foreign management, an estimate, made from the land-tax, li-kin, import and export duties collected by foreigners, import and export duties on native commerce, salt gabelle, sale of offices and degrees, sundries, and tax paid in produce, puts the total at taels 79,500,000.]—*Ibid.* i. 289–92.

[The expenditure on the army, navy, civil service, canals, forts, etc., left according to the estimates, surpluses, sometimes of 20,000,000 of taels; but "the outlays for quelling insurrections and transporting troops, deficiency from bad harvests, defalcation of officers, payments to the tribes and princes in Mongolia and Ili, and other unusual demands" more than exceed the surplus.]—*Ibid.* i. 292–3.

"The customs and excise are under the management of different grades of officers according to the importance of their posts. The transit duties levied at the excise stations placed in every town are collected by officers acting under the local authorities, and have nothing to do with the collection of maritime duties. This tax, called *li-kin* [*li-chin*], or 'a cash a catty,' has lately been greatly increased, and the natural result has been to destroy the trade it preyed on, or divert it to other channels. The foreign merchants and officers have, too, protested against its imposition, seeing that their trade was checked."—*Ibid.* i. 444. See *infra.*

"Indefatigable in government, he [K'ang Hsi] kept a careful watch on his Ministers, his love for the people leading him to prefer economy to taxation. He was personally frugal, yet on public works he would lavish large sums."—*Giles, Hist. of Ch. Lit.*, p. 385.

"Cruelty to individual prisoners does not produce so much disturbance to the general peace of the community as the forcible attempts of officers to collect taxes. The people have the impression that their rulers exact more than is legal, and consequently consider opposition to the demands of the tax-gatherer as somewhat justifiable, which compels, of course, more stringent measures on the part of the authorities, whose station depends not a little on their punctuality in remitting the taxes. Bad harvests, floods, or other public calamities render the people still more disinclined to pay the assessments."—*Williams, Midd. King.*, i. 498.

"In the 2nd year of the reign K'ang Hsi [1663] the rush-tax [a tax on reed lands near river banks] in the Ts'ung Ming District which had recently been increased was abolished." In 1671 "the rush and land taxes in Chiang Nan, Chiang Hsi, Hu Kuang, and other provinces were allowed to be managed by the local authorities."—*Wên hsien t'ung k'ao hsiang chieh, c.* 5 *hsia, Chêng ch'üeh k'ao hsia*, p. 9*a*.

[In the 18th year measures were taken to prevent peculation by officials receiving taxes, etc.—*Ibid. c.* 1 *shang, T'ien fu k'ao shang*, p. 3*a*.]

"The financial condition of China was then [1708, etc.] so prosperous that the Emperor, in the fulness of his heart, took to remitting the whole land-tax from time to time, each province taking its benefit in turn. The total cultivation had reached about 110,000,000 acres; that is, counting bad and good land together, land-tax upon the total area (possibly 150,000,000 or 200,000,000 acres) upon which it was due from 24,600,000 householders, was gathered in—*calculated at* the rate of so much an acre of good land. The Emperor determined that this sum thus derived (not quite 30,000,000 taels, or ounces of silver) was a sufficient charge upon the land; arguing that, no matter how the population might increase in the future, the same land, now for the most practical purposes all of it cultivated, would in the same future have to feed two, three, or even ten persons, instead of the one as now; which meant that the struggle for life would be greater, and each individual's power to pay taxes would therefore proportionably decrease. Accordingly, from the year 1713 the returns of 'adults and mouths' was accompanied by a subsidiary return of 'free ones.'"—*Parker, China*, pp. 189–90.

"The land tax is the principal resource of the revenue in rural districts, and this is well understood by all parties, so that there is less room for exactions. The land tax is from 1½ to 10 cents a *mao* (or from 10 to 66 cents an acre), according to the quality of the land, and difficulty of tillage; taking the average at 25 cents an acre, the income from this source would be upward of 150 millions of dollars. The clerks, constables, lictors, and underlings of the courts and prisons, are the 'claws' of their superiors, as the Chinese aptly call them, and perform most of their extortions, and are correspondingly odious to the people. In towns and trading places, it is easier for the officers to exact in various ways from wealthy people, than in the country, where rich people often hire bodies of retainers to defy the police, and practice extortion and robbery themselves. Like other Asiatic governments, China suffers from the consequences of bribery, peculation, extortion, and poorly paid officers, but she has no powerful aristocracy to retain the money thus squeezed out of the people, and ere long it finds its way out of the hands of Emperors and ministers back into the mass of the people. The Chinese believe, however, that the Emperor annually remits such amounts as he is able to collect into Mukden, in time of extremity; but latterly he has not been able to do so at all, and probably never sent as much to that city as the popular ideas imagine. The sum applied to filling the granaries is much larger, but this popular provision in case of need is really a light draft upon the resources of the country, as it is usually managed. In Canton, there are only fourteen buildings appropriated to this purpose, few of them more than 30 feet square, and none of them full."—*Williams, Midd. King.*, i. 288–95.

"When, in 1712, the land-tax was made unchangeable for ever, Sz Ch'wan had (with the exception of the four half-foreign and pauper provinces, Kan Suh, Yün Nan, Kwei Chou, and Kwang Si) the lowest land-tax of all—under 700,000 taels, against an average of 1,700,000 for the other provinces . . . [but owing to great increase in population] whilst in other provinces no attempt has ever been made to surcharge the land-tax (except in the way of ordinary peculation), in Sz Ch'wan for many years past one 'fine' and one 'benevolence' have been annually levied on landowners in proportion to their land-tax: in other words, the official land-tax alone has been more than quadrupled: for these two items, levied only in the richer districts, amount to considerably over 3,000,000 taels a year."—*Parker, China*, pp. 193–4.

1723–36. "The taxes in some of the most important cities and wealthiest districts had to be greatly reduced [on account of the famine] and the resources of the Exchequer were severely strained." The famine was followed, in 1730, by a terrific earthquake. "The loss was incalculable, and it has been stated that Yung Ching expended fifteen millions sterling in repairing the damage and allaying the public misfortune. Notwithstanding these national calamities the population increased and some provinces threatened to outgrow the production of rice."—*Boulger, Short Hist.*, pp. 157–8.

"In the 8th year [1730] of Yung Chêng the law for taxing [Ssŭ] Ch'uan tea was settled. An imperial decree was received on the method by which Ssŭ Ch'uan tea paid the tax by the garden or by the tree. Now tea-trees differed in size, and tea-gardens were some broad and some narrow. If the tax was collected on the garden or tree it was not fair—it would be juster if the tax were paid by weight."—*Wên hsien t'ung k'ao hsiang chieh, c.* 5 *hsia, Chêng ch'üeh k'ao hsia*, p. 6*a*.

"Up to 1734 the Board of Revenue's annual budget consisted, on the debit side, of a statement accounting for receipts of:—1. Land-tax in ounces of silver. 2. Grain-tax in hundred-weights of cereals. 3. Straw, grass, etc., in bundles. 4. Salt produced in 'drafts' (quarters) for retailing. Salt dues on above in taels (½ tael per draft). 6. Tea in 'drafts' (quarters) apparently for export. 7. Copper cash coined from Government copper. At the beginning of the dynasty the total revenue

receipts in money or bullion were under 15,000,000 taels, and in 1656 under 20,000,000. At the same time, the Emperor has left it on record that he was well aware enormous fortunes were made out of the provinces by his conquering generals. In spite of expensive wars, remissions of taxes, and imperial visits or costly tours of inspection, the average expenditure was so much below average receipts that for over half a century (1740–90) there was a balance of 60,000,000 or 70,000,000 taels always in hand. It must also be remembered that the international gold value of the silver tael was then nearer eight shillings than the present three shillings, and its local purchasing power was also much greater than at present. . . . During this halcyon period, the eighteenth century, the regular receipts may be roughly put down at 40,000,000, and the regular expenditure at 30,000,000 taels; the accumulated balance was only occasionally drawn upon when the annual surpluses were unequal to special demands; but these annual surpluses usually covered the exceptional expenses, just like the 'free resources' of Russia are always at hand (in theory at least) to defray unlooked-for charges. But every now and then, under special stress, the sale of titles or office was temporarily resorted to, in order to ease the money market. The following is a specimen of a genuine pre-Taiping budget:—

Receipts.

Reformed land-tax	29,410,000
Profits on salt	5,745,000
Customs [very little foreign]	5,415,000
Sale of office	3,000,000
Tea, fish, rushes, mining	322,000
Transfer fees...	190,000
Octroi and miscellaneous	858,000
	44,940,000
Less sale of office (exceptional)	3,000,000
Total ordinary cash receipts (taels) ...	41,940,000
Hundredweights of grain received (value from Tl. 1 to Tls. 2)	4,841,000
Total receipts	46,781,000

"All the above revenue seems to have gone either actually to Peking, or (indirectly thither) as pay to the central and provincial armies; or to officials; or to services connected with Peking and its armies, such as posts, grain-boats, or mints; or to administrations of other matters associated with the Peking interests, such as repairs to the Canal, to the Peking rivers, the Hwai dykes, or the Yellow river." "Out of a total expenditure of 31,000,000 taels, only one two-hundredth part goes in any way directly to the public, and even this trivial sum of 140,000 taels for 'educational establishments' probably refers to Peking official Colleges, or Manchu schools." "The following is a condensed specimen . . . of a genuine pre-Taiping expenditure sheet:—

Army and army interests	19,599,100
Salaries, allowances	4,554,700
Yellow River	3,800,000
Posts and boats	2,120,000
Palaces, princes, eunuchs, &c.	1,309,000
	31,382,800
Education	140,000
	31,522,800

"As the number of the soldiers included in the above pay total is 800,000, I presume that the 100,000 or so of bannermen at Peking would absorb between 2,000,000 and 3,000,000 taels, whilst the 100,000,000 bannermen in the provinces, *plus* the 600,000 Chinese provincial troops would require from 16,000,000 to 17,000,000 taels."—*Parker, China*, pp. 196–8.

"The salaries of officers, for some reason, are placed so low as to prove that the legal allowances were really the nominal incomes, and the sums set against their names in the *Red Book* as *yang tien*, or anti-extortion perquisites (lit., 'nourishing frugality'), are the salaries. That of a governor-general is from 15,000 to 25,000 taels for the latter, and only 180 or 200 taels for the legal salary; a governor gets 15,000 when he is alone, and 10,000 or 12,000 when under a governor-general; a treasurer from 4,500 to 10,000; a judge from 3,000 to 8,000; a prefect from 2,000 to 4,500; district magistrates from 700 to 1,000, according to the onerousness of the post, an intendent from 3,000 to 4,500; a literary chancellor from 2,000 to 5,000; and military men from 4,000 taels down to 100 or 150 per annum. The perquisites of the highest and lowest officers are disproportionate, for the people prefer to lay their important cases before the highest courts at once, in order to avoid the expense of passing through those of a lower grade. The personal disposition of the functionary modifies the exactions he makes upon the people so much, that no guess can be made as to the amount."—*Williams, Midd. King.*, i. 293–4.

[In 1758, a tax on broker's hongs in the Kuang and other districts was levied. The hongs were classed as superior, medium, and inferior, paying 2 taels, 1 tael, and half a tael respectively, the amount being reduced in "secluded towns and villages."]—*Wên hsien t'ung k'ao hsiang chieh, c.* 5 *hsia, Chêng ch'üeh k'ao hsia*, p. 10*a*.

"One of the first reforms instituted by the Emperor Taoukwang was to cut down the enormous palace expenses, which his father had allowed to increase to a high point, and to banish from the Imperial city all persons who could not give some valid justification for their being allowed to remain. . . . He also put a stop to the annual visits to Jehol and to the costly hunting establishment there, which entailed a great waste of public funds. The money thus saved was much wanted for various national requirements, and the sufferings caused by flood and famine were alleviated out of these palace savings."—*Boulger, Short Hist.*, p. 197.

"In 1834 there was a deficit of Tls. 34,000,000," owing to the risings in Kashgaria, Hainan, Formosa, and Kuangtung.—*Giles, Bio. Dic.*, p. 716.

"Even in the good old times of comparative solvency previous to the Japanese war, the expenditure on armies, navies, and things connected with them, had risen within a century from 19,000,000 to 38,000,000 taels."—*Parker, China*, p. 200, and see pp. 201–2.

Out of foreign trade, "and of the home or coast trade in foreign or Chinese steamers, which is equal in volume to over once and a half the total of the foreign trade, the Chinese Government in 1880 derived a revenue of 14,250,000 taels."—*Ibid.* p. 132.

"The amount of tribute rice sent to Peking from—

Kiangsu Province is 696,000 tons of 640 catties,						or 974,400 peculs.
Chehkiang	„	„	445,000	„	„	„ 633,000 „
Kiangsi	„	„	80,000	„	„	„ 112,000 „
Hupeh	„	„	50,000	„	„	„ 70,000 „
						1,789,400 „"

—*Williams, Midd. King.*, ii. 5, note.

"Four provinces out of the eighteen require very heavy subsidies to get along at all, and these subsidies practically cover the item 'Frontier armies to keep in check the Russians and the French,' who threaten the existence of these four provinces. Two rich provinces (Chih Li and Kiang Su) also receive subsidies from other provinces not so rich; not because they themselves are too poor to pay all, but because in the shape of arsenals, navies, or other expensive organizations they undertake, directly or indirectly, part of the defence of other provinces, which defence those provinces used once to undertake for themselves."—*Parker, China*, pp. 202–3.

"Things would . . . not be so very bad, in spite of parlous times, if all the receipts were paid, in one currency, into one central chest or account . . .; and if all payments were drawn in one currency from this one chest, and remitted in one way; but in the first place, all provinces have two main currencies of pure silver (several 'touches') and copper cash (several qualities), the relation between which two differs in each town every day. Besides this, each province has its own 'touch' and 'weight' of a silver ounce; and some provinces use dollars, chopped and unchopped, by weight or by piece, as well as pure silver; and the dollar exchange varies daily locally and centrally in regard to both copper cash and silver. Even this difficulty, which involves an enormous waste of time and energy, and opens the door to innumerable and inscrutable 'squeezes,' might be philosophically ignored if receipts and disbursements were lumped in one account. . . . But the Board, which is as corrupt and conservative as the provinces, goes about its business in a very hand-to-mouth, rough-and-tumble sort of way. Instead of saying: 'Your receipts are 5,000,000, and your disbursements 4,900,000; send 100,000 to the balance chest,'" it causes confusion by apportioning various sums to various payments, "each viceroy or governor disputes every new demand, and it is quite understood that some appropriations are intended to be more serious than others." "There are many other absurd results of this-rule-of-thumb system. Province A receives subsidies from province B but, itself owing others to province C, pays B on behalf of C. Thus there are two freights to pay, and two losses on exchange. Sometimes A may be directed even to pay a subsidy to a province B, which already pays one to province A. Funds which might easily be sent by draft are usually despatched in hollowed-out logs of wood, with a guard of soldiers as escort, accompanied by carts, fighting "bullies," and a commissioned officer. Even when sent by draft, there is a charge of 2 or 3 per cent. for remitting, and a commissioned officer is sent to carry the draft. . . . The extraordinary care and punctuality exacted in matters of form, duty, or national honour are only equalled by the shameless peculation and callous waste of time and money which prevail in personal matters connected with the performance of the same public duty. Officers of high rank, who are known to make 30,000, or 40,000 taels a year out of their posts, gravely work out their balances to the thousand-millionth part of an ounce, forgetting that (even if the clerk's salary were only sixpence a day) the time occupied in counting and subtracting each line of figures would cover, ten thousand times over, the clerk's salary rate per minute. In a word, the whole Chinese financial system is rotten to the core; childish and incompetent."—*Ibid.* pp. 203–6.

"The areas from which a revenue is derived from salt do not entirely correspond with the political subdivisions of the Empire into groups of provinces. We have the Valley of the Canton River, the Old Region of the Northern Yüeh Kingdoms, the Old Kingdoms of Wu and Ch'u, all supplied with sea-salt, extracted and prepared in different ways, according to the natural facilities at hand in each producing place. Then we have the various kinds of well-salt, with or without fuel in the shape of gas, which supply the western and mountainous parts of China, broadly corresponding to the ancient Kingdoms of Shuh, Tien, and K'ien. The lake-salt of the desert competes with the pond-salt of Shan Si for the service of what may roughly be styled the mixed Tartar-Chinese regions. Finally, there are the primitive reed-flats of the north, which serve the needs of the greater part of Old China. These administrative areas will be found to correspond in a general sense with the different stages of Chinese conquest, and with the spread of Chinese influence."—*Ibid.* p. 209.

[For the fiscal organization of the various "salt" areas, see *Ibid.* pp. 210–26.]

[The excise from salt in the various districts is stated to be:—Kuang Tung, taels 1,000,000; Fuh Kien 500,000; Chêh Kiang, 1,000,000; Sz Ch'wan, 2,000,000; Yün Nan, 500,000; Shan Tung, 400,000; Chih Li, 500,000; and Shan Si, 500,000.]—*Ibid.* pp. 210–26.

[The number of subordinate salt officers employed in each province depends upon the stage at which the salt leaves official hands to pass through middlemen to the consumers.]—*Ibid.* p. 211.

[A great portion of Kiang Su is very lightly taxed, owing to the brackishness of its soil and its inability to grow other crops than rushes.]—*Ibid.* p. 214.

"At the beginning of the Manchu dynasty . . . the satrap Wu San-kwei was allowed to increase the dues [on salt] for a time in order to pay his Yün Nan troops; and in our own days the Panthay Mussulmans held profitable possession in their turn."—*Ibid.* p. 220.

Mongolia "produces no revenue to the Central Government of any kind, salt or otherwise."—*Ibid.* p. 221.

"The Manchus merged the salt dues in some districts [in the Ho-tung area] into the land-tax, so that wherever this took place the people became entitled to free salt."—*Ibid.* p. 226.

Shan Tung "consumes not one pound of any salt but its own. The trade is divided into two branches, called respectively the 'warrant system' and the 'north and south freights,' the latter being half in official hands and half in mercantile, the two working together."—*Ibid.* p. 223.

"The idea of this now notorious tax [likin] is repeatedly said to have been conceived in 1849–51 by the *taotai* Yao, then engaged upon certain administrative reform schemes, and his original idea was only to tax tea and salt. But the first mention I can find of likin in standard records is towards the end of 1852, when, during the Great Rebellion, ten provinces were called upon to raise extra funds, and Li Hwei, the Governor of Shan Tung, instituted a *lit'ou*, to be contributed by traders. But he at once found that the expenses of collection were barely covered by the receipts. Both the above compound words practically mean a 'percentage,' or rather 'per *mill*age,' as it is reckoned on thousands; not necessarily one, but two or three per *mille*. The Governor Hu Lin-yih at Hankow about this time instituted such a charge in his province in order to pay the troops operating there against the Taipings. The next thing heard of it is in the spring of 1854, when the Governor-General of the Two Kiang reported the success of the *liküen*, or per *mille* 'contribution,' in certain tracts drained by what is known as the Inner Lower River (north of and parallel with the Yang-tsze, between the Canal and the sea), and suggested its extension to other provinces. In 1855 there were already complaints of extortion at the dozen or so of stations established one after the other below Yangchow on the Yang-tsze River. In Kan Suh province the new levy proved so full of abuses that it was at once suspended; but general regulations for the empire were none the less drawn up by the Cabinet Council in that year, and the Board of Revenue was officially charged with the duty of promulgating them and exercising general supervision. Thus the tax is an imperial one."—*Ibid.* pp. 227–8.

"In the summer of 1856 the late Marquis Tsêng's celebrated father, Tsêng Kwoh-fan, then in the field against the Taipings, applied unsuccessfully for permission to devote all or a part of the *likin* collected at Shanghai to the support of the armies operating against the rebels in Kiang Si; it was decided that the presence of foreigners at Shanghai was an insuperable difficulty, and that, in any case, Kiang Su had a prior claim over Kiang Si. In the absence of clearer language, it seems clear that at this stage the Chinese saw full well how far the common-sense interpretation of the Nanking Treaty was an obstacle, and that they would never have dared to place a *likin* on foreign goods had not our own boneless policy stiffened them up to it. The following year, on the recommendation of the Nanking Viceroy Iliang, the Emperor decided against the idea of levying a likin over and above the duty on tobacco, on the ground that traders would be liable to vexatious interference at every place they passed. The levy is here described as an 'unfortunate necessity'; so that it is plain that from the beginning the Chinese recognised its unconstitutional nature. In 1858 the Governor of Ho Nan reported the progress in his jurisdiction of the new idea, and was warned not to allow any 'undue harassing' of the persons charged with the tax. Meanwhile the Governor of Hu Nan signified his desire to stop the further levy of *likin* in his province, as being found injurious to trade: the Emperor's answer was ungraciously evasive: 'I have no doubt you understand what is right more than most of them: you are no fool.' The Nanking Viceroy Ho Kwei, who had expressed doubts about the wisdom of giving encouragements for 'contributions' charged upon foreign goods at Shanghai, 'in which there might be contraband,' was told by the Emperor not to make too much fuss about imaginary difficulties, but to give the usual rewards;—in other words to sell titles at so much per lump sum collected; which confirms the notion conveyed by the word *küen*, that the levy was nominally at first a voluntary gift. Mention is made at the same time of *likin* paid at Taku by Canton and Foochow junks entering the Tientsin River, and of *likin* on salt at Tientsin for Sengkolints'in's ('Sam Collinson's') army. In 1859 *likin* was newly established at Chefoo, it having been found that the various junks were beginning to go there in order to evade the charges at Tientsin. Orders were next issued to charge *likin* on native as well as on Indian opium in the interior, and the *likin* per pecul on foreign opium was fixed at Tls. 20, in addition to the Tls. 30 import duty; but the local officials were not allowed to collect the former. It does not here appear who collected the latter, but I suppose the embryo of the Foreign Customs, either under Mr. Wade or Mr. H. N. Lay [see *infra*]. At all events, it is quite clear that we gave ourselves away in the Treaty of 1858. At this time allusion is made to *likin* on native opium grown in Yün Nan, 'where foreign opium scarcely exists.' In 1860 a collection upon trading carts and bullion caravans was authorized at the Shan-hai Kwan—the gate to Manchuria—based on the same rules as that collection made outside the Fak'u Gate of Mukden. Li Han-chang was entrusted with the collection of *likin* in Kiang Si, where the army of Liu K'un-yih was then operating successfully against the rebels. Chungking *likin* to the amount of Tls. 10,000 was urgently called for as a military aid from Sz Ch'wan. In 1861 efforts were made to keep open the main Chêh Kiang roads, then harassed by Taipings, so as to facilitate the collection of *likin* from passing traders. The belated *likin* accounts of Kwang Si were also called for, and orders were given to rearrange the multifarious *likin* charges in Kiang Nan."—*Ibid.* pp. 227–30. For information as to *likin* in each province see *Ibid.* pp. 233–242, and *Ch. Rev.*, xi. 263.

1880. "The Viceroy *Ting*, in a recent *Peking Gazette*, mentions that the celebrated salt-wells at Tsz-lui-Ching were discovered in the reign of 太和 of the 晉 dynasty. He adds that the *li-kin* revenue derived thence amounts to over a million taels a year. As the *likin* is ⅓ of the cost price, the (nominal official) value of the salt would be over Tls. 3,000,000, and as the selling price is usually at least twice the cost price plus *likin*, the best possible nominal selling value would be Tls. 6,000,000 a year for these wells alone; the actual value may be imagined."—*Ibid.* xi. 262.

"Since 1861, during the forty years' nominal reign of the two boy emperors under the tutelage of Chinese Catherine No. 3, things have gone from bad to worse."—*Parker, China*, p. 230.

"Not one cent. of anything Peking can get hold of is ever voluntarily given up by Peking to any person for any purpose except what concerns, directly or indirectly, the interests of Peking."—*Ibid.* p. 231.

"The increased intercourse with Europeans not merely led to greater diplomatic confidence and to the extension of trade, but it also induced many foreigners to offer their services and assistance to the Peking government during the embarrassment arising from internal dissension. . . . Already the suggestion had been brought forward in more than one form for the employment of foreigners, with the view of increasing the resources of the Government by calling in the assistance of the very agency which had reduced them. A precedent had been established for this at an earlier period . . . by the appointment of Mr. Horatio N. Lay to direct and assist the

local authorities in the collection of Customs in the Shanghai district."—*Boulger, Short Hist.*, p. 311.

[For foreign assistance in establishing the Chinese Navy, see MILITARY.]

"The Foreign Customs, of course, interfered greatly with the development of the native collectorates, which were always regarded as the great plums of Palace favour; and if the Hoppo of Canton—to take one as an example—could not recoup the million or so of dollars he had paid for his post, how could he send a regular stream of gold watches and chocolate creams to his patrons of the Seraglio? Not only so; the Taipings had ravaged the greater part of the country, and the rebellion had seriously reduced the yield of the land-tax. If the *hien* had no longer any 'superfluity' on the land-tax, how was he to grease the prefect's palm, the prefect the *taotai's*, the *taotai* the treasurer's and the judge's, and so on up to the Governor, the Viceroy, the Board, and the eunuchs, not to say the Emperor and the Empress-Dowager?"—*Parker, China*, p. 231.

"The working revenue or expenditure of the provinces, which of course was never reported in detail, and never appeared even locally on paper in the shape of a budget, was in real fact somewhat as follows:—1,300 *hien* rulers would have to net on the average at least 10,000 taels a year, over and above all allowances, in order to make their own fortunes and those of their superiors. The 'allowances and salaries' issued by the Emperor were really held back as security, and very often quietly peculated by the *heins'* superiors. These *hien* would also have to spend on the average at least another 10,000 taels a year in order to entertain passing officials of rank, pay the cost of their own maintenance (including police), the salaries of secretaries, &c. Of course, some *hien* secretaries would have their tens of thousands, whilst others would only have their hundreds of taels: I only speak of averages. The various Customs monopolists would also require 5,000,000 taels a year for their own fortunes, and to defray the cost of presents to the fisc at Peking; scarcely any of the Customs receipts went to the *ærarium*, whether local or central. In other words, the 45 or 46,000,000 of official revenue must be at least doubled if we are to get even approximately at the first instalment only of what was really extracted as actual working revenue from the popular bed-rock in a regular way. And all this, again, is quite apart from the irregular tyranny, bribery, peculation, and extortion by special inquisitors, military men, the rapacity of tax-collectors, police, and so on. Anything done for the public good, such as road-making, bridge-repairing, sanitation, charitable establishments, municipal police, local schools, feasts, theatricals, lighting, police—in fact everything except what concerns the Emperor and his service—was, and is defrayed by local subscriptions or popular rates, municipally or rurally imposed, over and above the imperial and official taxes levied directly or indirectly, . . . in the name of the central or local government."—*Ibid.* pp. 198–200.

"In 1826, the sale [of honours] produced about six millions of taels, and was continued at intervals during the three following years."—*Williams, Midd. King.*, i. 566–9.

"Peking and the provinces are, though competing rivals, still one great 'trust' or 'combine' for all matters connected with the great national industry of raising the wind. A *hien* to-day may be a secretary of state to-morrow. The mandarins are the skilled 'hands' in a big co-operative scheme, and they will either change the foreman or strike, unless reasonable compromises are made with them. Moreover, the 'boss' himself accepts presents, not to mention his mother and his wife; and, above all, the gang of hermaphrodite servants in the household. Finally, the people themselves are 'in it,' for China is purely republican, and any industrious man but a barber or a comedian may become a viceroy. . . . Yet there have not been lacking officials who have taken a higher view. In 1879, when the national conscience began to wake up, and the sale of office was abolished in view of renascent prosperity, it was seriously proposed to abolish *likin* too. However, Yellow River and other disasters and complications soon drove the Government once more to the sale of titles, and sometimes of real office; so *likin* had perforce to remain," and "has now magnified its net and narrowed its meshes so that almost everything in the Empire is taxed which is in transit, either inwards or outwards, by land or by water."—*Parker, China*, p. 232.

"When a coffle of camels enters Peking, laden with coal or lime, it is the usage to pay a slight tax or octroi to the gate, but this tax is so lenient that the price of coal is about the same within the walls as in the villages around. There cannot therefore be any serious exactions from the authorities on this branch of industry."—*N. and Q. on C. and J.*, ii. 99.

1860. "It has been decided in Peking [probably referring to a decision by the Board of Revenue, which had the oversight of this Department] that those who open coal mines in the Western Hills . . . need pay no taxes; but when they report the matter to the officers, the latter shall furnish them with an official document stating the particulars and allowing the works to proceed; if one wishes to open a coal shop, a similar paper shall be given to him. No other expenses than a douceur of 10 taels or so to the underlings shall be required. After the mine is opened the usual ground tax per *mao* shall only be demanded without addition. There is no other law on the subject."—*Ibid.* ii. 98–9.

[For land-taxes see also REG. OF LAB.]

[Some of the government departments principally concerned with Industry have been referred to under REG. OF LAB.]

LAWS—CRIMINAL, CIVIL, AND INDUSTRIAL.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

[The institution of laws and punishments is ascribed to the mythical emperors Fu Hsi and Huang Ti. The former is said to have introduced the marriage bond. See *Han shu Hu Chien chuan, I'ei wén yün fu, c.* 106, p. 22*b*. In these times it is said that instead of punishments being actually inflicted, criminals were stigmatized by being made to wear grass shoes, different-coloured clothes, etc. Under Yao (2357–2255 B.C.) neglect of their duties by government astronomers was punishable with death: "The astronomers neglecting their work, and allowing the months and seasons to get into confusion, were to be punished with death" (*Legge, Ch. Class.*, III. i. 167, note), but some doubt exists as to whether this is the correct interpretation of the passage in the *Shu ching*. The first reliable evidence of a body of laws relates to the time of Shun (2255–2205 B.C.), when attempts seem to have been made to form a system. Shun "gave delineations of the statutory punishments, enacting banishment as a mitigation of the five great inflictions; with the whip to be employed in the magistrates' courts, the stick to be employed in schools, and money to be received for redeemable crimes. Inadvertent offences and those which might be caused by misfortune were to be pardoned, but those who offended presumptuously or repeatedly were to be punished with death. 'Let me be reverent; let me be reverent,' he said to himself. 'Let compassion rule in punishment'" (*Shu ching*, Pt. II. Bk. I. Ch. III. ii; *Legge, Ch. Class.*, III. i. 38–9).]

"Among the people of Meaou, they did not use the power of good, but the restraint of punishments. They made the five punishments engines of oppression, calling them the laws. They slaughtered the innocent, and were the first also to go to excess in cutting off the nose, cutting off the ears, castration, and branding. All who became liable to those punishments were dealt with without distinction, no difference being made in favour of those who could offer some excuse. The mass of the people were gradually affected by this state of things, and became dark and disorderly. Their hearts were no more set on good faith, but they violated their oaths and covenants. The multitudes who suffered from the oppressive terrors, and were in danger of being murdered, declared their innocence to Heaven. God surveyed the people, and there was no fragrance of virtue arising from them, but the rank odour of their cruel punishments." "The great emperor compassionated the innocent multitudes who were in danger of being murdered, and made the oppressors feel the terrors of his majesty. He restrained and finally extinguished the people of Meaou, so that they should not continue to future generations," and put the system of punishments in the empire into a satisfactory state.—*Shu ching*, Pt. V. Bk. XXVII, 3–5; *Legge, Ch. Class.*, III. ii. 591–3.

[Kao Yao, the Minister to the Emperor Shun, is said to have been the first to introduce laws for the repression of crime.]—*Giles, Bio. Dic.*, p. 368. See *Shun tien, Shu ching chieh yao, c.* 1, p. 8*a*.

"Kao Yao said: 'Error is pardoned though it is great, and intentional crime punished though it is small. If guilt is doubtful it should be punished lightly, and if merit doubtful it should be rewarded richly. It is better to fall short of the law than to kill an innocent person. The humanity [of the sovereign] harmonizes with the mind of the people. If these principles prevail, they would not oppose the magistrates.'"—*Ta Yü mo, Shu ching chieh yao, c.* i, p. 12*b*; see also p. 7*a*.

"In those primitive ages punishments were corporal and immediate.—*Ch. Repos.*, xviii, 348. See also REG. OF LAB.

[The five punishments were:—branding (on the forehead) (墨 *mo*); cutting off the nose (劓 *pi*); cutting off the legs (刖 *yüeh*) [changed to cutting off the feet under the following Period]; castration (宮 *kung*); and death [which might be by various modes of execution] (大 辟 *ta p'i*).]—*Legge, Ch. Class.*, III. i. p. 38, note. See also *Tzŭ chih t'ung chien kang mu, c.* 2, *Ch'ien p'ien*, p. 23*b*.

[*Mo* was inflicted on those who "did not act according to right or did what they ought not to do"; *pi*, on those who "altered or disobeyed the sovereign's laws, changed the style of clothes, carts, sedans, &c., or who wounded, stole, committed adultery, or created disturbances harmful to the government"; *yüeh*, amputating the legs at the knees, and *pin* (臏), amputating the knee-cap, for climbing over walls to steal, undermining or damaging city gates, destroying bridges, &c. (after the latter punishment the offender could still walk, though slowly, and could be employed as a watchman, or in a similar capacity); *kung*, for rape, illicit intercourse, &c.; and *ta p'i*, for assisting rebels against the government, robbery with violence, &c.]—*Shang shu ta chuan, Yüan chien lei han, Chêng shu pu, Jou hsing i*, p. 111.

"Rebellion, murder, wounding, burglary, and adultery are all capital crimes of which the punishment cannot be relaxed."—*Tzŭ chih t'ung chien kang mu, c.* 2, *Ch'ien p'ien*, p. 23*b*.

"The crimes punishable with the whip and stick are supposed to be slighter offences, not only below the penalty of the five inflictions, but also below banishment. The whip [鞭 *pien*: see *K'ang Hsi Tzŭ tien, Hsü chi pu chung, Ko pu*, p. 140*b*] was employed against officers in the courts; and the stick [扑 *p'o*: see *Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 30*b*] against officers in the schools."—*Legge, Ch. Class.*, III. i. 39, note.

"The five severe inflictions might be commuted for banishments,—to a greater or less distance."—*Ibid.* p. 45, note. *Cf. Shu Shun tien, K'ang Hsi Tzŭ tien, Ssŭ chi shang, Shui pu*, p. 46*b*.

"Banishment [流 *liu*] was used for relaxing the five punishments, and was a somewhat lighter punishment than those inflicted on people guilty of the grave crimes." The reasons for mitigation were compassion, doubt as to the law, royal consanguinity, exceptional merit,—in which cases the five severe punishments would not be applied, banishment being substituted. "Whipping and flogging [see *supra*] were inflicted for lighter crimes; and money fine [金 贖 *chin shu*] was the punishment for the lightest kind of crime,—though [by reason of his offence] a person may be liable to whipping or flogging, either through pardon or doubt as to the law he may escape the heavier penalty. In the infliction of the five punishments there was thus reason in the exercise of kindness and cruelty, leniency and severity. It was a correct (or just) law."—*Tzŭ chih t'ung chien kang mu*, c. 2, *Ch'ien p'ien*, p. 23*b*.

[Slavery as a legal punishment was unknown.]—*Ch. Repos.*, xviii, 348.

"The *Shên Pao* says that fines have ceased to form part of Chinese punishments since the Ts'in and Han dynasties, but that the Three Ancient Dynasties of Hia, Shang and Chou had fines under the name of *chin tsoh shuh hing*, or money for ransoming punishment 金作贖刑."—*Ch. Rev.*, xvii. 52. Fines were, however, in later times inflicted on women, and on men in the case of the lightest offences. See *infra*.

"It was one of the principles of Shun that punishments should not be extended to the offender's children (*Counsels of the Great Yü*, p. 11)."—*Legge, Ch. Class.*, III. ii. 284, note.

"The three kings [Yü, T'ang, and Wên Wang] established laws which they saw fitted the occasion; and rites which fitted the event."—*Chan kuo ts'ê, P'ei wên yün fu, c.* 106, p. 29*b*.

[Hsia, Shang, and Chou, when they suffered from bad government, made the legal punishments of Yü, T'ang, and the nine legal punishments, respectively. The three capital punishments were in force in former ages.]—*Ku wên hsieh i, Shu Hsiang chu hsing shu, c.* 2, p. 59*b*.

[It was "only in times of anarchical rule" that the founders of the Hsia and Shang dynasties found it necessary to issue collections of laws.]—*Parker, Anc. Ch. Simpl.* p. 312. See also following Period and the arguments against codification there stated.

"The *teen* (典) were the general regulations about government, and its several departments of instruction, ceremonies, offices, punishment, and employments. The *tsih* (則) were the special rules about sacrifices, emoluments, the collection of revenue, &c. Yu's canons and rules were more compendious probably than those of a later period; but they would be of the same general nature."—*Legge, Ch. Class.*, III. i. 160, note.

"As all government was supposed to be based on the natural laws of the universe, of which universal law or order of things the Emperor, as 'Son of Heaven,' was (subject to his own obedience to it) the supreme mouthpiece or expression, there lay upon him no duty to define that manifest law; when it was broken, it was for him to say it was broken, and to punish the breach. Nature's bounty is the spring, and therefore rewards are conferred in spring; nature's fall is in the autumn, which is the time for decreeing punishments; these are carried out in winter, when death steals over nature. A generous table accompanies the dispensing of rewards, a frugal table and no music accompanies the allotment of punishments; hence the imperial feasts and fasts. Thus punishment rather than command is what was first understood by Law, and it is interesting to observe that 'making war' and 'putting to death' head the list of imperial chastisements, war being thus regarded as the Emperor's rod in the shape of a posse of punitory police, rather than as an expression of statecraft, ambitious greed, or vainglorious self-assertion. Then followed in order of severity, castration, cutting off the feet or the knee-cap, branding, and flogging. The Emperor, or his vassals, or the executive officers of each in the ruler's name, declared the law, *i.e.*, they declared the punishment in each case of breach as it occurred. Thus from the very beginning the legislative, judicial, and executive functions have never been clearly separated in the Chinese system of thought." Commercial and civil jurisprudence was not a government concern: "whenever these, or analogous matters, were touched by the State, it was for commonwealth purposes, and not for the maintenance of private rights. Each paterfamilias was absolutely master of his own family; merchants managed their own business freely; and so on with the rest. It was only when public safety, government interests, or the general weal was involved that punishment-law stepped in."—*Parker, Anc. Ch. Simpl.*, pp. 108–9.

"There is good ground to suppose that the Chinese Emperor's 'laws,' such as they were at any given time, were solemnly and periodically proclaimed in each vassal kingdom; but, subject to these general imperial directions, the *themis, diké*, or inspired decision of the magistrate, was the sole deciding factor; and, of course, the ruler's arbitrary pleasure, whether that ruler was supreme or vassal, often ran riot when he found himself strong enough to be unjust. For instance, in 894 B.C., the Emperor boiled alive one of the Ts'i rulers."—*Ibid.* p. 110.

"Yü, when he succeeded Yao and Shun, thought that his virtue was declining [because the people were beginning to be less loyal], so he instituted the punishment of mutilation (肉 刑 *jou hsing*). T'ang [founder of the Shang dynasty] and Wu [founder of the Chou dynasty] kept it unchanged, for the customs of the time were inferior to those of the days of T'ang [Yao] and Yü [Shun]."—*Han shu Hsing fa chih, P'ei wên yün fu, c.* 24*a*, p. 62*b*.

"I shall *nu* (孥) and execute you," *i.e.*, put both you and your children to death. The Commentary [says]: "This was a punishment involving the children."—*Shu ching Yü shu kan shih, K'ang Hsi Tzŭ tien, Yin chi shang, Tzŭ pu*, p. 6*a*.

"Punishments [in Yü's time] do not extend to the criminal's heirs."—*Shu ching*, Pt. II. Bk. II. Ch. II. 12.

"I will so [in a manner fiercer than raging fire] destroy only the chief criminals, and not punish their forced followers, while those who have long been stained by their filthy manners will be allowed to renovate themselves."—*Shu ching*, Pt. III. Bk. IV. Ch. II. 6, *Legge, Ch. Class.*, III. i. 168–9.

"From him [T'ang] down to the emperor Yih, the sovereigns all made their virtue illustrious, and were cautious in the use of punishments;—thus also exercising a stimulating influence over the people. When they, having examined the evidence in criminal cases, put to death those chargeable with many crimes, they exercised the same influence; they did so also, when they liberated those who were not purposely guilty" (*Shu ching*, Pt. V. Bk. XVIII. 10–11, *Legge, Ch. Class.*, III. ii. 498–9). Legge remarks (*ibid.* p. 498, note) that "the assertion made here about the sovereigns of the Shang dynasty down to Yih, must be taken with large allowance."

"The minister who does not try to correct those vices [dissipation, etc.,] in the sovereign shall be punished with branding."—*Shu ching*, Pt. IV. Bk. IV. Ch. III. 7, *Legge, Ch. Class.*, III. i. 197.

[*c.* 1765 B.C.] "If you do not obey the words which I have

spoken to you, I will put your children with you to death ;—you will find no forgiveness."—*Shu ching*, Pt. IV. Bk. I. Ch. II. 4, *Legge*, III. i. 175.

"Kĕĕ" inflicted "cruel dismemberments."—*Legge*, III. i. 174, note.

[Punishments (in 1401 B.C.) sometimes extended to extirpation of the offender's children. See *Shu ching*, Pt. IV. Bk. VII. Pt. ii. 16.]

"We have seen Yu's son, (*The Speech at Kan*, p. 5) and even T'ang, (*The Speech of T'ang*, p. 4) menacing their troops with the death of their children, if they did not do their duty. That may have been a measure of war ; and Chow carried it into all the penal administration of his government. To what extent the punishment of relations was carried by Chow, we do not learn from the text. Gan-kwŏ supposes that the parents, brothers, wives and children (三 族) all suffered with the offender."—*Legge, Ch. Class.*, III. ii. 284–5, note.

"Show, the king of Shang, does not reverence Heaven above, and inflicts calamities on the people below. He has been abandoned to drunkenness, and reckless in lust. He has dared to exercise cruel oppression. Along with criminals he has punished all their relatives. . . . He has burned and roasted the loyal and good. He has ripped up pregnant women. Great Heaven was moved with indignation."—*Shu ching*, Pt. V. Bk. I. Pt. i. 4–5.

"The princes began to rebel [at the licentious extravagances of Ta Chi, concubine of Chou Hsin], when Tă-ke [Ta Chi] said that the majesty of the throne was not sufficiently maintained ;—that punishments were too light, and executions too rare. She therefore devised two new instruments of torture. One of them was called 'The Heater,' and consisted of a piece of metal, made hot in a fire, which people were obliged to take up in their hands. The other was a copper pillar, greased all over, and laid above a pit of live charcoal. The culprit had to walk across the pillar, and when his feet slipped, and he fell down into the fire, *Tă-ke* was greatly delighted."—*Legge, Ch. Class.*, III. i. 270, note. For various versions of these punishments see *T'ung chien wai chi, Kuang shih lei fu*, c. 11, p. 17*b* ; *Tzŭ chih t'ung chien kang mu*, c. 6, *Ch'ien p'ien*, p. 16*a* ; *Kang chien ch'üan pien, Shang chu chi*, c. 1. p. 51*b* ; etc.

"In the 13th year [lit., sacrifice] Earl Hsi [Wên Wang] presented the land of Lo Hsi [to the King], and requested him to abolish the punishment of 'roasting' [clasping the smoothing-iron, pillar, etc.]. Chou in consequence authorized [its abolition]."—*Kang chien ch'üan pien, Shang chou chi*, c. 2, p. 52*b*. See also *Tzŭ chih t'ung chien kang mu*, c. 6, *Ch'ien p'ien*, p. 22*b*.

[To *hai* (醢) was to make into mince-meat, and was the punishment inflicted upon the Prince of Chiu by Chou because his concubine, Chiu's daughter, resented his lewd conduct.]—*Tzŭ chih t'ung chien kang mu*, c. 1, *Hsia ts'ê, Chêng p'ien*, p. 12*b*.

"Mencius points it out as one of the glories of King Wăn's administration of K'e [Ch'i], that the wives and children of criminals were not involved in their guilt."—*Legge, Ch. Class.*, III. ii. 284, note.

In 596 "Tsin (which . . . seems to have taken the hint from Ts'in)" exterminated the family of a political refugee "who had fled to the Tartars." In 594 "there is an instance cited where two dignitaries were killed by direct specific order of the Emperor." In explaining this exceptional case, the commentator says :—"The lord of all below Heaven is Heaven, and Heaven's continuer or successor is the Prince ; whilst that which the Prince holds fast is the Sanction, which no subject can resist." "Even in Ts'u the relatives of the man who first taught war to Wu were massacred in 585."—*Ibid.* pp. 110, 113.

"The laws of Ts'u seem to have been particularly harsh ; in 551 the premier was cut into four for corruption, and one quarter was sent in each direction, as a warning to the local districts."—*Ibid.* p. 111.

[In 550 Tsin exterminated the family of a political refugee who had fled to Ts'i.]—*Ibid.* p. 110.

In 529 "anyone succouring the fugitive King of Ts'u was threatened with the 'three clan penalties.'"—*Ibid.* p. 111. Parker says this was the last case.

"Confucius said :—'The ancients who knew the law could use torture sparingly [as human nature was good, and others were ready to take warning] ; this was the root [from which good things were expected]. But the men of the present time who know the law, owing to the increase of offenders, are obliged to treat them according to the strict letter of the law ; these are the [degenerate] branches.'"—*Han shu Hsing fa chih, P'ei wên yün fu*, c. 106, p. 34*a*.

"In the case of anyone who murders another whose corpse is exposed in the market-place for 3 days, the punishment of the criminal (*hsing tao*) is carried out in the market-place. The Commentary says : 'When the words *hsing tao* are used the crime is very great.'"—*Chou li Ch'iu kuan Chang lu, P'ei wên yün fu*, c. 79, p. 28*a*.

"A prisoner guilty of a capital crime should have his hands put in the wooden handcuffs (梏 *ku*) and his feet in the *chih* (桎), fetters. The Commentary [says] : 'A wooden stock for the hands is called *ku* (manacles) and one for the feet *chih* (fetters).'"—*Chou li Ch'iu kuan, K'ang Hsi Tzŭ tien, Mao chi chung, Shou pu*, p. 40*b*.

"If he committed a crime [lighter than that punishable by decapitation] he should be executed by strangling or hanging. The Commentary [says] : 'Strangling (絞 *chiao*) means hanging.'"—*Tso chuan, K'ang Hsi Tzŭ tien, Wei chi chung, Mi pu*, p. 18*a*.

"Whenever the people committed offences, or fell into errors, stocks were put upon the feet, a collar upon the neck, and they sat upon the *Kea shih* or pillory, and became servants of the minister of works. Those who committed a grave offence sat upon the *Kea shih* thirteen days, and became servants for a year :" . . . further degrees being, nine days and service for nine months, seven days and seven months, five days and five months, and three days and three months. The *Chou* or *Li* (districts) "were required to give security, and the offenders were then liberated."—*Gingell*, p. 86.

"All subjects committing the crime of injuring their neighbours shall be fettered and manacled and made to sit by the engraved tablet (嘉 石 *chia shih*) [outside the palace gate]."—*Chou li Ch'iu kuan, K'ang Hsi Tzŭ tien, Ch'ên Chi chung, Mu pu*, p. 38*a*.

"The fetter and manacle (桎 梏 *chih kao*) [together] were used to punish medium crimes ; the manacle alone to punish light crimes."—*Chou li Ch'iu kuan Chang nei, ibid.* p. 45*a*.

[A stock for the feet is mentioned in *Chou I, Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 31*a*.]

"The wearing stock (荷 校 *ho chiao*), cangue, covered the ears. The Commentary [says] :—'Here stock means a cangue. Anyone who committed a serious crime had his head put in the cangue.'"—*Ibid.* p. 30*b*.

"When in a doubtful case the infliction of branding is forborne, the fine laid on instead must be 600 ounces of copper ; but you must first have satisfied yourselves as to the crime. When the case has reference to the cutting off the nose, the fine must be double this, the same care having been taken to determine the crime. When the penalty would be cutting off the feet, the fine must be 3,000 ounces ;—with the same careful determination of the crime. Where the penalty would be castration [or solitary confinement in the case of a female], the fine must be 3,000 ounces ;—with the same careful determination of the crime. Where the punishment would be death, the fine must be 6,000 ounces ;—with the same careful determination of the crime. Of crimes that may be redeemed by the fine in lieu of branding there are 1,000, and the same number of those that would otherwise incur cutting off the nose. The fine in lieu of cutting off the feet extends to 500 cases ; that in lieu of castration to 300 ; and that in lieu of death to 200. Altogether, set against the five punishments there are 3,000 crimes. In the case of others not exactly defined, you must class them with the next higher or next lower offences, not admitting assumptive and disorderly pleadings, and not using obsolete laws. Examine ; act lawfully :—judging carefully, and proving yourselves equal to every difficulty."—*Shu ching*, Pt. V. Bk. XXVII. 18, *Legge, Ch. Class.*, III. ii. 605–6.

King Mu was "the first to introduce, at least on an extensive scale, the system of accepting money as a compensation for the most heinous offences. He says, indeed, that the fine was to be exacted only where there was some doubt as to the justice of inflicting the punishment itself. China certainly, within the range of its history, was never the country where a government would, openly and without some glossing of the fact, take money as a satisfaction for transgressions of the law ; but it is easy to see how grossly the regulations of king Muh were sure to be abused." "Once introduced into China, however, the redemption of punishments has entered into the penal code of every subsequent dynasty" (see *Staunton, Penal Code*, pp. 72–3).—*Legge, Ch. Class.*, III. ii. 608–9, note. See also *infra, Procedure.*

Taliation.—"In the second Book of the Le Ke there is the following passage :—'With the slayer of his father, a man may not live under the same heaven ; against the slayer of his brother, a man must never have to go home to fetch a weapon ; with the slayer of his friend, a man may not live in the same State (I. i. v. 10).' The *lex talionis* is here laid down in its fullest extent. The Chow Le tells us of a provision made against the evil consequences of the principle, by the appointment of a minister called 'The Reconciler.' The provision is very inferior to the cities of refuge which were set apart by Moses for the manslayer to flee to from the fury of the avenger. Such as it was, however, it existed, and it is remarkable that Confucius, when consulted on the subject, took no notice of it, but affirmed the duty of blood-revenge in the strongest and most unrestricted terms. His disciple Tsze-hea asked him, 'What course is to be pursued in the case of a murder of a father or mother?' He replied, 'The son must sleep upon a matting of grass, with his shield for his pillow ; he must decline to take office ; he must not live under the same heaven with the slayer. When he meets him in the market-place or the court, he must have his weapon ready to strike him.' 'And what is the course on the murder of a brother?' 'The surviving brother must not take office in the same State with the slayer ; yet if he go on his prince's service to the State where the slayer is, though he meet him, he must not fight with him.' 'And what is the course on the murder of an uncle or cousin?' 'In this case the nephew or cousin is not the principal. If the principal on whom the revenge devolves can take it, he has only to stand behind with his weapon in his hand, and support him *Li chi*, II. i. ii. 24).'"—*Legge, Ch. Class.*, i. Prol. p. 112.

Exemptions and Mitigations.—"A man of 80 or 90 years old was called *mao* (耄) ; and a child of 7, *tao* (悼). These two, though they committed crimes, were exempt from punishment."—*Li chi, P'ei wén yün fu*, c. 24*a*, p. 68*b*. See also *Li chi*, vi. ii. 8.

"A woman had inflicted on her 'no punishment' (無 刑). Her punishment was not administered in the public market. The Commentary [says] :—'Here "No punishment" means that tattoing the face and cutting off the feet were not inflicted.'"—*Tso chuan, ibid.* c. 24*a*, p. 61*b*.

"Anyone of the same clan as the king may not be castrated ; he may only be punished by having his head shaven." This was considered a punishment because the body as inherited from the parents was sacred.—*Chou li Ch'iu kuan Chang lu chu, K'ang Hsi Tzŭ tien, Hai chi shang, P'iao pu*, p. 45*a*. See also *Li chi shu, P'ei wén yün fu*, c. 7*a*, p. 56*b*.

"Anyone who, in taking revenge, kills another, if he be a *shih* (士), courtier, shall be without punishment."—*Chou li Ch'iu kuan Ch'ao shih, P'ei wéi yün fu*, c. 26*a*, p. 166*b*.

"Anyone who kills a robber, or a rebel who attacks a village or town and its inhabitants, may not be punished."—*T'ung tien ch'i yao*, c. 18, *Hsing*, p. 1*a*.

"In the 1st moon of Spring the Judge was ordered to spare imprisonment and disuse fetters and manacles."—*Li chi, Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 31*a*.

"Anyone who commits a mere fault should be released, but anyone who commits a crime intentionally should be punished."—*Chou li Ch'iu kuan su, P'ei wén yün fu*, c. 40, p. 62*a*. For fines in lieu of severer punishments, see *supra*.

Crimes.—"Using the 8 [kinds] punishments to punish all subjects, viz. :—the punishment for (1) unfilial conduct, (2) discord, (3) illegal marriage, (4) lack of fraternal submission, (5) not fulfilling duty, (6) want of pity, (7) using false words, and (8) insurrection."—*Chou li Ti kuan Ta ssŭ t'u, P'ei wén yün fu*, c. 24*a*, p. 62*b*. By the Chou, and probably also in the Shang and Hsia times, the term "five punishments" was often used as a descriptive name for punishments in general.

"All people who of themselves commit crimes, robbing, stealing, practising villainy and treason, and who kill men or violently assault them to take their property, being violent and fearless of death :—those are abhorred by all." "The King says, 'Fung, such chief criminals are greatly abhorred, and how much more detestable are the unfilial and unbrotherly !—as the son who does not reverently discharge his duty to his father, but greatly wounds his father's heart ; and the father who can no longer love his son, but hates him ; and the younger brother who does not think of the manifest will of Heaven, and refuses to respect his elder brother, so that the elder brother does not think of the toil of their parents in bringing them up, and is very unbrotherly to his junior. If we who are charged with government do not treat parties who proceed to such wickedness as offenders, the laws of our nature given by Heaven to our people will be thrown into great disorder or destroyed. You must deal speedily with such parties according to the penal laws of King Wăn, punishing them severely and not pardoning.' 'These, who are disobedient to natural principles, are to be thus severely subjected to the laws ; how much more the officers employed in your State as the instructors of the youth, the heads of the various official departments, and the petty officers, charged with their several commissions ; when they propagate and spread abroad other lessons, seeking the praise of the people, not thinking of the sovereign, nor using the rules for their duties, but distressing him ! These lead on to wickedness and are an abomination to me. Shall they be let alone? Do you quickly, according to what is recognised as right, put them to death.'"—*Shu ching*, Pt. V. Bk. ix. 15–17 ; *Legge, Ch. Class.*, III. ii. 392–4.

"If you are told that there are companies who drink together, do not fail to apprehend them all, and send them here to Chow, where I may put them to death"—if they were found to have assembled to plot against the government. "As to the ministers and officers of Yin, who have been led to it, and been addicted to drink, it is not necessary to put them to death ;—let them be taught for a time. If they keep these lessons, I will give them bright distinction. If you disregard my lessons, then I, the one man, will show you no pity. As you cannot cleanse your way, you shall be classed with those who are to be put to death."—*Shu ching*, Pt. V. Bk. X. 14–16, *Legge*, pp. 411–2.

"Splitting words so as to break (the force of) the laws ; confounding names so as to change what had been definitely settled ; practising corrupt ways so as to throw government into confusion : all guilty of these things were put to death. Using licentious music ; strange garments ; wonderful contrivances and extraordinary implements, thus raising doubts among the multitudes : all who used or formed such things were put to death. Those who were persistent in hypocritical conduct and disputatious in hypocritical speeches ; who studied what was wrong, and went on to do so more and more, and whoever increasingly followed what was wrong so as to bewilder the multitudes : these were put to death. Those who gave false reports about (appearances of) spirits, about seasons and days, about consultings of the tortoise-shell and stalks, so as to perplex the multitudes: these were put to death. These four classes were taken off, and no defence listened to."—*Li chi*, iii. iv. 16. *Legge*, i. 237–8. See also *T'ung tien ch'i yao*, c. 18, *Hsing*, p. 1*b*.

"In the time of duke Ting of Ku-lü, there occurred the case of a man killing his father. The officers reported it ; when the duke, with an appearance of dismay, left his mat and said, 'This is the crime of unworthy me !' He added, 'I have learned how to decide on such a charge. When a minister kills his ruler, all who are in office with him should kill him without

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Punishments.—"During the early centuries of [this] . . . period, laws were, as might be expected, excessively severe, and punishments correspondingly barbarous ; mutilation, and death by burning or dissection, being among the enumerated penalties."—*Giles, Historic China*, p. 7. For exemptions see *infra*.

"五 刑 the five punishments, as in force under the 周 Chou and 漢 Han dynasties :—黥 branding on the forehead ; 劓 cutting off the nose ; 刖 cutting off the feet ; 宮 castration ; 大 辟 death."—*Giles, Dic.*, p. 474. See also No. 5541.

[For the slaying of the three family connections of a criminal, see *infra*.]

[There were 500 crimes punishable by *yüeh* (刖), cutting off the feet. The Chou changed the punishment of cutting off the knee-cap to that of *yüeh*. (The *pin* was devised by Sun Pin, and named after him. The Chou probably abolished it soon after it was established.) Killing (殺 *sha*) was the capital punishment.]—*Chou li Ch'iu kuan, K'ang Hsi Tzŭ tien, Wei chi hsia, Jou pu*, p. 13*b*.

[The punishment of mutilation is mentioned in the *Shih ching*. II. v. VI. is the complaint of a eunuch suffering from slander. Mutilation is also mentioned in the *Shu ching*, V. xxvii. 3, among the punishments appointed by king Mu.]

"The punishment of branding (*mo*) the face consisted of 500 kinds [of crimes to which it was applicable]. The commentary [says] 'it meant to "tatoo" the face; first the face was pricked and then coloured with ink.'"—*Chou li Ch'iu kuan Ssŭ hsiang, Kang Hsi Tzŭ tien, Hai chi hsia, Hsi pu*, p. 32*b*.

"Ts'een, . . . tells us that 'during the time of kings Ching [Ch'êng ; 1115–1078 B.C.] and K'ang [1078–1052 B.C.], the empire was in a state of profound tranquillity, so that punishments were laid aside, and not used for more than forty years.'"—*Legge, Ch. Class.*, III. ii. 569, note.

"In the 50th year [of Mu Wang ; *c.* 950 B.C.] they made the *lü hsing* (呂 刑), [Prince] Lü on punishments, and promulgated them throughout the empire."—*Tzŭ chih t'ung chien kang mu*, c. 9, *Ch'ien p'ien*, p. 9*a*. These consisted of amputating the nose, the ears, castration, branding (*ts'ung* in place of the old *mo*). See *Shu ching*, c. 6, p. 14*a* ; and *infra* ; also *Laws*, for character of the enactments.

"Mu Wang, when aged, appointed the Marquis Lu Chief Criminal Judge and ordered him to revise the [existing] criminal law. At that time the *lü* punishments were put in force throughout the Empire. Generally speaking he made stricter the regulations respecting the punishments of branding and cutting off the nose, with which to punish all offenders throughout the Empire, and made more lenient the regulations respecting the punishments of castration and capital punishment, in order to avoid [as much as possible the infliction of] the death penalty. As he had established 5 fines to meet cases of doubt in the use of the 5 punishments, so also he established 5 'errors' to meet cases of doubt in the infliction of the 5 fines. The laws were numerous but light, as being suitable to a vicious age."—*Tzŭ chih t'ung chien kang mu*, c. 9, *Ch'ien p'ien*, p. 10*a*.

"In 746 B.C. the state of Ts'in . . . first introduced the 'three stock' law, under which the three generations, or the three family connections of a criminal were executed for his crime as well as himself."—*Parker, Anc. Ch. Simpl.*, p. 110. But see EARLY FEUDAL PERIOD.

mercy. When a son kills his father, all who are in the house with him should kill him without mercy. The man should be killed; his house should be destroyed; the whole place should be laid under water and reduced to a swamp. And his ruler should let a month elapse before he raises a cup to his lips.'"—*Li chi*, ii. ii. iii. 18, *Legge*, i. 195.

"Confucius said: 'Capital crimes are of 5 kinds, but manslaughter is of less importance. The punishment for the crime of offending against heaven and earth extends through 5 generations; of professing spiritual matters to deceive people and cause them to rebel, through 4; of opposing the human relation, through 3 (father, son, and grandson); of confusing civilization, through 2; but manslaughter affects only the criminal himself.'"—*T'ung tien ch'i yao*, *c.* 18, *Hsing*, p. 1*b*.

"The Military Judge (present President of the Board of War) was sent for and asked: 'What should you say should be done to one who comes later than the appointed time, and so delays military movements?' He answered: 'He should be executed.'"—*Shih chi Ssŭ-ma Jang-tsui chuan*, *P'ei wên yün fu*, *c.* 59, p. 22*a*.

[There was a law in the Wei State that anyone using a royal chariot should have his feet cut off.]—*Giles*, *Bio. Dic.*, p. 586.

"Anyone who stole wood should be punished [by being beaten] or fined."—*Chou li Ch'iu kuan Shan yü*, *Pei wên yün fu*, *c.* 95, p. 126*a*.

Laws, Codification, etc.—"Our monarchs in past times were wont to decide matters by specific ordinance, and had no prepared statutes, fearing lest the people should grow contentious. Yet even so it was impossible to suppress wrong-doing; for which reason they employed justice as a preventive, administration to bring things into line, external formality to secure respect, good faith as an abiding principle, and kindness in actual treatment."—*Letter of Shuh Hiang to Tsz-ch'an*, quot. *Parker*, *Anc. Ch. Simpl.*, p. 311.

"But when the people themselves become cognizant of a written law, they will cease to fear their superiors, and moreover, they will aquire a contentious spirit. Having book to refer to, they will employ every device to elude the letter of the law. It was only in times of anarchical rule that the founders of the Hia and Shang dynasties . . . found it necessary to issue (to their officers) the collections of laws which still bear their two respective names; and it was also only in anarchical times (1000 B.C.) that one emperor of our present dynasty found it necessary to publish (for his officers) the so-called Nine Laws. In other words, the advent of written law has on all three occasions connoted a decay of government."—*Ibid.* p. 312.

King Mu, 952 B.C., "was the first of the Chou dynasty to decide that law reform was necessary" so as to "maintain order among the 'hundred families' (the Chinese people). A full translation of this code is given in Dr. Legge's Chinese classics . . . in charging his officer to prepare it," the King "only uses the words 'revise the punishments,' and the code itself is only known as the 'Punishments' (of the marquess who drew it up); although it also prescribes many judicial forms, and lays down precepts which are by no means all castigatory. The mere fact of its doing so is illustrative of reformed ideas in the embryo."—*Ibid.* pp. 109–10.

"By King Muh's enactments the total number of crimes was increased, but at the same time a larger number were classed as liable to the lighter penalties and fines, and a smaller number as liable to the heavier punishments. Thus the Chow Le makes 500 offences punishable with death; King Muh, only 200; against the 500 of the former, punishable with branding or cutting off the feet, he assigned in each case 1,000."—*Legge*, III. ii. 606, note.

The penal code of the Chou "may be called humane when compared with other Asiatic systems."—*Hirth*, *Anc. Hist.*, p. 123.

"In 796 B.C. a ruler of Lu was . . . recommended to the Emperor for selection, in preference to his elder brother, because 'when he inflicted chastisement he never failed to ascertain the exact instructions left by the ancient emperors.'"—*Parker*, *Anc. Ch. Simpl.*, p. 110.

[For the "three stock law," introduced by the state of Ts'in in 746 B.C., see *supra*, *Punishments*.]

"About 680 B.C. the King of Ts'u is recorded to have passed a law against harbouring criminals, under which the harbourer was liable to the same penalty as the thief," reference being made to the previous law of 1122 B.C., *q.v.*—*Parker*, *Anc. Ch. Simpl.*, p. 112.

[There was a statute forbidding a prince to cross the boundaries of his state save on the King's service.]—*Hirth*, *Anc. Hist.*, p. 207.

Reference was made by the advisers of the King of Ch'u, about 680 B.C., to an ancient law or command of the imperial dynasty before it came to power. "If any of your men take to flight, let every effort be made to find him." "Thus it would seem that other ruling classes, besides those of the Chou clan, accepted the general imperial laws, Chou-ordained or otherwise."—*Parker*, *Anc. Ch. Simpl.*, p. 112.

"Although it is thus manifest that the vassal states, at least after imperial decadence set in, in 771 B.C., drew up and published laws of their own, yet, at the great durbar of princes held by the First Protector in 651 B.C., it is recorded that the 'Son of Heaven's Prohibitions' were read over the sacrificial victim. They are quite patriarchal in their laconic style, and for that reason recall that of the Roman Twelve Tables. They run: 'Do not block springs!' 'Do not hoard grain!' 'Do not displace legitimate heirs!' 'Do not make wives of your concubines!' 'Do not let women meddle with State affairs!' From the Chinese point of view, all these are merely assertions of what is Nature's law."—*Ibid.* pp. 112–3.

"About 650 B.C. a distinguished Lu statesman, named Tsang Wên-chung, seems to have drawn up a special code, for one of Confucius' pupils (two centuries later) denounced it as being too severe when compared with Tsz-ch'an's mild laws. . . . This Lu statesman, about twenty years later . . . said: 'There are only five recognised punishments: warlike arms, the axe, the knife or the saw, the branding instruments, the whip or the bastinado; there are no surreptitious ones like this now proposed, namely, removing a federal refugee by poison.' The result was that Lu, being of the same clan as the Emperor, easily succeeded in bribing the imperial officials to let the refugee prince go."—*Ibid.* p. 111.

"The proper balance between superior classes and commoners is what we call 'ordinance.' The ruling prince Wên (who assumed the Protectorship of China in 632 B.C.) for this reason established an official body of dignitaries, and organized the annual spring revision of the laws of his ancestors as Representative Federal Prince."—*Ibid.* p. 315.

[For the minuteness of regulation introduced by Confucius in Lu, see LAWS OF INTERCOURSE.]

Hitherto the criminal law had been simply "declared" by the various rulers and their officers according to the circumstances of each case. In 536 B.C. the minister Tzŭ-ch'an (Kung-sun Ch'iao) of Chêng, one of the leading statesmen in the Chinese Federal Union, who had "compiled a penal code for the regulation of punishments" (*Giles*, *Bio. Dic.*, p. 394), "decided to cast the laws in metal for the information of the people: this course was bitterly distasteful to his colleague, Shuh Hiang of Tsin. . . . Confucius, who had otherwise a genuine admiration for Tsz-ch'an, disapproved of this particular feature in his career."—*Parker*, *Anc. Ch. Simpl.*, pp. 112, 311.

"You, sir [Tzŭ-ch'an], are the chief minister of Chêng state (part of modern Ho Nan); you made a few years ago some new regulations about the parcelling of land; next you placed the system of your taxation on a fresh basis; and you now seek to embody the three special collections [of Hsia, Shang, and King Mu] . . . in a new popular code, which you have had cast in metal characters. . . . Where were the written laws in those times [of Kings Wên and Wu, who ruled by force of virtuous example]? . . . We shall witness a flood of litigious accusations; bribery and corruption will be rampant."—*Ibid.* p. 312.

"Though the exact words of the above-mentioned code in brass have not come down to us, they are (like the Twelve Tables of Rome, eighty years later in date, were in relation to Roman jurisprudence) the foundation of Chinese Criminal Law as it exists to-day, modified of course, dynasty by dynasty."—*Ibid.* p. 312.

"Like the Romans with their Twelve Tables, so the Chinese held the year when the laws were first cast on an iron tripod as a new epoch. Great opposition to this primitive codification of the laws was at first manifested, as it was considered that the people would lose regard for their superiors if the *themistes* were abolished. The judgments of Wên Wang were held up as a model, and the new system derided, as encouraging the people to argumentative and litigious habits. It was argued that the standard of right and wrong would be transferred from the rulers to the written law, whereas the ancient kings decided all questions by a *themis*. Confucius was amongst those who took this antiquated view, in opposition to 子 產 [Mayers' *Manual*, 730]."—*Ch. Rev.*, x. 71.

"A distinguished Tsin statesman . . . is said to have engraved some laws on iron (513), an act highly disapproved by Confucius."—*Parker*, *Anc. Ch. Simpl.*, p. 111. "They drew upon Tsin state for 4 cwt. of iron, in order to cast a punishment tripod upon which to inscribe the law book composed by Fan Süan-tsz (a minister.)"—*Ibid.* p. 314. "Confucius said:— . . . 'The state of Tsin ought to govern its people by maintaining the ancient laws and ordinances received by their ancestor who was first enfeoffed there (in 1120 B.C.), when the officers of state would each observe the same in their degree. . . . Now Tsin abandons this system [of Prince Wên, *supra*], and makes a tripod, which tripod will henceforth govern the people's acts. How can they now respect their superiors (having book to go by)? How can the superiors maintain their patrimonies?'"—*Ibid.* pp. 314–5.

"The men of Chêng composed law books."—*Tzŭ chih t'ung chien kang mu*, *c.* 21, *Ch'ien p'ien*, p. 21*b*.

"The first of the Ngwei sovereigns had in his employ a statesman named Li K'wei, who introduced, for taxation purposes, a new system of land laws, and also new penal laws. ['Simple in arrangement and construction' (*Staunton*, *Penal Code*, Pref., p. xxii.).] These last were in six books, or main heads [the first three relating to practice, the fourth to the general administration, and the last two consisting of an exposition of offences; or, according to Staunton (*Penal Code*, Pref., p. xxiii.), two were introductory, the third related to prisons, the fourth to the administration of the police, the fifth to the lesser or miscellaneous offences, and the sixth to all the great and capital crimes against public justice], and, it is said, represented all that was best in the laws of the different feudal states, mostly in reference to robbery: the minor offences were roguery, getting over city walls, gambling, borrowing, dishonesty, lewdness, extravagance, and transgressing the ruler's commands—their exact terms are now unknown. This code was afterwards styled the 'Law Classic,' and its influence can be plainly traced, dynasty by dynasty, down to modern times; in fact, until a year or two ago, the principles of Chinese law have never radically changed; each successive dynasty has simply taken what it found; modifying what existed, in its own supposed interest, according to time, place, and circumstance."—*Parker*, *Anc. Ch. Simpl.*, p. 114.

"The statutes of China form an edifice, the foundations of which were laid by Li Kwei twenty centuries ago. Successive dynasties have been building thereon ever since, adding, altering, pulling down, and putting together as circumstances seemed to require."—*Williams*, *Midd. King.*, i. 384.

"In the time of the Warring States the Han State engaged [351 B.C.] Shên Tzŭ [Shên Pu-hai] and the Ch'in engaged Shang Yang to consult together and fix the law of mutual responsibility [*i.e.*, in case of crime ten neighbouring families were involved]. They also arranged the punishments of being involved in the death penalty, the punishments of mutilation, and death [by various means], of piercing the skull, wrenching out the ribs, and boiling in a cauldron."—*Han Shu Hsing fa chih*, *P'ei wên yün fu*, *c.* 24*a*, p. 62*b*.

"[Shang] Yang was appointed [*c.* 350 B.C.] to be *Tso Shu Chang* (a title in the Ch'in State) to fix the standing orders of the reformed law, and ordered that a crime should involve 10 families and 5 neighbours. Anyone who failed to denounce or point out the offender therein should be cut in two at the waist; anyone who did not fail to do so would be rewarded in the same way as one who has cut off an enemy's head; and anyone who harboured the offender should be punished in the same way as one who submitted to the enemy."—*Tzŭ chih t'ung chien kang mu*, *c.* 1, *Shang ts'ê*, *Chêng p'ien*, p. 46*b*.

Wei Yang (d. 338 B.C.) drew up a severe code of laws, which was "enforced with such impartiality that even the guardian and the tutor of the Heir Apparent were both punished with branding for failing to keep their young charge in the paths of duty and decorum."—*Giles*, *Bio. Dic.*, p. 869.

"The Dracos of Chinese legal history were 申 不 害 [Shên Pu-hai, d. 337 B.C.] and 韓 非 [Han Fei, d. 233 B.C.], whose criminal laws [刑 名 之 學] formed the basis of Han jurisprudence."—*Ch. Rev.*, xii. 445.

"Hsiao Kung [d. 233 B.C.] used the law made by Shang [Yang]. When the people knew that anyone who committed a crime would certainly be punished, they dared not transgress the law. In this way the Empire was well-governed and strong, the territories became large and the rulers had dignity. The reason was that the punishment of those who concealed criminals was great and large rewards were bestowed upon those who reported them."—*Han Fei tzu*, *P'ei wên yün fu*, *c.* 40, p. 67*b*.

"According to the Chow Li (*Biot*, ii. 349), found property must be declared at once to the provost of the market, who takes charge of it for ten days, and then appropriates it, things of small value being given to the finder, while those of great value fall to the State," but "these regulations speak more strongly for the anxious care of the rulers than the scrupulous honesty of the governed."—*Simcox*, ii. 217–8, and note. See also MONGOL PER.

"The Ch'in State . . . claimed [*c.* 230 B.C.] from the Yen State the rendition of a deserter, together with the surrender of a slice of territory as a fine."—*Giles*, *Bio. Dic.*, p. 156.

[Revision of the laws seems occasionally to have been caused by eclipses—these being taken by virtuous kings as a sign of heaven's displeasure. See *Kuan Tzŭ in P'ei wên yün fu*, *c.* 24*a*, p. 62*b*, and *cf.* SUPERSTITIONS.]

[The laws of the various warring states are said to have differed slightly, but probably followed the same general plan as those of Chou.]

[For the legal grounds of divorce, see MARITAL.]

Deeds, &c.—"Written deeds and agreements were in common use in the Chow dynasty, especially a sort of indenture consisting of a tablet of bamboo, upon which the terms of the contract were written in duplicate, and which was then divided between the contracting parties. According to the Chow Li, these were used for all loans and lesser transactions regarding things which pass 'from hand to hand'; nothing could be sold without either an indenture or a deed of warranty (*Tcheou-li*, i. p. 318), which was used for the greater sales, *i.e.* of slaves, horses, and cattle. These documents were submitted to an officer of the market and presumably registered; and, in accordance with the curious Chinese tendency to regard all law as penal, any dispute as to a debt or contract was decided before a judge, who called for the two parts of the agreement, and punished whichever party had attempted to infringe it. Misconduct was punished either by the cangue, fine, or blows; the expression 'to be beaten in the market place' is used in the Shoo King to represent the utmost depth of ignominy."—*Simcox*, ii. 60.

Procedure.—"When both parties are present, with their documents and witnesses all complete, let all the judges listen to the five-fold statements which may be made. When they have examined and fully made up their minds on those, let them adjust the case to one of the five punishments. If the five punishments do not meet it, let them adjust it to one of the five redemption-fines; and if these again are not sufficient for it, let them reckon it among the five cases of error." (*Shu ching*, Pt. V. Bk. XXVII. 15). Of 'judges' there were four (mentioned in the *Chou Li*, Bk. XXXIV), who ranked immediately after the 'assistant minister of crime.' The 'five pleadings' were the statements, with the evidence, on both sides, whether incriminating or exculpating. They were called 'five,' as the penalty might be one or other of the 'five punishments.' The 'five cases of error' meant "the various cases of inadvertence. What should ensue on the adjudication of any charge to be so ranked does not appear. Ts'ae, after Gan-kwo, says the result would be pardon and dismissal. Such was the rule prescribed to Kaou-yaou by Shun. See 'The Counsels of Yu,' p. 12,—宥 過 無 大, 'you pardon inadvertent faults, however great.' The rule of the Chow dynasty seems to have been more stringent. Wang Gan-shih, as quoted in the 集 說, says that various penalties mentioned in the Chow Le, such as the stocks, exposure on a public stone, labouring on public works, were, the punishments for crimes of error, which were not freely pardoned. Some degree of criminality must have been supposed to attach to the cases which were thus punished."—*Legge*, *Ch. Class.*, III. ii. 602–3, and note.

"In settling the five cases of error there are evils to be guarded against; being warped by the influence of power, or by private grudge, or by female solicitation, or by bribes, or by applications. Where such things are, the offence becomes equal to the crime before the judges. Do you carefully examine, and prove yourselves equal to every difficulty."—*Shu ching*, Pt. V. Bk. XXVII. 16, trans. *Legge*, *Ch. Class.*, III. ii. 603.

"When there are doubts as to the infliction of any of the five punishments, that infliction should be forborne. When there are doubts as to the infliction of any of the five fines, it should be forborne. Do you examine carefully, and overcome every difficulty. When you have examined, and many things are clear, yet form a judgment from studying the appearance of the parties. If you find nothing on examination, do not listen to the case any more. In everything stand in awe of the dread majesty of Heaven."—*Shu ching*, Pt. V. Bk. XXVII. 17, *Legge*, *Ch. Class.*, III. ii. 604.

"The king says, . . . 'in examining the evidence in criminal cases, reflect upon it for five or six days, yea, for ten days or three months. You may then boldly carry your decision into effect.'"—*Shu ching*, V. ix. 12.

"The five punishments consisted of 3,000 articles [*i.e.* punishable crimes] which were met by comparing the punishments next above and next below (*shang hsia*). In the *Chronicles* it says: 'If to a crime there could be applied no exact law, then the punishment was to be decided by comparing its *shang* and *hsia*.'"—*Shu ching*, *P'ei wên yün fu*, *c.* 40, p. 61.

"If a criminal be treated with the *shang* punishment, but [the crime appeared] rather lighter, the *hsia* punishment should be applied. And if a criminal be treated with the *hsia* punishment, but [the crime appeared] rather heavier, the *shang* punishment should be used. In this way the punishment would be properly adjusted."—*Lu hsing*, *Shu ching chieh yao*, *c.* 6, p. 16*b*.

"Where the crime should incur one of the higher punishments, but there are mitigating circumstances, apply to it the next lower. Where it should incur one of the lower punishments, but there are aggravating circumstances, apply to it the next higher. The light and heavy fines are to be apportioned in the same way by the balance of circumstances. Punishments and fines should also be light in one age and heavy in another. To secure uniformity in this seeming irregularity, there are certain relations of things to be considered, and the essential principle to be observed." "The chastisement of fines is short of death, yet it will produce extreme distress. They are not therefore persons of artful tongue who should determine criminal cases, but really good persons, whose awards will hit the right mean. . . . In sending up reports of cases, they must be full and complete. If a man has been tried on two counts, his two punishments must be recorded."—*Shu ching*, Pt. V. Bk. XXVII.

19–20; *Legge, Ch. Class.*, III. ii. 606–8. For appeals, etc., see *Judicial.*

"In deciding cases he [Confucius] would take the opinions of several individuals and, after due consideration, decide in favour of one of them. Once he made light of a case in which a father had brought a serious charge against his son. When questioned how this judgment was compatible with his views on filial piety, he threw the guilt on the accuser for not having taught his son to be filial."—*Hirth, Anc. Hist.*, p. 245.

[See also GEN. GOVT.—*Judicial.*]

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Laws.—"When Ch'in Shih Huang had eaten up all the Warring States, he abolished the laws of the ancient kings."—*Han shu Hsing fa chih, P'ei wên yün fu, c.* 106, p. 22*b*. "He established definite laws and gave them to his ministers to put in force."—*Shih chi Ch'in Shih Huang chi, ibid.* p. 20*b*.

"When the Ch'in dynasty flourished the laws were severe and the punishments strict, and the empire was able to prosper [owing to these strict measures]; but when it declined [the laws were still more severe and] the people murmured and rose in rebellion."—*Shih chi Ch'in chi tsan, ibid.* p. 31*a*.

Under the Han, "legislation made great progress and there was an important amelioration of the criminal law."—*Journ. P.O.S.*, ii. 148.

"All the laws of the late dynasty were repealed, and in their place three penalties alone imposed,—for murder, death, and proportionate punishment for assault and theft."—*Simcox*, ii. 104.

"The founder of the Hans, on his entry into the capital of the fallen Ch'ins, at once issued a proclamation embodying what has since been known as the 'Three Laws,' the object in view being to attach the people to his cause by an abandonment of the more barbarous legal penalties in force at that date. By these laws, murder was still to be punished with death, but wounding and robbery only in proportion to the act committed. His next care was to entrust an able and faithful adherent, named Hsiao Ho [d. 193 B.C.] with the construction of a Penal Code, which was ultimately published, and contained no fewer than 359 statute laws, upon one of which, namely, capital punishment, we read that there were 409 additional clauses and 13,472 quoted precedents. It was at any rate upon the model thus made available that later dynasties framed their various Codes, each with such modifications as altered circumstances might dictate."—*Giles, Historic China*, pp. 35–6. See also *Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 1*b*; *Ku wên hsieh i, c.* 8, *Ju kuan kao yü*, p. 1*a*; the abolition of torture, sanctioned by the Ch'in laws, is also referred to in *Tzŭ chih t'ung chien kang mu, c.* 2, *Hsia ts'ê, Chêng p'ien*, p. 54*b*.

"As the 'three laws' was insufficient to restrain offenders, the Prime Minister Hsiao Ho collected the laws of the Ch'in which were suited to the times and made the 'nine laws,' forming a new Penal Code for the rising dynasty."—*Han shu Hsing fa chih, P'ei wên yün fu, c.* 106, p. 21*a*.

The criminal laws of Shên Pu-hai and Han Fei (see preceding Period) "were approved by 鼂 錯 [Ch'ao Ts'o, d. 155 B.C.]. This statesman induced the Emperor 文 [Wên, 179–156 B.C.] to remit offences and sell titles in exchange for contributions of grain."—*Ch. Rev.*, xii. 445.

[The emperor Hsüan Ti is said to have revised the laws at the instigation of Chêng Ch'ang, Governor of the Province of Cho in the 3rd year (67 B.C.) of the period *Ti Chieh*.]—*T'ung chien lei tsuan, c.* 6, *Chêng shih pu*, p. 4*a*.

"In the 14th year [A.D. 38] of the reign of Chien Wu, Liang T'ung, Secretary of the Board of Punishments, memorialized the throne saying: 'Your servant has always heard that in the 5th year [44 B.C.] of the period *Ch'u Yüan* of Yüan Ti they lightened the law punishing murder in regard to about 34 acts, and in the 1st year [6 B.C.] of the period *Chien P'ing*, about 81 acts, among which 42 related to the case of one who killed another with the hand being allowed to lessen the capital punishment one degree. Hence it became the established law. As a result, the people easily committed crimes and the officers readily killed people. When Kao Ti received the throne he made rules and settled laws to meet the justice of each case exactly. Wên Ti only abolished the law of mutilation and law of involving [others], but kept all the old laws. When Ai Ti succeeded to the throne the Prime Minister Wang Chia lightly perverted right principles and discarded the law established by the late Emperor. I pray your majesty to issue a decree ordering the magistrates not to alter the established laws.'"—*T'ung chien lei tsuan, c.* 6, *Chêng shih pu*, p. 4*b*.

"In the period *Yung Yüan* [A.D. 89–105] of the reign of Ho Ti, Ch'ên Ch'ung revised the laws, abolishing those which were too severe." He then memorialized the throne, pointing out that capital crimes were formerly 250 in number, those otherwise punishable making the total 3,000. These figures were now, for capital punishment, 610; for shaving the beard, 1,698; and for redeemable crimes and lesser offences, 2,681. He accordingly prayed the emperor to instruct the *San Kung* and *T'ing Wei* [see GEN. GOVT.] to revise the laws on the classical model and make 3,000 articles, abolishing the rest.]—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 3*b*.

"In the 1st year [A.D. 150] of the period *Ho P'ing* of the Emperor Ch'êng of Han, a decree was issued diminishing the punishment for capital crime and abridging the rules of the law."—*Tzŭ chih t'ung chien kang mu, c.* 6, *Chêng p'ien*, p. 170*a*.

"In the first year [A.D. 196] of the period *Chien An* of Hsien Ti, Ying Shao revised and settled the laws under the title of the 'Laws of the Han dynasty.'"—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 3*a*.

Punishments.—"Chang An said: 'By the laws of the Ch'in dynasty anyone who committed a crime involved his whole family as well as his 5 neighbours.'"—*Tzŭ chih t'ung chien kang mu, c.* 2, *Hsia ts'ê, Chêng p'ien*, p. 55*b*.

"In the 9th moon Lo Ai of the Ch'in dynasty caused a riot and was executed for it with his 3 families of relatives."—*Ibid.* p. 32*b*.

"The Ch'in dismissed [for treason] the Right Prime Minister Hung Ch'ü-chih, and the Left Prime Minister Li Ssŭ from office. The former died by his own hand; the latter was cut in two at the waist and his 'three related families' (paternal family, maternal family, and wife's family) were also executed."—*Ibid.* p. 37*b*.

"Anyone who slandered the Government was executed with his whole family; and anyone who discussed [a book or poem] in company was publicly executed."—*Ku wên hsieh i, c.* 8, *Ju kuan kao yü*, p. 1*a*.

"When Wên Shu was Governor of Ho Nei he arrested the ruffians and disloyal people within his territory and memorialized the throne stating that for a great offence [the criminal as well as] his family should be killed and for a slight offence only the criminal himself should be put to death."—*Han shu Wang Wên shu chuan, P'ei wên yün fu, c.* 79, p. 31*b*.

[The Ch'in rulers, following the system of Wei Yang, enacted many horrible punishments, such as cutting off extremities, taking out ribs, and inclusion of relatives and neighbours in the punishment. In the time of Shih Huang, punishments included decapitation and quartering by being drawn asunder by four horses. The practice of executing dead bodies was also springing into existence at this time. (See *Tzŭ shih ching hua.*)]

"In the *Chia Yin* year [187 B.C.] Queen Lü abolished the punishment of executing the three families of relatives."—*Tzŭ chih t'ung chien kang mu, c.* 3, *Shang ts'ê, Chêng p'ien*, p. 70*b*.

"At the time of the Han dynasty only three of the five punishments remained, viz., branding the face, cutting off the nose, and cutting off the feet (or toes)."—*Kang chien ch'üan pien, Wên Ti chi, c.* 6, p. 33*b*. See also *Shih chi Hsiao Wên Ti chi, K'ang Hsi Tzŭ tien, Wei chi hsia, Jou pu*, p. 1*a*.

"In the first year [179 B.C.] of the Emperor Wên he abolished the rule by which a son was involved in [his father's] crime; and in the 13th year [166 B.C.], the punishment of mutilation." [*i.e.*, amputation of nose, tattooing, castration, etc. After this beating was substituted.]—*Tzŭ chih t'ung chien kang mu, c.* 3, *Shang ts'ê, Chêng p'ien*, p. 70*b*.

"The [number of crimes] punished by cutting off the feet at the ankles was 500."—*Ch'ien Han Hsing fa chih, K'ang Hsi Tzŭ tien, Tao pu, Tzŭ chi hsia*, p. 39.

[The penalty of mutilation was abolished in 167 B.C.]—*Giles, Bio. Dic.*, p. 204.

"Shun-yü I, magistrate of T'ai Ts'ang, in Ch'i, was found guilty of a crime, for which he was condemned to punishment. His young daughter, however, cried bitterly and followed her father to Ch'ang An. On arriving there she petitioned the throne saying: 'My father was a magistrate of Ch'i, the people there all called him an incorrupt and just official. Now he has committed a crime and is going to be punished. I therefore request to be taken as an official servant in order to redeem his crime.' The Emperor Wên accordingly issued a decree pardoning I's crime and at the same time abolished the punishment of mutilation."—*Han shu Hsing fa chih, Shih lei t'ung pien, c.* 54, p. 9*b*.

"Wên Ti [179–156 B.C.] was much affected by the cruelty of the punishments in vogue and accordingly abolished them. He substituted shaving the head for branding the face, flogging with 300 strokes of the bamboo for cutting off the nose, and with 500 strokes for cutting off the feet (or toes). From this time forward all criminals throughout the empire were exempt from liability to the punishments of branding and mutilation."—*Kang chien ch'üan pien, Wên Ti chi, c.* 6, p. 33*b*.

"Formerly the Emperor Wên abolished the punishment of mutilation. Though he got the credit for having decreased the severity of punishments, in reality he caused the death of the criminals. A man subjected to 500 floggings frequently died. In that year [13th, *i.e.*, 166 B.C.] a decree was issued which said: 'Increasing the number of floggings is not different from inflicting the heavier punishment—though the criminal be lucky enough to escape with his life after a flogging, he is no more like a man. Now We decree a law that 500 floggings shall be changed to 300, and 300 to 200.'"—*Tzŭ chih t'ung chien kang mu, c.* 4, *Shang ts'ê, Chêng p'ien*, p. 2*a*.

"In the 6th year of the Emperor Hsiao Ching [150 B.C.] the law as to flogging was again ameliorated and rules fixed regulating the bamboo-switch. The Commentary [says]: 'The bamboo-switch was 5 feet long and made of bamboo one inch thick, but the end was thinned down to half an inch. All its joints were levelled.'"—*Tzŭ chih t'ung chien kang mu, c.* 4, *Shang ts'ê, Chêng p'ien*, p. 31*b*.

"All offenders guilty of capital crime should be *tsê* (磔), have the body cut open in the market. In the 2nd year [148 B.C.] of the period *Chung Yüan* of the Emperor Ching, *tsê* was changed to *ch'i shih* (棄 市), casting out in the market [*i.e.*, executing], and there was no more *tsê*."—*Ch'ien Han Hsing fa chih, K'ang Hsi Tzŭ tien, Wu chi hsia, Shih pu*, p. 19*a*.

[The punishment of castration (腐 *fu*) was, however, still inflicted, as in the case of Ssŭ-ma Ch'ien in 98 B.C. for extenuating the conduct of Li Ling (whose family was exterminated as a punishment for his defeat by the Hsiung Nu).]—*Tzŭ chih t'ung chien kang mu, c.* 5, *Shang ts'ê, Chêng p'ien*, p. 39*a*.

[Liu Shih, afterwards ninth sovereign of the Han dynasty, when only eight years of age (68 B.C.) took upon himself to remonstrate with his father upon the excessive severity of punishment in vogue.]—*Giles, Bio. Dic.*, p. 521.

"Those who commit a slight crime should be *ya* (軋), and those who commit a capital crime should be put to death. In [Ju Shun's] Commentary [it says]: '*Ya* is beating with a cudgel, or punishment of the rack.'"—*Han shu Hsiung nu chuan, P'ei wên yün fu, c.* 52, p. 66*b*. *Ya* is also explained as bruising the legs by driving a cart over them. It was not a death penalty, and only inflicted extreme pain. It is now represented by the punishment of pressing the legs with a stick held down by two lictors.

[Manacling was a punishment for several offences: see *infra.*]

"Under the law of the Han dynasty causing a prisoner to die from hunger or cold was called *shou* (瘦)."—*Tzŭ chih t'ung chien kang mu, c.* 5, *Hsia ts'ê, Chêng p'ien*, p. 136*a*.

"A decree was issued decreasing the tax on salt and strictly forbidding death by *shou*, starvation."—*Ibid.* p. 136*a*.

"[Wang] Mang added 50 articles to the law by which offenders were exiled to the Western Sea. The exiles were myriads in number, so that the people murmured against him."—*Han shu Wang Mang chuan, P'ei wên yün fu, c.* 106, p. 35*a*.

"In the first moon of Spring, Mang ordered that offenders should be executed without waiting a certain time. [In the] *Chi lan* [it says]: 'In ancient times no punishment was inflicted after the opening of Spring. We now see that Mang did not wait to the utmost limit of time.'"—*Tzŭ chih t'ung chien kang mu, c.* 8, *Hsia ts'ê, Chêng p'ien*, p. 68*a*.

"When Hsiu, President of the Board of War, came to Ho Pei he abolished the cruel government of Mang."—*Ibid.* p. 100*b*.

"To fasten with the clamp (鉗 *chien*) and to sever the leg by piercing it with a gimlet (鑽 *tsuan*) were the severest forms of torture."—*Hou Han shu Chang Ti chi, K'ang Hsi Tzŭ tien, Hsü chi shang, Chin pu*, p. 13*b*.

"In the 2nd year [A.D. 85] of the period *Yüan Ho* of the Emperor Chang of Han a decree was issued saying: 'Formerly the great punishment was inflicted on one who used enticing words, involved many: one man committed the crime and three related families (or clans) were put in prison. If among them there were men of ability, they would become useless for the rest of their lives. Therefore We, feeling compassion for them, now abolish all the former rules about imprisonment for using enticing words."—*Tzŭ chih t'ung chien kang mu, c.* 10, *Shang ts'ê, Chêng p'ien*, p. 25*b*.

Exemptions.—"The punishments of branding (tatooing) the face and cutting off the feet at the ankles are not inflicted on a Great Minister."—*Ku wên hsieh i, c.* 8, *Chih an ts'ê liu*, p. 21*a*.

"When a favourite of the Emperor committed a crime no punishment was inflicted on him out of respect for the Emperor." *Ibid.* p. 21*b*.

[Old men of 80 and upwards, except in cases of false accusation and murder, were exempt from punishment.]—*Han shu Hsüan Ti chi, P'ei wên yün fu, c.* 79, p. 48*b*.

"Those in ancient times known as the paternal uncle or maternal uncle of the Emperor were now liable to the punishments of branding the face, cutting off the nose, shaving the head, cutting off the feet, flogging, scolding, and executing, just as if they were common people."—*Ku wên hsieh i, c.* 8, *Chih an ts'ê liu*, p. 21*b*.

"In the 4th year [66 B.C.] of the period *Ti Chieh* of the reign of the Emperor Hsüan of Han a decree was issued saying: 'From this date onwards if a son conceals the crime of his parents, or a wife conceals the crime of her husband, or a grandson conceals the crime of his grandparents, no punishment is to be inflicted.'"—*Tzŭ chih t'ung chien kang mu, c.* 5, *Hsia ts'ê, Chêng p'ien*, p. 131*b*. See also *Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 2*a*, where it is also stated that in the inverse case, as *e.g.*, a parent concealing the crime of his son, etc., the punishment is death.

Crimes.—"A law of the Han dynasty says: 'One who commits an act of great rebellion or an illegal deed towards his parents, wife and son, or blood brothers [*i.e.*, any of the nine kindred (*chin tsu*)] is to be executed.'"—*Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu, c.* 10, p. 22*a*.

"Among the rules regulating the five punishments, there is no offence greater than unfilial conduct."—*Tzŭ chih t'ung chien kang mu, c.* 5, *Hsia ts'ê, Chêng p'ien*, p. 100*b*.

"A thief breaking through a wall, a person wounding another, a man or woman committing adultery, an official receiving a bribe—such criminals were punished with shaving the head or manacling. Lighter punishment was insufficient for them."—*Han shu Hsing fa chih, P'ei wên yün fu, c.* 95, p. 13*b*.

"In the law treating of robbery it says: 'Anyone who seized another, seized and sold another, or deceived and sold another to be a slave or maid is to be put to death.'"—*Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu, c.* 1, p. 9*b*.

"When the officials encountered the calamities of famine and insurrection [they allowed their women, etc., to be] seized by the robbers of Ching [Chou and] Hsü [Chou] to be [sold as] servants, maids, or concubines. It was ordered that they should be allowed to return or stay as they liked. If anyone dared to restrain one who wished to return, or to sell one to anyone else, he was to be punished under the law which deals with the sale of human beings."—*Hou Han shu Kuang Wu Ti chi, P'ei wên yün fu, c.* 106, p. 47*a*.

"In the 11th year [A.D. 35] of the period *Chien Wu* of the reign of Shih Tsu a decree was issued saying: 'Of the products of heaven and earth, man is the most esteemed. Anyone who murders a servant or a maid shall not be allowed mitigation of punishment.'"—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 2*b*.

"In the reign-period *Chien Ch'u* [A.D. 76–84] there was a man who insulted another's father, whose son killed the man. Su Tsung [Chang Ti, A.D. 76–89] showed leniency in inflicting the death penalty. Afterwards this was used as an example in order to settle the law of insult." The decision was criticized by Chang Min on the ground that it was contrary to ancient precedent and might countenance indiscriminate murder.—*Ibid.* p. 5*b*.

[Murder of a step-mother by a step-son for killing his father was a less grave crime than killing a mother.]—*Ibid.* p. 5*b*.

"In the time of An Ti [A.D. 107–26], a native of An Ch'iu, Wu Ch'iu-chang, went with his mother to market, where they met a drunkard who insulted his mother, so Chang killed him and ran away. After his capture had been effected, Wu Yu, the Prefect of the place, spoke to Chang, saying: 'A son seeing his mother insulted feels ashamed, yet a filial son should think over the trouble likely to arise from his anger and should not involve his parents in a single action. Now you have forgotten your parents and allowed your anger to [cause you to] murder a man in full daylight. If I now forgive you it would be unjust, and to punish you is pitiful—what can I do? Have you a wife and son?' 'I have a wife but no children,' Chang replied. So [the Prefect] immediately sent a man to bring Chang's wife to the Court and having ordered Chang's manacles and fetters to be loosed ordered him to live with his wife in prison. So at last his wife became pregnant. In the depth of winter, when on the point of execution, Chang bit his fingers, drawing blood, and said: 'If only my wife could bear a son, whose name should be Wu Shêng' (born by Wu). Having said this he committed suicide by hanging himself. This was what was called 'murdering another for being insulting.' Su Tsung [Chang Ti] showed leniency in [inflicting] the death penalty, but in Ho Ti's time it was abolished. Therefore Wu Yu thought this was a doubtful case and allowed him to hang himself without inflicting any punishment, for it was a matter open to dispute."—*Ibid.* p. 5*b*.

"Anyone who steals a fowl or a dog or who receives a little bribe sufficient to buy wine does not deserve to be put to death. If he be killed, the punishment is too heavy, and if he have his head shaved, too light. If a qualified law be not made to meet [such cases] the law itself as to killing human beings would be wrong."—*Hou Han shu Chung Chang-t'ung chuan, P'ei wên yün fu, c.* 40, p. 65*b*.

"Ku Tsu coined cash with copper and tin. If any one mixed it with lead or iron or committed any similar fraud, this crime was to be punished with branding (or tattooing)."—*Chia I su, P'ei wên yün fu, c.* 98, p. 135*b*.

"In the 6th year [A.D. 201] the law of punishing with the death penalty the casting of coin of false metal for gold was established."—*T'ung tien ch'i yao, c.* 18, *Hsing*, p. 2*b*.

"Anyone who presumed to cast iron implements illegally or to make [lit., boil] salt secretly was to be punished by having the left foot fettered."—*Shih chi P'ing-chun shu, K'ang Hsi Tzŭ tien, Hsü chi shang, Chi'n pu*, p. 6*a*.

"There was a thief who stole the gem ring hung before the shrine of the ancestral temple. When he was arrested Wên Ti was angry and degraded [Chang] Shih-chih, the Minister of Justice, who according to the law should have reported to the throne anyone who stole anything belonging to the ancestral temple."—*Shih chi Chang Shih-chih, P'ien wên yün fu, c.* 93*b*, p. 32*b*.

"When Ti Wu-lun was Governor of Hui Chi the people there were accustomed to worship gods and were fond of divination. They frequently used an ox to sacrifice to the gods, so their wealth decreased. When Lun took office he sent a dispatch to the magistrates under his jurisdiction ordering them to issue a proclamation to warn the people that anyone disregarding the prohibition against killing oxen should be punished by the local magistrate."—*Ti Wu-lun chuan, ibid. c.* 95, p. 12*5b*.

[In 199 B.C. it was a capital crime for merchants, &c., to wear embroidered silk. See LAWS OF INTERCOURSE.]

Atonement.—"Robbers swarmed. In the tenth moon of winter, a decree was issued ordering that if one robber killed another robber he should be pardoned his own crime. Accordingly they all dispersed."—*Tzŭ chih t'ung chien kang mu, c.* 9, *Shang ts'é, Chéng p'ien*, p. 86*b*.

"In the 1st year [194 B.C.] of Hui Ti of the Han dynasty it was ordered that persons guilty of crime but allowed to purchase 30 grades of official rank might be absolved from the death penalty."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 7*b*.

"In the Emperor Hui's time people might atone for the death penalty by paying 60,000 cash to the government."—*Yüeh Yu T'ang ts'ung shu, Hou Han shu pu chu, c.* 2, p. 5*a*. See also *Tzŭ chih t'ung chien kang mu, c.* 4, *Shang ts'é, Chéng p'ien*, p. 113*b*.

"In the 4th year [97 B.C.] of the period *T'ien Han* of the reign of the Emperor Wu of Han he ordered that offenders should be allowed to atone for their crimes."—*Tzŭ chih t'ung chien kang mu, c.* 5, *Shang ts'é, Chéng p'ien*, p. 43*b*. The *Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 7*b*, says the atonement fine was 500,000 *cash*.

Period of Disruption (221 *to* 589).—*Table IV.*

Laws and Punishments.—"In the period *Ch'ing Lung* [233–7] of the reign of Ming Ti of the Wei kingdom, an imperial decree was issued ordering that the law relating to punishments should be renewed and making a new law in 18 sections and a law for Prefectures and Districts in 45 sections amounting with the laws for Boards and the military to 180 sections. At that time the old laws of the Ch'in and Han dynasties were in use, the text of which had been learnt from Li Li by the Marquis Wên of Wei. Li collected the laws of nations to make the Law Classic. He thought that in government nothing was more important than the law for robbers and thieves. As robbers and thieves must be captured and their cases investigated he composed two sections on the law of capture. Those of cunning, climbing over the city wall, gambling, borrowing [without returning], dishonesty, adultery, and violating the law, composed a section of miscellaneous laws. Again, by increasing and decreasing the law, six sections only were made, but they were arranged according to the names of the crime. Shêng used it when he was Prime Minister of Ch'in. The Han dynasty following the system of Ch'in [Prime Minister] Hsiao Ho settled the law and abolished the law of killing three relatives [in addition to the criminal] and that of [others being] involved [in the crime], and increased the articles relating to witnesses and evidence and 3 sections of law relating to business [or benefit to government], assuming without authority, and stables [or horse rearing], composing 9 sections. Shu-sun T'ung increased what was insufficient, making 18 sections of appendices to the Law. Chang T'ang made 27 sections of the law regarding entering the palace, Chao Yü made six sections of the law of the Court, making altogether 60 sections. Again, in the time of the Han dynasty the laws were collected from cases previously decided. Under the article *Chiu* were more than 300 sections, and together with what Pao [Yi] the President of the Board of Revenue had composed, the law of marriage and of accusation as punishment by comparison, made 906 volumes. The men of subsequent ages each explained the law in his own way; there were more than 10 different families [or schools]. Those to be used when deciding criminal cases consisted of 26,272 articles. Now an imperial decree was issued [by Ming Ti in the period *Ch'ing Lung*] ordering that the law as collected by the Chang family only should be used and no other. Again another decree was issued ordering the law of punishments to be revised and settled, and instructing Ch'ên Ch'ün and Liu Shao to make 18 sections of new laws. To the 9 sections of principal law an appendix was added. In this way the law was simplified."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 3*b*.

"In ancient times [*i.e.*, in Chou dynasty, under Ch'êng Wang and K'ang Wang, when the laws were not required to be put in force for 40 years] people did not violate the law, so that the punishments were set in order but not used; but at the present time they were used but not set in order."—*Tzŭ chih t'ung chien kang mu, c.* 8, *Shang ts'é, Chéng p'ien*, p. 31*a*.

"In the *Ting Mao* year [A.D. 248] the Wei Kingdom abolished the punishment of castration."—*Ibid. c.* 3, *Shang ts'é, Chéng p'ien*, p. 70*b*.

[The Wei Kingdom unsuccessfully attempted to revise the punishment of mutilation.]—*Ibid. c.* 14, *Chéng p'ien*, p. 120*a*.

[A law was instituted by which a married woman was punished as being involved in the crime of her parents before marriage and of her husband after marriage—being no longer liable to be involved in the crime of her parents after her marriage.]—*T'ung tien ch'i yao, c.* 18, *Hsing*, p. 4*a*.

"Now the punishment of flogging to death is used instead of decapitation—which is regarding one's body as worthier than one's life."—*Tzŭ chih t'ung chien kang mu, c.* 14, *Chéng p'ien*, p. 28*a*.

"If we adopt the ancient punishments, the adulterer should be put in the 'silkworm room' (*ts'an shih*) and a robber have his feet cut off, and then adultery and burglary will be put an end to. The Commentary [says]; The '"silkworm-room" is a close, warm room occupied by mutilated men [as they died if exposed to the wind during or soon after the operation].'"—*Ibid.* p. 27*b*.

"The Grand Tutor Chung Yu sent a memorial to the Throne saying: 'We should follow the law of Hsiao Ching [of the Han]—those who should be executed, but desire to have the right foot cut off [instead], may do so; those who are liable to face-branding, cutting off of the nose, of the left foot, or castration, may substitute shaving the head and flogging, as Hsiao Wên [of the Han] did. In this way the lives of 3,000 men *per annum* will be spared.'"—*Ibid.* p. 120*a*.

"The Emperor Wu of Wei settled the *chia tzŭ k'o* (甲子科), law of punishment. Those who committed a crime punishable by cutting off the right or left foot, should instead be put in wooden fetters, for at that time iron was scarce, so wood was used instead."—*Chin shu Hsing fa chih, P'ei wén yün fu, c.* 55, p. 39*a*.

"Chia Ch'ung asked Hao saying: 'I heard that when you were in the South you used the punishment of gouging out the eyes and skinning the face. What punishments are those?' [He replied:] 'These are punishments inflicted on regicides or those who are traitorous and disloyal.'"—*Tzŭ chih t'ung chien kang mu, c.* 17, *Chéng p'ien*, p. 8*a*.

"Why the old law could not be understood was due to it being contained in six chapters consisting of a few pages. Now a new code of laws should be made dealing with all kinds of affairs and the articles should be [increased so as to be] sufficient in number."—*Chin shu Hsing fa chih, P'ei wén yün fu, c.* 93*b*, p. 34*a*.

"In the 3rd year [A.D. 267] of the period *T'ai Shih* of the reign of Wu Ti of the Chin dynasty, Chia Ch'ung [the Prime Minister] and others were ordered to settle the laws, and adopted the Nine Laws of the Han, adding 11 sections. By preserving the classes and correcting the names, they made altogether 20 sections with 630 articles."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 3*b*. This new law code "was favourably received by the people."—*Giles, Bio. Dic.*, p. 127.

"Among [the provisions of] the law of robbery there were [some dealing with] plundering and seizing, aimed at conspiracies to injure trade. . . . The law of plundering and seizing was sub-divided."—*Chin shu Hsing fa chih, P'ei wén yün fu, c.* 93*b*, p. 39*b*.

"Hsün Hsü (d. A.D. 289) aided in drawing up a Penal Code for the newly-established Chin dynasty."—*Giles, Hist. of Ch. Lit.*, p. 137.

[The instability of the law, ascribed to the prevalence of militarism, at the end of the Western Chin dynasty (313-7), is referred to in *T'ung chien lei tsuan, c.* 6, *Chéng shih pu*, p. 4*b*.]

"The Emperor Min of Wei [313–7] changed the law regarding the infliction of fines. If the criminal was a man, it was permissible to inflict the fine; but if a woman, she should have an increased flogging."—*Chin shu Hsing fa chih, P'ei wên yün fu, c.* 67*b*, p. 112*b*.

"Anyone sentenced to be bastinadoed (杖 *chang*) should have applied to him the end of a small cudgel of at least 5 in. [in length]. Anyone sentenced to be bastinadoed who has an ulcer on the leg [or on other parts] should be beaten lightly."—*Chin ling, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 30*b*.

"Fugitive [criminals] had their feet cut off, so that they could not escape again. Robbers had their hands cut off, so that they could not rob again. Licentious people were castrated with the same object (*i.e.*, to prevent repetition of the offence)."—*Chin shu Hsing fa chuan, P'ei wén yün fu, c.* 55, p. 48*b*.

"If anyone committed a crime punishable by face-branding, his turban was blackened; one punishable by cutting off the nose, his garment was reddened; one punishable by cutting off the feet at the ankles, his body was blackened; and one punishable by castration had to wear straw shoes of different colours."—*Chin shu Hsing fa chih hsü, Tzŭ shih ching hua, c.* 55, p. 39*a*.

[Under the ruler of the ephemeral Hsia State (407–31) the punishment for scamped work of any kind was death.]—*Giles, Bio. Dic.*, p. 520.

[Wên Ti (424–54) of the Liu Sung dynasty improved the criminal law.]—*Ibid.* p. 507.

"In the time of Wên Ti, Ts'ai Kuo was appointed to be *Shih Chung*, and memorialized the throne proposing that in questioning a criminal his son or grandson should not be called as a witness to testify to his parent's or grandparent's crime. This was greatly injurious to civilization and human feelings. 'From henceforth let criminals see the members of their family, but do not allow the latter to be questioned. In this way it will be clear that to make him confess his guilt the calling of the members of his family as witnesses will not be necessary.' The court, after deliberation, having agreed to this proposal, the request was granted."—*T'ung tien ch'i yao, c.* 18, *Hsing*, p. 5*b*.

"In the period *Yüan Chia* [424–54] of the Sung Kingdom, Chao, the wife of Huang Ch'u, a native of the Yen district, killed Wang, the wife of Hsi Tsai. The former fortunately came in for a general pardon, but Mrs. Wang's parents and the son of Hsi requested that Mrs. Chao should be banished beyond 2,000 *li* according to the law."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 6*a*.

"When [K'ung] Hsiu-chih was magistrate of Wu there was a boy 10 years of age who stealthily cut 1 bundle of paddy from his neighbour's paddy-crop. Hsiu-chih arrested him for punishment. Someone persuaded him not to, but he said: 'If a boy of 10 years dares to steal things, what will he not do when fully grown?' In this way the district became quiet."—*Nan shih K'ung Hsiu-chih chuan, P'ei wén yün fu, c.* 79, p. 29*b*.

"From this time forth criminal cases must be decided according to law and after hearing the reasoning of the case. The cudgel and flogging shall be tempered to the health of the offender, but no illegal flogging or flogging with stone shall be allowed. The rules respecting canguing and flogging were now definitely settled."—*Wei shu Hsing fa chih, Tzŭ shih ching hua, c.* 55, p. 40*b*.

"In the period *T'ai An* [455–60] of Wên Ch'êng Ti, scholars as well as common people, through getting mad drunk, were frequently bringing lawsuits against each other. So a law was made that both the brewer and the purchaser of the wine should be liable to execution. But when guests were entertained on joyful or mournful occasions (weddings and funerals) the rule was relaxed, and wine was allowed to be drunk for a certain number of days. A superintendent was appointed to keep watch, and if he received a bribe amounting to 2 *chang* (丈), or half a *p'i*, roll, of cloth, he was executed."—*T'ung tien ch'i yao c.* 18, *Hsing*, p. 7*b*.

"In the 7th year [489] of the period *Yung Ming* of the reign of Wu Ti of the Ch'i, Wang Chih, a Reviser, collected the old laws of the commentary written by Chang P'ei and Tu Yü of the Chin' country into one volume."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 4*a*.

"The Later Wei arose in the north. The insurrections of the Chin dynasty gave her the opportunity of increasing her colonies. The ruler of Wei used torture as a punishment and decided cases by martial law. As the people had experienced generous (or lenient) government [under the Chin], as many as 10,000 people became offenders against the law. By this all the colonies were disturbed. Afterwards anyone whose crime was punishable with death could atone for it by payment of gold or horses, but if anyone committed a 'great' offence (rebellion) his relatives, men and women, young and old, were all executed. Men and women guilty of illegal intercourse with each other were put to death. If anyone killed another, the former was sentenced to give the latter's family 49 head of horses and oxen, and [to provide] burial implements."—*T'ung tien ch'i yao, c.* 18, *Hsing*, p. 7*a*.

"The law of retaliation was [now] first abolished.' Those who offended against it [the prohibition] were to be punished according to the law of manslaughter."—*Ibid.* p. 9*a*.

"In the time of the Emperor Wu [502–50] of Liang the whip used was of 3 kinds, *viz.*: the *chih* (制), whip made of hide with edges; the *fa* (法), whip of hide without edges; and the *ch'ang* (常), whip of leather with the edges left on. Each had a 'stork's-head' knot, 1 ft. 2 in. long; its lash [thong] was 2 ft. 7 in. long, and 3 in. broad; and its handle 1 ft. 5 in. long."—*Sui shu Hsing fa chih, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 30*a*.

"When Shên Wu of the Ch'i took over the regency of the Eastern Wei he removed his capital to Yeh. As there were many robbers a strict law was established. If anyone murdered another by violence the principal as well as his confederates were all to be executed, and his wife and son degraded to be singers; but if the robber did not murder, and the cost of the stolen goods did not exceed 5 *p'i* [50 *chang* or 500 feet], the principal was to be beheaded and his confederates put to death, his wife and son being also degraded to be singers. If a thief stole things costing 10 *p'i* and upwards his wife and son were to be exiled to the distant posthouses and his confederates banished."—*T'ung tien ch'i yao, c.* 18, *Hsing*, p. 7*b*.

[Wang Wei, a Grand Secretary under the Liang, was nailed to a post by his tongue for reprimanding the king.]—*T'an Lou, Yüan chien lei han, c.* 260, *Jên pu*, pp. 7–8.

"Chang Lao of the Northern Ch'i requested [the Emperor] to establish laws."—*T'ung chien lei tsuan, c.* 6, *Chéng shih pu*, p. 4*b*.

"The Emperor Wu Ch'êng [561] of North Ch'i used light punishments and had the edges cut off the leather whip. The whip for punishing offenders was one foot long."—*Sui shu, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 30*a*.

"Yü Tsun was a Magistrate of Mei Yang, at which place a woman accused her adopted son, saying: 'My adopted son wished to wive me, and when I refused he beat me and railed at me.' When Tsun investigated the case and interrogated the parties, the son confessed his crime. He [Tsun] then said: 'There is no law about wiving a mother, for the sage did not like to insert it. This is a case of what the classics call *tsao yü*, evil consequences of sin.' Accordingly he hung this unfilial son on a tree and ordered 5 horsemen to shoot him to death."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 5*b*.

[See also GEN. GOVT., *Legislation.*]

Exemptions and Mitigations.—"After Wên Ti of Wei had ascended the throne, there was a woman named Liu Chu who treated her daughters-in-law with cruelty, so they committed suicide one after the other. It was decided that Chu's punishment should be mitigated from the death penalty to take service in the *Shang Fang* (a branch office of the Imperial Household). On this account an order mitigating the death penalty of one who killed another with oppression was issued."—*T'ung tien ch'i yao, c.* 18, *Hsing*, p. 3*a*.

"At this time the people took various [menial] services under Government to redeem their crimes. . . . Though light in name they were in reality severe."—*Chin shu Wang Hsi-chih chuan, P'ei wên yün fu, c.* 40, p. 63*b*.

"In the time of Ch'eng Ti [326–43] of the Chin dynasty, the Minister of Justice memorialized the throne stating that Shao Kuang, the official accountant of the Court, was to be executed for having stolen the purse, but Tsung Yün and Huang Fan, Kuang's two sons, beat the drum [at the gate of the yamên] and offered themselves as Government slaves if their father was pardoned. The official who decided the case proposed to exempt Kuang from the death penalty and sentenced him to only 2 years' imprisonment, and sent Tsung and the other to be Government slaves. He did not set this up as an unchangeable law, but did it to impress upon the people the value of affection between father and son and the benevolence of the Government."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 6*a*.

"In the 1st year of the period *Yüan Hsi* [continued by Wu Ti: 420], all the 5-years' offenders in the country were released."—*Nan shih Sung Wu Ti chi, P'ei wên yün fu, c.* 24*a*, p. 68*b*.

"The Emperor T'ai Wu [424–52] of Wei issued a decree ordering Ts'ui Hao to settle the law that officers of the 9th rank may redeem their crime with their rank."—*T'ung tien, ibid.* p. 68*a*.

"In the 11th moon of the 11th year [487] of the period *T'ai Ho* a decree was issued as follows: 'Now that the weather is bitterly cold, flogging is intolerable. From this month till the first moon of the summer of next year, no sentences shall be administered with the cudgel.'"—*Pei shih Wei Hsiao Wên Ti chi, ibid. c.* 34*a*, p. 62*a*.

"An imperial decree was issued that if anyone who committed a capital crime had aged parents or grandparents and no grown-up son or any relative to take care of them, the magistrate was to memorialize the throne with a statement of the case, and allow [his case] to stand over until after the death of his parents."—*T'ung tien ch'i yao, c.* 18, *Hsing*, p. 7*b*.

"Anyone who killed a thief or robber who plundered a village or town and entered people's houses was exempted from punishment."—*Ibid.* p. 8*b*.

"A pregnant woman should not be punished even though guilty of crime."—*Ibid.* p. 6*b*.

"In the year A.D. 561 the Ch'ên dynasty issued orders that no capital punishments were to be inflicted in spring and summer."—*Ch. Rev* xiv. 51.

From the Restoration of Unity to the End of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Wên Ti "codified the criminal law."—*Giles, Bio. Dic.*, p. 898. Li Tê-lin had drawn up a revised legal code in 581 (*ibid.* p. 467).

"The Chinese laws were remodelled by the founder of the Sui dynasty, in A.D. 581. The laws of the Tartar dynasties of Chou and Ts'i had been frivolous and vexatious . . . and 裴政 was commissioned to revise them. Capital punishments were reduced to two, beheading and strangling; banishments, with exile for ever, 2,000 and 3,000 *li* [流]; plain banishment [徒] in five degrees from 1 to 3 years; five degrees of the bastinado [杖] from 60 to 100 blows; five degrees also of the knout [笞] from 10 to 50. This is the foundation of modern Chinese castigation. The second Emperor of this dynasty, the celebrated Yang Ti, promulgated the new Code."—*Ch. Rev.*, xiv. 51.

"Wên Ti of the Sui dynasty ordered Kao Ying and others to revise the law. It contains five kinds of punishments, viz.: 1st, the punishment of death, which was of two kinds, strangling and beheading; 2nd, banishment of three kinds, to 1,000 *li*, 1,500 *li*, and 2,000 *li*, those banished to 1,000 *li* did hard labour for 2 years, to 1,500 *li* for 2½ years, and to 2,000 *li* for 3 years; 3rd, exile, of five kinds, 1 year, 1½ years, 2 years, 2½ years, and 3 years; 4th, flogging, of five kinds, from 60 to 100 strokes; 5th, bambooing of five kinds, from 10 to 50 strokes. The punishments, of former dynasties, of whipping, of hanging up the head as a warning, and of breaking the body by driving carts over it, were abolished. The punishments of banishment and of exile were mitigated: banishment for 6 years was changed to 5, and exile for 5 years to 3. But if anyone committed a 'great' offence or concerted rebellion, his father, son, and brothers were to be executed and his family forfeited [as slaves] to the government."—*T'ung tien ch'i yao*, *c.* 18, *Hsing*, p. 9*a*. The punishments of breaking the body and hanging up the head (on a pole) were reinstituted by the Emperor Yang (605–17) and abolished by the T'ang Emperor Kao Tsu (618–27).—*Sui shih, Kuang shih lei fu*, *c.* 11, p. 17*b*.

[The crime of rebellion involved relatives to the 9th degree.]—*Kuang shih lei fu*, *c.* 11, p. 17*b*.

"The Emperor Wên of the Sui dynasty ordered that the large cudgel (大棒 *ta pang*), *shu*, or disciplinary, cudgel (束杖 *shu chang*), ankle compresser (壓踝 *ya hua*), and other forms of investigation used by magistrates of former dynasties, should be totally abolished."—*T'ung tien, Ko chih ching yüan*, *c.* 42, *Wu pei lei*, p. 31*a*; also in *Shih wu yüan hui*, *c.* 15 p. 8*a*.

"The first Sui Emperor, in the year A.D. 596, ordained that no executions should take place until three separate applications had been made for Imperial sanction."—*Ch. Rev.*, xiii. 430. See also *infra*.

[A revised code of statutes was drawn up in 607 by Niu Hung, President of the Civil Office.]—*Giles, Bio. Dic.*, p. 599.

"The Chinese were forbidden, in the same reign [Yang Ti], to carry arms—a change always significant of an important stage in national progress."—*Simcox*, ii. 130.

"On the accession of the T'ang dynasty, the code was remodelled by 裴寂 and 劉文靜.... The new Code was issued in the year A.D. 614 [? 618], and formally promulgated in 637."—*Ch. Rev.*, xiii. 401.

"Kao Tsu [618–27] of the great T'ang dynasty raised up [forces in defence of] right. When he arrived in the capital he made 12 laws. Besides murderers, those guilty of robbery and theft, of breaches of the military law, and of rebellion, were to be executed; the other [capital punishments] were abolished. When he succeeded to the throne he further made 53 laws, which entered into [formed part of] the new law. In the 7th year of the period *Wu Tê* [624] this was put in force."—*T'ung tien ch'i yao*, *c.* 18, *Hsing*, p. 9*b*; *Wén hsien t'ung k'ao hsiang chieh*, *c.* 17, *Hsing k'ao*, p. 4*a*.

"[The first T'ang] emperors re-established the ancient punishments of the whip and bamboo, then fallen into disuse, the shaving of the head and putting irons on the neck being substituted. . . . The T'ang dynasty also introduced the punishment of transportation, which . . . [was probably identical with] forced labour."—*Ch. Repos.*, xviii. 348. Flogging with the light bamboo was called (*ch'ih* 笞). It was administered for slight faults in order to shame (*ch'ih* 恥) the offender. The ferule or birch (*ch'u* 楚) is said in *T'ang shu Hsing fa chih, K'ang Hsi Tzŭ tien, Wei chi shang, Chu pu*, p. 7*b*, to have been substituted for the kind of bamboo used in the Han dynasty (Absolute Monarchy).

"When Li Fêng was sub-magistrate of Yen Ling he did not punish criminals with the bamboo, but made them ridiculous by ordering them to wear green kerchiefs. The number of days they had to be worn was regulated by the degree of guilt, so the people of Wu were ashamed to wear this kerchief. This brings to mind the fact that among the people of Wu at the present time, when they deride one whose wife is guilty of lewd conduct, they call her a 'green headkerchief.'"—*T'ang shih, Ko chih ching yüan*, *c.* 14, *Kuan fu lei*, p. 5*a*. The idea of shaming the offender into obedience to the law is also said to have underlain the infliction of punishments in *T'ang shu hsing fa chih, K'ang Hsi Tzŭ tien, Yen chi hsia, Ch'ih pu*, p. 68*a*; *Wei chi shang, Chu pu*, p. 7*b*; etc.

"The Penal Code of the T'ang dynasty consisted of four [classes, viz.]:—*lü* (律), penal laws, *ling* (令), decreta, *ko* (格), statutes, and *shih* (式), examples. The *ling* were concerned with distinctions between the ranks of nobles and plebians, and the regulation of the country; the *ko* dealt with the affairs under the charge of all the body of government officials; and the *shih* were the laws constantly in use. The government of a state should be carried on under these three kinds of laws. If anyone transgressed them and committed evil, he should be sentenced for his crime according to the law. The law books, being extracted from the old law of the Sui dynasties, were composed of 12 sections, namely:—(1) Definitions; (2) Guarding the Palace; (3) Official Duties; (4) Marriage; (5) Stables and Treasuries; (6) Assuming; (7) Robbery and Theft; (8) Quarrelling and Litigation; (9) Fraud; (10) Miscellaneous Laws; (11) Arresting Absconders; (12) Deciding Criminal Cases."—*Wên hsien t'ung k'ao hsiang chieh*, *c.* 17, *Hsing k'ao*, p. 4*a*.

"On the 1st day of *Kêng Tzŭ* of the 4th moon in summer in the 7th year [624] of the period *Wu Tê* all criminals in the Empire were pardoned, and on the same day new laws were published which contained 53 more clauses than those issued in the period *K'ai Huang* [581–601]."—*T'ung chien lei tsuan*, *c.* 6, *Chêng shih pu*, p. 5*a*.

[T'ai Tsung modified the Penal Code.]—*Giles, Bio. Dic.*, p. 462.

"When T'ai Tsung ascended the throne [627] he made 50 laws, and instituted the punishments of strangling and of cutting off the right toe in case where the death penalty had been remitted. Later on Pei Hêng-hsien, Secretary of the Board of Punishments, discussed the portion of the existing law relating to more than 30 actions, which was inconvenient. Accordingly T'ai Tsung ordered him to revise the same, and abolish the law relating to cutting off of toes, substituting the punishment of transportation to 3,000 *li* with hard labour for 3 years. In comparison with the death penalties of ancient times, about one-half were abolished."—*T'ung tien ch'i yao*, *c.* 18, *Hsing*, p. 9*b*.

T'ai Tsung "substituted penal servitude or transportation (役流) for certain cruel punishments: the criminal was transported (流) for 3,000 *li* and made to work three years (居作三年)."—*Ch. Rev.*, xiii. 401 See also *T'ang shu Hsing fa chih, Kang Hsi Tzŭ tien, Yen chi hsia, Ch'ih pu*, p. 68*a*, where it says the length of the period of transportation was proportioned to the gravity of the crime.

"When T'ai Tsung was in the Ming hall inspecting a diagram of acupuncture and cauterisation, he observed that man's five viscera were all connected with the back, so he prohibited whipping on the back."—*Ko chih ching yüan*, *c.* 12, *Shên t'i lei*, p. 8. The *Tzŭ chih t'ung chien kang mu*, *c.* 3, *Shang ts'ê, Chêng p'ien*, p. 70*b*, says that this was in the 4th year of the period *Chêng Kuan*, *i.e.*, 630. See also *T'ang shu Hsing fa chih, K'ang Hsi Tzŭ tien, Wei chi shang, Chu pu*, p. 8*a*.

"Moved by remorse at the hasty execution of one of his statesmen, T'ang T'ai-tsung ordered that, even where instant decapitation was imperially commanded, the death penalty should not be carried into execution until three separate applications had been made for the Imperial consent. On execution days fasting, to a limited extent, and absence of music were ordained."—*Ch. Rev.*, xiii. 401.

"In 637 a new code was drawn up in 500 articles. Milder penalties were substituted for 92 causes of death, and 71 of exile previously recognised, and the total number of penalties was reduced to 20; 1,590 rites and ceremonies, having the force of law, were enumerated, but, as usual, these were mostly derived from former codes."—*Simcox*, ii. 132.

"The new T'ang Laws, promulgated A.D. 637, contained 500 statutes (律), and established 20 grades of punishment: 92 previously capital offences were reduced to more merciful ones, and 71 penal servitude (流) offences were reduced to temporary exile (徒). Innumerable other vexatious provisions were altered for the better. In addition, 1,590 *decreta* (令) were embodied in the code."—*Ch. Rev.*, xiii. 401.

"In the 17th year [643] of T'ai Tsung the Board of Punishments thought that the law respecting brothers involved in rebellion being forfeited as slaves to the government was too light, and requested the throne to punish such criminals with the death penalty. But Ts'ui Jên-shih disagreed, saying: 'In ancient times the father's and son's, younger brother's and elder brother's, crimes did not involve each other. Why then put in force the cruel law of Ch'in and neglect the just law of the Chou? Moreover, killing the father and son was sufficient punishment. If for this you did not show any care, why then care about brothers?' It was accordingly granted."—*Wén hsien t'ung k'ao hsiang chieh*, *c.* 17, *Hsing k'ao*, p. 4*b*.

"When Yü-wên Yung was promoted [A.D. 730] to be Assistant Secretary of the Grand Court of Revision he saw that the size of the implements for flogging had no fixed measurement, so he made a club stand [or mould] wherewith to measure the length of the club, and also cast a copper compass for measuring its size."—*T'ang shu Yü wén Yung chuan, Tzŭ shih ching hua*, *c.* 55, p. 40*b*.

"In Kiangsi the punishment for illegally brewing wine was severe [death]. Wang Chung-su [742–62], being a man of integrity, on the day of his becoming a Judge, memorialized the throne to abolish it."—*Yüeh Ya T'ang ts'ung shu, Nan pu hsin shu, Chia* (vol. i.), p. 6*a*.

"In the 6th year [747] of the period *T'ien Pao* of Hsüan Tsung the punishments of putting to death by strangling and beheading were abolished."—*Tzŭ chih t'ung chien kang mu*, *c.* 3, *Shang ts'ê, Chêng p'ien*, p. 70*b*. Rebels, parricides, etc., were still put to death by these punishments; other serious crimes were punished with beating to death.

Occasionally the Emperor exercised a somewhat arbitrary discretion as to the punishment of murderers. "In the time of Su Tsung [756–63] a military official, Wang Ch'ü-jung, having a private grudge against a local magistrate, killed him. The Emperor, thinking he was clever in the use of the catapult, issued a decree reprieving him from the death penalty. A court herald, Chia Chih, memorialized the throne [as follows]: 'Your Majesty thinking that he is clever in one art has reprieved him from the death penalty. Now, in the army there are not a few who are clever in the best arts. If, depending upon their cleverness, they offend their superiors, how will [crime] be stopped? If Ch'ü-jung be pardoned, but the rest executed, the administration of the law would not be uniform [would be unjust], and people would be led to violate it.' The Emperor [however] pardoned him."—*Wên hsien t'ung k'ao hsiang chieh*, *c.* 17, *Hsing k'ao*, p. 6*b*.

"In the period *Chien Chung* [780–4] of the T'ang a law was made that a thief who stole three rolls of silk should be put to death."—*Ibid.* p. 5*a*.

"In the 8th year [792] of the period *Chêng Yüan* of the Emperor Tê Tsung of the T'ang dynasty an Imperial decree was issued ordering that the bambooing of capital criminals before execution should be discontinued."—*Hsü t'ung tien ch'i yao*, *c.* 12, *Hsing*, p. 1*a*.

"In the 6th year [811] of the period *Yüan Ho*, Liang Yüeh, a native of Fu P'ing, seeking revenge for his father, killed Ch'in Kao and went and confessed his crime to the magistrate. An imperial order was issued allowing him to seek revenge. According to the Classic of Rites the meaning was different, but by the law of T'ien Chêng anyone who murdered another should be put to death. The two commands of the Law and the Rites were great principles of civilization. There being this difference between the two, disputes arose. Now, it should be ordered that in the capital as well as in the provinces the matter should be jointly deliberated over, and a report sent to the throne. Han Yü, Secretary of the General Conduct Office, reported as follows: 'There is no law for it; it is not the case that it was left out, but revenge is not allowable, for it may injure the heart of a filial son and oppose the precepts established by the late Emperors. If revenge is allowable, then the people, depending on the law, will kill each other on mere presumption. This could not be prevented. Therefore the sage laid stress on this meaning in the Classic of Rites and neglected these words in the law. His intention was that the judge should decide criminal cases according to the law, and men versed in the Classics might deliberate on them according to the Classics. Now a law should be established providing that in the case of anyone who sought revenge for his father, it should, on being discovered, be reported to the *Shang Shu Shêng* for joint deliberation and memorializing the throne. He should be punished according to his deserts, and then the Classics and the Law would both be satisfied.' An Imperial decree was accordingly issued ordering Liang Yüeh to be beaten 100 blows and banished to Hsün Chou."—*T'ung chien lei tsuan*, *c.* 6, *Chêng shih pu*, p. 7*b*.

"In the 8th year [813], an Imperial decree was issued ordering that in the two capitals, Ho Tung, Ho Pei, Huai Nan, Shan Nan, and the East and West circuits, of the ten crimes punishable with death, manslaughter, coining cash, making seals, armed robbery within the metropolitan district, and theft of goods to the value of 3 *p'i*, should continue to be punished as before, but that criminals guilty of the remaining death penalties should be banished."—*Hsü t'ung tien ch'i yao*, *c.* 12, *Hsing*, p. 1*a*.

"In the 2nd year [822] of the period *Ch'ang Ch'ing* of Mu Tsung, Sun Ko, Secretary of the Board of Punishments, memorialized the throne stating that the Prefect of Ching Chao Prefecture had reported a case in which Chang Li, a brave of Yün Yang, owed K'ang Hsien some rice money. When Hsien demanded payment, Li, being drunk, dragged Hsien along until he was nearly dead, but Hsien's son, Mai Tê, 14 years of age, went to rescue his father. Owing to Li's aggressive attitude, nobody dared to interpose. At length [the son] struck Li on the head with a wooden spade, drawing blood, and he died in 3 days' time. According to the law, if a son whose father was beaten by another wounded the other in saving his father he might have 3 degrees of the punishment of the law of quarrelling remitted; but if he killed the other he was to be punished according to the common law. According to this Mai Tê was liable to be executed. The law was [made] to guard against inhumanity and [to encourage] filial conduct, on which civilization rests. Now Mai Tê in saving his father showed filial conduct, and his killing Ch'ang Li was not due to inhumanity, but to his being moved by affection. In boyhood he learnt of the affection between father and son. If this had not been inculcated by the sages, how could a boy attain to it? Whether he may be pardoned or not depends on your Majesty's clemency. An imperial decree was issued saying: 'K'ang Mai-tê is still a boy, yet knows all about filial duty. Though he deserves to be executed for the murder of another, yet, as it was for the sake of his father, he is deserving of pity. If the death penalty were inflicted, the principle of the remission of punishments would be misunderstood. Let the magistrate be ordered to modify the death penalty one degree.'"—*Wén hsien t'ung k'ao hsiang chieh*, *c.* 17, *Hsing k'ao*, p. 6*b*.

"In the 3rd year [827] of the period *Pao Li* of Ching Tsung, in the Ching Chao Prefecture there was a mother-in-law who beat her daughter-in-law to death. The Prefect there memorialized the throne requesting that her life be forfeited. But Liu Kung-cho argued the matter as follows: 'An elder beating a younger is different from a quarrel. Moreover, her son was alive; it is not according to civilized principles to kill one's mother for the sake of the wife.' So she was pardoned."—*Ibid.* p. 7*a*; see also *Journ. N.-C.B.R.A.S.*, N.S. xl. 35–6; also in *Yüeh Ya T'ang ts'ung shu, Nan pu hsin shu, Yin* (vol. 9), p. 9*a*.

"In the time of Wu Tsung [841–7] an imperial decree was issued ordering that a thief who stole things of the value of 1,000 cash should be put to death. But no thieves were put to death, the excuse being made that the people were pressed by hunger. Wu Tsung had made this order, but as soon as Hsüan Tsung [847–60] succeeded to the throne it was abolished."—*Ibid.* p. 4*b*.

"In the 5th year [845] of the period *Hui Ch'ang*, according to the law, an official dismissed from office and guilty of a crime punishable with less than banishment, should not be punished under the law of official criminals, for this involved the difference of heavy and light penalties. If guilty of fraud why should he not be punished? Thenceforth an official guilty of crime, whose case was not excusable, was not to be treated under the law of excuse [*droit administratif*]."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 1*b*.

"In the 5th year [845] of the reign *Hui Ch'ang*, Li Shên, Viceroy of Huai Nan, investigated the case of Wu Hsiang, the magistrate of Kiang Tu, who secretly converted the revenue to his own use, and married by force the daughter of Yen Yüeh, a man under his jurisdiction. By reckoning the property he had [thus obtained] as stolen goods, his crime deserved to be punished with death."—*T'ung chien lei tsuan*, *c.* 6, *Chêng shih pu*, p. 7*b*.

"The custom in China is to put thieves to death, when they are caught." "Highway robbers are killed."—*Reinaud, Relations des Voyages*, i. 24, 55. See also p. 53. Abu Zeyd adds (p. 69) that adultery, theft, and murder were punished with death. The statements as to mode of execution and eating of the prisoner described on pp. 69–70 are probably based on confusion of the methods of binding, flogging, and eating of parts of the body after death.

"In the time of Hsüan Tsung [847–60], Chang K'uei, Palace Guardsman and Secretary of the Board of Revenue, divided the law of punishments into classes or chapters with rules, and called it the 'Collected laws of Ta Chung.' It was put in force by imperial order."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 1*b*.

"In the 6th year [865] of the reign *Hsien T'ung*, Chao Ling, an officer of the Salt Department of Ts'ang Chow, committed a capital crime. At his execution a girl came and requested to share the punishment, saying: 'My mother died when I was seven years old; after this my father brought me up by stealing Government funds. Now his crime having come to light it is my right to die with him.' The Commissioner of the Salt Department, being pleased with the righteousness of the girl, laid the case before the Throne. Accordingly a decree was issued taking pity on her and diminishing the father's crime."—*Yüeh Ya T'ang ts'ung shu, Nan pu hsin shu, Ting* (vol. 4), p. 14*b*.

"The sons of criminals, workmen, and traders belonged to different classes. If they borrowed each other's names to commit fraud, or if promotion and degradation were brought about by false registration, they were to be punished."—*T'ang shu Hsüan chü chih, I'ei wên yün fu, c.* 79, p. 79*b*.

[For law forbidding wives and concubines of officers above the 8th and 4th ranks respectively to re-marry, see MARITAL.]

907–960.

"During this welter of anarchy no startling advance was made: yet each dynasty . . . naturally took for granted the possibility that it might endure for ever; and thus the very first step taken by each founder was to issue a code of his own, based, of course, upon the old codes already described."—*Journ. N.-C.B.R.A.S.*, N.S. xl. 42.

"After the wars and revolution which accompanied the fall of the great T'ang dynasty there was only one copy of the laws to be found; but this was enough, and it formed the basis from which the next group of short-lived dynasties fashioned their codes. To this period belong the abolition of confiscation of property and of the responsibility of relatives in all cases but treason; the cleansing of prisons, medical treatment of prisoners, decent conduct towards mere witnesses, and regular tabulation of the rates of ransom; but the anarchy was too great for these important reforms to be properly consolidated; however, in any case they were symptoms of healthy progress."—*Ibid.* xl. 37.

"In the 4th year [910] of the period *K'ai P'ing* of T'ai Tsu of the Liang dynasty the law was revised. The *decreta* comprised 30 volumes; the forms, 20; the rules, 10; the law with its index, 30; and the law with the commentaries, 30. Altogether it made 130 volumes of newly-settled laws, *decreta*, rules, and forms of the Great Liang. It was accordingly put in force."—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 1*b*.

In the 12th year [947] of the period *T'ien Fu* of the [Posterior] Chin dynasty, an imperial decree was issued ordering that when a robber was captured, no difference was to be made on the ground of the quantity of his booty. If the case against him was proved, he was to be put to death."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 4*b*.

Under the Posterior Han, in the period 936–48, many cruel punishments, such as burning criminals alive, slicing, and disembowelling, were legalized. "From the reign *Chien Yu* [948–51] the law was harsh, people who stole one *cash* being put to death. When T'ai Tsu [951–4] of the Chou learnt of this corrupt procedure he established a law that a thief who stole [goods costing] 3 rolls of silk should be executed."—*Ibid.* p. 5*a*. See also SUNG PERIOD.

"Liu Chu used torture as a punishment; when he bastinadoed a man, 2 cudgels were used at the same time, called 'united pleasure' (合歡 *ho huan*) cudgels."—*Wu T'ai shih, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 30*b*.

"In the 2nd year [952] of the period *Kuang Shun* of T'ai Tsu of the Chou it was ordered that anyone who wished to make an accusation against another should take his case in due order to the Magistrate, Department Magistrate, and Intendant of Circuit [at that time Judge] to have it decided. If they could not properly decide it, he was allowed to petition the *T'ai* and *Shêng* (higher authorities). If he could find a man to write a petition for him, the name and address of the writer were to be inserted in it; but if he could not find anyone to do so, he was allowed to bring a blank paper and make his accusation, but his accusation must relate to his own affairs and he must not depart in any way from the truth."—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 1*b*.

"In the 2nd year [955] of the period *Hsien Tê*, Shih Tsung recorded that among the prisoners inside the palace was a native of Ju Chow, named Ma Yü, whose father and younger brother had been wrongfully put to death by the magistrate. Though the case was revised many times, it could not be redressed. When Shih Tsung questioned him in person he ascertained the facts. The people thought he was clever. Since then all magistrates have decided criminal cases only after personal investigation."—*T'ung chien lei tsuan, c.* 6, *Chêng shih pu*, p. 8*a*.

"In the 4th year [957] of the period *Hsien Tê* of Shih Tsung, it was thought that the style and meanings of the law books were antiquated, the articles in them [too] numerous, and the rules and orders they contained [too] complex. It was impossible to ascertain clearly [what the law was]. Chang Ti, the Censor of Books, was ordered to compile the law afresh, and explain those which were difficult to understand. Rules and orders which were too complex were to be revised. Light and heavy punishments, which were not in due proportion, being unfit for the present though fit for ancient times, and those in which there were inconsistencies, were to be adjusted and compiled into books. When it was finished the officials of the 4th grade and upwards in the Censorate and Board, and those of the 5th grade and upwards in the two *Shêng* were ordered to reason with him and discourse upon [the laws], after which it was to be presented to the Grand Secretariat, for [final] decision."—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 1*b*.

"An imperial decree was issued and published to the departments and districts stating that the neighbours as well as those who lived in the same house as a robber were to be executed."—*Ibid.* p. 1*b*.

"An imperial decree was issued ordering that anyone who castrated a boy was to be punished."—*Ibid.* p. 2*a*.

"In the 10th moon of the 4th year an imperial decree was issued ordering that anyone who made false gold should be put to death."—*Ibid.* p. 2*a*.

"The founder of the Sung Dynasty forbade executions in the satrapies without the revision of the Board and the Emperor's warrant."—*Ch. Rev.*, xvii. 52. Also in *Giles, Bio. Dic.*, p. 70.

[The *lex talionis*, though not constitutional, was not punished, the slaying of a parent's murderer being praised.]—*Sung shih Li Lin chuan, P'ei wên yün fu, c.* 26*a*, p. 166*b*; *Sung shih Ch'ên P'o-êrh chuan, ibid.* p. 168*a*; *Sung shih Yao Ssŭ chuan, ibid.* p. 166*b*.

"From the time of the Five Dynasties to the 2nd year [961] of the period *Chien Lung*, most of the prefects and magistrates were military officers, who allowed the judicial officers to use the law as they pleased. At that time, Ma Han-hui, a native of Ching Chou, was a worthless fellow and a murderer. His neighbours were afraid of him. His parents and brother killed Han-hui. Ch'ou Chao, the Judge, and Tso Fu, the Registrar, decided the case and put them all to death. The Emperor, being angry at Chao and the others for being too cruel, degraded them both and banished Fu to a solitary island. Thus men learned to obey the law."—*T'ung chien lei tsuan, c.* 6, *Chêng shih pu*, p. 8*a*.

"In the 2nd year of the period *Chien Lung* [in cases of theft] goods costing *cash* to the amount of 3,000 were reckoned at 80 to the 100. There was an imperial decree to this effect, so that the law was less severe."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 5*a*, *cf.* previous Period.

"In the 3rd year [962] . . . a decree was issued stating that the prevalence of thieving was not really destructive [to the nation]. But the laws of recent dynasties were severe, they did not conform to the principles of humanity. From this time a thief who stole goods costing 5 *kuan* (a string of 1,000 *cash*) [instead of 3 kuan as formerly] of full *pai* (*i.e.*, 100 counting as 100) was to be put to death."—*Ibid.* p. 5*a*.

[The custom of offering all memorials or petitions in writing is said to date from A.D. 964.]—*Simcox*, ii. 264, and note.

"In the 3rd year [970] of the reign *K'ai Pao* of T'ai Tsu . . . an imperial decree was issued ordering all intendants of circuit, department magistrates and prefects, after deciding a case of capital punishment, to write, in red ink, what law had been followed in the case, with the dates and titles and name of the official who decided it, and to report to the Board of Punishments for revision. In the 5th year [980] of the reign *T'ai P'ing Hsing Kuo* of T'ai Tsung, in the Yen Ting district of Ching Chou, a woman who hated the son of her husband's first wife killed him by cutting his throat. An imperial decree was issued as follows: 'Laws are established to show the importance of human relationships; affection and tenderness are natural. Between consort and concubine there is the difference of love and hate. The law must regard intention; it is impossible to apply the same principle to both cases.' Since then a stepmother who killed the son of her husband's first wife and a mother-in-law who killed her daughter-in-law were punished according to the law of murdering one of the common people."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 7*a*.

"In the 1st year [976] of the period *T'ai P'ing Hsing Kuo* it was ordered that every department should find men versed in astronomy and send them to Court. If any were bold enough to conceal one he was to be put to death."—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 2*a*.

"In the 7th moon of the 2nd year [977] an imperial decree was issued stating that any treasurer who dared to alter the standard weights and measures in order to pocket the excess should be put to death."—*Ibid.* p. 2*a*.

"In the 5th moon [of 977] an imperial decree was issued ordering that any sons of officers, whether in the capital or in the provinces, who were wicked and would not reform, though repeatedly cautioned, should be reported by their elders to the magistrate, who should send them to the court for transportation abroad. If their elders did not report their crimes they would be involved as near relatives (*e.g.*, uncles, cousins, &c.)."—*Ibid.* p. 2*b*.

"In the 10th moon [of 977] an imperial decree was issued forbidding anyone to secretly study books on astronomy, divination, and physiognomy, and ordering anyone who disobeyed to be executed. It was also prohibited that Chiang Nan and other departments should again cast small cash. Anyone who cast them surreptitiously was to be put to death."—*Ibid.* p. 2*b*.

"A law of the year 977 . . . made the murder by a stepmother of her husband's earlier son punishable as an ordinary homicide."—*Journ. N.-C.B.R.A.S.*, N.S. xl. 37.

[T'ai Tsung pardoned a son who killed his mother's murderer.]—*Sung shih Ch'ên P'o-êrh chuan, P'ei wên yün fu, c.* 26*a*, p. 168*a*.

[992. Plunderers of rich during famine were put to death.]—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 5*a*.

"In the 2nd year [996] of the period *Chih Tao* an imperial decree was issued stating that the people of all the *chou* districts of [Ssŭ] Ch'uan and Shan [Si] who had kept weapons should deliver them up to the Government within 100 days. Anyone concealing them was to be executed."—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 2*b*.

"In the 2nd year [999] of the period *Hsien Ping*, Chang Yung, Vice-President of the Censorate, was appointed President of the Board of Works. When he was magistrate of Hangchow, a person brought an action against his sister about some property. His brother-in-law spoke to the magistrate, saying: 'When my wife's father was on the point of death his son was only 3 years old, so he bade me take charge of his property, and wrote out a will [by which] when the time came his son should have $\frac{3}{10}$ths and his son-in-law $\frac{7}{10}$ths.' Yung, having read the will, poured wine on the ground and said: 'Your wife's father was a clever man. He thought that, as his son was young, he would entrust him to you. If he had rashly given $\frac{7}{10}$ths to his son he would have died under your hand (whilst under your care).' Accordingly he decided that the son should have $\frac{7}{10}$ths and the son-in-law the remainder. The people admired him for his righteousness."—*T'ung chien lei tsuan, c.* 6, *Chêng shih pu*, p. 8*a*.

"A rich man once lost his female slave. Her parents laid an accusation against him before the Department Magistrate, and the First Class Assistant Magistrate was ordered to investigate the case. As he had once tried without success to borrow some money from the rich man he sentenced him for having murdered the slave with the help of his son and thrown the corpse, which was missing, into the river. This crime was one punishable with death. As the rich man could not bear the torture, he made a pretence of confessing his guilt. Though the sentence was revised by the Department Magistrate, it was not altered. But [Chien] Yüeh-shui had doubts about the case, and delayed his decision for a few days, during which he secretly sent a man to search for the slave. When she was found and shown to her parents they said it was their daughter. Thus, through him, the rich man and his son were saved."—*Ibid.* p. 8*a*.

"In the beginning of the period *Ch'ien Hsing* [1022] they began to draw up rules for the delimitation of the fields. If anyone presumed to seize the field of another, the latter was granted leave to lay an accusation against him, and was given $\frac{1}{3}$rd of the field of the former."—*Sung shih Shih huo chih, P'ei wên yün fu, c.* 106, p. 49*b*.

"It is about 900 years ago that the lingering death punishment (abolished in 1905) appears both in South China and among the Kitan Tartars."—*Journ. N.-C.B.R.A.S.*, N.S. xl. 38. See also *infra*, KITANS, and MONGOL and MANCHU PERIODS.

"The *Tsa-iao-tao*, or 'Stomach cutter,' . . . in appearance (although, of course, on a much larger scale) and manipulation very much resembles the chaff-cutter used by mafoos in cutting food for their ponies. The victim is laid on the platform of the 'cutter' at right angles to the knife blade, which being pressed down by the executioner and his assistants, meets the victim just above the abdomen and severs him in half. The *Tsa-iao-tao* was invented by a famous judge during the reign of Jên Tsung (1023–64) of the Sung dynasty, named Pao Cheng."—*N.C. Herald*, August 8th, 1900.

"In the 5th year [1027] of the period *T'ien Shêng* of Jên Tsung, a great drought took place in Shan Li. An imperial decree was issued ordering any people who committed armed robbery at granaries, but did not wound the owner, should be punished one degree lighter than the death penalty. Anyone not a chief conspirator should be punished one degree lighter still."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 5*a*.

"In the 3rd year [1043] of the period *Ch'ing Li*, whilst Pao Chêng was magistrate of the T'ien Ch'ang district, someone accused a thief of cutting out the tongue of his ox. Chêng sent him back to kill and sell his ox, whereupon another accused someone of killing his ox. So Chêng said: 'Why did you cut out the tongue of another's ox, and then boldly bring an accusation against him?' On hearing this the thief was surprised and confessed his fault."—*T'ung chien lei tsuan, c.* 6, *Chêng shih pu*, p. 8*b*.

"Anyone in fault could atone for his sin by paying rice. One catty of brass was equal to 5 pecks of rice, which was used to meet the expenditure on the frontier."—*Sung shih Hsia Chien chuan, P'ei wên yün fu, c.* 40, p. 61*b*.

"In the 5th year [1053] of the period *Huang Yu*, Ma Hsün, being versed in law, said that when he was a magistrate he was stationed at Hsiang Chou in a famine year, when many people burgled the houses of rich families to carry away their grain. The judicial officer sentenced them as robbers, but Hsün said: 'They were pressed by hunger, so this case differs from robbery.' Accordingly he memorialised the Throne, requesting that they might have a [more] lenient [punishment than the] death penalty. It was ordered to be a fixed law."—*T'ung chien lei tsuan, c.* 6, *Chêng shih pu*, p. 8*b*.

"In the 1st year [1054] of the period *Chih Ho*, an imperial decree was issued stating that if a descendant of the late Emperor or of the princes had been an official of the present dynasty of a rank not exceeding the 7th degree, and his grandparents, parents, wife, or son had been guilty of [any crime punishable with] banishment or a lighter penalty, the crime might be atoned for, and this also even if he were not an official, provided he had had any [honour] bestowed upon him by the present dynasty. If his crime were not so great, he might enjoy the above-mentioned right."—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 3*b*.

"Anyone guilty of adultery, breaking the law, or disobedience to parents should be put to death by [being crushed by] five carts. Anyone who committed the offence of scolding or railing at a superior should be killed by having a hot awl thrust into his mouth."—*Ibid.* p. 6*a*.

"In the 2nd year [1055] an imperial decree was issued stating that if anyone killed or wounded another, and the village constable did not report it to the magistrate, or the magistrate did not send an officer to investigate, or the family of the murdered person withdrew their complaint on receipt of money, it would be allowable for anyone to report these offenders, who were to be punished according to law. The family who accepted money to withdraw their complaint were to be punished according to the amount received."—*Ibid.* p. 6*a*.

"In the 1st moon of the 2nd year [1055] an imperial decree was issued stating that one who offended against the law by melting cash into copper should not be pardoned, but his family should be deported."—*Ibid.* p. 6*a*.

"In the 1st year [1068] of the period *Hsi Ning* of Shên Tsung a woman of Têng Chou plotted to kill her husband, who was only wounded, but did not die. On the case being investigated she confessed her crime. The Department Magistrate Hsü Tsun said: 'According to the law, killing or wounding anyone who has been offended and who reports and confesses his guilt may be pardoned.' So he requested that her punishment be modified."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 7*b*.

"There was a person of Huai who plundered people's wealth armed with a halberd. The judge punished him under the law of one who has not wounded another. Mi Kung said: 'If a man who, armed with a weapon, plunders others is pardoned, plunderers would be many.'"—*Sung shih Mi Kung chuan, P'ei wên yün fu, c.* 79, p. 30*b*.

"In the 5th year [of *Yüan Yu*, 1090] it was ordered that a ploughman who offended against his master should be punished one degree heavier than one who offended against one of the common people. If a master offended against a ploughman, and if his crime be less than [one punishable by] flogging, he might be absolved, but if his crime be one [punishable by a severer penalty than] transportation [his punishment] might be mitigated one degree [as compared with that] of the common people. If the offender was guilty of concerting to kill anyone, of cheating, extorting, or refusing to pay due rates, no mitigation was to be allowed to him. If anyone killed another in a fight, his face might be marked [tattooed or branded], but he was to be exiled to the next province. If the case was important, it was to be reported to the throne for its decision."—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 4*b*.

"On the whole it may be said . . . that the southern dynasty was as shifty and as merciful in laws as it was literary (*sic*) and unusually weak in arms. But officials were now obliged to study the law, and scholars began for the first time to hold judicial posts."—*Journ. N.-C.B.R.A.S.*, N.S. xl. 41–2.

The punishments were death, banishment to a distant, and

Sung Period (960 *to* 1280).—*Table VI.*

"The ordinary laws of the country underwent little change between the Tang and the Ming."—*Simcox*, ii. 213.

"No considerable departure was at any time made from the accepted principles handed down from ancient times. A celebrated novel . . . gives a powerful and vivid account of the corruption of those days."—*Journ. N.-C.B.R.A.S.*, N.S. xl. 41.

[A revised criminal code was among the many benefits conferred by T'ai Tsu upon the empire.]—*Giles, Bio. Dic.*, p. 70.

to a near place, and flogging. "Kao Tsung [1127-63] of the Sung dynasty ordered that the long cangue (枷 *chia*) should be made of dry wood and have the weight carved on it. All cangues and fetters in the summer months were to be washed once in every five days."—*Ko chih ching yüan*, *c.* 42. *Wu pei lei*, p. 30*b*.

"The cudgel (杖 *chang*) or bamboo [used in punishment] must not have the joints or eyes left [unlevelled], nor have iron nails stuck in it, nor sinews and glue added to it, etc., but must be [one] branded and supplied by the Government."—*Wên hsien t'ung k'ao*, *c.* 17, *Hsing chih*, p. 42*b*.

"On the day *Wu Hsü* of the 8th moon in the first year [1131] of the period *Shao Hsing*, the Board of Punishments sent a memorial to the throne about the murder case of the warriors Huang Tê and others, among the latter being his followers who had waited on the river bank, whom the Court of Punishments was about to forgive the death penalty. The Emperor said: 'With highwaymen no difference must be made between leaders and followers. Why would you pardon them? I frequently dare not be fond of eating living animals, lest too many be killed; only those who ought to be killed must be killed.' Fu Chih-jou said, that if a creature did not deserve death—even though it be a louse—it must be absolved—if it deserved death, even though it be a man, it must not be forgiven. The Emperor admired the correctness of his argument."—*T'ung chien lei tsuan*, *c.* 6, *Chêng shih pu*, p. 8*b*.

"In the 25th year [1155] of the period *Shao Hsing*, the law inflicting heavier punishment for false accusation was sternly promulgated."—*Sung shih Kao Tsung chi, P'ei wên yün fu*, *c.* 97, p. 49*a*.

"An order was published that all Department Magistrates who did not report untimely calamities taking place within their jurisdiction should be punished."—*Sung shih Chên Tsung chi*, *ibid. c.* 40, p. 67*a*.

"In the 27th year [1157] a thief stealthily opened the tomb of the mother of Wang Kung-Kun of the Wu Chiang district. The magistrate there released the thief, but Kung-Kun killed the thief on his own account. Kun's brother Tso, a Second Class Secretary of the Board of Revenue, paid the Government to atone for his brother's crime. An imperial decree was issued pardoning Wu, but Yang Ch'un and others said: 'One who opens a tomb and the coffin should by law be executed by strangling. When Kung-Kun arrested the thief he dared not kill him, and brought him before the Magistrate. After giving his decision the Magistrate set the thief free, making him again equal to one of the common people. The insult could not be redressed. A son like this would be ashamed to face others. We propose that Kung-Kun's killing the man who opened the tomb and was deserving of the death penalty, be not considered as a crime. Payment to the Government to atone for a brother's crime should not be permitted. For pardoning a criminal contrary to the law the magistrate should be severely punished.' The Emperor harkened to what they said (did as they proposed)."—*Wên hsien t'ung k'ao hsiang chieh*, *c.* 17, *Hsing k'ao*, p. 7*b*.

"In the 1st year [1165] of the period *Ch'ien Tao*, an imperial decree was issued stating that the law as to the punishment of offenders should be uniform. In recent years there had been many who used the law indirectly to commit fraud. This was going beyond the just administration of the law. From now the magistrates are to examine criminals according to principle, and investigate their case according to law, but need not apply to the throne asking for a decision to be given. If in criminal cases doubt exist, the Grand Court of Revision and the Board of Punishments should see what law applied, and then memorialize the throne to establish it as a standard law, and also to publish the same in all the provinces to have it put in force. The Board of Punishments and the Grand Court of Revision were to use the old system no more."—*T'ung chien lei tsuan*, *c.* 6, *Chêng shih pu*, p. 5*b*.

[1195. False entries of soldiers on military registers was punished under the law of bribery.]—*Sung shih Ning Tsung chi*, *P'ei wên yün fu*, *c.* 79, p. 79*b*.

"When Ning Tsung ascended the throne [1195], the law regarding the punishment of women who smuggled salt was settled. Formerly, in the time of Ying Tsung [1064–8], Wang K'o-ching was a Salt Commissioner of the Two Huai. Once a salt smuggler of Wên Chou was transported there—she was a woman. He was angry, and said: 'Why should a woman be transported more than 1,000 *li* accompanied by police? it is indeed injurious to civilization!' Since that time women were not transported. His proposal was submitted to the throne requesting that it be adopted as a law, and from that time the punishment for this crime was settled."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 11*a*.

"In the 3rd year an Imperial decree was issued stating that thenceforth those who surreptitiously sold salt should be punished or sentenced according to the decree issued in the period *Shao Hsing*, namely, that anyone who sold one catty of salt surreptitiously should be banished for one year, and anyone who sold 300 catties should be banished to his native city. Anyone who boiled one tael of salt should be fined two taels. When any special imperial favour was shown they would have no right to be pardoned."—*Ibid.* p. 5*a*.

"In the 7th year an imperial decree was issued stating that when an officer of rank committed a crime, the judge should accuse him by memorial to the throne and await a further decree, but was to have no right to arrest him and dismiss him from office himself."—*Ibid.* p. 4*a*.

"A decree was issued that at K'ai Fêng Fu every year on New Year's Day and at the Winter Solstice, punishments should be prohibited for three days."—*Sung shih Jên Tsung chi*, *P'ei wên yün fu*, *c.* 24*a*, p. 67*a*.

"When Wu Yü was Magistrate of Ku Chih of Kuang Chou which formerly was a country belonging to Earl Shên, and also an old feudal State of Ch'u, where there were plenty of curiosities, he, being a stranger to the place, did not know [where they were to be found], so he ordered those of the people who committed crimes to ransom their crimes with ancient implements. When he was discharged from office he had procured about 60 implements."—*Pi shu lu hua*, *Tzŭ shih ching hua*, *c.* 55, p. 41*a*.

"The Kitans sent a despatch requesting the arrest of an incendiary. [Liu] Yung-nien replied to it, saying: 'An incendiary truly is guilty of crime, but as it was committed in my territory, how does it interfere with your affairs?'"—*Sung shih Liu Yung-nien chuan*, *Pei wên yün fu*, *c.* 79, p. 32*b*.

"In the 13th century a curious and elaborate set of instructions to coroners was drawn up (*Ch. Rev.*, iii. 34). As in the present code, the person guilty of wounding another is held liable for all the cost of his illness and medical treatment, and made responsible for his death, if it occurs within a prescribed interval. But in these instructions it is further required that the accused shall himself nurse and care for his victim: for, it is said, the relatives, unless their tie is of the closest, will wish the wounded man to die, that they may extort money from his slayer; while the accused wishes him to live, that his own punishment may be lightened."—*Simcox*, ii. 213–4.

[Adultery was punishable by law, though esteemed in the wife by the husband before marriage.]—*Pei shih Chi Hu chuan*, *P'ei wên yün fu*, *c.* 95, p. 130*b*. *Cf.* MARITAL and MORAL SENT.

[For the Law College established in 1074, see ACCESSORY INST.]

LIAO.

"In the first year [907] of the reign of T'ai Tsu everything was done roughly. Anyone guilty of crime was punished heavily, whether the crime was serious or otherwise."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 1*b*.

"The Liao punishments were of 4 kinds, viz., death, exile, banishment, and bambooing. The death penalty included beheading, strangling, and slicing (*ling ch'ih*) [see also *supra*, SUNG PERIOD]. The punishment of exile was according to the severity of the sentence, either to the frontier towns or to the clans or tribes related to the Liao; as regards distance, they were sent beyond the frontier or to the remotest districts. The punishment of banishment was for life, or for 5 years, or for 1½ years. The punishment of flogging was from 50 to 300 strokes."—*San t'ung k'ao chieh yao*, *c.* 19, *Hsing chih*, p. 1*a*.

"In the Liao laws the death penalty involved the enslavement of the criminal's family, and the punishments of exile and banishment, branding (or tattooing) on the face."—*Hsü wên hsien t'ung k'ao*, *c.* 19, *Hsing lü t'u liu*, p. 5*b*.

"In the 1st year [907] of T'ai Tsu, the Emperor, on going in person to war, dressed in armour and worshipped his ancestors. Then they brought a criminal who had been condemned to death, and having placed him opposite where the Emperor was shot him through with arrows so that he died. The name of this punishment was 'shooting the demon,' and was intended to ward off evil influences. When the Emperor returned the prisoners were also shot with arrows. Afterwards these became established punishments." "In the reigns of T'ai Tsung and Mu Tsung there were further made laws instituting the wooden sword, great club, sand-bag, and iron bâton or club. The wooden sword had the face smooth and the back round. It was used in punishing by flogging great ministers who had been reprieved from the death penalty; the number of strokes was of 3 classes, from 15 to 30. The sand-bag was made of soft cowhide sewn together; it was 6 feet long, 2 feet broad, the handle 1 foot and more. When a punishment of flogging of 50 and more strokes was to be inflicted this instrument was used. The iron club was used to give 5 or 7 strokes. In serious cases the offender first received the strokes from the club on the bones of his back and was then flogged with the sand-bag on the flesh. The other punishments not in frequent use are too numerous to mention."—*San t'ung k'ao chieh yao*, *c.* 19, *Hsing chih*, p. 1*a*.

"At that time [at the beginning of the Liao] all the Boards had recently become adherents of the dynasties, and were not thoroughly acquainted with Chinese writing. K'ang Mo-chi thought out the meanings of the [Chinese] laws and discussed the relative severity of punishments, and fitted them exactly, so that all criminals acknowledged the justice of his decisions."—*Liao shih K'ang Mo-chi chuan*, *Tzŭ shih ching hua*, *c.* 55, *Hsing yü*, p. 25*a*.

"T'ai Tsu built a bell-room for people to announce they had grievances (by sounding the bell)."—*Liao shih Hsing fa chih*, *ibid.* p. 40*b*.

"In the 5th moon of the 6th year [921] of the period *Shên Ts'ê* an imperial decree was issued ordering the law to be settled. A bell-house was built for people to inform officials of their wrongs. In the bell-house there was a bell, so that anyone who had been wronged could inform the magistrate by striking it. It served the same purpose as 'the wronged-one's drum.'"—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 1*b*.

"In the 2nd year [938] of the period *Hui T'ung*, Prince I Shih Ta, in collecting the taxes, did not adjust them fairly, and so was punished by being beaten with the wooden semicircular pole." This was a punishment for the highest officials.—*Liao shih T'ai Tsung chi*, *Tzŭ shih ching hua*, *c.* 55, *Hsing yü*, p. 25*a*.

"In the 7th moon of the 16th year [966] of the Emperor Mu Tsung it was decreed that at any place where the Emperor stayed the officials should erect a high wooden placard recording the fact, and any of the people who broke the law [by entering that place] were to be put to death."—*Hsü wên hsien t'ung k'ao*, *c.* 19, *Hsing chih*, p. 1*a*.

"In the 7th moon of the 12th year [994] of the period *T'ung Ho* of the Emperor Shêng Tsung an imperial decree was issued ordering that Kitans who committed any of the 10 great crimes (rebellion, unfiliality, etc.) should be punished according to Chinese law. Shêng Tsung succeeded to the throne in his youth, and the Empress Dowager Jui Chih paid great attention to criminal decisions. She frequently persuaded the Emperor to exercise leniency in the administration of the laws. When the Emperor reached the prime of life he took great care over State affairs and zealously carried on the Government. At that time the law was revised, and many matters made to conform to humane principles. Punishment was only applied after strict investigation."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 1*b*; see also *Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 6*b*.

"In the 29th year [1011] [it was decreed that], as by the old law, the offspring of the Prime Minister, of members of the Cabinet, and of nobles, who had committed crimes, were to be bambooed as if they belonged to the common people, only the face was not to be marked [or tatooed]."—*Ibid.* p. 6*b*.

"In the 6th year [1025] of the period *T'ai P'ing* it was decreed that if any relatives of high officials committed crime and were accused, the officials who neglected their duty in punishing them were themselves to be punished."—*Hsü wên hsien t'ung k'ao*, *c.* 19, *Hsing chih*, p. 1*b*.

"In the 12th moon an imperial decree was issued stating that if anyone was living apart from his parents it was allowable for the neighbours to report it, so that the offender might be punished."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 6*b*.

"In the 2nd year [1033] of the period *Chung Hsi* of Hsing Tsung, the crimes to be punished with tatooing the face [*sic*] were decided upon. Anyone who committed robbery the 1st time was to be tatooed on the right arm, the 2nd time on his left arm, the 3rd time on the right side of his neck, the 4th time on the left side, and the 5th time he was to be put to death." Under the old system the face was tatooed. See EARLY and LATER FEUDAL PERIODS, etc.—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 5*a*.

"In the 8th year [1039] of the period *Chung Hsi* of Hsing Tsung an imperial decree was issued, saying: 'If the *pei yüan* (North Office) decided a case unjustly, and anyone struck the bell and offered a petition before the imperial chariot, it must be reported.' At that time the magistrate had arrested 8 robbers. After they had been killed the real culprit was arrested. As the families who had been wronged went to complain, the *Chung Shu Ling* (Prime Minister) Chang Chien requested the Throne 3 times to revise the case. At last the Emperor grew angry and said: 'Do you wish me to forfeit my life for theirs?' Chien answered: 'The young and old of these eight families were quite innocent, we should give them some little alms to enable them to bury their dead. This will be sufficient to satisfy the living as well as the dead.' It was granted accordingly."—*Ibid.* p. 6.

"In the 12th moon of the 1st year [1055] of the period *Ch'ing Ning* of the reign of the Emperor Tao Tsung an imperial decree was issued stating that all the Boards and Courts in the Palace as well as in the capital should report private affairs before the Emperor in person; other affairs were to be settled according to the law. If anyone sent a slanderous letter, the receiver and reader of that letter was to be executed and his body exposed to the public gaze."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 7*a*.

"An imperial decree was issued saying: 'In the family of a rebel, if the brothers of a rebel did not know of the crime, though he lived together with them, yet he might not be considered as involved.' This was ordered to be the fixed law. It granted the memorial of the *P'ing Chang Shih* (Prime Minister) Yeh-Lü-O-mu-êrh. In the 24th year [1006] an imperial decree was issued, saying: 'If the chief of a family did not commit the crime of rebellion or crimes involving the penalty of death or of banishment, his servant or maid (slave) should not be regarded as compelled to give information concerning the master's crime. If a servant or maid committed a crime involving the penalty of death or banishment, the master was allowed to send her to the magistrate, but he was not allowed to kill the said servant on the presumption [that she was guilty].'"—*Wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 1*b*. See also *Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 6*b*.

"In the 6th year [1071] of the reign *Hsien Yung* it was thought that [though] the customs of the Kitans and Chinese were different, the laws should be the same for both. Ti-Yin-Su and the Cabinet Minister Yi-Hsin were ordered to revise the laws. Those worthy to be retained were inserted in the code, and those which were unfit were put in a separate book."—*Ibid.* p. 7*a*.

"When Tien Cha ascended the throne [1101] very severe punishments were in use. At that time there were no fixed laws of reward and punishment. Hatred and murmuring increased daily; robbers rose and fought; officials rebelled one after another; and the severity of punishments was increased in proportion. These embraced throwing from precipices, crushing with cannon, piercing with nails, mincing to death—all these were brought back into use. There were [such punishments as] cutting into five parts and taking the heart for offering in the Emperor's ancestral temple, but annihilation of forces [by the enemy] and loss of a city were only punished by deprivation of office."—*San t'ung k'ao chieh yao*, *c.* 19, *Hsing chih*, p. 1*b*.

KIN.

"At the beginning of the Kin dynasty the law was simple. Anyone who committed a slight crime was beaten with a willow; anyone who murdered or plundered was killed by braining, and his property confiscated, $\frac{4}{10}$ths to the Government and $\frac{6}{10}$ths to the bereaved or wronged family, the offender's family becoming slaves."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 1*b*. Prisons were underground. See also *Tzŭ shih ching hua*, *c.* 55, p. 40*b*.

[Mock marriages were declared to be illegal in 1177.]—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 7*b*. See MARITAL.

"In the 2nd moon of the 2nd year [1124] of the period *T'ien Hui* of T'ai Tsung, an imperial decree was issued stating that anyone who secretly opened and robbed the mausolea of the Liao should be put to death for his crime. In the 7th moon of the 3rd year [1125] an imperial decree was issued stating that influential families should have no right to buy poor people as slaves. Anyone who bought one man by coercion should forfeit the price of 15 men to the Government, and anyone who bought one man by means of deceit should forfeit the price of two men and receive a flogging of 100 strokes."—*Ibid.* p. 7*a*.

[The Kin laws were also revised. See *Chin shih Sun To chuan*, *P'ei wên yün fu*, *c.* 93*b*, p. 34*b*.]

"In the period *Huang T'ung* [1141–9] of Hsi Tsung it was decreed that the Ministers of State should collect in one volume all the old Statutes of the present dynasty as well as those of the Sui, T'ang Sung, and Liao dynasties. The name given to the collection was '*Huang T'ung chih*,' ('Regulations of the *Huang T'ung* Period,') and it was promulgated throughout the capital and provinces."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 7*a*.

"In the 2nd moon of the second year [1142] an imperial decree was issued stating that if any authority violated the law his subordinate, who was not able to rectify his fault or who did not report it to the throne, should be [dealt with as if] involved in the crime."—*Ibid.* p. 7*b*.

"In the 2nd moon of the 8th year [1168] of the period *Ta Ting* of Shih Tsung, the law dealing with officials guilty of gambling was established. If the booty was not more than 50 *kuan* (a string of 1,000 cash) the accused was to be bambooed but might atone for his crime; if he committed it again, he was to be bambooed, but without the opportunity of atonement. The Emperor said: 'The bamboo is used for punishing menials; but when a man has become an official his first care should be to avoid disgrace. But since he is shameless, he must be treated in the same way as a menial.'"—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 1*b*.

"In the 20th year [1180] [of Shih Tsung] an imperial decree was issued ordering the law to be settled regarding the trampling on crops. Formerly, when the Emperor went to Ch'un Shui he saw that most of the people's mulberry trees had been trampled down by beasts. Accordingly he issued a decree stating that shepherds who belonged to princes or influential families who injured the people's mulberry trees might be immediately punished by their local magistrates. Now the Emperor saw that there were some who trampled upon the crops; therefore he again issued a decree stating that anyone who trampled upon the

people's fields should be bambooed 60 strokes, and Anyone who stole grain, 80 strokes, and make good the cost of the damage done."—*Hsü t'ung tien ch'i yao*, c. 20, *Hsing*, p. 7*b*.

"In the 11th moon [of the 2nd year (1191) of the period *Ming Ch'ang* of Chang Tsung] a prohibition was issued forbidding play-actors and musicians to represent the Emperors of successive dynasties or use the name Sire of a Myriad Years [Emperor]. Those who disobeyed were severely punished."—*Ibid.* p. 8*a*.

"In the *T'ai Ho* period [1201–9] an imperial decree was issued forbidding anyone to buy horses for exportation. Anyone who went to the frontier to sell horses when found was to be put to death."—*Ibid.* p. 8*b*.

"In the 12th moon [of 1st year of *T'ai Ho*] the President of the Board of Works, Liang Hsiang, and others, presented the newly-fixed law, orders, decrees, articles, statutes, and forms, consisting of 53 volumes, to the Throne. The law itself consisted of 12 sections, viz., definitions, guarding the palace, titles, marriage, stables and treasuries, assuming, theft and robbery, quarrels and lawsuits, fraud, miscellaneous, arresting deserters, and deciding criminal cases. It really was the law of the T'ang dynasty, except that fines of copper were doubled and banishment for 4 years and 5 years increased to 7. Forty-seven articles unsuitable for the [present] time were abolished; those suitable for the present were increased to 149 articles; and those which were slightly altered were 282 in number. The remainder, amounting to about 126 articles, were kept the same as in the old law. Also, of those in which one was divided into two, and one into four, there were six articles, making a total of 563, bound in 30 volumes. The Commentary served to make the text clear, and the explanation to solve doubts. It was called *T'ai Ho lü yi*."—*Ibid.* p. 8*a*.

"In the 3rd year [1203] of the period *T'ai Ho* of Chang Tsung a physician of Po Chou, called Sun Shih-Ming, boldly used yellow paper and wrote on it in large characters the twelve words: 'A physician with needle bestowed by the Emperor,' etc. At the bottom of the paper were the date and imperial seal with the two characters *Ch'ing Lung* in red. With this he wished to deceive the people in the streets. On being arrested by the local magistrate he confessed his crime. This case was passed on to the Grand Court of Revision for deliberation. After it had deliberated, it decided that the case should be treated as a crime of forging the imperial seal, though in a general pardon he would, by rights, not be included. However, the Secretary, Chia Hsien memorialized the throne, saying: 'Each of the eight kinds of imperial seals has its special characters. In forgery of a seal no account was taken of whether it was done in clay or beeswax, but in this case he only wrote the words *Ch'ing Lung* with a pen. Since the words are unlike those on an imperial seal, if he be punished for the crime of forging the imperial seal, it would be a misunderstanding of the real intention of the law.' Being warned by this memorial the Emperor awoke to the true state of the case and pardoned him accordingly."—*Hsü wén hsien t'ung k'ao hsiang chieh*, c. 19, *Hsing k'ao*, p. 8*a*.

"In the 3rd moon of the 3rd year [1203] an imperial decree was issued stating that if at any place thieves or robbers gathered to the number of 30 or upwards it should be reported to the Throne. Anyone breaking this law was to be bambooed with 100 strokes."—*Hsü t'ung tien ch'i yao*, c. 20, *Hsing*, p. 8*b*.

"In the 5th year [1205] the President of a Board sent a memorial to the Throne stating that the District Magistrates were covetous and law-breakers. Though an absconder under his jurisdiction might meet with certain punishment, yet a neighbouring magistrate who harboured the absconder should also be punished. This was accordingly granted. In the 1st year [1222] of the reign *Yüan Kuang*, the punishment for harbouring and the reward for seizing or delivering up an absconder were increased."—*Ibid.* p. 9*a*.

"In the 3rd moon of the 6th year [1206] an imperial order was sent to the *Shang Shu Shêng* (Prime Minister's Office), saying: 'Grandparents and parents have no one to take care of them [but their children], yet their sons and grandsons go abroad for years. This is indeed injurious to civilization and manners. In the old law 2 years' banishment was the sentence for this offence, which is too light a punishment. Now you are to examine the old law and reconsider the matter and report to the Throne.'"—*Hsü wén hsien t'ung k'ao hsiang chieh*, c. 19, *Hsing k'ao*, p. 6*a*.

Mongol Period (1280 *to* 1368).—*Table VII.*

"At the beginning of the Yüan [Mongol] Dynasty there was no [new] law. Officials decided criminal cases according to the law established by the Kin dynasty. It was very severe."—*Yüan shih Hsing fa chih, P'ei wén yün fu*, c. 93*b*, p. 36*b*.

"Special features of this dynasty were the abolition of strangulation, and the creation of legislative privileges in favour of Buddhists, and at times of other priests. The Chinese, both in the north and south, seem to have had nearly all the benefits of old Chinese law; but the Mongols, mostly of course military men or officials, were under a special dispensation."—*Journ. N.-C.B.R.A.S.*, N.S. xl. 41. See also *infra*.

"It seems to have been reserved for the Mongols . . . to introduce it [the 'lingering death' punishment] on a regular scale."—*Ibid.* xl. 38.

"In the 1st year [1260] of the period *Chung T'ung* of Shih Tsu, a prohibition was issued forbidding unlicensed traders to pass the boundary. Anyone who violated it was to be put to death. In the 2nd year an edict was issued ordering that all the princes and husbands of imperial princesses should have no right to decide the criminal cases of the people privately, but that they should be left for the courts to pass sentence."—*Hsü t'ung tien ch'i yao*, c. 20, *Hsing*, p. 9*a*.

"In the 4th year [1263] an imperial decree was issued stating that in any province anyone who secretly cast weapons should be put to death; and any who had them in his possession and did not hand them in to the government, was to be punished in the same way as if he had illegally cast weapons."—*Ibid.* p. 9*a*.

"In the 5th year [1268] of the period *Chih Yüan* of Shih Tsu selling poisonous medicines was forbidden, such as *fu tzŭ* (蒲 子) a stimulant or tonic; *wu t'ou* (烏 頭), tubers of aconite, *pa tou* (巴 豆), croton, etc. A bad doctor using acupuncture and cauterizing wrongly, or injuring the womb of a woman, was to be punished more severely (than hitherto)."—*Hsü wén hsien t'ung k'ao hsiang chieh*, c. 19, *Hsing k'ao*, p. 2*a*.

"In the 3rd moon of the 8th year [1271] an imperial decree was issued ordering that the magistrates were not to delay criminal cases, causing people to pass them over and complain to the higher officials. If anyone disobeyed this order, the magistrate as well as the person in question was to be punished. In the History of Law it says: 'Anyone bringing a false accusation will be punished, and anyone passing over the proper official and complaining to a higher one is to be bambooed with 57 strokes. But if the local magistrate was at fault, did not hear the case of one who was wronged and had complained several times, or decided a case unjustly, or showed partiality, etc., it was permissible to pass over the proper official and complain to a higher one.'"—*Ibid.* p. 6*a*.

In 1274 Yao Shu "caused whipping, branding, and other excessive punishments to be abolished, showing much mercy to the defeated Chinese."—*Giles, Bio. Dic.*, p. 927.

"In the 2nd moon of the 12th year [1276] gambling amongst the people was forbidden. Anyone who violated the prohibition was to be exiled to the North."—*Hsü t'ung tien ch'i yao*, c. 20, *Hsing*, p. 9*a*.

"In the 11th moon an imperial decree was issued stating that anyone who falsely made banknotes should, together with his associates, be put to death, and anyone who used them was to be bambooed."—*Ibid.* p. 9*b*.

"In the 1st moon of the 15th year [1278] a prohibition was issued stating that if any officer, clerk, soldier, or commoner sold the girl or woman of good family he had married to be a prostitute, both the buyer and seller were to be punished, the price forfeited to the government, and the woman returned to her husband."—*Ibid.* p. 9*b*.

"In the 11th moon of the 18th year [1281] the Grand Secretary memorialized the throne saying: 'Criminals condemned to capital punishment throughout the Empire, with the exception of cases of rebellion, great offences, killing grandparents or parents, a wife killing her husband, and a servant killing his master, must be punished by the proper law. The remaining capital criminals should be banished to Japan, Cambodia, or the Mien Country (Burma).' It was granted."—*Hsü wén hsien t'ung k'ao hsiang chieh*, c. 19, *Hsing k'ao*, p. 5*a*.

"In 1286 the Chinese were forbidden to carry arms, and three years later their bows and arrows were burnt."—*Giles, Bio. Dic.*, p. 387.

"In the 5th moon of the 28th year [1291] the new law of Chih Yüan was published. . . . In the 8th year [1271] the law of T'ai Ho of the Kin dynasty had been prohibited, whereupon the Emperor ordered An T'u and others saying: 'In the late History the new law settled by T'ien Tsê and Yao Shu I have already perused: it is worthy to be put in force. You should carefully consider the matter. Is there anything which should be added to it or subtracted from it? You should one and all urgently deliberate over it and put it in force.'"—*Hsü wén hsien t'ung k'ao hsiang chieh*, c. 19, *Hsing k'ao*, p. 2*b*.

"In the 2nd moon of the 29th year [1292] the torture of beating criminals on the back was abolished. In the 3rd moon, the law punishing stealing was arranged in 13 grades. In the 7th moon of the 27th year [1290] the Governor-General of Kiang Nan, Sha Pu-ting, had proposed that a keeper of the Treasury who had stealthily used the revenue (tax) should have his face tattooed (branded) and his wrists cut. The Emperor said: 'This is the torture used by the Hui Hui (Mohammedans),' and did not grant his request. Thus the law was at that time codified in 13 graduated sections."—*Ibid.* p. 2*b*.

"According to Marco Polo, the finder of any article, sword, horse, hawk, or whatsoever else, without a known owner, is bound to bring it at once to the keeper, or is liable to punishment. This officer's tent is pitched in a conspicuous place, with banner displayed, so that both those who have lost and those who have found anything may know where to find him."—*Simcox*, ii. 218. *Cf.* LATER FEUDAL PER.

"In the 29th year [1292] people were again forbidden to possess law books. Formerly they were forbidden to buy them, lest they might be induced by reading them to charge others with faults." A Censor's request that the prohibition be removed was refused.—*Hsü wén hsien t'ung k'ao hsiang chieh*, c. 19, *Hsing k'ao*, p. 2*a*.

"In the 7th moon of the 1st year [1295] of the period *Yüan Chêng*, of Ch'êng Tsung, the rule as to seizing robbers was established. In the 9th moon of the 20th year [1283] of the period *Chih Yüan*, Shih Po had proposed a plan for putting down robbery, saying: 'The chief robber and his colleague should be executed, and the rest sent to cultivate the fields of Huai as a punishment.' The Emperor on hearing this, approved, and ordered Pi to put it in force. The wives of robbers cultivating fields inland were sent to the capital to be distributed among the men of the Ying Fang. Later on a Censor memorialized the throne, saying: 'The great number of robbers captured inland is due to the government frequently pardoning them. Now I request Your Majesty to order the Grand Secretary to make a fixed rule and instruct his subordinates to execute them all without exception.' This was granted."—*Ibid.* p. 2*b*.

"In the Chi Yang district there was a shepherd boy who happened to throw at a bird with an iron [*sic*] sling and missing his aim killed one of his fellow shepherds. For this he was put in prison for several years. Ta Li Ma said: 'The boy killed his colleague unintentionally, he really had no mind to kill anybody. It is impossible to apply any punishment to him.' So he sent him away imposing only a fine of brass."—*Yüan shih; Ta Li Ma chuan, P'ei wén yün fu*, c. 97, p. 32*b*.

"In the 3rd moon of the 7th year [1301] of *Yüan Chêng*, the law for official criminals was made in 12 sections."—*Ibid.* p. 2*b*.

"In the 3rd moon of the 4th year [1312] Jên Tsung ascended the throne. He ordered the Ministers of the Boards, saying: 'You should collect the laws of the periods *Chung T'ung* and *Chih Yüan*, and select men versed in law and who have had long experience to consider the matter and make the light and heavy ones more uniform, and publish them throughout the Empire. In this way magistrates would have a fixed law to administer, and criminals would suffer punishment without injustice.' The legal regulations dealing with manners were called *Fêng hsien héng kang* (Complete Principles of Manners and Precedents). Since then [in 1320] the Prime Minister and Literary Chancellors were again ordered to make extracts from the old books in order to compose a code of laws, which consisted of 2,539 articles, among which were 717 for deciding criminal cases, 1,151 statutes, 94 dealing with pardoning, and 577 *decreta*—it was called the Common Law of the Great Yüan Dynasty, and was published throughout the Empire."—*Ibid.* p. 2*b*.

In 1320 "the official code of the dynasty was promulgated, in 2,539 articles."—*Simcox*, ii. 230.

"Anyone who intentionally killed his innocent son or grandson in order to incriminate his enemy was to be punished under the law dealing with murdering another with intent."—*Yüan shih Hsing fa chih, P'ei wén yün fu*, c. 97, p. 32*b*.

"The game laws were relaxed by Jên Tsung, c. 1314."—*Giles, Bio. Dic.*, pp. 5–6.

"In the reign of T'ai Ting [1324–9], when the Emperor ascended the throne, an imperial decree was issued ordering that any offender who personally confessed his crime was to be pardoned. In the 6th moon of the first year of the reign a prohibition was issued forbidding Mongol vagrants to leave the jurisdiction of their own accord. Anyone violating this law was to be executed."—*Hsü t'ung tien ch'i yao*, c. 20, *Hsing* p. 11*a*.

"In the 9th moon of the 4th year [1327] [of the period *T'ai Ting*] a prohibition was issued forbidding Taoist or Buddhist priests to buy the people's fields; anyone violating it was to be punished, and the price was to be forfeited. A substantive officer who received a bribe was to be banished to Kuang Nan."—*Ibid.* p. 11*a*.

"In 1329 new *Institutes* were issued."—*Giles, Bio. Dic.*, p. 798.

"In the 10th moon of the first year [1330] of the period *T'ien Li* of Wên Ti it was thought that since the property of a criminal was forfeit, his wife and son should again [as before] be sent to guard the frontier. This was [however] not in accordance with the meaning of the ancient [law] that a crime did not involve the [criminal's] children. Accordingly, an imperial decree was issued stating that thenceforth the wife and children of a criminal should not be sent to guard the frontier."—*Hsü t'ung tien ch'i yao*, c. 20, *Hsing*, p. 11*a*.

"In the 2nd moon of the 2nd year [1331] of the period *T'ien Li* an imperial decree was issued ordering that all servants or employés should have the right to inform against their masters or employers before a magistrate if he committed a capital crime or did anything injuring themselves; but that they should have no right to inform against their masters if the thing did not concern them. It was ordered to be a fixed law." *Hsü wén hsien t'ung k'ao hsiang chieh*, c. 19, *Hsing k'ao*, p. 3*a*.

"In 1336 the Chinese were forbidden to possess arms."—*Giles, Bio. Dic.*, p. 742.

"In the 7th moon of the third year [1337] [of the period *Chih Yüan*] an imperial decree was issued ordering that besides murder and other important cases, criminal cases of robbery and theft need not wait for the decision and registration of the officer of the Record Office, but the local magistrate could decide them according to the standing law."—*Hsü t'ung tien ch'i yao*, c. 20, *Hsing*, p. 11*b*.

"In the 6th moon of the 4th year [1338] it was ordered that from that time in sentencing a capital criminal the official of the Record Office should calculate the distance and appoint an officer to the circuit [from the place nearest to the place of exile] beforehand to take charge of it."—*Ibid.* p. 11*b*.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

"The first Emperor of the Ming dynasty . . . published a Penal Code, abolishing such punishments as mutilation, and drew up a kind of Domesday Book, under which taxation was regulated."—*Giles, Hist. of Ch. Lit.*, p. 291; *Bio. Dic.*, p. 193.

"The legal records of the purely native dynasty of Ming . . . distinctly state that all jurisprudence to their date is based upon the 九 章, Nine Chapters, of 200 B.C. (Han dynasty), as subsequently expanded and codified in A.D. 630 (T'ang dynasty). In 1373 this Ming dynasty published its code, which is confessedly based on that of 637, and has exactly the same twelve divisions."—*Journ. N.-C.B.R.A.S.*, N.S. xl. 41. See also under 1403, *infra*. The code of the following Period (q.v.) was a reproduction of the Ming code.

"In the 10th moon of the 1st year T'ai Tsu ordered the Grand Secretary to settle the law. At first the Emperor thought that in the T'ang and Sung dynasties there were laws to decide criminal cases, but that only the Yüan dynasty did not regard the laws of ancient times, making them for a time only. The rules of law were taken from what had been done before, so that the Yamên clerks found it easy to deceive. He therefore ordered the Prime Minister Li Shan-liang and 20 others to settle the laws in detail, saying: 'The important points in settling the laws are terseness of style, plain meanings, and simple reason, so that everyone may easily know the law. If articles are too complex or too numerous, or there is ambiguity, so that an offence may be punished either heavily or lightly, then corrupt officials will naturally practise deceipt. That which is to guard against wickedness, but on the contrary injures innocent people, is not a good law.' Moreover, he said to the censors: 'The law of the Yüan dynasty had too many articles, so the harm it did was great. For example, the seven cases of manslaughter, killing a person by conspiring with another, with intention, and in a quarrel were capital crimes. Why need it be divided into so many kinds? Only in killing by mistake can any distinction be made. After all, killing a person whilst in play or by accident, are not much different. Now, in settling the law we wish to abolish the defects of the old law and make it both "simple" and "strict"; for if it is simple there will be no ambiguity, and if it is strict the people will be careful to avoid transgression. You ought to follow this proposal.'"—*Hsü wén hsien t'ung k'ao hsiang chieh*, c. 19, *Hsing k'ao*, p. 3*a*.

"In the 12th moon the 'Direct Explanation of the Law' was composed and published throughout the prefectures and districts. At that time, when the law was about to be put in force, the Emperor said to Chou Chên, the Director of the Grand Court of Revision: 'The reason for establishing a law is to cause the people not to transgress it. How can the people of the wilds know it thoroughly? If those who unintentionally commit crime be pardoned, the law itself would become null and void; if they be punished with too strict a law the people would become nonentities. Besides the laws of ceremony, of music, of national organization, of revenue, and of selecting men for offices recently settled, you should compose a collection of laws governing the actions of the people with a complete commentary and publish the same throughout the empire in order that every family may become well acquainted with it.'"—*Ibid.* p. 3*a*.

"In the 8th moon of the 1st year [1368] of the reign Hung Wu an imperial decree was issued stating that the sentencing of capital criminals should take place after the autumn, but not at a time so as to injure the living."—*Hsü t'ung tien ch'i yao*, c. 20, *Hsing*, p. 11*b*.

"In the 12th moon [of 1368] a *têng wên* (登 聞) drum was set outside the Wu Gate, and a Censor appointed in charge of it. When anyone made a complaint against another and the

local magistrate did not investigate it, or if anyone was wronged and unable to obtain redress, he was allowed to beat the drum and the Censor had to report to the throne. Anyone who dared to prevent an accusation being made was to be put to death."—*Ibid.* p. 11*b*.

"Magistrates are not to punish offenders by whipping on the back, nor by castration. Self-castration is to be punished according to the laws dealing with unfilial conduct."—*Ming shih*, *c.* 8, p. 5*b*.

"In the 3rd moon [of 1371] an imperial decree was issued stating that if any officer received a bribe, he and the one who offered it should be punished and their families transported to the frontier."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 20*b*.

"In the 11th moon of the 4th year [1371] an order was issued stating that from that time officers receiving bribes were not to be pardoned. At the end of the Yüan dynasty when the laws had become defective, promotion and appointment of officers was by bribery or the authority of influential nobles, and degree of rank was obtained by purchase. From a department magistrate down to a petty officer or clerk in a yamên no office could be obtained without bribery. So whenever the officials transacted public affairs they often governed corruptly or sold [pardon to] criminals for money. This was harmful to the people. The Emperor being aware of these defects the above order was issued."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing ka'o*, p. 3*b*.

"In the 4th moon of the 6th year [1373] the laws, orders, and regulations were engraved, and circulated to all the magistrates. In the 8th moon the law concerning relatives concealing one another's crimes was settled. *Ta kung* relatives [those mourned for 9 months] and those above them, a maternal grandfather, and grandmother, the wife of a grandson, the brother of a husband, and the mother, father, and son-in-law of a brother's wife or concubine were allowed to conceal each other's crimes [with impunity]. A servant who concealed his master's crime might be pardoned; but *hsiao kung* relatives [those mourned for 5 months] and those below them, who concealed each other's crimes, might have their punishment mitigated 3 degrees from that inflicted on the common people. In case of a relative outside the degrees of mourning, the brother-in-law of a husband, the brother of a wife, the husband of a sister-in-law, or the nephew of a wife who concealed one another's crimes, the punishment might be similarly mitigated two degrees. People guilty of high treason or concerting great rebellion are not included in this law."—*Hsü t'ung tien ch'i yao*, *c.* 28, *Hsing*, p. 12*a*.

"The meritorious minister had no right to receive the fields or property of others illegally offered to him by third parties. Anyone who offended against this rule was to be punished according to the law of taking the fields and property of others by force."—*Ibid.* p. 12*a*.

"In the 11th year [1378] the law of the Great Ming dynasty was re-arranged." "Now though the Emperor had already promulgated the law, he still thought that it was too severe or too lenient for justice—that it was not yet the 'happy mean' of law. Accordingly he ordered the literary officials and judicial officers to deliberate over the law of the T'ang dynasty and to offer 20 articles to the Emperor daily out of which to choose which should be put in force. Further he ordered Liu Wei-ch'ien the President of the Board of Punishments to revise the laws of the Great Ming dynasty in detail with an index, the arrangement being according to that of the laws of the T'ang, viz.: 'Palace-guarding, Titles, Marriage, Treasuries and Stables, Assumption, Robbery, Quarrelling and Litigation, Cheating, Miscellaneous Laws, Arresting Deserters, Deciding Cases, and Definitions.' The old laws adopted consisted of 288 articles; additional laws, 128; old decreta changed into laws, 36; case law, 31; the appendix of laws extracted from the code of the T'ang, 123. It amounted to 606 articles, and was bound in 30 vols. By adding and taking from it it was made to conform to principles of justice. When one page was finished it was written out and sent to the Emperor who ordered it to be hung on the walls on both sides of the porticos and adjusted it personally. When wholly finished it was promulgated throughout the Empire."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 12, *Hsing k'ao*, p. 3*b*.

"In the 9th moon of the 15th year [1382], a native of Pei P'ing was wrongfully accused of crime. His son petitioned the Board of Punishments, but the executive officers wished to charge him with the crime of passing by the proper officials and complaining [direct] to the higher authorities. The Emperor [however] said: '[The act of] a son in stating the wrong done to his father springs from the highest human feeling; he should not have any punishment inflicted on him.'"—*Ibid.* p. 8*a*. See similar cases on p. 8*a*.

"In the 10th moon of the 15th year the Board of Punishments was again ordered to state clearly the prohibitions as to passing over the proper official and complaining to a higher authority. In the account of the law of punishments in the Ming History it says: 'At the close of the reign Hung Wu most of the people used to pass over the proper official and complain to the capital. On investigation it was found that this was true. So passing over the proper official and complaining direct to the capital was strictly forbidden. An aged man was ordered to take charge of the lawsuits of a town and to decide criminal cases by the help of the local beadle. If a case was important it was to be reported to the Magistrate. But even in this way the passing over of the proper official and complaining to a higher authority could not be prevented and it increased every day. Therefore the heavy punishment of banishment to the frontier was applied to it. In the reign Hsüan Tê [1426–36] if one passed over the proper official and complained to a higher authority he was pardoned if his case was true; if false, he was banished to the frontier. In the reign Ching Tai [1450–7] it was not to be considered whether it was true or false, but he was banished beyond the frontier (*k'ou wai*). Later on this was not recognized as a fixed law.'"—*Ibid.* p. 3*b*.

"In the 26th year [1393], once the royal grandson, standing by the side of the Emperor just when a guard had captured 7 robbers, attentively regarded their countenances and spoke to the Emperor, saying: 'There are only 6 robbers; one of them is not a robber.' So the Emperor asked him how he knew, and he replied: 'In the *Chou li* a case was decided first by looking at the countenance. The eyes of this one are clear and his look decorous, so I know he is not a robber.' The Emperor was glad and praised him, saying: 'To decide a criminal case the first requisite is to be versed in the Classics. What you have said is quite true.'"—*T'ung chien lei tsuan*, *c.* 6, *Chêng shih pu*, p. 8*b*.

"In the 6th moon of the 30th year [1397], the law regarding judges deciding criminal cases was again revised."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 6*b*.

"In the 9th moon of the 6th year [1402] of the reign Chien Wên of Hui Ti, it was ordered that anyone who had committed any of the various capital crimes or crimes punishable with banishment should be sent to cultivate the fields of Pei P'ing. The Emperor ordered the judge, saying: 'By the late law, the criminal might atone for his crime with rice, the object being to save the trouble of transporting it. Now, I have heard that the poor people could find no means to get rice to atone for their crimes, so they frequently died of grief. This is not my real intention. Since then, besides the 10 great offences, if anyone commits a capital crime or crime punishable with banishment he is to be sent to Pei P'ing with his family to cultivate [the fields] there. Anyone who commits a crime punishable with banishment must go there for 3 years; and if a capital crime, for 5 years. After the expiration of this term he may return home to resume his place as one of the common people. Anyone who commits a crime punishable with transportation is to be ordered to make [lit., boil] salt; a crime punishable with bambooing, to undergo government servitude. Again, a degraded official whose crime was less than one punishable with transportation was chosen, and had bestowed upon him an unsubstantial title to direct the cultivation for 3 years; if he had done some deed of merit, he was allowed to take office; if not, he was to be punished in proportion to his deserts for his original crime.'"—*Ibid.* p. 5*b*.

"It is very questionable whether a Code in the proper sense existed before Yung Lo . . . (*circa* A.D. 1403); but during the reign of that prince the well-known system was framed upon which the present [Manchu] Code has been grafted."—*Alabaster*, *Notes*, *Intro.*, p. xli.

"In the 4th moon of the 2nd year [1404] of the reign Yung Lo of Ch'êng Tsu, the law as to the summer assizes was fixed."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 6*b*.

[The Emperor Yung Lo cut out the tongue of Fang Hsiao-ju, a minister of the Emperor Chien Wên for rebellion (*Giles*, *Dic.*, p. 1173, No. 11, 903).]

"In the second moon [of 1407] an imperial order was issued stating that thenceforth anyone guilty of unfilial conduct, incest with a concubine of his father, intercourse with the wife of his brother, destroying relationship and ruining civilization—if it took place outside the capital, the local magistrate would have no power to decide the case, but must send the criminal to the capital for investigation and punishment."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 14*a*.

"In the 5th moon of the same year Mohammedans were strictly forbidden to buy too many Chinese wives and concubines and male and female children to take out of Chinese territory. Those who did so were to be executed according to law."—*Ibid.* p. 14*a*.

"In the 7th moon of the 8th year [1410] a prohibition was issued forbidding people to cast off their sons and not bring them up. The Heir Apparent spoke to Lü Chên, the President of the Board of Rites, saying: 'Human feeling compels one to rejoice at others having many sons. Large populations make countries prosperous. Now I have heard that the foolish people of the capital hate to have too many sons, and frequently discard them instead of bringing them up. This must be strictly forbidden. If anyone offends by committing this crime both he and his two neighbours must be punished.'"—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 4*a*.

"Several times in the course of the half-century the system of money fines, extended by Yung-lo in 1413, is objected to on the ground that it is useless to let officers guilty of corrupt practices ransom themselves from punishment."—*Simcox*, ii. 242.

"In the 12th moon of the 16th year [1418], receiving of bribes by officials was again strictly forbidden. At first T'ai Tsu strictly warned the covetous officials, and issued a decree stating that any official who received bribes was not to be pardoned, and also ordered that if any officials of the Board of Punishments received bribes, the crime should involve the man who offered the bribe, and he himself as well as his family should be exiled to the frontier. This was ordered to stand as a law. As it had long been obsolete, it was now ordered to be again put in force."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 4*a*.

"In the 1st moon of the 1st year [1436] of the reign Chêng T'ung of Ying Tsung, it was ordered that thenceforth anyone who accused another in the name of a woman, a maimed person, an old person, or a young one, if the accusation were false, was not to be allowed to atone for the crime, but that it should involve all [of his relatives] who had attained to manhood."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 14*b*.

"In the 3rd moon of the 3rd year [1438], an imperial decree was issued ordering that when people brought law suits, women should not be taken into the courts, *i.e.* be legally proceeded against. Unless accused of adultery, murder, cursing parents-in-law, or unfilial conduct, they should not be brought to the Court for the cases to be investigated."—*Ibid.* p. 14*b*.

"In the 8th moon of the 4th year [1439], an imperial order was issued stating that a judge who recklessly quoted [applied] an important [lit., heavy] law when deciding a criminal case should be punished according to the law dealing with those who confuse the established law."—*Ibid.* p. 14*b*.

"In the 6th moon of the 14th year [1449], the law for punishing senior Licentiates who committed various crimes was settled." "One who commits a light crime should be degraded to be a clerk in a yamên, but not deprived of his rice stipend. If one commits the crime of receiving bribes, thieving, passing the provincial examination by a false register, drinking wine with singing girls, marrying wives or concubines whilst in mourning for a parent, etc.,—if a native of Chihli he should be sent to the two Ching as Court Butler of the Imperial Academy of Learning, but if under command of a Provincial Treasurer he should be sent to the nearest Confucian School as butler for a certain term. As soon as the term has expired he may resume his native place as one of the common people; he must be deprived of his stipend, and only rice given to him." "It was granted."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 4*b*.

"In the 2nd moon of the 6th year [1462] an order was issued stating that a robber who committed robbery inside the capital city should be beheaded and his head hung up in an important place [*e.g.*, a main street] outside the radius of 100 *li* from the capital as a warning." *Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 4*b*. No heads could be exposed in the Emperor's abode (*i.e.* the capital).

"The tortures are to fasten boot-trees for stretching buskins one between the feet and two outside with cords, with which they torture their ankle-bones, and with mallets they strike the boot-trees, and sometimes break their ankle-bones and sometimes the shin-bones of their legs, and they die in a day or two. And there is also the similar one with pieces of wood between the fingers and toes; these suffer pain but do not run risk of their lives; they are, however, beaten on the legs, buttocks and the calves of the legs, and on the soles of the feet, and are given blows on the ankles. From these beatings many without number die; and all great and small are tortured. They hold very strongly to custom, and the people are ill-used, and no one writes a letter against the mandarin because he is of the gentry. The whip is a large dry split cane of the thickness of a finger and of the breadth of the palm of the hand, and they put it in soak that it may hurt the more."—*Ferguson*, *Lett. from Port. Capt.*, p. 126. *Cf. Gaspar da Cruz*, in *Purchas*, *Pilg.* iii. 188–9; *Mendoza* (Hak. Soc. ed.), i. 120.

"The capital punishments in the country of China. The most cruel is putting one on the cross, where they take from him three thousand slices while he is alive, and afterwards open him and take out his pluck for the hangman to eat, and cut all in pieces and give to the dogs that stand waiting for it. They give them [that is, the 'hangmen'] this [the pluck], to eat in the case of captains of robbers, for whom they have a liking. The second is cutting off the head, the private members being cut off and put in the mouth, and the body divided into seven pieces. The third is cutting off the head at the back of the neck. The fourth is strangling. Those that are liable to less than death become men of arms of China in perpetuity to son, grandson and great-grandson, that is, one that belongs to Cantao they transfer to another province very far off, and nevermore does he return to his own; there they serve as men of arms. . . . Those who have been banished they transfer to various provinces to serve in the houses of the mandarins and sweep and carry water, split wood, and to fulfil every other service of this kind, and to serve in works of the king and other services."—*Ferguson*, *Lett. from Port. Capt.*, pp. 125–6. *Cf. Mendoza*, I. iii. ch. xii.; *Gaspar da Cruz*, *ch.* xx.; and see following Period.

"From a casual observation [in the *T'ung chien*] it seems probable that the wooden collar 枷 was only invented in the sixteenth century."—*Ch. Rev.*, xi. 60. *Cf.*, however, previous Periods.

"In the 3rd moon [1462], officials were forbidden to invest money. Anyone who cheated the people out of their money or property under a false name, when found out, was to be cangued before the gate of the Board."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 14*b*.

"In the 3rd moon of the 2nd year [1466] of the reign Ch'êng Hua of Hsien Tsung, the law of atoning for sin by female criminals was settled. At that time the Provincial Judge of Kuang Tung memorialized the Throne, saying: 'A woman may commit a crime punishable by bambooing or transportation, and though there may be an exact law to punish her crime, she is frequently involved by [that of] others [her husband's or father's]. It is quite pitiful. Now I request your Majesty to allow her to atone for the sin by money payment. This is the most convenient method. The Executive officers discussed the matter, saying that henceforth, with the exception of women who committed the crimes of adultery and of unfilial conduct, if she was quite poor she might be treated as a singing girl, and the rest might atone for the sin [in the way suggested]. This was established as law.'"—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 7*b*.

"In the 1st moon of the 11th year [1498] [of the reign Hung Chih], anyone who married his brother's wife after his brother's death was to be strangled," as was also anyone who was guilty of illicit intercourse with his relations.—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 15*a*.

"In the 10th moon of the 16th year [1503], an imperial decree was issued stating that anyone who threatened his grandparents or parents with death should be executed according to the law of beating parents. The sentence might be carried out immediately."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 15*a*.

"The punishment of 點人油燈, 'lighting the human lamp'—*i.e.*, wrapping a man in cotton soaked in oil, hanging him up by the heels, and setting on fire from the top, was inflicted by Chia Ching in 1522, on 許 Hsü, who had falsely accused Tao of treason."—*Journ. N.-C.B.R.A.S.*, N.S. xi. 161.

"In the 2nd moon of the 22nd year [1543], the law of exiling people who adulterated tea was established. At that time the Boards of War and Revenue deliberated over it, saying: 'Henceforth anyone adulterating tea to the amount of 500 catties and upwards as well as the seller should be exiled to a near guard station, but if a native of a near guard station he should be exiled to the distant frontier. Anyone concealing 1,000 catties and upwards of adulterated tea should be dealt with under the above-mentioned law. But if the amount was below that stated, he should be punished according to the law of smuggling salt.' They requested that this be the fixed law. It was granted."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 19, *Hsing k'ao*, p. 5*b*. See also *Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing* p. 16*a*.

[From p. 105 of *Letters from Portuguese Captives in Canton* in 1521 it would appear that the firing off of bombards was prohibited in front of the city and other places.]

"He who gives out money at usury loses it (if proved) and moreover incurs further punishment."—*Historia de Ethiopia* (1561), quot. *Mendoza*, *Hist. of China*, Intro. p. xlii.

"In the 1st moon of the 3rd year [1569] of the reign Lung Ch'ing of Mu Tsung, an imperial decree was issued stating that the article relating to purchase and sale of divorce and privately marrying another's wife should not be applied unless the offence amounted to adultery."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 16*a*.

"In the 4th moon, the law as to fraudulent making of documents was settled. Anyone who privately used the stamp or fraudulently made the seal of a yamên or office was to be flogged and banished according to law."—*Ibid.* p. 16*a*.

"It seems that the penal stations (設衛分屯) were established by the Mings, and that banished people are [? were] always permanently settled (安插爲民)."—*Ch. Rev.*, xiii. 431.

"In the 4th moon of the 5th year [1571] [of the reign Lung Ch'ing], it was ordered that all the kinds of law with commentaries, as well as the commentaries containing inconsistent explanations, together with permanently fixed regulations, should all be arranged in consistent articles and published throughout the Empire."—*Hsü t'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 16*a*.

"All the employés of nobles, such as ploughmen, stewards servants and their relations, who depended upon the influence of the nobles to insult the common people or deprive them of property or beat them, were to be punished according to the law governing the common people."—*Ibid.* p. 12*a*.

Manchu Period (1644 *to* —).—*Table IX.*

Code, etc.—"The statutes of China form an edifice, the foundations of which were laid by Li Kwei twenty centuries ago. Successive dynasties have been building thereon ever since, adding, altering, pulling down, and putting together as circumstances seemed to require."—*Williams, Midd. King.*, i. 384.

[Chinese law as distinct from the Manchu code and from the edicts, rescripts, etc., of the successive emperors of the reigning dynasty rests like old Roman law on *mos majorum*. The fundamental social principles of China have probably changed but little since the ritual of Chou by Chou Kung and the record of Rites by Confucius, *i.e.*, such principles as the patriarchal principle, *Hiao*, and the fraternal principal, *Yu* or *T'i*, which pervade Chinese law and customs. *Hiao* includes friendship (*hsin*) and loyalty (*chung*). *T'i* includes conjugal duty (*shun*). Chinese law both customary and statute furnishes an immense amount of collateral evidence in support of Maine's theory that the movement of progressive societies has hitherto been a movement from status to contract, or from families as units to individuals as units. This is the more valuable because China has not yet emerged from status and, as regards *patria potestas*, position of women, slaves, and adoption, is in the position of early Roman law before the 12 Tables.]—*Ch. Rev.*, viii. 68–9.

"The Chinese idea of law . . . being castigatory, it is not to be wondered at that there is no science of civil jurisprudence in the European sense. Moreover, the executive and the judicial powers have always been wielded by the same hand. All matters of what we should call Family Law are left entirely to the family or clan; the government in no way concerns itself—at least so far as taking the initiative goes—with births, marriages, deaths, burials, adoption, legitimacy, divorce, mourning, testamentary dispositions, division and transfer of property, joint ownership, mortgages, sanitation, medicine, midwifery, sobriety, or morals; so long as these matters proceed in a normal way, and do not infringe the interests of the Board of Revenue, the licence laws, the principle of ancestral continuity, the currency laws, the revenue laws, and, above all, the Five Cardinal Relations. These are all questions for the family council, and it is only on the comparatively rare occasions when the council actively and spontaneously seeks the assistance of a court that the officials take cognizance: even a murder may be quietly ignored if the clan concerned decides not to complain. In the same way, commercial jurisprudence lies within the private ken of the different trading guilds; banking questions are decided by the marvellously close and effective organization of bankers; junkmen, fishermen, pawnbrokers, post-offices, squatters, money-lenders, doctors—in short, all industries—manage their own affairs and pay the fees with the minimum of government interference, if any; and even then the official action is taken in the interests of public order rather than to assert a legal principle: and although a few laws concerning marriages, inheritance, land transfer, usury, brokerage, etc., are laid down in the codes, these rather express what is the universal custom than impose any fresh 'command.' There is strictly speaking, no contract law at all, except as touches the supreme contract of marriage. Thus, take the rate of interest that pawnbrokers may charge, and their licences; or the permits to sail in and out of port: in the one case the needy classes are protected from extortion; in the other travellers are protected from pirates. Should it happen that any family or any industry see fit to claim the sanction of a court of justice, it does not at all follow that such court would announce, still less create, a law for itself: on the contrary, it would do exactly what our courts do, and what they did to a greater extent before statute law largely replaced common law—it would declare the law, or adopt the customary law, local or general, as ascertained on evidence. This is only another way of saying that in most matters China is governed by the customs of ancestors, or common law; that the common law is administered by the people themselves; and that the State (unless when specially invited) only steps in to prevent a breach of the peace, such interferences rarely extending beyond persons holding official rank for any other reason than this last. It is a question whether liberty in any country, even in our own, has ever advanced beyond this stage. An eloquent prelate about twenty years ago created some sensation by his remark in the House of Lords that he would rather 'see England free than England sober': there is in the same way a certain free trade in morals and religion in China (except where the ancient filial and ancestral duties are concerned), and her rulers have always preferred to 'see China free than China educated,' so far as interference with family life is concerned."—*Journ. N.-C.B.R.A.S.*, N.S. xl. 14–16.

"The confusion of the civil and criminal laws in the code, and the union of both functions in the same person, together with the torture and imprisonment employed to elicit a confession, serve as an indication of the state of legislation and jurisprudence. The common sense of a truthful people would revolt against the infliction of torture to get out the true deposition of a witness, and their sense of honour would resist the disgraceful exposure of the cangue for not paying debts. As the want of truth among a people indicates a want of honour, the necessity of more stringent modes of procedure suggests the practice of torture; its application is allowed and restricted by several sections of the code, but in China, as elsewhere, it has always been abused. Torture is practised upon both criminals and witnesses, in court and in prison; and the universal dread among the people of coming before courts, and having anything to do with their magistrates, is owing in great measure to the illegal sufferings they too often must endure. It has also a powerful deterrent effect in preventing crime and disorder. Neither imprisonment nor torture are ranked among the five punishments, but they cause more deaths, probably, among arrested persons than all other means."—*Williams, Midd. King.*, i. 506–7.

"The laws of China are numerous, minute and circumstantial, and give the best idea of the character of the people, and their advance in civilization, which could possibly be furnished. The present dynasty has published 3 works on law. The first contains the general laws of the empire, an elegant translation of which has been furnished by Sir G. Staunton. The next contains the bye-laws, or particular regulations for each department of government; and the 3rd is . . . 'a collection of statutes for the present dynasty.' . . . A writer in the 'Edinburgh Review' [says] . . . 'We scarcely know any eastern code, that is at once so copious and so consistent, or that is so nearly free from intricacy, bigotry and fiction. In everything relating to political freedom or individual independence, it is, indeed, wholly defective; but for the repression of disorder, and the gentle coercion of a vast population, it appears to us to be in general mild and efficacious.' . . . In our humble opinion, many of the penal laws are just and good, and indicative of a knowledge of human nature not to be met with in the savage state. Among the Chinese, the code is highly prized; and their only wish is to see their [*sic*] enactments justly and impartially administered. The whole is divided into 6 sections, according to the 6 tribunals [see GEN. GOVT.] . . . ; and regard civil office, revenue, rites, military proceedings, punishments, and public works. Officials are removed every 5 years, and "however high and dignified, they must always state in every public document how many times they have been degraded, in order to keep their delinquencies in remembrance."—*Medhurst, China: Its State and Prospects*, pp. 131–2.

"The very first thing the new Emperor did on his accession in 1644 was to ordain that the laws of the Ming dynasty . . . should be modified so as to include Manchu customs, and . . . be re-issued as the Laws of the Manchu Dynasty." Continuity of legal history is shown by quotations from and appeals to ancient dicta.—*Journ. N.-C.B.R.A.S.*, N.S. xl. 38. See also *Journ. Asiat.*, III. vi. 329–30.

"The Chinese Penal Code now in force is strictly natural, not dynastic, being the latest development of a written statute legislation that has been growing for more than 2,000 years."—*Meadows, Chinese and Their Rebellions*, p. 119, note. A revised edition is published every 5 years.

It "contains (1) [*li*] the immutable statute laws of the empire, derived in great part from the previous code of the Mings, and (2) [*li*] such modifications, extensions, and restrictions of these fundamental laws as time and circumstances have made necessary. . . . 'The former portion bears the same ratio to the latter portion as the charters of the early Norman kings to the legislation of the past fifty years' (*Ch. Rev.*, viii. 2)."—*Giles, Historic China*, p. 125. It was drawn up "upon a mitigated scale of severity as compared with that of the Mings."—*Ibid.* pp. 121–2. "Allowing for difference in national customs and habits of thought," it "stands almost unrivalled." "It is regarded by the people as an inspired book, though few know much beyond the title, and seems to answer its purpose well."—*Giles, Ch. Sketches*, p. 79.

[The code is divided into seven main sections dealing respectively with (1) General Laws (Punishments and Mitigations, etc.); (2) Civil Laws (System of Government; Conduct of the Magistrates); (3) Fiscal Laws (Enrolment of the People; Lands and Tenements; Marriage; Public Property, including Revenue and Coinage; Duties and Customs; Private Property; Sales and Markets); (4) Ritual Laws (Sacred Rites; Miscellaneous Observances); (5) Military Laws (Protection of the Palace; Government of the Army; Protection of the Frontier; Military Horses and Cattle; Expresses and Public Posts); (6) Criminal Laws; (7) Laws Relating to Public Works (Public Buildings; Public Ways).]—*Staunton, Penal Code.*

[The code labours to provide a specific remedy for each individual possible offence. The collection of cases follows on the same track; they leave nothing to the judge's discretion.]—*Ch. Rev.*, x. 357.

The people have a high regard for the code, "and all they seem to desire is its just and impartial execution, independent of caprice and uninfluenced by corruption. That the laws of China are, on the contrary, very frequently violated by those who are their administrators and constitutional guardians, there can, unfortunately, be no question; but to what extent, comparatively with the laws of other countries, must at present be very much a matter of conjecture: at the same time it may be observed, as something in favour of the Chinese system, that there are substantial grounds for believing that neither flagrant nor repeated acts of injustice do, in point of fact, in any rank or station, ultimately escape with impunity."—*Staunton, Penal Code*, Introd., p. xxviii.

"Still, with all the tortures and punishments allowed by the law, and all the cruelties superadded upon the criminals by irritated officers or rapacious underlings and jailors, a broad survey of Chinese legislation, judged by its results and the general appearance of society, gives the impression of an administration far superior to other Asiatic countries. A favourable comparison has been made in the *Edinburgh Review* (Vol. XVI. 1810): 'By far the most remarkable thing in this code is its great reasonableness, clearness, and consistency, the business-like brevity and directness of the various provisions, and the plainness and moderation in which they are expressed. There is nothing here of the monstrous *verbiage* of most other Asiatic productions, none of the superstitious deliberation, the miserable incoherence, the tremendous *non-sequiturs* and eternal repetitions of those oracular performances—nothing even of the turgid adulation, accumulated epithets, and fatiguing self-praise of other Eastern despotisms—but a calm, concise, and distinct series of enactments, savouring throughout of practical judgment and European good sense, and if not always conformable to our improved notions of expediency, in general approaching to them more nearly than the codes of most other nations. When we pass, indeed, from the ravings of the Zendavesta or the Puranas to the tone of sense and business in this Chinese collection, we seem to be passing from darkness to light, from the drivellings of dotage to the exercise of an improved understanding; and redundant and absurdly minute as these laws are in many particulars, we scarcely know any European code that is at once so copious and so consistent, or that is so nearly free from intricacy, bigotry, and fiction. In everything relating to political freedom or individual independence it is indeed woefully defective; but for the repression of disorder, and the gentle coercion of a vast population, it appears to be equally mild and efficacious. The state of society for which it was formed appears incidentally to be a low and wretched one; but how could its framers have devised a wiser means of maintaining it in peace and tranquillity?' This encomium is to a certain extent just, but the practice of legislation in China has probably not been materially improved by the mere possession of a reasonable code of laws, though some melioration in jurisprudence has been effected. The infliction of barbarous punishments, such as blinding, cutting off noses, ears, or other parts of the body, still not uncommon in Persia and Turkey, is not allowed or practised in China; and the government in minor crimes, contents itself with but little more than opprobrious exposure in the pillory, or castigation, which carry with them no degradation."—*Williams, Midd. King.*, i. 391–2.

"The defects in this remarkable body of laws arise from several sources. The degree of liberty that can safely be awarded to the subject is not defined in it, and his rights are unknown in law. The government is despotic, but having no efficient military power in their hands, the lawgivers resort to a minuteness of legislation upon the practice of social and relative virtues and duties which interferes with their observance. . . . The code also exhibits a minute attention to trifles, and an effort to legislate for every possible contingency, which must perplex the judge when dealing with the infinite shades of difference occurring in human actions. There are now many vague and obsolete statutes, ready to serve as a handle to prosecute offenders for the gratification of private pique; and although usage and precedent both combine to prove their disuse, malice and bribery can easily effect their reviviscence and application to the case."—*Ibid.* i. 392.

"The second Emperor K'ang Hsi likewise made many appeals to classical principles, and, like his successor, laid down very definite rules exempting women from the necessity of appearing before the courts: all female witnesses and persons concerned in a case (provided they were not themselves accused) were to be examined on commission in their own houses [*cf.* MING PERIOD]. The treason laws of the present dynasty, it must be confessed, are as ferocious as they have ever been in China at the worst of times: all the odious punishments abolished by the decree of April, 1905, were in full swing when the Manchus took over their predecessors' code, and have remained so; that is to say, slicing to pieces, and decapitating the dead; besides responsibility of relatives to the third generation both ways, slavery of the women and young boys, and so on. The fourth Emperor Ch'ien Lung in 1740 issued a new edition of the Manchu code, alluding in his preface to the supposed pictorial punishments of extreme antiquity, and to the first real code of 960 B.C. [*v.* LATER FEUDAL PERIOD]. . . . In addition to justifying several of his specific decisions in Crown Cases Reserved by referring back to the classics, the Emperor cites two cases a thousand years ago, specially named in the Chinese legal records, in order to amend two decisions connected with the justifiable murder of a father's enemy by that father's son. . . . The same principle is repeatedly laid down by the Manchu Emperor that was asserted by the Roman Emperors, namely, that 'though above the law, they considered themselves bound to live within the law.'"—*Journ. N.-C.B.R.A.S.*, N.S. xl. 39.

"The punishing of mandarins *ex post facto* for not having foreseen, or for not having punished, a crime, is also an extension of the responsibility theory which seems to have grown up under the Manchu dynasty."—*Ibid.* p. 40.

"Sheer cruelty, except in cases of treason against the Emperor, cannot be charged against this code as a whole, though many of the laws seem designed to operate chiefly *in terrorem*, and the penalty is placed higher than the punishment really intended to be inflicted, to the end that the Emperor may have scope for mercy, or, as he says 'for leniency beyond the bounds of the law.' The principle on which this is done is evident, and the commonness of the practice proves that such an exercise of mercy has its effect. The laws of China are not altogether unmeaning words, though the degree of efficiency in their execution is subject to endless variations; some officers are clement, others severe; the people in certain provinces are industrious and peaceable, in others turbulent and averse to quiet occupations, so that one is likely to form a juster idea of their administration by looking at the results as seen in the general aspect of society, and judging of the tree by its fruits, than by drawing inferences applicable to the whole machine of state from particular instances of oppression and insubordination, as has been so often the case with travellers and writers."—*Williams, Midd. King.*, i. 392–3.

"It is impossible to say how far Staunton's Law may have been modified by modern legislation."—*Ch. Rev.*, viii. 79, note 53.

"Legal activity at headquarters in China seems to have fallen off with the advent of Europeans: of course ordinary routine business has been submitted to the Throne and disposed of in the usual way; and of course special legislation—as for instance in the matter of opium—has been sometimes found necessary. . . . The close corporation of law secretaries, who have quite a monopoly of the law clerkships in all Chinese courts, are the real persons who manipulate the latest decrees, fashion the judgments, and hold a balance between the Emperor and his judicial officers. By them the judge-made law is really created and applied. It is another instance of a trade worked with the utmost secrecy. Even so far back as 800 years ago, it was complained that 'all law depended on the clerks' memories.'"—*Journ. N.-C.B.R.A.S.*, N.S. xl. 40.

"Besides these laws and their numerous clauses, every high provincial officer has the right to issue edicts upon such public matters as require regulation, some of them even affecting life and death, either reviving some old law or giving it an application to the case before him, with such modifications as seem to be necessary. He must report these acts to the proper board at Peking. No such order which for the time has the force of law, is formally repealed, but gradually falls into oblivion, until circumstances again require its reiteration. This mode of publishing statutes gives rise to a sort of common and unwritten law in villages, to which a council of elders sometimes compels individuals to submit; long usage is also another ground for enforcing them."—*Williams, Midd. King.*, i. 390–1.

Punishments.—"五 刑 the five punishments . . . in force under the present dynasty:—笞 beating with the light bamboo, 杖 beating with the heavy bamboo, 徒 transportation,—for a certain time, 流 banishment,—to a certain distance, 死 death,—by strangling or decapitation."—*Giles, Dic.*, p. 474. See also *Staunton*, pp. 1–2.

"The five kinds of punishment mentioned in the code are from ten to fifty blows with the lesser bamboo, from fifty to one hundred with the greater, transportation, perpetual banishment, and death, each of them modified in various ways. The small bamboo weighs about two pounds, the larger two and two-thirds pounds. Public exposure in the *chia*, or cangue, is considered rather as a kind of censure or reprimand than a punishment, and carries no disgrace with it, nor comparatively much bodily suffering if the person be fed and screened from the sun. The frame weighs between twenty and thirty pounds, and is so made as to rest upon the shoulders without chafing the neck, but so broad as to prevent the person feeding himself. The name, residence, and offence of the delinquent are written upon it for the information of every passer-by, and a policeman is stationed

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over him to prevent escape. Branding is applied to deserters and banished persons. Imprisonments and fines are not regarded as legal punishments, but rather correctives; and flogging, as Le Comte says, 'is never wanting, there being no condemnation in China without this previous disposition, so that it is unnecessary to mention it in their condemnation; this being always understood to be their first dish.' When a man is arrested he is effectually prevented from breaking loose by putting a chain around his neck and tying his hands."—*Williams, Midd. King.*, i. 508–9.

"Decapitation and strangling are the legal modes of executing criminals. . . . The least disgraceful mode of execution is strangulation, which is performed by tying a man to a post and tightening the cord which goes round his neck by a winch; the infliction is very speedy, and apparently less painful than hanging. The least crime for which death is awarded appears to be a third and aggravated theft, and defacing the branding inflicted for former offences. Decollation is considered more disgraceful than strangling, owing to the dislike the Chinese have of dissevering the bodies which their parents gave them entire. There are two modes of decapitation, that of simple decollation being considered, again, as less disgraceful than being 'cut into ten thousand pieces,' as the phrase *ling ch'ih* has been rendered. The military officer who superintends the execution is attended by a guard, to keep the populace from crowding upon the limits and prevent resistance on the part of the prisoners. The bodies are given up to the friends, except when the head is exposed as a warning in a cage where the crime was committed. If no one is present to claim the corpse it is buried in the public pit. . . . In ordinary cases the executions are postponed until the autumnal assize, when the Emperor revises and confirms the sentences of the provincial governors; criminals guilty of extraordinary offences, as robbery attended with murder, arson, rape, breaking into fortifications, highway robbery, and piracy, may be immediately beheaded without reference to court, and as the expense of maintenance and want of prison room are both to be considered, it is the fact that criminals condemned for one or other of these crimes comprise the greater part of the unreferred executions in the provinces."—*Ibid.* i. 511–2.

"The inveterate aversion of the Chinese of all ages to the mutilation of the body after death explains why in the *Ta Ts'ing luh li* decapitation is considered a punishment of a severer nature than strangulation. Both methods of despatching criminals are ranked by that Code side by side as 'the severest penalty existing'; but at the same time it makes a distinction between the two because, as it says, 'strangulation leaves the body entire in all its parts,' while 'decapitation sends the body and the head to different places.' It is, indeed entirely in accordance with this legal distinction that the heads of criminals executed in the provinces, when not exposed on stakes or in cages as a warning to the public, are in many instances sent up to the provincial capital, to serve not only as warrants to the higher authorities that the execution has taken place, but also to make sure of their not being buried along with the body."—*De Groot, Rel. Syst.*, i. i. 346–7.

"The idea that mangling a person after death constitutes a punishment of the severest kind, still plays an important part in the criminal legislation of modern China. The *Ta Ts'ing luh li* says: 'whoever murders three members of one family, not guilty of a crime punishable with death, or whoever quarters a living person or mortally mangles him, shall be slowly cut with knives till death doth ensue. His property shall be confiscated for the benefit of the family of the victim, his wives and sons be transported for life to a country two thousand miles away, and his accomplices shall be beheaded.' Considering, however, that this cruel way of dispatching the chief culprit is too slight a punishment for so heinous a crime, a bye-law is added, to this effect: 'Moreover, his corpse shall be chopped to pieces and his head exhibited on a stake as a warning to the public.'" "The Legal Code has heavy punishments in store for those who mangle the dead. It even goes so far as to extend its care to criminals executed. 'Whoever after an execution mangles or destroys the corpse shall receive fifty blows with the short bamboo stick.'" And there are other articles prescribing different punishments for mangling corpses of kinsmen, etc.—*Ibid.* ii. 344–6.

K'ang Hsi's "reign was singularly free from the executions so common under even the best of Chinese rulers."—*Boulger, Short Hist.*, p. 152.

"When Keen Lung had the chance of bringing matters under his own personal control he did not hesitate to exercise his own right and power, and all capital punishments were carried out at the capital after he had examined into each case. It is declared that he always tempered justice with mercy, and that none but the worst offenders suffered death. Transportation to Ili, which he wished to develop, was his favourite form of punishment."—*Ibid.* p. 180.

"Banishment and slavery are punishments for minor official delinquencies, and few officers who live long in the Emperor's employ do not take an involuntary journey to Mongolia, Turkestan, or elsewhere, in the course of their lives. The fates and conduct of banished criminals are widely unlike; some doggedly serve out their time, others try to ingratiate themselves with their masters in order to alleviate or shorten the time of service, while hundreds contrive to escape and return to their homes, though this subjects them to increased punishment. Persons banished for treason are severely dealt with if they return without leave, and those convicted of crime in their place of banishment are increasingly punished, ... whipping a man through the streets as a public example to others is frequently practised upon persons detected in robbery, assault, or some other minor offences. The man is manacled, and one policeman goes before him carrying a tablet, on which are written his name, crime, and punishment, accompanied by another holding a gong. In some cases little sticks bearing flags are thrust through his ears, and the lictor appointed to oversee the fulfilment of the sentence follows the executioner, who strikes the criminal with his whip or rattan as the rap on the gong denotes that the appointed number is not yet complete."—*Williams, Midd. King.*, i. 510–1.

"The difference between the punishment of 徒 and that of 流 seems to lie in the fact that the former is only for a few years and a short distance, whereas the latter is for life and a long distance."—*Ch. Rev.*, xvii. 52.

"The Viceroy Li explains that the nearest penal servitude (附近充軍), though nominally a heavier punishment than the farthest banishment (滿流三千里), is now-a-days, in fact, simply banishment for 2,000 *li*, since the frontier stations (邊衞) have been abolished, and criminals are no longer used as penal soldiers; and even the 近邊 and 邊遠 classes of penal servitude are only equal to the farthest banishment. The 極邊四千里 and the 'malarious' are the only two of the five classes really more serious than the farthest banishment. No penal servitude or banished men can be sent to Chih Li, and even exiles (徒) can only be sent to places 500 *li* distant from Pao-ting Fu."—*Ibid.* xiii. 431.

"A thief caught in the Kiang Si Futai's *yamên* was given 1,000 strokes of the 荊條, made to kneel on the 天平架 and was worried [熬審] a long time with a view to extracting confession."—*Ibid.* xvii. 52.

"I have more than once seen women on our streets in Soochow, securely chained and guarded, as they were led from examinations before the criminal judge. One woman at least has suffered death in this city within the last three years, by the 'six strokes,' for the murder of her husband; and a pretty girl of nineteen was hung not long before, because her disobedience and impertinence had driven her parents to commit suicide."—*Women's Work in China*, ii. 140.

"The *Shên Pao* of the 4th of April mentions certain offenders at Port Arthur, with arrows run through their ears [插耳箭]."—*Ch. Rev.*, xiv. 357.

"The *Peking Gazette* gives another instance of Chinese official barbarity. A wretch, in the position of a district magistrate in Shan Si, blinded one of his prisoner's eyes with lime, and cut his hamstring, on the ground that he was so dangerous that he might escape. Amongst the illegal tortures practised by the prefect 董兆奎 of Kiang Si province, are the following, burning the back with joss-sticks, forcing to kneel on bricks set sideways, placing in the chair of torture 霸王椅, embracing the burning post 將軍柱."—*Ibid.* xiii. 224.

[Instances of cargo-thieves being beaten to death by the crews of tea-junks in Hu Peh Province and also at Canton, are given in *Gray, China*, ii. 214–5; and of lynch law by biting to death, in *Journ. N.-C.B.R.A.S.*, N.S. xxi. 182–3, and note.]

"The ordinary instruments of punishment, as authorised by the Code, are:—(1). A flat, polished piece of bamboo, of a given length, breadth, weight, etc. (2). The *cangue*, a square wooden collar of about 30 *lbs.* weight. (3). An iron chain, about seven feet long and of about 7 *lbs.* weight. (4). Manacles of wood, for male prisoners only. (5). Iron fetters, to be used only in cases of banishment or sentence of death. It is true that in an 'additional' clause two instruments of torture are enumerated, (1) for compressing the ankle-bones, and (2) for squeezing the fingers, to be used if necessary to extort a confession in cases of robbery or homicide. The application, however, of these tortures is fenced round in such a way as to impose great responsibility upon the presiding magistrate; and in addition to the risk of official impeachment, there is the more dreaded certainty of a loss of influence and popular esteem. A judge, in the opinion of the Chinese, should be able to read the inmost heart of an accused man as it were the page of a book spread out before him; and when the crime is fairly brought home, it is an almost understood thing that the culprit will confess. Of this fact, I have witnessed several striking examples; while on the other hand, all my most recent investigations confirm to the full the statements made by me some six years ago on this subject, to the effect that 'torture,' though not unknown in China, exists there practically in name alone. It is also worthy of note that the 'lingering death,' about which so many horrible stories have been told, is not among the punishments here formally enumerated. Mention of it, however, occurs in another part of the code, as the proper punishment for high treason. But again all evidence tends to prove that though many are condemned, no one is ever subjected to this truly barbarous process, the very exceptions which might possibly be discovered forming of course part of the proof."—*Giles, Historic China*, pp. 125–6.

The *Tsa-yao-tao* [see Sung dyn.] "had been *fêng* (sealed up from future use) over 160 years ago. The last victim then was one Yü Ch'ang-chêng, a Literary Examiner during the reign of Yung Ching of the present dynasty (1723–36), who was condemned to die by the *Tsa-iao-tao* for selling the degree of M.A. (Chüjên) to one of the candidates. . . . When the Manchus conquered China (1644–62) they used this instrument on all who refused to shave their heads and braid their hair, because mere decapitation had no terrors for those who were loyal to the deposed Ming dynasty."—*N.-C. Herald*, Aug. 8th, 1900.

"Among the modes of torture employed in court, and reported in the *Gazette*, are some revolting to humanity, but which of them are legal does not appear. The clauses under Section I. in the code describe the legal instruments of torture; they consist of three boards with proper grooves for compressing the ankles, and five round sticks for squeezing the fingers, to which may be added the bamboo; besides these no instruments of torture are legally allowed, though other ways of putting the question are so common as to give the impression that some of them at least are sanctioned. Pulling or twisting the ears with roughened fingers, and keeping them in a bent position while making the prisoner kneel on chains, or making him kneel for a long time, are among the illegal modes. Striking the lips with sticks until they are nearly jellied, putting the hands in stocks before or behind the back, wrapping the fingers in oiled cloth to burn them, suspending the body by the thumbs and fingers, tying the hands to a bar under the knees, so as to bend the body double, and chaining by the neck close to a stone, are resorted to when the prisoner is contumacious. . . . Compelling them to kneel upon pounded glass, sand, and salt mixed together, until the knees become excoriated, or simply kneeling upon chains is a lighter mode" of punishment. "Flogging is one of the five authorized punishments, but it is used more than any other means to elicit confession; the bamboo, rattan, cudgel, and whip are all employed. When death ensues the magistrate reports that the criminal died of sickness, or hushes it up by bribing his friends, few of whom are ever allowed access within the walls of the prison to see and comfort the sufferers. From the manner in which such a result is spoken of it may be inferred that immediate death does not often take place from torture. . . . One check on outrageous torture is the fear that the report of their cruelty will come to the ears of their superiors, who are usually ready to avail of any mal-administration to get an officer removed in order to fill the post. In this case, as in other parts of Chinese government, the dread of one evil prevents the commission of another."—*Williams, Midd. King.*, i. 507–8.

"Most punishments are redeemable by the payment of money if the criminal is under fifteen or over seventy years of age, and a table is given in the code for the guidance of the magistrate in such cases. An act of grace enables a criminal condemned even to capital punishment to redeem himself, if the offence be not one of wilful malignity; but better legislation would have shown the good effects of not making the punishment so severe. It is also ordered, in Section XVIII., that any 'offender under sentence of death for a crime not excluded from the contingent benefit of an act of grace, who shall have infirm parents or grandparents alive over seventy years of age, and no other male child over sixteen to support them, shall be recommended to the mercy of his Majesty; and if only condemned to banishment, shall receive one hundred blows and redeem himself by a fine. . . . Few governments exhibit such opposing principles of actions as the Chinese: a strange blending of cruelty to prisoners with a maudlin consideration of their condition, and a constant effort to coax the people to obedience while exercising great severity upon individuals, are everywhere manifest. One who has lived in the country long, however, knows well that, . . . unless the rulers are a terror to evil-doers, the latter will soon get the upper hand."—*Ibid.* i. 509–10.

"There is a great deal more lenity in the *Penal Code* of China than most people are aware of. During the excessive summer heats, some punishments are mitigated, and others remitted altogether. Prompt surrender and acknowledgment of an offence before it is otherwise discovered, entitles the offender, except in certain cases, to a full and free pardon; as also does restitution of stolen property to its owner by a repentant thief. Neither are the near relatives, nor even the servants and slaves of a guilty man, punishable for concealing his crime and assisting him to escape—truly a great concession to the weakness of human nature. And, further, in the case of a criminal charge with two or more offences, it is provided that he shall be punished only to the extent of the principal charge. There are, *per contra*, ten heinous crimes for the commission of which no justification is allowed, and which are absolutely excepted from the benefit of any general act of grace. These are (1) Rebellion, (2) Destruction of Imperial Tombs, (3) Treachery to the State, (4) Parricide, (5) Murder of three persons in one family, (6) Sacrilege, (7) Filial Impiety, (8) Family Discord, (9) Official Insubordination, and (10) Incest. Children under seven as in English law regarding felony, and persons over the age of ninety, are not punishable under any circumstances, the crimes of treason and rebellion only being excepted; and in all cases, except capital crimes, where the offender is under fifteen or over seventy, punishment proper may be redeemed by payment of a fine."—*Giles, Historic China*, pp. 126–7.

"Neither the heavy bamboo nor the wooden collar can be used on Manchus, (and ? Bannermen)."—*Ch. Rev.*, x. 73.

"No officer of government from the first to the ninth grade, may be bambooed unless first deprived of rank. Neither may any holder of the first literary degree, until his diploma shall have been duly cancelled."—*Giles, Historic China*, p. 198. See also *Staunton*, Book I.

The local authorities are "responsible . . . in a greater or less degree for all the crimes, and even accidental fires floods, droughts, etc., which occur within the district."—*Giles, Historic China*, p. 200.

High Treason, Parricide, etc.—"The criminal laws are particularly severe in the matter of high treason, which is either against the established government, or against the person of the sovereign. All persons convicted of having been principals or accessories, in this heinous offence, are to be put to death by a disgraceful and lingering execution. Besides which, all the male relations of the offender, above the age of 16, shall be indiscriminately beheaded, while the female relations and the children shall be sold into slavery, and the property of the family, of every description, confiscated. In order to lead to the speedy discovery of the offence, any person who shall be the means of convicting another of high treason, will be immediately employed under government, besides being entitled to the whole of the criminal's property. This severe and sanguinary law is indicative of the fears entertained by the rulers of assassination and rebellion."—*Meadows, China*, pp. 136–7. See also *Staunton*, pp. 269–73.

This "crime includes destruction, as principal or accessory, of the tombs of the Emperors of the present dynasty. The same punishment is set apart for the equally hideous crime of parricide; and once every now and again the *Peking Gazette* records the due execution by this process of some unnatural child. A slave who kills his master is also similarly liable. It seems idle to renew here a protest entered six years ago against the prevalent—and in many ways justifiable—belief that the details of this disgusting process are, as a general rule, carried out. In spite of much declamatory opposition, that protest remains precisely in *statu quo*."—*Giles, Historic China*, pp. 133–4.

". . . All those who enter the service of a foreign state, who aim by the practice of magic to bewitch the people, who sacrilegiously abstract the implements used in the public sacrifices, or who steal the imperial signet, shall be indiscriminately beheaded. All the above offences are included under the head of theft, in the Chinese code, because they reckon all those to be thieves who oppose the established government, or who attempt to invade either the honour, authority, or personal security of the reigning monarch."—*Medhurst, China*, pp. 136–7. See also *Staunton*, pp. 272–3.

"The offences of the inferior relations against the superior are visited with a tenfold heavier punishment, while those of the latter against the former are scarcely noticed. . . . Should the criminal . . . die in prison, the body is to be subjected to the same process as if still alive."—*Medhurst*, pp. 138–9.

Robbery, Larceny, etc.—"Larceny, embezzlement, and the acquisition of property by other fraudulent means, naturally occupy a considerable space in this section of the code. An ordinary attempt to steal is punished by fifty blows; actual theft is punished according to a fixed scale, ranging from sixty blows for one ounce of silver, to death by strangulation for a value of one hundred and twenty ounces (say £35) and upwards. On a first conviction, criminals should be branded with the character 'thief on the left arm; on a second, with the same character on the other arm; but a third offence, or even defacement of the marks, is punishable with death. Theft of grain and fruit is forbidden under *ad valorem* penalties; in practice, however, the plea of hunger is always sufficient to secure dismissal, with a warning not to offend again. Stealing from relatives is punished on a mitigated scale; obtaining money under false pretences on the same scale as ordinary larceny, but without branding; extorting by threats, on a scale more severe by one degree. Robbery by violence, even though no injury has been inflicted, is also more

heavily punished than mere larceny; and if the victim has been wounded, the punishment is death by decapitation. Highway robbery involves a similar death to all parties concerned; so does the theft of an official seal from a magistrate or other functionary of the State, and also a rescue, or even an attempt to rescue any prisoner in custody. Kidnapping by stratagem is punishable with banishment to a distance of 3,000 *li* and one hundred blows; if by violence, with death. To disturb a grave and expose a coffin is a serious crime; if the coffin is opened, the punishment is death. For unauthorisedly entering a house at night, eighty blows are inflicted. If the master of the house should shoot the intruder dead on the spot, he is held guiltless; he may not, however, seize him first and then shoot him. What constitutes an actual theft is carefully defined in the code. In the case of money and easily portable articles, they must have been removed from the place or room where found, an exception being made for jewels and small valuables, the mere possession of which about the person is regarded as an actual theft. Large articles must have been placed in a cart or on the back of an animal; and horses and cattle must have been taken out of the stable, otherwise, the crime comes under 'attempt to steal' and is punished according. If a thief takes a single animal from a stable and the rest follow, the extent of his crime is limited to the value of the one: always excepting the case of a foal following a mare, which renders him liable according to the value of the two."—*Giles*, pp. 134–6. See also *Staunton*, pp. 269–302.

Homicide.—"Homicide is punished either by decapitation or strangulation, as the circumstances of the murder may require. An attempt to murder is punished by strangulation, providing that wounds were inflicted by the intending murderer; otherwise, he receives one hundred blows, and is banished for three years. Accidental homicide in a brawl is visited with strangulation; and so is homicide resulting from any kind of dangerous play. A son may kill the murderer of his father or mother on the spot and be held guiltless; if he defers his revenge, he is punished with sixty blows—not for deferring, but for perpetrating the crime. A husband may in like manner kill an adulterous wife, or her paramour, or both, provided he does so on the spot, but not at a later period. A man who should remove a ladder from a wall, or a bridle from a horse, is held responsible for all consequences to any persons injured by such acts. Homicide which is purely accidental in every respect is nominally awarded the same punishment as homicide in a brawl: but this may be redeemed by payment of a fine. The death of a patient under the hands of a doctor would come under this provision; if, however, it could be shown that the latter had wantonly deviated from the established rules of practice, he would be beheaded. If a wife strikes her father—or mother-in-law, and the husband kills her, he receives only one hundred blows. But if he kills her for mere disrespect to their memories, and so forth, he is punished by strangulation. And any one who for some unlawful purpose threatens another so that he is driven to commit suicide, is punished by decapitation. Ordinary cases of battery are met by ordinary punishments; but where several wounds are inflicted, an examination is made into the sufferer's condition by the local magistrate, and a 'period of responsibility' is fixed upon. If the injured man outlives this, or recovers in the interim and dies from some other well-ascertained cause, then the offender is punished only for a common assault; but if death occurs within the assigned limit, the case becomes one of murder, and the inflicter of the wounds is punished accordingly with death. During the above-mentioned period the injured person is entrusted to the care of his assailant, who is most likely to do all in his power to effect a cure."—*Giles*, pp. 135–7. See also *Medhurst*, pp. 137–8.

"If a parent put to death his own offspring, the offence is comparatively trivial. Whoever is guilty of killing a son, grandson, or slave, and charging another person with the crime, shall be punished with blows and banishment; but nothing is said about the crime of smothering female infants which is so prevalent, because entirely unchecked, in China."—*Medhurst*, pp. 138–9.

"The Chinese law, by a sort of Lord Campbell's Act, prescribes forfeiture of estate by a convicted murderer [財產斷付] to the family of which family three persons shall have been slain, provided such persons shall not have committed a capital offence [一家非死罪三人]."—*Ch. Rev.*, xiv. 223.

"The code (sect. ccxcii) provides that in the case of accidental killing, or wounding, the persons causing the injury may 'redeem themselves from punishment' (which would otherwise be incurred as for the offence of killing and wounding in an affray) 'by a fine to be paid to the family of the deceased or wounded person, which fine will, in the former instance, be applicable to the purpose of defraying the expenses attending the burial, and in the latter to that of procuring medicines and medical assistance.' The fine is given as about £4 2*s.* 10*d.*, a considerable sum in China, and recoverable, it should be noted, quite apart from any blame attaching to the agent. One innocent person injures another: to divide the damages as equally as possible, the one who does not suffer in person does so in purse."—*Simcox*, ii. 213, note.

The limit of responsibility for effects of wounds is given in the 大清律例 under the head of 保辜限期: "Section LVIII., p. 16.—In cases of violent injury to the limbs or body, or of fracture or dislocation of bones . . . whether the wounds have been inflicted with hand or foot *or by any other means* (他物 by any other thing) the period of responsibility shall be fifty days." "Section LVIII., p. 15.—Should the victim die after the term of responsibility has expired . . . the crime shall not be one of murder, but shall come under the law relating to assaults where wounds are inflicted."—*Ch. Rev.*, x. 286. For homicide generally, see also *Staunton*, pp. 303–23.

Quarrelling and Fighting.—"Quarrelling and fighting is strictly prohibited in a country, where the rulers being few, and the subjects many, it is necessary to keep the people as quiet as possible. The bamboo is the remedy for the pugnacious propensities of the plebeian, and the number of blows is proportioned to the injury done, or the situation of the offending individual. A difference is observed between striking with the fist or with a club, and the loss of an eye, tooth, finger or toe, is visited with punishment according to a graduated scale. A slave, beating or abusing his master shall be put to death; while nothing is said about the master's beating his slave. A husband is not amenable for chastising his wife, unless he inflict a wound; while a wife, striking her husband, is to receive 100 blows. A child, striking, or using abusive language to a father or mother, shall be put to death; while a parent, chastising a disobedient child, so as to cause death, shall be punished with 100 blows."—*Medhurst*, pp. 138–9.

"Anyone who strikes an officer of government is heavily punished with one hundred blows and banishment for three years; in the case of an open wound, the penalty is death by strangulation. A slave who strikes a free man, and a free man who strikes a slave, are punished one degree more and one degree less severely than would be the case but for this distinction between their respective social positions. A slave who designedly strikes his master is beheaded; if by accident, he is strangled. A wife who strikes her husband receives one hundred blows, and the latter is entitled to a divorce; but a husband who chastises his wife is liable to no punishment, unless he goes so far as to inflict an open wound. If, however, the wife dies of the beating, her husband is punished with death by strangulation. A son who strikes his father, mother, or paternal grand-parents, and a wife who strikes her husband's parents, are both liable to death by decapitation. A man who unintentionally beats his disobedient son or grandson to death is punished with one hundred blows; should he accomplish this designedly, the punishment is increased to sixty blows and one year's banishment. Abusive language in general is punished by ten blows; from a slave to a master, by strangulation; from a child or grandchild, by the same extreme penalty, provided always the person abused heard the abuse and made a formal complaint."—*Giles, Historic China*, pp. 137–8. See also *Staunton*, pp. 324–51.

[*Abusive language* was punishable by bambooing in various degrees.]—*Staunton*, pp. 354–8.

False Accusation, Bribery, Forgery, etc.—"With regard to indictments generally, it is incumbent on every prosecutor to begin by filing his charge at the lowest tribunal of justice within the district, under a penalty of fifty blows. Any person filing a false charge is punished a certain number of degrees more heavily than the accused would have been punished had he been convicted of the crime alleged. But if the charge is false in degree only, then he receives himself the difference between the punishments for the crime alleged and the crime committed. Authors of anonymous charges are liable to strangulation, irrespective of the truth or falsehood of the charge. No charge is allowed to be filed by a child, grandchild, or wife, even if the accusation is true, under a penalty of fifty blows; and the parent, grandparent, or husband, may escape all punishment for the same by voluntary surrender. But if the charge is untrue, even in part, the accuser is strangled. Stirring up litigation of any kind is punished according to a fixed scale. The laws against bribery are exceedingly severe, acceptance of eighty ounces of silver for an unlawful and of one hundred and twenty for a lawful object, rendering a mandarin liable to death by strangulation. It is death by decapitation to forge an official seal, or to issue a spurious edition of the *Imperial Almanac*, or to falsely pass oneself off as a government official."—*Giles, Historic China*, pp. 139–40. See also *Staunton*, pp. 359–403.

Rape, etc.—"It is death by strangulation . . . to commit rape, the limit of age—under which all cases are considered as such—being twelve years."—*Giles, Historic China*, p. 139. Consent was a valid excuse unless the patient cried out before completion. Age of consent was twelve (*Alabaster*, pp. 359–66).

[Indecent assault was punishable with transportation.]—*Alabaster*, pp. 366–7.

[Fornication was punishable with eighty blows, the pander being liable to seventy.]—*Ibid.* pp. 367–8.

[Unnatural offences were treated in the same way as ordinary immorality, no distinction being made between male and female. Age and consent were factors, and determined whether the offence be treated as fornication or rape.]—*Ibid.* pp. 368–9.

[The penalty for adultery was military servitude for the adulterer and imprisonment for a period and flogging for the adulteress. If the husband was a consenting party the punishments were reduced.]—*Ibid.* pp. 369–70.

[Incest was severely punished, and relationships beyond the usual five degrees were included. Criminal intercourse with relations in the fifth degree was punishable with transportation for three years and one hundred blows. If rape was committed decapitation was incurred. In the case of remoter relationships, the punishment was one hundred blows, with decapitation in case of rape.]—*Ibid.* pp. 370–1.

[Procuring abortion was punishable with transportation for life.]—*Ibid.* pp. 371–2.

[Abduction was ordinarily punishable with military servitude, but if with great violence, in bodies, or followed by violation, capitally.]—*Ibid.* pp. 372–81.

[Kidnapping (of man, woman, or child) with a view to subsequent sale was punishable according to the position of the person kidnapped, the purpose for which the person kidnapped was sold, and the general circumstances, with transportation and bambooing. Detaining or selling lost children, etc., involved a penalty of bambooing and transportation.]—*Ibid.* pp. 382–3; 381–2. For incest and adultery see further *Staunton*, pp. 404–10.

Miscellaneous Offences. — Arson. — "Arson is punishable according to its results, death being the penalty if anybody is burnt. Even to set fire to one's own house accidentally is punishable by forty blows; if the fire spreads, by fifty; and if anyone is killed, by one hundred blows."—*Giles, Historic China* p. 139.

Gambling.—"Gambling—the national vice of China—is forbidden . . . under a penalty of eighty blows and forfeiture of the stakes; but a few friends meeting in a private house are not thereby prohibited from playing at games of skill or chance for stakes of food or drink."—*Ibid.* p. 139.

Theatrical Representations.—[It is forbidden to represent upon public or private stages the persons of any 'emperors, empresses, famous princes, ministers, and generals of former ages,' under penalty of one hundred blows; but actual enforcement of this law has fallen into desuetude, if indeed it can be shown to have ever been enforced at all. The remainder of this theatrical clause is evidence that the real value of the drama has not been misunderstood:—'Nevertheless, it is not intended by this law to prohibit the exhibition upon the stage of fictitious characters of just and upright men, of chaste wives, and pious and obedient children, all which may tend to dispose the minds of the spectators to the practice of virtue.']—*Staunton*, pp. 418–9.

Emigration.—"At the time when the laws of China were originally framed, emigration in the proper sense of the word, did not exist, nor was it thought of, and therefore an explicit prohibition of it cannot be expected in the fundamental laws of the empire; these contain, however, many provisions for cases of clandestinely passing the frontier, holding intercourse with foreign nations, and proceeding to sea, which might be construed as prohibitive of emigration [see Staunton, Book III, Section 220, which, in the original constitutes the section entitled 關津 or 'Barriers,' in the division as 兵律 or 'Military Laws']; and notwithstanding that these early laws appear to have been originally framed with the sole view of preserving the integrity of the frontiers, and avoiding causes of conflict or trouble with neighbouring countries and with the border tribes, such a construction, as will be presently seen has actually been adopted. According to the fundamental laws of the Empire, and set forth in the section quoted above, the crime of clandestinely passing the inner barriers, proceeding beyond the frontiers, and there holding communication with foreign countries, is punishable with death by strangulation, while to inhabit the smaller islands on the coast is strictly prohibited by subsequent enactments, and minute provisions are made for the government of settlers and aborigines in Formosa. A supplementary enactment (without date) provides that all persons who 'clandestinely proceed to sea to trade, or who remove to the coast islands [海島, rendered "foreign islands" by Staunton] for the purpose of inhabiting and cultivating the same, shall be punished according to the law against communicating with rebels and enemies, and consequently suffer death by being beheaded.' [Staunton, Appendix No. XXI.] And under date of the 37th year of Kien Lung (A.D. 1772) the law is amplified, and illustrated by a case wherein certain individuals, natives of Kwang-tung, were sentenced to military transportation for combining with others to proceed contrary to law, with their families to Siam, for the purpose of clearing waste ground, and bringing the same under cultivation; this seems to be the most distinct prohibition of emigration contained in the Penal Code. That the fundamental laws of the Empire, and therefore the supplementary statutes, do fall into desuetude is manifest from the fact that the infliction of 100 blows is still specified as the punishment for exporting by sea or land, not only articles which may be classed as munitions of war, but even silk goods. Formal abrogation would therefore appear unnecessary, especially as emigration has been recognized and permitted by Imperial decree in connection with the late treaties, and, similarly, but 2 years ago, in a Decree on a too kindred subject, which legalised the punishment of decapitation for the crime of kidnapping. . . . The original text . . . specifies the conveying of *intelligence* [not productions and inventions as erroneously stated by Staunton] to outer people in connection with the next sentence, which treats of outer spies secretly introducing themselves within, as punishable with death by beheading."—*N. and Q. on C. and J.*, ii. 31–2.

"If they [emigrants] return with wealth enough to live upon, they are liable to the vexatious extortions of needy relatives, sharpers, and police, who have a handle for their fleecing whip in the law against leaving the country; although this clause has been neutralized by subsequent acts, and is not in force, the power of public opinion is against going."—*Williams, Midd. King.*, i. 279. For miscellaneous offences, see further *Staunton*, pp. 411–19.

Divorce, etc.—[The husband seeking a divorce, invites his father and other male relatives to meet him in the ancestral hall of the clan or family, for the purpose of hearing and investigating the charge. . . . To each one invited, a betel nut wrapped up in green leaves, is respectfully presented by the husband. In some of the rural districts, the husband convenes a meeting of this kind by beating a gong and crying his invitation . . . through the village. After worship of the ancestral tablets, in the presence of his wife, the husband states his case "and brings forward evidence. The relatives, after discussing it, give a decision on the evidence. If she is found guilty," a bill of divorcement is immediately given by the petitioner to the respondent. This bill, which is not written in the dwelling-house of the petitioner, but outside, is usually signed by both the parties concerned. Each signature consists of an impression made in ink by the tip of the forefinger of the right hand. . . . A Chinese husband cannot put away his wife for any of the minor offences which make divorce possible, should he be in mourning for a parent at the time when [it] was committed.]—*Gray, China*, ii. 220. *Cf.* Bill of sale for slaves, *Doolittle*, ii. 209.

"An action for breach of promise lies in China not against the fiancée herself but her parents as she is supposed to have no will in the matter. I am not able to state, however, how far parental authority may be carried or where legitimate compulsion would be supposed to end and conduct calculated to drive the rebellious beauty to despair and death to begin."—*N. and Q. on C. and J.*, iii. 184. *Cf.* MARITAL.

Debt, Bankruptcy, etc.—"There are many processes for the recovery of debts and fulfilment of contracts some legal and others customary, the latter depending upon many circumstances irrelevant to the merits of the case. A creditor often resorts to illegal means to recover his claim, which give rise to many excesses; sometimes he quarters himself upon the debtor's family or premises, at others seizes him or some of his family and keeps them prisoners, and, in extreme cases, sells them. Unscrupulous debtors are equally skilful and violent in eluding, cheating, and resisting their incensed creditors, according as they have the power. They are liable, when three months have expired after the stipulated time of payment, to be bambooed, and their property attached. In most cases, however, disputes of this sort are settled without recourse to government, and if the debtor is really without property he is not imprisoned till he can procure it. The effects of absconding debtors are seized and divided by those who can get them. Long experience, moreover, of each other's characters has taught them, in contracting debts, to have some security at the outset, and therefore in settling up there is not so much loss as might be supposed considering the difficulty of collecting debts. Accusations for libel, slander, breach of marriage contract, and other civil or less criminal offences are not brought before the authorities, but are settled by force or arbitration among the people themselves and their elders."—*Williams, Midd. King.*, i. 515–6.

[*Recovery of debts.—Guarantee.*—If the obligation of a debt be transferred by a deed to a third party, action must be brought against the third party and if it appear that he was a consenting party, he cannot plead the immoral motive of the consideration received. A brother is not responsible for debts, if there has been a partition of property before their accruing. The personal property of a deceased debtor will be first applied in satisfaction of debts, and if that is insufficient his real property

may be taken, but no claim may be made on that of his relatives. Also it appears that where property is held jointly the beneficiaries are severally liable for each other's debts. A debt may be inheritable, and action brought on it though original parties are dead, but very clear evidence is necessary to sustain it. Delay in payment of debts is punishable. If the debtor does not pay after a judgment order is obtained against him he may be brought up again and flogged for disobedience.]—*Ch. Rev.*, vi. 55–7.

"The Law of Bankruptcy in China, like most other laws or customs, except the Criminal Code, lies rather in the breasts of individuals than in the records of legal libraries. As a rule, an arrangement is effected 'out of court,' otherwise 'whilst the hawk and the oyster are struggling, the fisherman gets the pair.' One of the first steps is for the creditors to take possession of the bankrupt's property, call in the hundred men or the magistrate's runner, and take an inventory of the goods of the bankrupt. There is no such thing as an 'act of bankruptcy' amongst the Chinese, nor any subtleties as to trustees, precedence of creditors, secured debts, equitable and legal assets, adjudications, &c. &c.; the plain question is 'can Smith pay what he owes to Brown, Jones, and Robinson, or no?' If he cannot, B., J., and R., whatever be the nature of their claims, as long as they are well-grounded, come in as creditors on equal terms. Anciently, it is said, the body of the creditor [? debtor] was taken in satisfaction of his debts, and was liable to be used by them for labour. At the present time the creditor can himself arrest and confine in his own house the man who will not or cannot pay up, without any legal process whatever, and for any length of time, but he does it at his own peril, and if he injures or kills the debtor while resisting arrest, he is answerable just as he would be if he was no debtor at all. Or he may arrest and confine the son or grandson of the debtor, whatever their age; though he may not arrest his wife or daughter. He may not sell the son or grandson; but he may sell the clothes they wear or those of the debtor himself. Nor can he sell his slaves, lands, houses, or anything whatever in which the property is passed by deed; but he may sell his ships, horses, and other chattels. Servants have no prior claim for wages, and jewellers are not postponed in favour of butchers and bakers. Government taxes, however, or other funds, such as fees, fines, &c. &c., due to Government, take precedence over the claims of ordinary creditors. Future property, in the absence of special agreement, is liable to all time for the debts of an insolvent or bankrupt. Things passing by deed must be sold in the insolvent's name, by means of pressure applied to him, or by the officials, should the insolvent be foolish enough to get into Court."—*Ibid.* vi. 136.

"The Law, or rather Custom [of sale], seems to be as follows: certain things can only be sold by deed, such as slaves, houses, sons, daughters; under certain circumstances also wives and lands; and transfers of land should be registered in the District Magistrate's Office. But with regard to ordinary miscellaneous chattels, it appears that any agreement may be cancelled at any time before the delivery of the goods into the buyer's hands, but that the deposit of earnest money by the buyer gives the seller a right to retain this should the buyer recede from his contract, and imposes on the seller the obligation of refunding double the amount should he be the receding party. It also appears that the seller is responsible for the safe custody of the purchase until delivery, whether a question arise from fire, accident, or negligence. Yet if, under such circumstances, payment has been made, there seems to be no rule calling for the refund of the purchase-money, nor can a bank refuse to cash the buyer's bill, should it be presented after the accident. Much however is left for custom and the better feeling of the parties to settle in cases of this description. The point of *arrha* or earnest-money bears a remarkable resemblance to the post-Justinian Law regarding *emption venditio*."—*Ibid.* vi. 137.

"The land-tax . . . . is supposed not to exceed $\frac{1}{60}$ of the produce. The enactments regarding the lending of money limit the interest to 3% per month, and licenses are granted to money-lenders and pawnbrokers, by which no inconsiderable revenue is realized. The maker of false weights and measures is threatened with 60 blows; and the individual who passes inferior articles as good merchandize, with 50 blows." (*idem ibid.* under 'Fiscal laws.')—*Medhurst, China*, p. 133.

Fiscal Laws.—The 'Fiscal' section contains "regulations for the due registration of every Chinese subject, for the licensing of Buddhist monasteries, for the adoption of children, and for the case of aged and infirm persons, which by the way is admittedly the business of the State when no relatives or connections are forthcoming. The laws of mortgage and usury (36 *per cent.* being the extreme limit), of marriage and divorce, of coinage, of customs' duties, of taxes, of prohibited articles of export and import, of monopolies, of false weights and measures, and of manufactures not so 'strong, durable, or genuine as they profess to be,' are also among the more important on the list. Tea, salt, and alum, may not be sold without a licence, nor except under fixed conditions; smuggling is punished with fifty blows and forfeit of half value, part of the sum forfeited going to the informer. Interest on money lent is not to exceed 3 per cent. per month, and 'whatever the period of years or months may be upon which interest is due at the day of repayment, no more shall be received or demanded than the original and the lawful interest thereon, to any amount not exceeding the principal. . . . All property found lying about without an owner is to be delivered up to the district magistrate within five days; and if the owner is discovered within thirty days, the finder receives half as a reward for his trouble. Otherwise, the whole is returned to him."—*Giles, Historic China*, pp. 128–30.

Census.—"The law upon this subject is contained in Secs. lxxv. and lxxvi. of the statutes. It enacts various penalties for not registering the members of the family, and its provisions all go to show that the people are desirous rather of evading the census than of exaggerating it. When a family has omitted to make any entry, the head of it is liable to be punished with one hundred blows if he is a free-holder, and with eighty if he is not. If the master of a family has among his household another distinct family whom he omits to register, the punishment is the same as in the last clause, with a modification, according as the unregistered persons and family are relatives or strangers. Persons in government employ omitting to register their families are less severely punsihed. A master of family failing to register all the males in his household who are liable to public service, shall be punished with from sixty to one hundred blows, according to the demerits of the offence; this clause was in effect repealed, when the land tax was substituted for the capitation tax. Omissions, from neglect or inadvertency to register all the individuals and families in a village or town, on the part of the headmen or government clerks, are punishable with different degrees of severity. All persons whatsoever are to be registered according to their accustomed occupations or professions, whether civil or military, whether couriers, artisans, physicians, astrologers, laborers, musicians, or of any other denomination whatever; and subterfuges in representing one's self as belonging to a profession not liable to public service, are visited as usual with the bamboo; persons falsely describing themselves as belonging to the army, in order to evade public service, are banished as well as beaten."—*Williams, Midd. King.*, i. 281–2.

Coining.—"It is death by strangulation to counterfeit the common coin of the realm."—*Giles, Historic China*, p. 139.

Laws Relating to Public Works.—"Book VII [of the Code] relates entirely to public works: to the proper preservation of public buildings, of high roads, and of bridges; and to the prevention of floods by the maintenance of durable embankments along the banks of rivers."—*Ibid.* p. 140.

"The laws relative to public works provide that granaries shall be built in every province, supplied with a sufficient store of rice, for the sustenance of the people in time of scarcity; which being sold at a reduced rate, keeps down the price of grain."—*Medhurst, China*, p. 139.

[For laws governing repair of bridges, canals, special circumstances of the country and special care in draining and irrigation, embankments, etc., see *Williams, Midd. King.*, i. 390.]

"China indeed has laws affecting fisheries; roughly speaking, her laws are very similar to those of foreign countries. In China, every person is allowed to fish without a permit from the Chinese Government so far as land is invisible to the fishermen. In foreign countries, every person is allowed to fish immediately beyond the distance of three miles away from the shore, regardless of his nationality."—*N.-C. Herald*, July 31, 1903, p. 266. *Cf.* REG. OF LABOUR.

Industrial.—"Civil cases are rare in China, such questions as arise in the way of trade being almost invariably referred to some leading guild, whose arbitration is accepted without appeal."—*Giles, Chinese Sketches*, p. 79.

Procedure.—"At the trial, prosecutor and accused must each manage his own case, the magistrate himself doing all the cross-examination." "But . . . a clever magistrate never hesitates to set aside law or custom and deal out Solomonic justice with an unsparing hand, provided always he can shew that his course is one which *reason* infallibly dictates. Such an officer wins golden opinions from the people, and his departure from the neighbourhood is usually signalized by the presentation of the much-coveted testimonial umbrella."—*Ibid.* p. 79.

"The Penal Code, and all its modifications of murder, answering in some degree to our distinction between murder and manslaughter, is but little known to the people at large. Nay, the very officials who administer these laws are generally as grossly ignorant of them as it is possible to be, and in every judge's yamen in the Empire there are one or two "law experts," who are always prepared to give chapter and verse at a moment's notice, in fact, to guide the judge in delivering a proper verdict, and one such as must meet with the approbation of his superiors. The people, on the other hand, know but one leading principle in cases of murder—a life for a life. Under extenuating circumstances cases of homicide are compromised frequently enough by money payment, but if the relatives should steadily refuse to forego their revenge, few officials would risk their position by failing to fix the guilt somewhere. As a rule, it is not difficult to obtain the conviction and capital punishment of any native, or his substitute, who has murdered a foreigner, and we might succeed equally well in many instances of justifiable homicide or manslaughter: it is when the case is reversed that we call down upon our devoted heads all the indignation of the Celestial Empire. Of course any European who could be proved to have murdered a native would be hanged for it; but he may kill him in self-defence, or by accident, in both of which cases the Chinese would clamour for the extreme penalty of the law. Further, *hearsay* is evidence in a Chinese court of justice, and if several witnesses appeared who could only say that some one else told them that accused had committed the murder, it would go as far towards strangling or beheading him as if they had said they saw the deed themselves. The accused is, moreover, not only allowed to criminate himself, but no case being complete without a full confession on the part of the guilty man, torture might be brought into play to extort from him the necessary acknowledgement. It is plain, therefore, that Chinese officials prosecuting on behalf of their injured countrymen, are quite at sea in an English court, and their case often falling through for want of proper evidence, they return home cursing the injustice done them by the hated barbarians."—*Ibid.* pp. 83–4.

"On the other hand, the examination of Chinese witnesses, either in a civil or criminal case, is one of the most trying tests to which the forbearance of foreign officials is exposed. . . . We believe that native officials have the power, though it does not always harmonise with their interests to exercise it, of arriving at as just and equitable decisions in the majority of cases brought before them, as any English magistrate who knows 'Taylor's Law of Evidence' from beginning to end. They accomplish this by a knowledge of character, unparalleled perhaps in any country on the globe, which enables them to distinguish readily and without such constant resort to torture as is generally supposed, between the false and honest witness."—*Ibid.* pp. 84–5.

"As regards the evidence of Chinese taken in a foreign court of justice, the first difficulty consists generally in swearing the witness. Old books on China, which told great lies without much danger of conviction, mention cock-killing and saucer-breaking as among the most binding forms of Chinese oaths. The common formula, however . . . is an invocation to heaven and earth to listen to the statements about to be made, and to punish the witness for any deviation from the truth. This is sensible enough, and is moreover not without weight among a superstitious people like the Chinese. The witness then expects the magistrate to ask him the name of his native district, his own name, his age, the age of his father and mother (if alive), the maiden name of his wife, her age, the number and the ages of his children, and many more questions of similar relevancy and importance, before a single effort is made towards eliciting any one fact bearing upon the subject under investigation. With a stereotyped people like the Chinese, it does not do to ignore these trifles of form and custom; on the contrary, the witness should rather be allowed to wander at will through such useless details until he has collected his scattered thoughts, and may be safely coaxed on to divulge something which partakes more of the nature of evidence. Under proper treatment, a Chinese witness is by no means doggedly stubborn or doltishly stupid; he may be either or both if he has previously been tampered with by native officials, but even then it is not absolutely impossible to defeat his dishonesty. Occasionally a question will be put by a foreigner to an unsophisticated boor, never dreamt of in the philosophy of the latter, and such as would never have fallen from the lips of one of his own officials; the answers given under such circumstances are usually unique of their kind."—*Ibid.* pp. 85–7.

"The dread of being called as a witness is only second to that of being arrested as the culprit."—*Ibid.* p. 193.

"This [confronting of witnesses with others concerned] is a special feature of every Chinese trial, and one upon which the magistrate greatly depends for assistance in forming his decision. The contradicting parties are often allowed to wrangle away for a quarter of an hour or so without interference."—*Ibid.* p. 201.

"First offences against a new regulation are always severely punished, the effect of this system being considered more deterrent."—*Ibid.* p. 193.

There are "elaborate laws relating to the arrest, trial, and execution of prisoners. Constables are punishable [by bambooing] if they fail to recover stolen property or to produce the thieves. Prisoners are not to be ill-treated while awaiting their trial in gaol. . . . Women are not to be committed to prison at all, except in capital cases or in cases of adultery; and the underlings who bamboo culprits are not to inflict blows with great noise and little pain, as many of them are able to do, under penalty of receiving themselves all such punishment as is not severely administered."—*Ibid.* pp. 139–40.

"Magistrates are forbidden to receive presents of any kind, except eatables, from the people, under a penalty of 40 blows. . . . In judicial examinations, torture is not to be employed with respect to the 8 privileged classes, and persons under 15 or over 70, as well as those suffering under any bodily infirmity, are exempted, but in all other cases it is allowed and practised. This enactment goes upon the principle of not allowing offenders to be punished until they acknowledge the fact of which they are accused, the justice of the sentence pronounced upon them, and the parental kindness of the ruler in thus inflicting the necessary chastisement."—*Medhurst, China*, p. 139. *Cf. supra.*

Inquests.—"Every district magistrate is bound to hold an inquest, *siang yen* 相 驗 or *yen she* 驗 屍 in cases of death to which suspicion attaches, *on the application* of an interested party. Unless called upon to do so, I believe a *Che-hien* would never institute an inquest of his own motion; the object being in fact considered as a step toward the satisfaction of the grievance complained of by the friends of the person supposed to have been murdered. This accounts for the title of the work in which the rules for examining dead bodies are laid down, namely the *Si Yüan Luh* 洗 怨 錄 or Treatise on the [means] for the redress of wrongs. The elaborate practice detailed in this ancient (but easily accessible) work is confided to the hands of the *Wu Tso* 仵 作 or Examiner of dead bodies, a low functionary attached to each district yamun. The report made by this person to the magistrate corresponds to the 'finding' of our coroner's jury."—*N. and Q. on C. and J.*, iii. 127.

"All deaths from accident, drowning, strangulation or suspicious circumstances must be submitted to the coroner for inquest. Interment may be effected by employing the services of geomancers or necromancers who grant certificates of death, in natural cases, which suffice to pass the city gate-keepers as in Peking. These diviners are a body distinct in themselves, and not under mandarin control, except in cases where certificates are granted under false pretences, and then they run the chance of the neighbours not giving information. . . . The only [other] course left is to have it noted through the proper Yamên, which always causes a delay of at least 3 days. The examination of the injured or dead person *must* take place on the *very* spot, *whatever* and *wherever* that may be. No one dare move the body. . . . On the 3rd day after death . . . the body is laid out by the police preparatory to inspection: chairs and tables are arranged at a respectable distance to *windward*. . . . A fire is generally lighted between the tables where the officials are seated, and the dead body. One of the officers takes down the depositions of the examiner, the police carry pails of water, and others stand with burning incense in their hands, and keep continually replenishing the incense fire. The body is first filled with water, and then lustily washed by the police [without these washings no examination is legal or valid]—which generally carries off all the epidermis. As the body lies on its back, the examiner commences his manipulations with chopsticks, probing the head and face, then right and left sides, ribs and lower extremities, in the most careful manner. [Then] the body is turned, and the same processes take place as in front. The examiner afterwards proceeds to the table, where his depositions are taken down, and then the mandarins, with the relatives of the deceased, along with the examiner, go over the whole case again, dwelling particularly on the supposed causes of the death, or seat of the injury. Before attempting this, the officials, who have been partaking freely of snuff, introduce rolls of paper into their nostrils, and with wet towels in their hands, which they hold to their mouths, they proceed to the side of the body. The body is afterwards coffined, and is generally taken home by the relatives, or to the police station, or it may be allowed to remain at the spot of injury or death till the injurer or murderer confesses . . . and sentence has been passed upon him. Sometimes two or more examinations take place with the view of verifying the statements of the prisoner or persons implicated. . . . The coroner generally is not a medical man."—*Ibid.* iii. 127–8.

Extraterritoriality.—"At least one of them [the laws] has in practice been altogether abrogated at the instance of the Western barbarian. For it is expressly stated that foreigners who may be guilty of any crimes within the limits of the Chinese Empire shall be dealt with according to the provisions of this Penal Code. Wars and Treaties have changed all that, and the subjects of other nations are now tried in China, on the extraterritorial principle, by their own authorities administering their own laws."—*Giles, Historic China*, pp. 126–8. *Cf.* POLITICAL.

[For land laws and punishment of slaves see REG. OF LAB.; for marital laws see MARITAL; for laws of inheritance, FILIAL; for political laws, GEN. GOVT.; for military and police laws, MILITARY; for ritual laws, ECCLESIASTICAL; for laws relating to education, ACCESS. INST., for mourning regulations, FUNERAL RITES; and for sumptuary laws, LAWS OF INTERCOURSE.]

LOCAL GOVERNMENT.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

"In the Hsia and Shang dynasties there were no local officials."—*Yüan chien lei han*, *c.* 2, p. 22.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

In the imperial domain or city, "five families constituted a *pi* (比), which afforded each other mutual protection; five *pi* formed a *lü* (閭), the members of which were mutually responsible; four *lü* formed a *shu* (族), who were obliged to mutually assist in cases of burial; five *shu* constituted a *tang* (黨), and these were obliged to form mutual succour in times of emergency; five *tang* formed a *chou* (州), and these were obliged to contribute necessaries of life to those among them who were in want; and five *chou* constituted a *hsiang* (鄉), or village, and this was obliged to send forth scholars or visitors [successful candidates invited by the examiners, and styled 'guests.']"—*Chou li*, Gingell, pp. 49–50.

In the outer districts, "five families make one *lin* (鄰), neighbourhood; five *lin*, one *li* (里), village; four *li*, one *ts'uan* (酇), hamlet; five *ts'uan*, one *p'i* (鄙), town; five *p'i*, one *hsien* (縣), district; and five *hsien*, one *sui* (遂), country district. Each had its boundary where ditches were dug and trees planted; and each had charge of its own government, decreta, punishments, and prohibitions. At a certain time of year the population was inspected, and according to the number of the population, fields were distributed."—*T'ung tien ch'i yao*, *c.* 1, p. 10*a*.

"The rural unit consists for administrative purposes of a group of five families, which is called a 'neighbourhood.' Each family was supposed to include three generations, and to consist normally of grandfather and grandmother, husband and wife, and three or four children, making seven or eight persons in all, the husband being the grandfather's eldest son."—*Simcox*, ii. 42–3.

"The elder of the group was responsible for its internal government, and ranked as a graduate of the lowest class. . . . The dwellings of the neighbourhood are enclosed by a single wall, and the residents are bound to mutual aid and support; but an average group of forty persons of all ages is manifestly too small to constitute a village, and probably rather represents the family community. The present Chinese average is five persons to a family, counting parents and children only; but if the family or household here includes three generations, the family *group* would certainly include the families of younger sons, and thus the numbers of the 'neighbourhood' would easily be made up."—*Ibid.* p. 43.

"The counterpart of this community is the 'hamlet' of five neighbourhoods, including twenty-five families of perhaps 200 souls. It appears incidentally from one of the amatory poems of the Shi-King that this larger group is the one within which public opinion and 'the talk of people' makes itself felt as a social force."—*Ibid.* ii. 43.

"Now you may here dwell in your villages" [*Shu ching*, Pt. V. Bk. XIV. 25]. "Ts'ae says that we are to understand the 'villages' formed by the families around every four 井, or space of 3,600 *mow*. Every family in connection with such a settlement had its five *mow*, for houses and private garden,—2½ in the field, and 2½ in the associate village; see Mencius I. Pt. I. iii. 4."—*Legge*, *Ch. Class.*, III. ii. 463, note.

[The *Yüan chien lei han* (*c.* 117) gives the following as the local organization during this Period:—The *Hsiang Ta Fu* (鄉大夫), *Hsiang Lao* (老), and *Hsiang Shih* (師), controlling 12,500 families, were in charge of the education of the people, taxation, bestowal of rewards (in the shape of honorary tablets, etc., upon filial sons, chaste girls, and widows who did not re-marry, relief of distress, exhorting scholars to set noble examples to the people, hearing of law suits, etc. The *Chou Chang* (州長), over 2,500 families, controlled their education and the levy of taxes, reporting on their good or bad deeds to the superior officials. The *Tang Chêng* (黨正), over 500 families (= 1 *tang*) was in charge of the police and protection from thieves and robbers. The *Tsu Shih* (族師), over 500 families, supervised the training of the young and educational matters. The *Lü Hsü* (閭胥), controlling a *lü* of 25 families, was the man of ability (*hsü*) placed in charge of official matters in the *lü*: affairs concerning their public welfare, music, punishments, dancing, etc. The *P'i Shih* (鄙師), head of the *p'i* (= 5 *hsien*,) was in charge of the smaller schools and land-taxes. *Hsien Chang* (贊長). A *hsien* was composed of 4 *li*. The *Hsien Chang* was charged with the capture and punishment of thieves and robbers. *Li Tsai* (里宰). A *li* was composed of 5 *lin*, the *Li Tsai* being specially charged with matters relating to agriculture. *Lin Chang* (鄰長). A *lin*, neighbourhood, was composed of 5 *chia*, families. The *Lin Chang* acted as a representative, reporting (directly) to the *Hsiang Ta Fu*, etc. He attempted reconciliation when differences arose, but had no power of judicial decision. If the case was taken to his superiors he was called to give his evidence, etc. (the modern *Ti Pao*).]

"The functions of the village headman who presides over the twenty-five families of a hamlet, are to keep an account of the numbers of the community, to apportion the taxes both in produce and labour, and to preside over the work of seed-time and harvest, for the hamlet is the unit in the system of common cultivation or 'mutual aid,' always referred to as an essential feature of the Chow regime (*Tcheou-li*, i. p. 354). Four of these communities form a hundred, or, as Mr. Biot calls it, a commune, which is presided over by a graduate of the first rank. He revises the decisions of the local headmen, and is responsible for the military levies which are proportioned to the agricultural divisions. Five hundreds form a shire, or a department, and two further multiplications by five bring us to the largest administrative districts, the county and the province."—*Simcox*, ii. 44.

"The solidarity of the hundred extends to the sharing of funeral expenses, the childless and destitute being interred by their fellow villagers. The expenses of religious ceremonies are borne jointly by the county; living merit is rewarded by honours extending over the whole province, and the list of persons of special capacity handed in triennially by the governor of the province is preserved in duplicate by the Recorder of the Interior."—*Ibid.* ii. 44.

"This system is evidently theoretical, and the empire can never be mapped out into equal areas counted either by fives or nines. But Mencius mentions a tradition that 'the 50 mow allotment of Hia, the 70 of Yin, and 100 of Chow were actually of the same dimensions' (*Life and Works of Mencius.* By James Legge, D.D., 1875, p. 201). And in another section of the Chow Li (i. p. 226) the divisions after the *tsing* proceed by fours, giving groups of 36, 144, and 576 families, which answer roughly to the 25, 100, and 500 families comtemplated by the grouping in hundreds and shires. So that it is possible that the real usage varied less than the descriptions of it."—*Ibid.* p. 44.

"Though there was no strictly universal usage, there was a perfectly well known and familiar type of usage, any decently close approximation to which was accepted as lawful and satisfactory, just as the expression 'a hamlet of ten families' was used proverbially (*Legge*, i. p. 47; *De Mailla*, iii. p. 30) for the smallest centre of social life."—*Ibid.* ii. 45.

"One hundred years before the close of the Chow dynasty, a great statesman, named Wei Yang, appeared in the rising State of Ch'in, . . . and brought about many valuable reformations. Among other things, he introduced the system of tithings, which has endured to the present day. The unit of Chinese social life has always been the family and not the individual; and Wei Yang caused the people to be divided into groups of ten families to each, upon a basis of mutual protection and responsibility. The headman or elder of each group, elected among themselves as representative of the tithing, formed one of an unofficial council by whom the affairs of the community were regulated, rights secured, and wrongs redressed, as far as possible, without appeal to the authorities."—*Giles*, *Hist. Ch.*, p. 8.

"As to the state system within the *chiao* (郊), wilds, five families made one *kuei* (軌), 'circuit'; ten *kuei*, one *li* (里), 'village'; four *li*, one *lien* (連), 'union'; ten *lien*, one *hsiang* (鄉), 'neighbourhood'; and five *hsiang*, one *shuai* (師), 'leadership.' Outside the *chiao* (in the remoter wilds), thirty families made one *yi* (邑), city; ten *yi*, one *tsu* (卒), 'command'; ten *tsu*, one *hsiang* (鄉) 'neighbourhood'; three *hsiang*, one *hsien* (縣), district; ten *hsien*, one *shu* (屬), 'dependency.' From the five families up to the *shu* each had officials to take charge of the government and of military affairs."—*T'ung tien ch'i yao*, *c.* 1, p. 10*a*.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

[Under the Ch'in system, which was also adopted by their successors, the Han, the *Wu Chang* (伍長) and *Shih Chang* (什長) exercised police jurisdiction; the *Li K'uei* (里魁) rewarded the good, and punished the bad deeds of the people; and the *T'ing Chang* (亭長) regulated educational matters. Ten *t'ing* made a *hsiang* (鄉), and over the *hsiang* were the *San Lao* (三老), Three Ancients, or Elders, whose duty was to see to the progress of the people generally and the welfare of the district. The *Se Fu* (嗇夫) decided law suits and controlled the collection of taxes (pressing the people to pay their taxes), and the *Yu Hsi* (游徼) was charged with the capture of robbers and thieves and prevention of robbery and theft.]—*Yüan chien lei han*, *c.* 117, p. 15, etc.

["Village and hamlet government" were established at San Fu when the agricultural families were sent to settle in Kuang Chung, when the Han capital was still in the West.]—*T'ung tien ch'i yao*, *c.* 1, p. 10*b*.

Period of Disruption (221 *to* 589).—*Table IV.*

During this Period the local government system was generally the same as under the Han. In the time of the Chin (265-420), over "a *hsiang* (鄉), neighbourhood, which had not less than 1,000 families, one *Chih Shu Shih* (治書史), beadle, was appointed, and over those with 1,000 families and upwards one *Shih* (史) and one assistant *Shih*."—*Chin shu Chih kuan chih*, *P'ei wên yün fu*, *c.* 37*a*, p. 143*a*.

"In the beginning of the Later Wei dynasty [386], the three *Chang* (長), village chiefs, were not appointed, but only the *Tsung Chêng* (宗正) to govern [the village.] For this reason the people used to conceal their families, fifty or thirty houses sometimes representing one family in the register, which was called *yin fu* (蔭附), sheltering one's dependents. They had no government servants, so the taxes [surreptitiously] collected by the village braves were double those collected by the government."—*T'ung tien ch'i yao*, *c.* i. p. 11*b*. See also *Wên hsien t'ung k'ao*, *c.* 11, p. 6*a*.

"In the tenth year [486] of the period *T'ai Ho* of Hsiao Wên, the supervising Censor, Li Ch'ung, remembering that the use of the three *Chêng* (正), elders, to govern the people was a system originated in very early times, made the system of three *Chang* (長), chiefs or headmen, saying: 'We should follow the example of the ancients, who set up one *Lin Chang* (鄰長), chief of neighbourhoods, over every five families, one *Li Chang* (里長), village headman, over every five *lin* (鄰), neighbourhoods, and one *Tang Chang* (黨長), chief of an association, to every five *li* (里), villages. The *Tang Chang* was selected from those who were influential and diligent in the *hsiang*."—*T'ung tien ch'i yao*, *c.* 1, p. 11*b*.

"In the Northern Ch'i Kingdom [550–77] the people were ordered to form a *lin* (鄰), neighbourhood, out of every ten families; a *lü* (閭), village association, out of every fifty families; and a *tsu tang* (族黨), association of clans, out of every hundred families. In one *tang* there was one *Tang Tsu* (黨族), village chief, one assistant *Tang*, two *Lü Chêng* (閭正), village elders, and ten *Lin Chang* (鄰長), chiefs of neighbourhoods; altogether fourteen men who governed one hundred families."—*Ibid.* *c.* 1, p. 12*a*.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

"When Wên Ti of the Sui Dynasty succeeded to the throne a new order was issued that five families were to make one *pao* (保), headborough; five *pao*, one *lü* (閭), village association; four *lü*, one *tsu* (族), tribe. Each had a chief (*Chêng*). Outside of the capital *Li Chêng* (里正), beadles, were established, with rank equal to the *Lü Chêng* (閭正), village elders; and *Tang Chang* (黨長), chiefs of associations; to the *Tsu Chêng* (族正), heads of tribes. They investigated one another's misdeeds."—*T'ung tien ch'i yao*, *c.* 1, p. 12*a*.

"Shortly after the conquest of 陳 by the 隋 dynasty, a new parochial system was introduced at the recommendation of 蘇威. One hundred families formed a 里, over which was a 里長; five *li* fell under one 鄉, over each of which was a 鄉正."—*Ch. Rev.*, xiii. 430.

"Su Hsien memorialized the throne requesting that to every five hundred families one *Hsiang Chêng* (鄉正), village chief, should be appointed, to administer criminal matters for the people."—*T'ung tien ch'i yao*, *c.* 1, p. 12*a*.

[The local government under the Sui was at first administered by the *Hsien Ling*. As in the Later Feudal Period, there were *chou*, *chün*, and *hsien*. The *Chün Chêng* and *Hsien Chêng* in the chief city of the *chou* controlled the affairs of the *chün* and *hsien*. Below these were the *Chou Chün* (the *chou* at this time was small). The *Hsien Ling* could be deputed to transact the affairs of the district. It is said that the emperor, in the *K'ai Huang* period, being unacquainted with State affairs, called the *Hsien Ling*, *Hsiang Kuan*, or local officers, they having rank (*p'in*) bestowed upon them, and being appointed by the Board of Civil Office. They had to undergo examinations once a year. In the 15th year (595) of *K'ai Huang* separate local officers (*Hsiang Kuan*) were appointed. They were the same as the *chü jên* and *hsiu ts'ai* of modern times.]—*Yüan chien lei han*, *c.* 117, p. 16.

"In the great T'ang dynasty it was ordered that one hundred families should make one *li* (里), village; five *li*, one *hsiang* (鄉), suburban district. Four families made one *lin* (鄰), neighbourhood, and three families, one *pao* (保), beadledom. To every *li* one *Chêng* (正), chief, was appointed. (In mountainous or dangerous districts, or those with few inhabitants, any number of *Li Chêng* were allowed to be appointed, if necessary.) He had charge of examining the population, teaching them to plant mulberries and elms, and to cultivate the fields, searching for evildoers, and urging on the tax collectors in the performance of their duties."—*T'ung tien ch'i yao*, *c.* 1, p. 12*b*.

"One hundred *hu* (戶) made one *li* (里), the *li* being under control of a *Chêng* (正), whose duty was the capture of thieves and robbers, the quelling of brawls, etc. Five *li* made a *hsiang*, the latter being under a *Ch'i Lao* (耆老), elder, or man of 70 years of age, also called *Fu Lao* (父老), who had charge of the local morals (lit., good and evil deeds of the people), agricultural matters, etc. Each *hsiang* had also a *Hsiang Chang* (長), with whom the *Ch'i Lao* consulted in difficult cases, who had similar duties, and in addition decided lawsuits and regulated taxation. Two *Hsiang Tso* (鄉佐) assisted in the collection of taxes and in police matters."—*Yüan chien lei han*, *c.* 117, p. 16.

907–960.

"In the 5th year [958] of the period *Hsien Te* of Shih Tsung of the Chou Kingdom, an imperial decree was issued ordering that all intendants of circuit, department magistrates, and prefects should form a *t'uan* (團), militia, out of the village population of one hundred families each. To each *tuan* three great families were chosen as *Ch'i Chang* (耆長), chiefs, to investigate cases of theft and criminal connections of the people, and to equalize their fields in times of good and bad harvest."—*Hsü t'ung tien ch'i yao*, *c.* 3, p. 1*a*.

Sung Period (960 *to* 1280).—*Table VI.*

"The Sung system was similar to that of the Ch'in and Han."—*Yüan chien lei han*, *c.* 117, p. 16.

"The Sung followed the systems of former dynasties; there were *Ya Ch'ien* (衙前), ? tax collectors, *Li Chêng* (里正), beadles, *Hu Chang* (戶長), overseer of population [for fiscal purposes], and *Ch'i Chang* (耆長), village chiefs. In the 7th year [982] of the period *T'ai P'ing Hsing Kuo* of T'ai Tsung it was ordered that the people under the jurisdiction of all the department magistrates in the capitals who were in want of seed and agricultural implements were allowed to choose a man who was best acquainted with the circumstances of the land or soil and was skilful in cultivation to be *Nung Shih* (農師),

superintendent of fields, of the district, his duty being to examine the fields and [ascertain] their fitness for the five kinds of grain; and the aged people and officers of the village were ordered to help the *Nung Shih* in encouraging the people to cultivate the waste land. When the harvest was gathered they shared in the produce. The *Nung Shih* did not pay any kind of tax nor was he allowed to take other government service."—*Hsü t'ung tien ch'i yao*, *c.* 3, p. 1*a*.

"In the period *Hsi Ning* [1068-78] of Shên Tsung, when Wang An-shih was Prime Minister [1069] he established the system of tithing, a union for mutual protection in a village, and put the people of the village on the register. Ten families made one *pao* (保), tithing. Each man of the *pao* had a bow and arrows, and was taught warfare."—*Ibid. c.* 3, p. 1*b*.

KIN.

"In the 6th year [1206] of the period *T'ai Ho* of Chang Tsung it was thought that the old system of the *pao* and *wu* had been destroyed by the magistrates. It was ordered that the people should mutually protect one another, and anyone concealing a spy, thief, or robber, should be involved in the crime."—*Ibid. c.* 3, p. 2*a*.

Mongol Period (1280 *to* 1368).—*Table VII.*

[The Mongol system was the same as that of the Sung.]—*Yüan chien lei han*, *c.* 117.

"In the 7th year [1270] of the period *Chih Yüan* of Shih Tsu it was ordered that all villages under the jurisdiction of the magistrate should form a *shê* (社), hamlet or society, out of fifty families. One chief should be chosen from the old men best acquainted with agriculture. Above that, for one hundred families, another *Chang* (長), chief, was appointed. If a village had less than fifty families it was to form a *shê* with its neighbouring village. Remote places with few inhabitants or those in which the people did not agree with one another were allowed to form separate *shê* if they liked."—*Hsü t'ung tien ch'i yao*, *c.* 3, p. 2*b*.

C. 1275. "The streets [of Cambeluc = Peking] are so straight and wide that you can see right along them from end to end, and from one gate to another. . . . All the plots of ground on which the houses of the city are built are foursquare, and laid out with straight lines; all the plots being occupied by great and spacious palaces, with courts and gardens of proportionate size. All these plots were assigned to different heads of families. Each square plot is encompassed by handsome streets for traffic; and thus the whole city is arranged in squares just like a chess-board. . . . Moreover, in the middle of the city, there is a great clock—that is to say, a bell—which is struck at night. And after it has struck three times no one must go out in the city, unless it be for the needs of a woman in labour, or of the sick. And those who go about on such errands are bound to carry lanterns with them. . . . The established guard at each gate of the city is 1000 armed men . . . as a guard of honour for the Sovereign, and to prevent thieves from doing mischief in the town."—*Yule, Marco Polo*, i. 362-3 (2nd ed.).

At Kinsay [Hangchow]—"since the Great Kaan occupied the city, he has ordained that each of the bridges should be provided with a guard of ten men, in case of any disturbance. . . . Each guard is provided with a hollow instrument of wood and with a metal basin, and with a time-keeper, to enable them to know the hour of the day or night, [and strikes the hour,—once for the first, two for the second, &c.—until sunrise]. Part of the watch patrols the quarter, to see if any light or fire is burning after the lawful hours; if they find any, they mark the door, and in the morning, the owner is summoned. . . . If they find anyone going about the streets at unlawful hours, they arrest him, and in the morning they bring him before the magistrates. Likewise, if in the daytime they find any poor cripple unable to work for his livelihood, they take him to one of the hospitals . . . or if he be capable of work, they oblige him to take up some trade. [In case of fire, they give the alarm, with their instruments] and this brings together the watchmen from the other bridges, to help to extinguish it, and to save the goods . . . either by removing them to the towers . . . or by putting them in boats, and transporting them to the islands in the lake. For no citizen dare leave his house at night, or to come near the fire: only those who own the property, and [the] watchmen. . . . Moreover, within the city there is an eminence on which stands a tower, at the top of [which] is hung a slab of wood, [and a man is stationed there to beat it, and give the alarm in case of fire, or other disturbance.]"—*Ibid.* ii. 171-2.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

"The Ming did not appoint *Hsiang Kuan* [*v. supra*], but bestowed official titles upon the *Yü* (役)" [= the modern *Ti Pao*], *i.e.*, they gave titles to those who formerly occupied the same positions (*e.g.*, the modern *Shên shih*).—*Yüan chien lei han*, *c.* 117, p. 16.

"Martini speaks of the public clock-towers in the Chinese cities, which in his time were furnished with water-clocks. A watchman struck the hour on a great gong, at the same time exhibiting the hour in large characters. The same person watched for fires, and summoned the public with his gong to aid in extinguishing them."—*Yule, Marco Polo*, i. 365, note (2nd ed.).

"First these judges, in all cities and towns of their jurisdiction, do number the households, and do report them in ten and ten households, and upon the tenth house they do hang a table or sign whereon is [*sic*] written the names of those ten householders with a commandment, in the which generally they are commanded, and everyone by himself particular, that having any knowledge or notice that any of these ten householders have committed any trespass or fault . . . that is hurtful unto his neighbours or to the commonaltie, to go straightway and give the justice to understand thereof. . . . And unto him that doth know any such offence and will not declare it, is allotted the same punishment that the offender should have, which is the occasion that one neighbour hath a care of another, and liveth under fear, lest they should give occasion to be complained of. . . . When that any of these ten neighbours doth remove into another street, or into any other city or town to dwell, or will make any long journey, he is bound to ring a bell, or play on a copper kettle amongst all the neighbours for the space of ten days before he doth remove or depart, and to advise them all of his departure, and whether for that if he do owe anything, or anything be lent, that they may come and demand it. . . . And if . . . any shall depart without using this diligence, the justice doth compell the rest of his neighbours that are written on the signe to pay his debt, because they did not advise the justice or his creditors before his departure."—*Mendoza, Hist.*, i. 110.

[It was strictly forbidden, in 1382 to make complaints direct to the capital, passing over the local official; and an aged man was ordered to take charge of the lawsuits of a town and decide criminal cases by the help of the local beadle. Only important cases were to be reported to the magistrate. The prohibition seems to have been ineffective at least until the heavy punishment of banishment to the frontier was attached to the offence.]—*Hsü wên hsien t'ung K'ao hsiang chieh*, *c.* 19, *Hsing K'ao*, p. 3*b*. And *cf.* LAWS.

Manchu Period (1644 *to* —).—*Table IX.*

"In reality, the Chinese govern themselves, and administer their own affairs—in the family, by all the members of the family,—in the city, by the delegates whom they have chosen, and of whom the official functionaries are, so to speak, only the presidents. . . . They have no hesitation in dismissing these presidents when they find reason to complain of them." [An instance is given, where, after vainly petitioning the Viceroy against the appointment of an unpopular prefect, the Council received the official outside the walls of the town, invited him to rest and refresh himself, and then informed him that a chair was in readiness, and that three of their number would escort him back to the capital. This, the author insists, is a normal, and not an exceptional fact.]—*Simon, Cité chinoise*, pp. 15-16.

"The imperial theory would hardly seem to recognize local self-government. Yet the communal organization in China, and even Japan, as in India, maintains the idea of a popular commonwealth in many important ways at the base of the social structure; and in the former States, far more than in the latter country, yields practical instruction in the school of liberty. In every part of China towns and villages abound where the officers of government are scarcely ever seen, and affairs are administered by local authorities, selected on the basis of the national respect for culture, and forming bodies which direct affairs by open discussion, sometimes amounting to decision of peace or war between neighbouring clans. These municipal institutions, even in the poorer communes, rest on a kind of patriarcho-universal suffrage, to which all heads of families are entitled, or on choice of elders by lot. Organizations of the people, for the detection and punishment of robbers and other social offenders, are very common. The elders of town councils, even where government has its *tipaos* or mayors, possess very considerable powers; communicating with the prefect through these latter offices, administering justice, and directing the police, regulating ceremonies, settling disputes, and estimating taxes. They remain in office during the goodwill of the people. In dangerous moments, these councils unite for consultation, from 50 to 100 combining for discussion in some central hall; and their decisions are of great weight with the central government. Their power over State officials was seen in the resistance of the Canton city council to the opening of that port to the British in 1857."—*Johnson, Or. Rel.—Ch.*, pp. 306-7.

"The Chinese government is not a despotism maintained by a physical force, but an autocracy existing in virtue of the cheerful acquiescence of the people. The latter actually do share largely in a kind of self-government, in consequence of the mandarins being taken impartially from *all* classes. Further, at the triennial examinations of each province only about 70 [out of 6000 or 8000] can pass. But among the rejected . . . there are probably 700 as able as the selected 70, between whom and the latter it was a mere 'toss-up' with the examiners. All these rejected remain members of the non-official commonality, and possess, with hundreds of thousands of candidates who never even attain bachelorships, as much intellectual power for practical purposes as the bulk of the administrators. Many of the more reckless and daring perform the functions of *professional* demagogic agitators with us . . . they, for selfish purposes bully and check the authorities. . . . From the paucity of the military and police establishment, numbers of large villages (towns we may call some) exist in every district, the inhabitants of which scarcely ever see an official agent except when the tax-gatherers apply for the annual land tax." "In certain parts of China these personages are so far from attempting to levy this tax by force that they often get the magistrate to give them a bambooing, and then repair to the villages with a self-imposed cangue round their necks . . . and appeal to the good feeling of the rustics, crying, 'See what we have to suffer because you delay paying us what we are bound to hand in.'"—*Meadows, Chinese and Their Rebellions*, pp. 27-8, and note.

[The local government was entrusted to the *Hsiang Shên* (鄉紳), who had general control of public matters; the *Tuan Tsung* (團總) or *Lien* (練) *Tsung*, charged with police jurisdiction; the *Pao Chêng* (保証) or *Ti Pao* (地保), see *infra*; the *Ti Chia* (地甲), the occupant of a small office for the protection of agricultural produce from thieves, etc.; and the *Hsiang Ch'i* (鄉耆), a respected elder (*cf.* previous Periods), who was referred to for information on ancient matters (*e.g.*, in disputes concerning land). He had now no power, and his office had declined in importance. He was a man, always over 70 years of age, who had been brought to the notice of the emperor as having lived to an honourable old age and had been granted permission to place a *pien*, honorary tablet, over his door, and wear a breast *pu tzŭ* with the words *Huang ên ch'ih tz'ŭ*, "Bestowed by Imperial favour."]

"At the bottom of the judicial scale are the village elders. This incipient element of the democratic principle has also existed in India in much the same form; but while its power ended in the local eldership there, in China it is only the lowest step of the scale. The elders give character to the village, and are expected to manage its public affairs, settle disputes among its inhabitants, arrange matters with other villages, and answer to the magistrates on its behalf. The code provides that all persons having complaints and informations address themselves in the first instance to the lowest tribunal of justice in the district."—*Williams, Midd. King.*, i. 500. See also GEN. GOVT.

"Not only are all the members of a family . . . knit together by mutual responsibilities, but families are again thus knit. It is the village elders who are responsible if any crime is committed in the district. It is they who have to discover and bring back stolen articles; it is they who have to quiet disturbances and settle disputes about boundaries. The principle of local self-government has in the course of centuries been perfected in China, where all that Mr. Ruskin aims at appears to have been attained centuries ago; village industries, local self-government, no railways, no machinery, hand labour, and each village, as far as possible each self-sufficing family, growing its own silk or cotton, weaving at home its own cloth, eating its own rice and beans, and Indian corn and pork. Schools are established by little collections of families, or tutors engaged, as the case may be. In either case the teacher is poorly paid, but meets with a respect altogether out of proportion to his salary."—*Little* (*Mrs. A.*), *Int. Ch.*, pp. 538-9.

"The people in China generally live in villages in many of which there are no government officials. But every village has its head man, and if necessary a police. The headman is elected by the villagers, receives such salary as they please to give, and holds his office during good behaviour. He may be deposed and another elected in his place."—*Ch. Rec.*, ix. 384. See also pp. 412-4.

"Custom has given this headman a degree of authority. Although unconnected with government, as the head of the village, he is held responsible. His duties are chiefly arranging petty disputes, but his powers extend to flogging. The salary of this headman, in the village of Whampoa (7,000 inhabitants) is 300 dollars per annum; and he has under him fourteen policemen. Appeals from the decision of the headman are to the seun-keen, the chief officer of a sze. . . . Of these sze the district of Pinanyn has four; and the sze which includes Whampoa comprises 164 villages, each having a headman."—*Martin, China*, i. 39-40.

"An aggregation of . . . families formed the village community, every member of which was compelled to comply with the customs of the group to which he belonged. The manner of farming his allotted land, the way in which he conducted his business and his social relations, all came under the observation and control of the elders of the community. Time has worked some transformations in the outward administration of the village, but the same spirit pervades the present system. The tendency which has been observed in other countries towards establishing a hereditary pre-eminence in one family, had in China produced the *tipao* or headman, who is held responsible for the peace and well-being of his neighbourhood, and who is commonly assisted in his office by the elders of the village or district. This office not unfrequently descends from father to son, and is regarded [with] respect."—*Douglas, Soc. in Ch.*, pp. 111-2. For procedure in cases of unsatisfactory decisions, appeal, etc., see *supra*.

"The object of the *tipao* is, therefore, so to exercise his authority as to prevent petitions being presented to the mandarins. In this he has the full support of the village elders. . . . It was said by Mencius that villagers who left unheeded domestic disturbances in their neighbours' households, were to be considered as participators in the quarrels. The elders of a district, acting on this dictum, do not scruple to enter on the scenes of family broils and to constitute themselves judges of the matters in dispute. The village or district forms one whole, and each individual in it is but a cog-wheel in the social machine. . . . Personality disappears, and ostracism of a complete and oppressive kind is the fate of those who venture to oppose themselves to the public opinion of those about them. . . . The village elders . . . settle questions of trespass, they arrange money disputes, and they grant divorces to husbands impatient of the failings of their wives. It is seldom that, in such cases, their decisions are not final. Frequently, however, they . . . usurp to themselves the functions of criminal judges. In this way a large proportion of criminal business never reaches the courts of the mandarins, but is adjudicated upon by the village elders, with the consent and approval of the inhabitants." [If appealed to, the higher magistrates express indignation at these irregular procedures, but in practice, they are perfectly satisfied to be thus relieved of a large amount of work.]—*Ibid.* pp. 112-3.

"The very lowest man in office is called the Tipao (the Protector of the land). He is the head man in a ward. Every town in China is divided into so many wards, and in the rural districts, villages are grouped into divisions of the same kind, and over each of these there is a Tipao. This man is usually a person of no education and no social standing, and as a rule is conspicuous for the absence of all moral qualities. His functions are of an exceedingly miscellaneous description. He is supposed to know everyone in his ward, his occupations, what he is doing either by day or night, what scheme his brain is plotting, and what are his private sources of income. He has a large amount of arbitrary power, for he can refuse to allow persons of doubtful reputation or uncertain means to reside within his jurisdiction, and he can summarily eject, without any process of law, loose characters who are a trouble to the community and who may not have the means of bribing his good will."—*Macgowan, Lights and Shadows*, pp. 15-16.

"It is his duty to report to his superior officer anything important that is going on in his ward, and to inform him of everything that he knows concerning it, and a great deal besides that he could not possibly know. He is liable at any moment to be beaten into a jelly for something that has taken place in his district that it was utterly out of the question that he should be aware of. The Tipao, therefore, must be a man of fertile imagination, ready wit and easy conscience. Of course, in every ward there are bad characters. There are opium-smokers whose fortunes have vanished down their pipes, and professional thieves that sally out in the small hours of the morning. There are also gamblers, consumed with a passion that never brings them the longed-for wealth, and ballad singers that stand in the dark corners of the thoroughfares and sing lurid and obscene songs to little knots of men that look bad enough to have just come from the pit."—*Ibid.* p. 16.

"Every one of these is known to the Tipao, and each one if he wishes to be let alone must pay him blackmail, if he wishes to avoid being reported to the local mandarin, who would take a short and easy method of ridding the neighbourhood of his presence." "The beautiful theory of responsibility that permeates the Chinese brain brushes aside the ordinary excuses that weigh with an occidental, and the man is held guilty for offences that no single human being could possibly have foreseen or prevented."—*Ibid.* pp. 16-17. See also *Ch. Rev.*, ii. 273.

"The *tipao*, or 'local guarantor,' is a curious Chinese institution, like a 'whipping-boy.' He is nominally *Monsieur le Maire*, but in reality he is often a hired ruffian or toper, who, for a consideration acts as spokesman to the municipality, and incurs all the penalties; it is as though the Lord Mayor should keep a

greengrocer at fifteen shillings a week to listen to the warnings of the Chief Justice."—*Parker, John Chinaman*, p. 92.

This "primitive village system . . . is entirely apart from the legal code; each moves as its own plane, and it is only when the planes touch, that is, when an appeal, as in the above-mentioned case, is made to the authorities, that the two systems clash." "It often happens that one family becomes the possessor of an entire village. . . . In such cases the seniors of the clan act as the village elders. In larger communities the clans claim jurisdiction over their members, irrespective of the authority of the tipao and his council. The clan seniors, however, devote their attention more exclusively to the intimate personal relationships of their members than do the village elders, their object being rather to prevent scandals within their ranks than to preserve public order. . . ." They have joined in promoting "attacks upon Christians, and in the provinces of Hunan and Hupeh they jealously guard their ranks from the imputation of heresy. Any member suspected of having joined the foreign religion is haled before the clan tribunal and flogged or otherwise tortured in proportion to his obduracy."—*Douglas, Soc. in Ch.*, p. 115.

"The eldership of the villages has no necessary connection with the clans, for the latter are unacknowledged by the government, but the clan having the majority in a village generally selects the elders from among their number. This system is of very ancient date; its elementary details are given in the *Chou-li*, one of the oldest works extant in China. . . . In the vicinity of Canton the elder is elected by a sort of town meeting, and holds his office during good behaviour, receives such a salary as his fellow villagers give him, and may be removed to make way for another whenever the principal persons in the village are displeased with his conduct. His duties are limited to the supervision of the police and general oversight of what is done in the village, and to be a sort of agent or spokesman between the villagers and higher authorities; the duties, the power, and the rank of these officers vary almost indefinitely. The preponderance of one clan prevents much strife in the selection of the elder, but the degree of power reposed in his hand is so small that there is probably little competition to obtain the dignity. A village police is maintained by the inhabitants, under the authority of the elder; the village of Whampoa, for instance, containing about eight thousand inhabitants, pays the elder $300 salary, and employs fourteen watchmen. His duties further consist in deciding upon the petty questions arising between the villagers and visiting delinquents with chastisement, enforcing such regulations as are deemed necessary regarding festivals, markets, tanks, streets, collection of taxes, etc. The system of surveillance is, however, kept up by the superior officers, who appoint excise officers, grain agents, tide-waiters, or some other subordinate, as the case may require, to exercise a general oversight of the headmen." "The district magistrate, with the *hsün-chien* and their deputies over the hundred, are the officers to whom appeals are carried from the headmen; they also receive the reports of the elders respecting suspicious characters within their limits, or other matters which they deem worthy of reference or remonstrance. A similarity of interests leads the headmen of many villages to meet together at times in a public hall for secret consultation upon important matters, and their united resolutions are generally acted upon by themselves or by the magistrates, as the case may be. This system of eldership, and the influential position the headmen occupy, is an important safeguard the people possess against the extremity of oppressive extortion; while, too, it upholds the Government in strengthening the loyalty of those who feel that the only security they possess against theft, and loss of all things from their seditious countrymen, is to uphold the institutions of the land, and that to suffer the evils of a bad magistracy is less dreadful than the horrors of a lawless brigandage."—*Williams, Midd. King.*, i. 482–4. *Cf.* following extract.

"The paucity of military and police establishments . . . left in every district numbers of towns and villages uncontrolled by local agents. The natural consequence is a large amount of local self-government . . . fiscal, as regards common local objects, and penal, as regards minor offences; such as petty thefts, and the less serious assaults. *Chinese hamlets, villages, and even country towns are usually inhabited by people of one common surname and ancestry*, forming a tribe or clan. . . . Herein we find a consistent Chinese reason for the non-interference of the Imperial officials; for the authority of a father or grandfather is, by Chinese principles, paramount in his own family. But when, in the course of generations, the family has increased into a clan, we find no one arbitrary 'chief,' but a communal government exercised by the more energetic of the respectable members of the community, more especially . . . any literary graduates it may have produced; for even in local self-government, the institution of China has a marked practical influence. The communal authorities, or municipal magistrates, so constituted, meet for the transaction of business in some public place—often a temple—where all matters of common interest are openly discussed. Such . . . are sometimes nothing less than inter-communal wars. These are conflicts between adjacent communities (often about boundary lines) which last for days and weeks. The foreigners have witnessed some of them. After considerable destruction of life and property, they are usually ended by formal treaties of peace; and all this takes place without the least intervention on the part of the Imperial Authorities."—*Meadows, Chinese and their Rebellions*, pp. 46–7.

"There are customs, privileges, and laws in every province which the government dare not abolish, and which destroy that civil and administrative unity which Europeans have been pleased to attribute to this colossal empire."—*Huc, Ch. Empire*, ii. 49.

[Simon says that the repairs of local roads, bridges, &c., were paid for by the subscriptions of the residents, as also the upkeep of the "pagodas" used as market-houses, &c. (*v.* ACCESSORY INSTITUTIONS).]—*Cité chinoise*, p. 351.

"Along the streets of this city [Hsin Hsian, Honan] one sees at every few yards an iron chain fastened to the wall, which at night is stretched across the street. A man is not supposed to go walking in the evening with his sweetheart."—*Exchange*, III. i.

"The term 旗籍, or 'native place as a Bannerman,' corresponds to the 民籍 or 'settlement' in the English parochial sense."—*Ch. Rev.*, xiii. 430.

"Four wells make a town."—*Giles, Dic.*, No. 5481.

"Fortified villages, with embattled walls and a moat . . . are not uncommon in the province of Kwangtung, and . . . serve to indicate the state of insecurity in which the rural population live."—*Gray, China*, ii. 37.

"The city of Main-yang, situated about 50 miles N.W. [? S.W.] of Han-kow is the seat of government [of Hupeh], and the country lying between the Han river and Sha-s[illegible] is under its jurisdiction. On the journey I collected some interesting facts as to the relations of the people living in the dyke lands, as well as those living in the reed-growing country, with the government. The only officials with whom they are brought in contact are the few petty mandarins at the Custom's stations, who at stated seasons travel through their districts collecting ground rent, and beyond paying this tax, the people see little of the mandarins and trouble them less. There are no soldiers to be seen, each village and hamlet maintaining its own watchman by public contribution. The isolated position of the people struck me so forcibly that I was led to make inquiries at many of the villages passed through, as to the administration of the law among them, and from what I gathered, it may be said that they literally govern themselves. All civil disputes are settled by the two eldest men of the families of the disputants, who act as arbitrators, their award being practically final, subject, however, to an appeal to the civil mandarin at Main-yang; but such an appeal is rarely [if] ever made, and then only in cases where the parties are wealthy, and one or other seeks the utter ruin of his opponent. Lesser criminal cases are likewise disposed of by the elders of villages; but . . . capital [charges] must be tried by the Mandarin [at Main-yang.] This mode of partial self-government seems to be successful, if one may judge from the industrious and peaceful appearance of the people."—*Cooper, Travels*, pp. 36–7.

"In the western half of Sz'chuen, the people . . . are governed by their own local rulers, under Chinese superintendence. They belong to the Lolos race, and have been inimical and insubordinate to Chinese rule from earliest times, preventing their own progress and destroying all desire on the part of their rulers to benefit them."—*Williams, Midd. King.*, i. 158.

"Many partially subdued tribes are found within the limits of this province [Kwangsi], who are ruled by their own hereditary governors, under the supervision of the Chinese authorities; there are twenty-four *chau* districts occupied by these people, the names of whose headmen are given in the Red Book, and their position marked in the statistical maps of the empire, but no information is furnished in either, concerning the members, language, or occupations, of the inhabitants."—*Ibid.* i. 176–7.

"The mountaineers called 苗子 Meaoutsze, are governed by a hereditary magistracy."—*Morrison, Dic.*, i. i. 823.

"Without a corporation to attend to its condition, or having power to levy taxes to defray its unavoidable expenses, it cannot be expected that it [Canton] should be as wholesome" [as modern cities in the West].—*Ibid.* i. 163.

"Puto and a few smaller islands are independent of civil jurisdiction, being ruled by the abbot of the head monastery."—*Ibid.* i. 124.

[For limits of Chinese jurisdiction in partially subdued regions, &c., see POLITICAL.]

MILITARY.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

"In a feudal kingdom, the multitudes of the people were all liable to become its army, when occasion required, and the 'host' and the 'population' might be interchangeable terms. As Froude expresses it in the introductory chapter to his *History of England*, 'Every man was regimented somewhere.'"—*Legge, Yi king*, Intro. p. 22.

"Our prince . . . is calling us away from our husbandry to attack and punish the ruler of Hea."—*Shu ching*, Pt. IV. Bk. I. Ch. I. 2; *Legge, Ch. Class.*, III. i. 174.

"The sweeping and levelling a place within the private homestead for the grain stacks was not merely an epoch in the work of the farm, it marked the period when the military forces might be assembled, and the chariots of war passed in review and manœuvred, because the fields were clear of crops (*Tcheou-li*, ii. 175)."—*Simcox*, ii. 47.

[The *Tu shih t'ung tien* says: In ancient times, under the system of the Three Dynasties (Hsia, Shang, and Chou), the Emperor had six *chün* (軍) armies; whose commanders were the Great Ministers of State (*Ch'ing*). Thus the books of the Hsia State say: In warring with a small State, the 6 *Ch'ing* took command; but in ancient times the king gave the command to the 6 *Ch'ing*; in times of peace they superintended the labour in the fields, when trouble broke out they went to war. That is what is meant by saying that on entering [the State] they were employed (by the sovereign) to arrange or superintend (the affairs of civil government), and on leaving it were employed as leaders [of troops].—*Yüan chien lei han, Shê kuan pu, Chiang chün tsung tsai i*, p. 143*a*.

"六卿,—'the six high nobles,' here evidently the leaders of the 'six armies' (六軍, and 六師) which composed the military force of the emperor [Ch'i (K'i K'e): 2197–2188 B.C.].

"The emperor, about to engage in battle with a rebellious vassal, assembles his generals and troops, and addresses them. First he declares obscurely the grounds of the expedition which he had undertaken, and concludes by stimulating the soldiers to the display of courage and observance of order by promises of reward and threats of punishment."—*Legge, Ch. Class.*, III. i. 153, note.

"The emperor did not fight (戰), but only 'punished'; nor did he take the field till after the means which the constitution of the government provided had proved ineffectual. Such came to be the rule, when the feudal system had become fully developed;—we can hardly seek to apply it regularly to the case of K'e at so early a period."—*Ibid.* p. 153, note.

"Eight travelling officers had charge of watching for traitors and for changes [in the surroundings], promoting harmony amongst the men, and spying on the enemy's movements."—*Liu t'ao, Tzŭ shih ching hua*, *c.* 74, p. 10*b*.

"In to-day's business [*c.* 1100 B.C.] do not advance more than six or seven steps; and then stop and adjust your ranks:—my brave men, be energetic! Do not exceed four blows, five blows, six blows, or seven blows; and then stop and adjust your ranks. . . . Display a martial bearing. Be like tigers and panthers, like bears, and grisly bears;—here in the borders of Shang. Do not rush on those who fly to us in submission, but receive them to serve our western land."—*Shu ching*, Pt. V. Bk. II. 7–9; *Legge, Ch. Class.*, III. ii. 304.

"I [the king] lead the multitude of you to execute the punishment appointed by Heaven" (*Shu ching*, Pt. V. Bk. I. Pt. i. 10). "In the Le Ke, Bk. 王制, Pt. ii., 17, we find . . . 'When the emperor is about to go forth, he offers special sacrifice to God, performs the due services at the altar of the Earth, and goes to the shrine of his father.'"—*Legge, Ch. Class.*, III. ii. 288, note. He also reviewed and addressed the army before battle.—*Ibid.* pp. 289, 294, etc.

"It would appear . . . that it was the practice of the emperors, when they went on a warlike expedition, to carry with them these two classes of tablets [the spirit-tablets of their ancestors and the tablets of the spirits of the land], that they might have with the host, hovering about them, the spirits of their ancestors and the tutelary spirits of the country or dynasty. A variety of passages are adduced to prove the existence of the practice in the Chow dynasty;—it had come from the earlier time. Those tablets were to K'e and his army like the ark of God in the camp of the Israelites. Martial law also was executed before them. And strict law it was." "You who disobey my orders shall be put to death before the spirits of the land; and I will also put your children to death" (*Shu ching*, Pt. III. Bk II. Ch. I. 5).—*Ibid.* III. i. 154, note; and p. 155.

[The severity of martial law is illustrated in the *Shu ching*, Pt. III. Bk. IV. Ch. II. 7. "We are to understand that the prince of Yin here warns his troops, that if they do not do their duty, they must not expect him to deal with them on any principle of indulgence" (*Legge*, III. i. 169, note).]

[Horses were used in warfare: see the *Shu ching*, Books of Hsia and Yü, and *Mém. conc. les Ch.*, xi. 388, 401.]

"It appears that in the warfare of those early times [*c.* 2190 B.C.] chariots were much used in China, as in other nations in a similar or less advanced stage of civilization. . . . The ordinary war-chariot for the troops contained only three men,—an archer on the left, a soldier armed with javelins and pike or spear on the right, and the charioteer in the centre. This continued down to the Chou dynasty."—*Ibid.* III. i. 154, note.

"War-chariots are mentioned as having been in use at least as far back as 1797 B.C. by the Tartar-affected ancestors of the Chou dynasty, nearly 700 years before they themselves came to the imperial power."—*Parker, Anc. Ch. Simpl.*, p. 30.

"Three hundred chariots of war and three hundred tiger-like officers" are mentioned in the *Shu ching*, Pref. 33.

"They [Huang Ti, Yao, and Shun] made the (defence of the) double gates, and (the warning of) the clapper, as a preparation against the approach of marauding visitors."—*I ching*, App. III. Sect. II. ch. 2. 18; *Legge, Yi King*, p. 384.

[Drums were used to give signals. The *tao* (鼗) was a hand-drum with two pellets attached to strings, ascribed to the Emperor Ku (2436 B.C.) (*Ko chih ching yüan*, *c.* 47, p. 14*a*). The same work states (p. 19*a*) that another of the legendary emperors (Shao Hao, 2598 B.C.) made a drum with a leather top. "In the Hsia dynasty the 4 feet were added, and in the Chou dynasty the drum in the war-chariot had toes. The drum-stand of the present day was an imitation of it."]

Flags and banners distinguished the superior and inferior ranks. "In the Shang dynasty there was the *tao* (纛), standard, made of black silk. . . . Five hundred men had one *tao*."—*Erh i shih lu, Ko chih ching yüan*, *c.* 31, *Ch'ao chih lei*, p. 12*b*. Hsi Chung, appointed by Yü Director of the Imperial Stud, made the *ch'i* (旗), flag, *yu* (斿), scallops on its end, and the *chao* (旐), banner with dragon-and-tortoise design (*ibid.* p. 4*b*). East, south, west, north, and centre were indicated by green dragon (*ch'i*), red bird (*shu*), white tiger (*tien*), black snake (*ch'i*), and yellow dragon (*ch'ang*), respectively (*ibid.* p. 5*a*).

"In his left hand he [the king] carried a battle-axe, yellow with gold, and in his right he held a white ensign, which he brandished, saying, 'Far are ye come, ye men of the western regions!' He added, 'Ah! ye hereditary rulers of my friendly States; ye managers of affairs, the ministers of instruction, of war, and of public works: the many officers subordinate to them: the master of my body-guards: the captains of thousands, and captains of hundreds; and ye, O men of Yung, Shuh, Kêang, Maou, Wei, Loo, P'ang, and Pŏ;—lift up your lances, join your shields, raise your spears:—I have a speech to make'" (*Shu ching*, Pt. V. Bk. II. 1–4). Commenting on the above, Legge (*Ch. Class.*, III. ii. 300–1, notes) says: "The 'axe' is supposed to be called 'yellow,' from its having been ornamented with gold. The 旄 ensign consisted (according to the figures of it, which agree with the component parts of the character) of several ox-tails, suspended as streamers from a staff. By means of this Woo could intimate his wishes as to the order of their position, etc., to the troops, and therefore he carried it in his right hand."

[At the battle which put an end to the Shang dynasty, "those in the front [of Shang's army] inverted their spears, and attacked those behind them till they fled, and the blood flowed till it floated the pestles about." These were the wooden pestles of the mortars which the soldiers carried with them to prepare their rice.]—*Ibid.* p. 315, and note.

[The mythical emperor Huang Ti is said to have used different coloured flags to indicate the points of the compass to which troops were to march, to have directed the exercises of his troops by means of a horn, and to have trained tigers to fight for him, etc.]—*Huang Ti ch'u chün chüeh, Ko chih ching yüan*, *c.* 31, *Ch'ao chih lei*, p. 9*a*; *Lieh Tzŭ, ibid.* p. 4*b*; *Journ. N.-C.B.R.A.S.*, N.S. viii. 109; *Ch'ün shu k'ao so, Ko chih ching yüan*, *c.* 31, p. 4*b*; *Po liu t'ieh, ibid. c.* 47, p. 20*b*.

MILITARY.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Army Organization.—[The king led his troops to battle. Five *shih* (師), or 12,500 men, formed a *chün* (軍) or army (*Shih ching*, II. vi. IX. i; III. i. IV. 3). They distinguished the soldiers of the left wing and the right, according to the division long used in the marching and encampments of the Tartar hordes (III. iii. IX. 2). The six royal armies (六 軍 or 六 師) were commanded by six *ch'ing* (卿) (*Shu ching*, III. ii. 1). The chief of each corps had his place in the middle of it (*Shih ching*, I. vii. V. 3).]

"The ruler of the state did not usually take the field, but employed a professional to command the army—one of the masters of war who wandered from state to state at that time with the secrets of victory to impart to the highest bidder." Political interference with the general in the field was regarded as causing delay and disaster.—*Calthrop*, pp. 9–10.

At this period "there is no reason to believe that any state, least of all the imperial reserve, ever put more than 1,000 chariots, or say, 75,000 men, into the field on any one expedition."—*Parker, Anc. Ch. Simpl.*, p. 31.

"The Emperor had a *hu pên* (虎 賁), body guard, who learned military precepts; the princes, *lü pên* (旅 賁), who resisted natural calamities and troubles; great ministers, *érh chü* (貳 車), who managed affairs, and officials, *p'ei ch'êng* (陪 乘), who carried messages."—*Kuo yü, Tzŭ shih ching hua*, c. 74, p. 9*a*.

The name *Chiang Chün* (將 軍), a "conductor of an army," denoting a general, "arose at the close of the Chow dynasty, and has continued ever since. . . . During the civil wars at the close of the . . . dynasty the term *Ta Chiang Chün* (大 將 軍) was introduced."—*Morrison, Dic.*, p. 820. They were distinguished as advance, rear, left, and right, their number varying according to the necessities of the war.—*Chavannes, Mém.*, p. 514.

"Wu Wang of the Chou dynasty subdued the Empire with his forces. When the Empire became peaceful, he appointed an officer called *Ssŭ Ma*, and established 6 armies, using the taxes from the *ching t'ien*, 'well-fields,' to provide for them. The king had 6 armies or legions (*chün*); a large state, 3 armies; a state next in size, 2 armies; and a small state, 1 army. These were under the command of *Ch'ing* (卿), or great ministers. A legion of 2,500 men was called a *shih* (師); each *shih* was commanded by a *Chung Tu Fu*, a great minister of second rank. A battalion of 500 men was called *lü* (旅); each *lü* was commanded by a *Hsia Tu Fu*, a great minister of lower rank; a company of 100 men was called *tsu* (卒), and was commanded by a *Shang Shih*, officer of the 1st rank; a company of 25 men was called a *liang* (兩), and was commanded by a *Chung Shih*, officer of medium rank; a file of 5 men was called a *wu* (伍), and each *wu* had its *Chang*, head or chief. The *Hsiao Ssŭ Tu*, Vice-President of the Board of Revenue office, levied the *tsu* and *wu* from the people in order to form the armies and troops. Five men formed a *wu*; 5 *wu*, a *liang*; 4 *liang*, a *tsu*; 5 *tsu*, a *lü*; 5 *lü*, a *shih*; and 5 *shih*, a *chün*, or army. When the Empire was in great need, they were called out. The *Sui Jên* (遂 人), magistrate of a *sui* or 4 districts, examined the population every year at the different seasons, and selected weapons so as to be in readiness to meet the needs [of the State]."—*Kuang chih p'ing lüeh hsü chi*, c. 25, *Chou tai ping chih*, p. 1*a*. See also *Yüan chien lei han, Shê kuan pu, Chiang chün tsung tsai i*, p. 143*a*; and *Wên hsien t'ung k'ao*, c. 149, i.–3.

"Six *hsiang* (鄉), 12,500 families, were called a principal army; and six *sui* (遂), districts (country 100 *li* from the capital), the auxiliary forces. So the Emperor had 6 *hsiang* and 6 *sui*, forming 12 armies (*chün*) in all; but they were only called 6 armies. A large State had 3 *hsiang* and 3 *sui*; one next in size, 2 *hsiang* and 2 *sui*; and a small State 1 *hsiang* and 1 *sui*. They were all the same throughout the Empire. This was the system of regulating the armies according to *hsiang* and *sui*."—*Kuang chih p'ing lüeh*, c. 25, *Chou tai ping chih*, p. 1*a*.

"Five files of 5 men made a body of 25 called a *yüan tsu* (元 卒); one *tsu* in the front was called *k'ai* (開); one in the rear, *tun* (敦); one on the right and one on the left, *lü* (閭); 4 *tsu* formed a guard called *po* (伯); 3 *po*, a chief called *tso* (佐); 3 *tso* a *yu* (右); 3 *yu*, a *chêng* (正); 3 *chêng*, a *ch'ing* (卿); and 3 *ch'ing* a *p'i* (辟)."—*I chou shu, Tzŭ shih ching hua*, c. 74, p. 10*b*.

"Hsiao Kung [368–320 B.C.] ordered Shang Yang to reform the system of files of 5 and 10 soldiers. There were also *kêng tsu* (更 卒), soldiers on relief, *chêng tsu* (正 卒), regular soldiers, and *shu tsu* (戍 卒), soldiers on guard. They did good military service for their king and superiors."—*Kuang chih p'ing yüeh*, c. 25, *Chou tai ping chih*, p. 2*a*.

"Of people who were brave and strong they formed a *tsu* (卒), company of 100 men; of those who were pleased to go to war and to exert themselves to the utmost in order to obtain honour, they formed a *tsu*; of those who could jump high and travel far and who were nimble-footed and good runners, they formed a *tsu*: of those who wished to show their merit when the king and ministers lost their stations, they formed a *tsu*; and of those who wished to kill disloyal men who surrendered the city wall or deserted the garrison, they formed a *tsu*. These five formed the pick of a troop."—*Wu Tzŭ, Tzŭ shih ching hua*, c. 74, p. 9*a*.

"Ho Lu of Wu selected 500 strong and 3,000 nimble-footed men to be his vanguard."—*Lü shih Ch'un ch'iu, ibid.* p. 9*a*.

[Troops of the feudal States were called in to aid in expeditions.]—*Legge, Ch. Class.*, III. ii. 622, note.

["Surprise troops" of 25,000 men for harassing the enemy are mentioned as being used by the Ch'in forces in their battles with Chao Kua in 260 B.C.—See *Yü lan t'ung chien lei tsuan*, c. 16, *Wu pei pu*, p. 17*b*.]

[Soldiers were also employed on cultivating the land and on police duty.]—*Wên hsien t'ung k'ao*, c. 149, 2.

[At ordinary times, one man only was levied from each family, surplus enlistments being employed in hunting wild animals and police work. When the nation was involved in any great military enterprise, the people were ordered to volunteer as soldiers. When there was fear of invasion, the supernumeraries were called out.]—*Ibid.* c. 149, 3.

[The frontier-posts between the States at war with one another, or on the borders of the barbarous regions, were supplied from the peasantry, and were relieved from year to year;—the service at these posts was truly forced, and hence the lamentations of the soldiers who were so stationed (*Shih ching*, I. vi. IV.; II. i. VII.). The edict which enjoined regular service on the frontiers was sent to the general, inscribed on a bamboo or wooden tablet (II. i. VIII.). In the Chinese armies of this epoch, as in the feudal armies of our middle ages, the infantry was composed of husbandmen taken from their labours, and they complained bitterly of their lot (I. iii. VI.; xv. III. and IV.; II. viii. III.), especially when they formed part of an expedition against the barbarous hordes of the north and of the south (II. viii. VIII. and X.).]

"Chao Wang [1052–1001 B.C.] had 800,000 valiant and brave soldiers, 1000 chariots, and 10,000 horses. He divided them into 3 armies. At the battle of Chang P'ing all people above 15 years of age were sent out to war. This was not the old law established by Shang Yang. Generally speaking, the system of the Warring States was that those who had reached the age of fitting on mail (manhood) must be enlisted as soldiers."—*Kuang chih p'ing lüeh*, c. 25, *Chou tai ping chih*, p. 2*a*.

"In the year 788 B.C. the Royal Guards were sent, contrary to custom, away from the capital to aid the regular army on the northern frontier."—*N.-C. Herald*, Oct. 12, 1894.

"Prince Mu of Ch'in, having overpowered the tribes in the west (*c.* 655 B.C.), started the formation of 3 armies."—*Kuang chih p'ing lüeh*, c. 25, *Chou tai ping chih*, p. 2*a*.

"Strong men formed an army; strong women, another; and those who were weak and old another. These were called the 3 armies."—*Shang Tzŭ, Tzŭ shih ching hua*, c. 74, p. 9*a*.

"Then 1300 chariots, 13,000 horses, 50,000 warriors with strength sufficient to lift 100 [catties of] metal, and 100,000 archers were chosen. Every one of them was forced to train for battle."—*Shih chi Li Mu chuan, ibid.* p. 9*a*.

The body of fighters was arranged in columns and wings. "The Shan Yü led their great forces onwards, whilst Li Mu prepared many curious columns and attacked the former with the right and left wings."—*Shih chi Li Mu chuan, P'ei wên yün fu*, c. 71, p. 41*a*.

"The column of Heaven (天 陣 *t'ien chên*) made by T'ai Kung belonged to the first diagram—that was the wild-goose-row column of Sun Tzŭ and the geese-crane column of Wu Tzŭ, which were connected together like a steelyard and weight."—*Wu ching tsung yao*, c. 71, *Yün fu shih i*, p. 4*a*.

In 546 B.C. "the Chinese Powers had a 'Hague Conference,' with a view to the reduction of armaments." "This celebrated Peace Conference closed the seventy-two years of almost incessant war that had been going on between Tsin and Ts'in (Shan Si and Shen Si), apart from the subsidiary war between Tsin and Ts'u (Hu Pêh)."—*Parker, Anc. Ch. Simpl.*, pp. 315–6.

"Even our ruling house of Tsin has fallen on degenerate times [539 B.C.] Armies are no longer equipped, and our statesmen are not ready for war. There is no one to lead the chariots, and our battalions have no competent commanders. The common people are utterly exhausted, whilst the extravagance of the palace is unbounded."—*Shu Hsiang*, quot. *Parker, ibid.* p. 314.

"Prince Ai [519 B.C.] first used the crown taxes to meet the army expenditure, and made great changes in the system of soldiers and chariots. The people's strength became exhausted."—*Kuang chih p'ing lüeh*, c. 25, *Chou tai ping chih*, p. 2*a*.

"The soldiers commanded by Jang (5th cent. B.C.) were fishermen and hunters of Ch'i and Chi (Shantung)."—*Wên Ta-ya Ch'uang yeh ch'i chü chu, Tzŭ shih ching hua*, c. 74, p. 10*b*.

[When the regular huntings took place, opportunity was taken to practise the methods of warfare (*Legge, Ch. Class.*, IV. i. Prol. p. 154). Flags were used in the great hunts "not merely for sport, but also in order to prepare soldiers for a military life."—*Parker, Anc. Ch. Simpl.*, p. 32.]

Appliances.—"When the son of Heaven was about to go forth on a punitive expedition, he sacrificed specially, but with the usual forms to God [or, more correctly, to the Emperors on high]; offered the *Î* sacrifice at the altar of the Earth, and the *Zhdo* in the fane of his father. He offered sacrifice also to the Father of War (on arriving) at the state which was the object of the expedition. He had received his charge from his ancestors, and the complete (plan) for the execution of it in the college. He went forth accordingly and seized the criminals; and on his return he set forth in the college his offerings, and announced (to his ancestors) how he had questioned (his prisoners), and cut off the ears (of the slain)."—*Li chi*, iii. ii. 21; *Legge*, i. 220.

"Now, when the army of Ch'u was drawn up in order of battle, quite close to the camp in which the troops of Tsin were entrenched,—so we read in one of the accounts we have in Chinese literature of those times,— the king of Ch'u mounted a war-chariot with a look-out on it, from which he was able to survey the enemy's camp. He then ordered his Secretary of State, Po Chouli (who . . . was a fugitive from Tsin), to stand at his side. . . . 'There are men running to the left and to the right within the enemy's camp. What does that mean?' asked the King.—'They are calling the officers,' replied Po Chouli. And again the King said: 'Now they are collected in great numbers in the midst of the camp.'—'They are met to take counsel,' answered Chouli. The King looked again and said: 'All of a sudden they are pitching a tent. What is the reason of this?'—'They are offering prayers to the manes of the deceased rulers of Tsin,' was Chouli's reply. And the King looked again and said: 'Now they are again removing the tent.'—'That,' replied the other, 'means that the orders to the army are about to be issued.'—'Why,' continued the King, 'is there such a clamour in the hostile army? And why do I all at once see clouds of dust rising thick and fast in their camp?' 'They are shutting up the wells and levelling the cooking places in order to gain room for their movements,' said Chouli.—'Now they are putting the horses to their chariots, and their officers are mounting the carriages,' resumed the King.—'They are going to form their ranks,' was Chouli's rejoinder.—'But why, asked the King, 'do those who had mounted the chariots descend once more?'—'It is to prostrate themselves on the ground and pray to the Gods, before they face us in battle,' answered Chouli."—*Tung Chou Lieh kuo chih*, ch. 58.; *Journ. P.O.S.*, i. 52–3. See also *Shih ching*, III. i. VII. 8.

"Sacrificing to the regimental drum before a fight was a very ancient custom, which has been carried down to the present day."—*Parker, Anc. Ch. Simpl.*, p. 32.

"Confucius said, . . . 'Formerly duke Hwan of Khî, going frequently to war, made fictitious tablets and took them with him on his expeditions, depositing them on his return in the ancestral temple [lit., the temple—shrine of his grandfather].'"—*Li chi*, v. i. 23; *Legge*, i. 323.

"Zăng-zze asked, 'Anciently, when an army went on an expedition, was it not first necessary to carry with it the spirit-tablets that had been removed from their shrines?' Confucius said, 'When the son of Heaven went on his tours of Inspection, he took (one of) those tablets along with him, conveying it in the carriage of Reverence, thus intimating how it was felt necessary to have with him that object of honour. The practice nowadays of taking the tablets of the 'seven temple-shrines' along with them on an expedition is an error. No shrine in all the seven (of the king), or in the five of the prince of a state, ought to be (left) empty. A shrine can only be so left without its tablet when the son of Heaven has died, or the prince of a state deceased or left his state, or when all the tablets are brought together at the united sacrifice, in the shrine-temple of the highest ancestor."—*Li chi*, v. i. 24; *Legge*, i. 324–5.

"Wu Wang carried the wooden ancestral tablet representing Wên Wang [his father] with him when he invaded Chou."—*Po i lieh chuan, Ku wên hsi i*, c. 7, p. 23*a*.

Lord Wên "spread a mat, and his wife offered up a cup, and Wu was appointed general before the altar."—*Calthrop, Book of War*, p. 77.

"Lend not a ready ear to human counsellors, but lay the matter before the altar; seek inside the turtle [v. *Divination*], and consider well the time and season. Then, if all be well, commit yourselves to the undertaking."—*Ibid.* p. 78.

[The principal element of a Chinese army was the chariot drawn by 4 horses. In an ordinary fighting chariot, the charioteer was in the middle; one warrior, who wielded the spear, was on the right; and the one on the left was an archer. In was only in the chariot of the general that the driver was on the left, while he himself thundered on a drum to urge the troops forward. The spearman on the right was not his esquire to hand him his arms, but a noted warrior of great strength to protect him, and take part in the battle as he was needed (*Shih ching* I. vii. V. 3). A troop of soldiers followed the chariot to protect it (II. i. VII. 5; IV. ii. III. 7). A war-chariot "connoted, for military organization purposes, a strength of 75 men each and 4 horses: to wit, three heavily armed men or cuirassiers in the chariot itself, and 72 foot soldiers (613 B.C.). Thirty years later mention is made of 125 men attached to each chariot, while the Emperor's chariots are stated to have had 100 men assigned to each (*Parker, Anc. Ch. Simpl.*, p. 30). The term chariot was then a collective name like *lance* in our middle ages. "A thousand chariots" was the regular force which a great State could at the utmost bring into the field. There were attached to each chariot 72 foot soldiers and 25 other followers to look after the baggage, cooking, etc., 100 men in all; so that the whole force would amount to 100,000 men. But in actual service the force of a great State was restricted to three armies, or 375 chariots, attended, inclusive of their mailed occupants, by 37,500 men, of whom 27,500 were what were called foot-soldiers, given in round numbers in IV. ii. IV. 5, I. 4 as 30,000. The 3,000 chariots mentioned in II. iii. IV. i., which would give a host of 300,000 men, is probably an exaggeration. The whole force of the kings of Chou only amounted to six armies (六 軍), of 12,500 men each (*Legge, Ch. Class.*, IV. ii. 626, 285, notes).]

"The Emperor alone was supposed in true feudal times to possess a force of 10,000 chariots. . . . No vassal was entitled to more than 1,000 war chariots. In the year 632 B.C., when Tsin inflicted a great defeat upon its chief rival Ts'u, the former power had 700 chariots in the field. In 589 B.C. the same country, with 800 chariots included in its forces, marched across the Yellow River and defeated the State of Ts'i, its rival to the east. Again in 632 Tsin offered to the Emperor 100 chariots just captured from Ts'u, and in 613 sent 800 chariots to the assistance of a dethroned Emperor. The best were made of leather, and we may assume from this that the wooden ones found it very difficult to get safely over rough ground, for in a celebrated treaty of peace of 589 B.C. between the two rival states Tsin and Ts'i, the victor, lying to the west, imposed a condition that 'your ploughed furrows shall in future run east and west instead of north and south,' meaning that 'no systematic obstacles shall in future be placed in the way of our invading chariots.'"—*Parker, Anc. Ch. Simpl.*, pp. 28–9.

"So much a matter of course was it to use chariots in war, that . . . it was considered quite a remarkable fact" when no chariots accompanied the forces.—*Ibid.* p. 29.

"Wên Kung of the Chin met the enemy with 5 chariots of warriors skilled in the 5 kinds of warfare and 1000 valiant soldiers. So all the princes dared not resist him. He took back Pei of the Chêng State and the fields of E-Wei and paid respect to the Emperor at Hêng Yung (in the Chêng State)."—*Lü Shih Ch'un ch'iu, Tzŭ shih ching hua*, c. 74, p. 9*a*.

[The chariot of the sovereign, or of the commander-in-chief, had 6 horses, yoked abreast. When there were 4 horses to a chariot, which was the ordinary number (*Shih ching*, II. vii. VIII. 2; III. iii. VII. 2), two of them were yoked to the pole, and two to the transverse bar of the chariot (II. vii. VIII.). The horses were covered with mail (I. vii. V.; xi. III.), and bucklers protected the chariot in the front (I. xi. III. 2). The horses' bits were of metal and fitted with bells (III. ii. III.; I. xi. II. 3; II. iii. IV. 2; III. iii. VII. 4). The sides of the chariots were covered with boards as a defence against the arrows of the enemy (I. xi. III.). The axle-trees, or perhaps only their projecting ends, of the chariots of the chiefs were wrapped round with leather, which was lacquered (II. iii. IV. 2), probably to strengthen them. The curved end of the pole was also covered with leather, painted in 5 colours (I. xi. III. i).]

"Civil officers had 青 ears; military ones 赤 ears, *i.e.*, 'iron ears' or points to their chariots, which 'doubled up' like cows' horns and were called 重 較 (pronounced *koh*) 耳. Possibly these were like the scythes used by the Greeks."—*Ch. Rev.*, xiii. 429.

"Khung Ying-tâ observes that chariots were used in the field before cavalry . . . One of the earliest instances of riding on horseback is in the *Zo Kwan* under the year B.C. 517."—*Legge, Li Ki*, i. 91, and note.

[The *Shuo yüan* says that Wu Wang had an excellent cavalry force, which greatly contributed to his victory over *Chou Hsin*.]—*Mém. conc. les Ch.*, xi. 403.

"Elephants . . . were really used anciently in Chinese warfare. . . . The Ko Chî Wu Yüan mentions their existence [in parts of Kuangsi and Yünnan] . . . ; and the Tso Chuan relates that the *Wu* attacked the *Ch'u* with elephants

whom they stirred up by putting combustibles under their tails and kindling them."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 115.

"Little, if anything, is said of conveying troops by boat . . . north of the Yang-tsz River. . . . Later on, when the King of Ts'u's possessions along the sea coast, embracing the delta of the Yang-tsz, revolted from his suzerainty and began . . . to take an active part in orthodox Chinese affairs, boats and gigantic canal works were introduced by the hitherto totally unknown or totally forgotten coast powers; and it is probably owing to this innovation that war-chariots suddenly disappeared from use, and that even in the north of China boat expeditions became the rule, as indeed was certainly the case after the third century B.C."—*Parker, Anc. Ch. Simpl.*, pp. 30–1.

Boats were used in Wu Tzŭ's time: "When the linch-pins are secure, the oars and sweeps ready for use in the boats, the armed men trained for war, and the horses exercised, we have what is called the influence of force."—*Calthrop*, p. 103.

[The warriors wore buskins on their legs (*Shih ching*, ii. vii. VIII. 3). In I. xi. VIII. a man of Ch'in engages another to follow him to the war by the promise of clothes, shoes, and weapons, should he need them.]

[They marched 30 *li* per day, about 11 kilometres, if we value the *li* at 1,800 cubits of 10 centimetres each (*Shih ching* II. iii. III. 2). For a grand army of 300 chariots, 10 chariots formed the advanced guard (*ibid.* 4).]

[Besides the war-chariots, there followed the army carriages laden with sacks of baggage, and drawn by oxen (*Shih ching*, II. viii. III. 2; *Shu ching*, V. xxix. 3). These sacks had one or two openings, and contained provisions (*Shih ching*, III. ii. VI. 1). The chariots were unloaded, and arranged round the place of encampment. Then the feeble watched the baggage, while the strong advanced against the enemy. See also *Parker, Anc. Ch. Simpl.*, p. 30.]

[Chariots covered with leather, horses, armour and helmets, arrows and bows, spears, shields, pikes, and fighting towers, waggons and oxen ramparts, stages, battering-rams and siege engines, hides and leather ornamented with red lacquer and figures of panthers and elephants, halberds 24 feet long and pikes 12 feet long, catapults, banners and standards, bells and drums, fodder and provisions, are mentioned by Sun Tzŭ and Wu Tzŭ as used in warfare. See *Calthrop*, pp. 22, 25, 75–6, 98, 8104].

[An army took with it cattle, and the soldiers were apt to leave the ranks to go in search of them when they strayed. The people through whose country the troops marched were ordered to return carefully strayed animals and absconded camp-followers. The duty of the latter was to gather fuel, cook, etc. There were 25 of them to each chariot, to which were attached 3 men in mail and 70 foot soldiers.]—*Legge, Ch. Class.*, III. ii. 623–4, and note.

["Posts and planks" were used in making entrenchments.]—*Ibid.* p. 624–5, and note.

"Formerly there were four different kinds of tongued bells (鐸) in use in the army. The ringing of the *to* conveyed to the soldiers the injunction to stand still and be quiet in the ranks."—*Van Aalst, Ch. Music*, p. 57.

[The drum gave the signal for departure (*Shih ching*, I. iii. VI. 1) and for attack. A retreat was generally ordered by the gong or some instrument of metal. In II. vi. IV. 3 a light sound of the drum serves the same purpose. Before the battle the warriors excited one another by mock combats.]

"P'êng Mêng introduced archery."—*Shih pên, Yüan chien lei han*, c. 324, *Ch'iao i pu*, p. 1*a*.

"The Emperor ordered generals and soldiers to practise the military art and to learn archery, horsemanship, and the tug-of-war."—*Lü shih ch'un ch'iu, Tzŭ shih ching hua*, c. 76, p. 19*a*.

[Archery, and the use of weapons, were practised in the great State college in spring and summer (*Legge, Ch. Class.*, IV. ii. 616, note).]

"When the Chows went into battle they formed a line, with the bowmen on the left and the spearmen on the right flank. The centre was occupied by chariots, each drawn by either three or four horses harnessed abreast. Swords, daggers, shields, iron-headed clubs some five to six feet in length and weighing from twelve to fifteen pounds, huge iron hooks, drums, cymbals, gongs, horns, banners and streamers innumerable, were also among the equipment of war. Beacon-fires of wolves' dung were lighted to announce the approach of an enemy and summon the inhabitants to arms. Quarter was rarely if ever given, and it was customary to cut the ears from the bodies of the slain. Parleys were conducted and terms of peace arranged under the shelter of a banner of truce, upon which two characters were inscribed—'Stop fighting.'"—*Giles, Historic China*, p. 10.

"By means of drum, bell and flag, the direction of large forces in battle is possible, and like unto the direction of small forces." "The drum was used to beat the assembly and in the advance, the bell as a signal to halt. Flags were of two kinds, signalling flags and distinguishing banners."—*Calthrop*, p. 31.

"Various kinds of flags were used to indicate the nature of obstacles ahead."—*Legge, Lî Kî*, i. 91 and note. See also *Parker, Anc. Ch. Simpl.*, pp. 31–2.

"When the *Ssŭ Ma* organized his forces in the 2nd month of autumn the military officers bore flags. The flag was not only used in war and hunting expeditions, but also in sacrificing and worshipping, as well as when meeting guests. In later ages, such as Ch'in, they had a flag for every season, viz.: in spring, green; in summer, red; in the middle of a year, yellow; in autumn, white; and in winter, black."—*Ch'ün shu k'ao so, Ko chih ching yüan*, c. 31, p. 4*b*.

"When the 9 chang (章), flags, were made, the soldiers were ruled and military officers became brave—when the sun flag was raised, the troops were to march by day; when the moon-flag was raised, by night; the dragon-flag, through water; the tiger-flag, through forests; the bird-flag, on banks; the snake-flag, through marshes; the magpie-flag, on ships; the wolf-flag, over hills; and on the raising of the bow-flag, the troops were to take up food and mount."—*Kuan Tzŭ, ibid.* p. 9*b*.

Other war-flags are mentioned in the *Tso chuan* (*mao hu* flag, a flag of victory borne by Yin K'ao-shu when invading the Chêng State), *Mu T'ien tzŭ chuan* (the sun, moon, and Great Bear flag), *Chou li* (the *yü* banner, bearing designs of a phœnix and fish-hawk, indicating virtue and sternness). See *Ko chih ching yüan*, c. 31, pp. 5*b*, 12*a*, etc., and *K'ang Hsi Tzŭ tien, Mao chi hsia*, p. 43*b*. The names of meritorious warriors were recorded on the *t'ai ch'ang*, flag of the king (see following extract): *Chou shu, Ko chih ching yüan*, c. 31, *Ch'ao chih lei*, p. 10*a*. See also IMPLEMENTS.

[On the banners were figures of birds (*Shih ching*, II. iii. III. 4), and of serpents and tortoises intertwined (II. i. VIII. 2, 3). There were bells and ornaments at the top of the flagstaff (IV. i. [ii.] VII. 4). The royal standard (大常) had a representation at the top of it of the sun and moon, beneath which and all round were dragons. The princes of the blood, and secondary chiefs or viceroys had broad pennons or flags figured with dragons (IV. iii. IV. 3). One pennon, formed of an ox-tail upon a pole, was placed behind in the chariot of the chief of a squadron.]

"Then the king of Wu raised a troop and stationed it on the north of the river, and the king of Yüeh stationed his on the south. The latter divided his troops into left and right divisions, and privates and sons of nobility to the number of 6,000 formed the central division. He wished to commence action on the river with his ships on the next day, and so in the evening he ordered the left division to be gagged and to go against the current for 5 *li* and to wait until they were needed; he also ordered the right division to be gagged and to pass over the river to a distance of 5 *li* and wait until needed. At midnight he ordered both the left and right divisions to wade into the river and beat drums, and to wait there until needed in the middle of the river."—*Kuo yü, Tzŭ shih ching hua*, c. 74, p. 9*a*.

"Kung-shu Pan made a wooden kite for spying the city of Sung."—*Tsa tsu, Yüan chien lei han*, c. 357, *Ch'an yeh pu*, p. 27*b*.

"In the year B.C. 562, when serving at the siege of a place called Peih-yang (偪陽), a party of the assailants made their way in at a gate which had purposely been left open, and no sooner were they inside than the portcullis was dropped. Heih was just entering, and catching the massive structure with both his hands, he gradually by dint of main strength raised it and held it up, till his friends had made their escape."—*Legge, Ch. Class.*, i. Prol. p. 58.

"Though the enemy had high fortifications and deep ditches yet they could not, without making a sortie, fight with our troops, as we attacked the place where the enemy must be rescued."—*Sun Tzŭ, P'ei wên yün fu*, c. 26*b*, p. 164*b*. Some military ditches are referred to under LANDWORKS.

[In the *Shih ching*, III. i. VII. 7, 8, king Wên causes the assault of a fortified city, and his soldiers ascend the wall by means of hooked ladders. He takes some prisoners and punishes them as rebels, proportioning their chastisement to the gravity of their offence. He causes one ear of his captives to be cut off, and in contenting himself with this punishment he passes for a just and humane man. The left ears of the slain, as also often of captives, were cut off. In the State of Lu (towards the south of Shan Tung), the army, returned from an expedition, is assembled in the great college. They present to the prince the ears that have been cut off and the prisoners, who were skilfully questioned. The Chinese then made very few prisoners; they put the vanquished chiefs to death, and released the common soldiers after cutting off one of their ears (IV. ii. III.).]

Laws.—"The population was divided, for military purposes, into groups of eight families. In time of war, each group sent one man into the field, furnished his wants, and provided for his family. Therefore if 100,000 men are taken, 700,000 homes are affected."—*Calthrop*, p. 70, note.

"So Yin said: 'The law of the Ch'in State regarded a man who cut off many heads of the enemy as having chief merit; anyone who cut off one head had one step of rank bestowed on him.'"—*Tzŭ chih t'ung chien kang mu*, c. 1, *Hsia ts'ê, Chêng p'ien*, p. 121*a*.

"Of old when a country was attacked, the young children were not slain."—*Giles, Dic.*, 5124.

[In the 6th century B.C. warfare became a science through the work of Sun Wu (Sun Tzŭ), his ideas being supplemented in the 4th century B.C. by Wu Ch'i (Wu Tzŭ). These works greatly influenced military operations throughout subsequent ages. Their main principles are given below.] "Personal ambition and intrigue, and not the wishes of the people," being the main factors in the wars, patriotism could not "be relied on to maintain the *moral* of the levies. Instead of these, what may be called the force of despair is pointed out as the most powerful agent in giving cohesion and energy to an army. The general is urged to take a vigorous offensive; and to act at a distance from his base; where defeat means disaster, and where desertion is minimised owing to the distance from home. He should, in fact, burn his boats before an action, or, in Chinese phrase, act as one who removes the ladder from under those mounted upon the roof."—*Calthrop*, pp. 8–9.

"A loop-hole of escape weakens the resolution of the general and the energy of his troops."—*Ibid.* p. 8.

"Do not eat the bait of the enemy; returning troops should not stop; troops besieging [others] should leave one side open [so as not to render the enemy too desperate]; and do not pursue a desperate enemy."—*Sun Tzŭ, Tzŭ shih ching hua*, c. 76, p. 16*b*.

"*Moral*, or the spirit of the troops, is thus considered a determining factor in war. The Chinese are perhaps unusually affected by climatic conditions. As is well known, the umbrella was part of a soldier's equipment; and for the same reasons, the sunny side of high ground is recommended as most suitable for defence, tactical considerations permitting."—*Calthrop*, pp. 8–9.

"The large number of bannermen in the Chinese army was out of all proportion to the service of standards in providing rallying points. The chief use of banners was to maintain the spirit of the troops. A forest of banners, held erect, gave a feeling of liveliness and security to the ranks, in the same way as a military band, and when Sun remarks that the march of an army should be calm like the forest, he is using a simile that is not inappropriate."—*Ibid.* p. 9.

"War meaning ravage, it was essential that the operations should be conducted in the enemy's territory. Once there, however, a vigorous offensive is no longer advised. 'At first behave with the discretion of a maiden' is the counsel of Sun. The enemy must be induced to take the initiative, and when he is worn out by marching, or makes a false move, 'then,' says the master, 'dart in like a rabbit.'"—*Ibid.* p. 10.

"Unlike the tactics of the Japanese, in whom the spirit of attack burns so strongly, those of Suntzu and Wutzu are essentially of the offensive-defensive order—manœuvre before fighting, and non-committal until the enemy has shown his hand. The business of the general is to avoid encounter in battle until the enemy is no longer capable of offering a successful resistance."—*Ibid.* pp. 10–11.

"The masters do not make, however, the mistake of advocating a passive defensive. . . . It is rather the defence which avoids battle by mobility and manœuvre, induces the enemy by stratagem to divide his forces, or act in conformity with our wishes, and then falls upon him."—*Ibid.* p. 11.

"With regard to the tactics of the battlefield, the pitched battle, or, in other words, the frontal attack, is considered unworthy of the skilful general. The plan of attack should consist, broadly speaking, in the division of the army into two forces. The enemy is 'attracted and engaged by one force, and defeated with the other'; and here we have the containing or secondary attack, and the main or reserve force which decides the battle of to-day—a most striking instance of the continuity of military principles."—*Ibid.* pp. 11–12. See also *infra*.

"Considerable space is devoted [in Sun Tzŭ's work] to the influence of ground on war. . . . Among other axioms, it is laid down that the passage of a river should not be disputed as the enemy will probably give up the attempt, and make the passage untouched at some other point, but that he should be attacked when half his force is across the stream. Again, an army should not encamp on a river below the enemy, as it is thereby liable to be inundated, or to have its water poisoned; or the enemy may come down stream and make a sudden attack."—*Ibid.* p. 12. See also *infra*.

Both Sun Tzŭ and Wu Tzŭ point out that "even successful war brings evil in its train. Wu remarks that 'few are those who have gained power on earth by many victories,' and he is insistent that war should not be undertaken until a careful comparison of the two sides shows that victory is certain." "Hence the importance they assign to the intelligence of the enemy, and to the spy. . . . The spy was treated with great honour by his countrymen. . . . They frequently toiled for years, and rose to high rank in the enemy's service; and thus, by wrong counsel and by spreading mistrust in his ranks, they became a two-edged sword in the hands of the general. 'Wonderful, indeed, is their power,' exclaims Sun; but he also reminds us that their management is the most difficult and delicate duty of the general."—*Ibid.* pp. 13–14. The five kinds of spies (village, inner, converted, death, and living) with their duties, use, and treatment, are described on pp. 70–4.

"The warrior is the country's support. If his aid be entire, the country is of necessity strong; if it be at all deficient, then is the country weak." Ignorance on the part of a prince may embarrass his army (pp. 26–7).—*Ibid.* p. 26.

Strategy was one of the most important first principles laid down in the work of Sun Tzŭ: "War is a thing of pretence: therefore, when capable of action, we pretend disability; when near to the enemy, we pretend to be far; when far away, we pretend to be near." "Allure the enemy by giving him a small advantage. Confuse and capture him. If there be defects, give an appearance of perfection, and awe the enemy. Pretend to be strong, and so cause the enemy to avoid you. Make him angry, and confuse his plans. Pretend to be inferior, and cause him to despise you. If we have superabundance of strength, tire him out; if united, make divisions in his camp. Attack weak points, and appear in unexpected places." "These are the secrets of the successful strategist."—*Ibid.* pp. 19–20.

But "better than defeating a country by fire and the sword, is to take it without strife." "The supreme art is to subdue the enemy without fighting." "Wherefore the most skilful warrior outwits the enemy by superior stratagem." "A siege should not be undertaken if it can possibly be avoided."—*Ibid.* pp. 24–5.

"The ancient masters of war first made their armies invincible, then waited until the adversary could with certainty be defeated."—*Ibid.* p. 28.

"The 5 disciplines: the 1st was training the eyes with the colours of flags; the 2nd, training the person in the carrying out of the various orders; the 3rd, training the feet in the paces of advancing and retiring; the 4th, training the hand in the use of long and short weapons; the 5th, training the heart in the correct views as to rewards and punishments. Being trained in these five, soldiers will become bold."—*Kuan Tzŭ, Tzŭ shih ching hua*, c. 76, p. 18*b*.

"In the 2nd month of spring the drum, bell, small bell, and cymbal, should be examined; in the 2nd month of summer, chariots and foot soldiers should be chosen and their names put on the register; in the 2nd month of autumn chariots should be examined; and in the 2nd month of winter the movements of troops should be reported to the superior."—*Kuang chih p'ing lüeh*, c. 25, *Chou tai ping chih*, p. 1*b*.

"Now the requirements of war are such that we need a thousand light chariots with four horses each; a thousand leather-covered chariots, and one hundred thousand armoured men; and we must send supplies to distant fields. Wherefore the cost at home and in the field, the entertainment of guests, glue and lacquer for repairs, and necessities for the upkeep of waggons and armour are such that in one day a thousand pieces of gold are spent. With that amount a force of one hundred thousand men can be raised:—you have the instruments of victory." Long operations, even if victorious, were regarded as weakening and both physically and financially exhausting.—*Calthrop*, pp. 20–3.

[The control of large forces is possible by subdivision, and their direction by means of drum, bell, and flag. Interchange of manœuvres (frontal or holding, and flanking or surprise, forces), knowledge of the enemy's strength and weakness, the value of the spirit of the troops, of discipline, boldness, strength, proper choice of men, and seizing of advantages when offered, of earliness in the field, obstructing and harassing the enemy, of surprise and feints, of avoiding useless attacks, of combination, secrecy, right point to attack, avoiding prolonged preparations, knowledge of the ground and occasion, of variation in strategy, and general mobility, were fully recognized; see *ibid.* pp. 31–9.]

[Further valuable precepts are given under "Battle Tactics," *q.v.* pp. 40–4.]

[As regards procedure in war, Sun Tzŭ, under the heading of "The Nine Changes," counselled avoidance of marshy or low-lying ground for camping; promotion of friendly relations with neighbouring states; not lingering in a far country; use of stratagem in mountainous and wooded country; and fighting on death ground. "There are always roads that must be avoided; forces that must not be attacked; castles that must not be besieged; ground that must not be chosen for encounter; orders from the lord that must not be obeyed." "In reducing an enemy to submission, inflict all possible damage upon him; make him undertake useless adventures; also make neighbouring rulers move as you would desire them by tempting them with gain." "Generals must be on their guard against these five dangerous faults:—Blind impetuosity, which leads to death. Over-cautiousness, which leads to capture. Quick temper, which brings insult. A too rigid propriety, which invites disgrace. Over-regard for the troops, which causes inconvenience. These five faults in the leader are disastrous in war."]—*Ibid.* pp. 44–6.

[Respecting the rules for movements of troops in mountain warfare, in relation to water and rivers, marshes, open country, rising ground, various obstacles (such as impassable valleys, narrow passages with pitfalls, precipices, thick forests, etc.), and deductions to be drawn from appearances of clouds of dust, startled animals, noises, actions of the enemy, and behaviour of leaders, etc., see *ibid.* pp. 47–53. The different natures of ground and the suitable manœuvres for each are described on pp. 53–67; and the five ways of attack by fire (barrack-, commissariat-, equipment-, store-, and company-burning) on pp. 67–9.]

[Wu Tzŭ's counsels regarding estimation of the enemy, control of the army (lightness, weight, and confidence being of first importance), qualities of the general (reason, preparation, determination, vigilance, and simplicity)—"not until the enemy has been vanquished does he speak of return. This is the duty of the general"—the four important influences (spirit, ground, opportunity, force), "suiting the occasion," and encouragement of the troops, are detailed on pp. 85–119.]

"The Empire having become pacified the Emperor played the *ta k'ai* (大凱). The Commentary [says]: '*Ta k'ai* was a pæan played, according to the rites of the Chou dynasty, when the troops returned from battle."—*Shih chi, Chu Fu chuan, Tzŭ shih ching hua, c.* 74, p 12*b*.

"From of old there existed in China a custom requiring that, on the conclusion of peace between different States, the contracting parties should exchange hostages, who were usually members of the ruling Houses, as a guarantee of mutual good faith. Thus we find, during the last years of the reign of the House of Chow, a grandson of Chao-siang, King of Ts'in, living as hostage in Han-tan."—*Ch. Rev.*, xiii. 365.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Army Organization.—"When he [Ch'in Shih Huang] conquered his internal enemies he resolved to complete the pacification of his country by effecting a general disarmament [throughout the provinces], and he ordered that all weapons should be sent in to his capital at Hienyang. . . . In one of the courts of this latter place [Palace of Delight], it is said he could have drawn up 10,000 soldiers. This eye to military requirements in even the building of his residence, showed the temper of his mind, and, in his efforts to form a regular army, he had recourse to 'those classes in the community who were without any fixed profession, and who were possessed of exceptional physical strength.' He was thus the earliest possessor in China of what might be called a regular standing army."—*Boulger, Short Hist.*, p. 6.

"The authority of Ch'in was the most powerful, and he united the States into one Empire. He thereby put an end to warfare, and melted up all weapons. He thought that as all the warriors were dispersed throughout the empire and all the weapons [which remained] kept in the capital, calamity would never befall him. But he did not suspect that weapons could be made of wood or bamboo poles, and that every person being a soldier, the Ch'in Kingdom could thus be overthrown."—*Kuang chih p'ing lüeh, c.* 25, *Chou tai ping chih*, p. 2*b*.

[Armies of 100,000 and 600,000 men are mentioned in the time of Shih Huang Ti.]—*Shih chi Hsiung Nu chuan, Tzŭ shih ching hua, c.* 78, p. 4*a*; *Boulger, Short Hist.*, p. 8.

[The Han, following the Ch'in system, established imperial guards in all the provinces. In the capital there were the North and South armies.]—*Ibid. c.* 25, *Liang Han ping chih*, p. 2*b*.

[Under Kao Tsu strong men were chosen as bowmen after examination at the beginning of autumn and appointed commanders. They were classed as those who fought on level ground, hilly ground, and amid obstacles.]—*Han kuan i, Tzŭ chih ching hua, c.* 74, p. 9*a*.

[Archery and horsemanship were the tests for admission to the *Yü Lin*, Bodyguard, in 137–52 B.C.]—*Han shu Chao Ch'ung-kuo chuan, ibid.* p. 9*a*.

[In extreme cases the imperial guards were taken from the capital to the seat of war. Wu Ti, fearing the capital might thus be too weak, divided the North army into 8 *chiao* divisions.]—*Kuang chih p'ing lüeh, c.* 25, *Liang Han ping chih*, p. 2*b*.

[Soldiers on frontier guard were of 3 classes (*tsu kêng, ch'ien kêng*, and *kuo kêng:* see p. 32*a*) and could hire substitutes.]—*Tzŭ chih t'ung chien kang mu, c.* 5, *Shang ts'ê, Chêng p'ien*, p. 32*a*.

Wang Mang "sought out those who grew fat on their offices, and took off their wealth to maintain the army."—*Ibid.* c. 8, *Shang ts'ê, Chêng p'ien*, p. 62*b*.

"Kuang Wu [A.D. 25–58] of the Eastern Han thought that the soldiers of Yu Chou and Chi Chou were capable of pacifying the Empire and so established an army at Li Yang. The horsemen were usually a thousand in number, were taken charge of by the Herald of the Court of Ceremonial, and called the Li Yang troop. The North and South armies in the capital were kept unchanged, but the North army [was] diminished by 3 *chiao* divisions, *viz.*, the *Chung Lei, Pien Ch'i*, and *Hu Pên*—so that there were only 5 camps and the leaders were called *chiao shih* of the 5 camps."—*Kuang chih p'ing lüeh, c.* 25, *Liang Han ping chih*, p. 3*a*.

[Membership of the Imperial Body Guard, etc., could be purchased (A.D. 107–26). Corruption prevailed in the selection of military officers.]—*Ibid.* p. 3*b*.

"In the period *Yen Hsi* [A.D. 158–67] of Ch'êng Ti an imperial decree was issued decreasing the salaries of the *Yü Lin* and *Hu Pên* (Imperial Body Guards), who were doing nothing, by one half. Through this the forces in the capital became daily weaker. The native soldiers outside [in the provinces] were lacking in discipline and the guards inside [the capital] were out of training."—*Ibid.* p. 3*b*.

"At this time all the people, including scholars and great ministers, practised the military art. . . . The people were disciplined soldiers. Military officers could be selected from the Boards of Revenue and Ceremonial or the Court of Imperial Stud. Scholars and great ministers could be appointed generals. Thus the advantage of the Han system was that soldiers need not always be mobilized nor the post of general limited to certain officers. . . . When there was trouble they could be summoned; and when it was over they could be dismissed."—*Ibid.* p. 3*b*.

Appliances.—[Prayers were offered before going to war by the Director of the Imperial Board of Astronomy, holding flags pointed towards the country of the enemy.]—*Chiao ssŭ chih, Ko chih ching yüan, c.* 31, *Ch'ao chih lei*, p. 13*a*.

[The ceremony of killing the sacrificial animal is mentioned in *Hou Han li i chih, Tzŭ shih ching hua, c.* 76, p. 19*a*.]

"In autumn an awe-inspiring peck measure was cast of 5 *shih* of brass, in shape like Ursa Major. Being for subduing the soldiers the general used to carry it before the troops when they advanced and at their side when they retired."—*Tzŭ chih t'ung chien kang mu, c.* 8, *Shang ts'ê, Chêng p'ien*, p. 59*b*.

"After the Conquest . . . of China by the First August Emperor of Ts'in, and down to this day, war-chariots have scarcely ever once been even named, at least as having been marshalled in serious battle array."—*Parker, Anc. Ch. Simpl.*, p. 28.

"The *ch'ao ch'ê*, 'turretted chariot' . . . was a war-chariot with a turret (or spy-tower) for spying out the enemy."—*Chih lu shih ku chu, Ko chih ching yüan, Lou lei*, p. 6. Some were drawn by several oxen (*Hou Han shu Nan Hsiung Nu chuan, Tzŭ shih ching hua, c.* 78, p. 5*a*).

"With their strong mail and sharp swords, long and short mixed together, cross-bows travelling to and fro, the *shih* and *wu*, files of 10 and 5 men, advanced, and the Hsiung Nu (Huns) were not able to resist them (*c.* 160 B.C.).—*Han shu Ch'ao Ts'o chuan, ibid. c.* 74, p. 9*a*.

"[Li] Ling [1st and 2nd cent. B.C.] led his soldiers out of the camp and formed a column. Those in front were armed with 3-pronged lances and shields, whilst those in the rear had bows and cross-bows. He gave them an order saying: 'On hearing the sound of the drum you are to advance, and on hearing the sound of the cymbals, to halt.'"—*Han shu Li Ling chuan, ibid.* p. 11*a*.

[Military reviews and mailed horsemen are referred to in *Kuang chih p'ing lüeh, c.* 25, *Liang Han ping chih*, p. 3*b*.]

"In wartime, if the sound of the drum was clearer than usual it indicated victory; if heavy and dull, it indicated defeat."—*Hu Ch'ien ching chan hou p'ien, Ko chih ching yüan, c.* 47, p. 15*a*.

[Different beats on the drum indicated marching, advancing, and galloping (*Shêng-an wai chi, Ko chih ching yüan, c.* 47, p. 13*b*; *Wei Kung ping fa, ibid.* p. 13*a*). The time of the drum when an army was on the march was marked by means of a bell (*cho*) (*Ku chin yüeh lu, ibid. c.* 45, p. 13*b*). The cymbal (*chin*) was used to call a halt (*Ch'ien Han Li Ling chuan, K'ang Hsi Tzŭ tien, Hsü chi shang*, p. 1*b*).]

"Of the *to* (鐸), bells used to convey commands in an army, there were the metal *to* and the wooden *to*. . . . The metal *to* was rung when there were military affairs to be attended to. Those used by the *Ssŭ Ma*, President of the Board of War, were the *chua to* (抓鐸) and *lu to* (摝鐸). When they met at Huang Ch'ih the government troops rattled the *to*."—*Pei T'ang shu ch'ao, Ko chih ching yüan, c.* 45, p. 12*a*.

"The trumpet or horn was 5 feet long. In shape it was like a bamboo tube with one end large and the other small. It was used in the Imperial cavalcade and army. It was sometimes made of wood or bamboo and sometimes of leather."—*Yin yüeh chih kuei, ibid. c.* 47, p. 20*b*. It was used to announce sunrise and sunset (*T'ung li i tsuan, ibid.* p. 20*b*).

[An imperial chariot with a plumed flag (*tu*) made of ox-tail fixed on the left upper end of the yoke or on the horse's head is mentioned as being in use in 206–194 B.C. (*Han Kao Ti chi, Ko chih ching yüan, c.* 31, *Ch'ao chih lei*, p. 12*b*). Mention of it also occurs in the *Chou li*. The *Chi yün* dictionary says that the black *tugh* was a great military standard (*Ch. Rev.*, xvii. 300). It was similar to the *yü pao*, made of a collection of Tartar pheasants' tails (*Han Han Yen-shou chuan, Ko chih ching yüan, c.* 31, *Ch'ao chih lei*, p. 13*a*). Other military flags were the *ling ch'i* bearing the figure of *Chao Yao*, one of the brightest stars in the Great Bear (*Han li yüeh chih, ibid.* p. 6*a*), the *chien*, a silken banner (*Erh ya, ibid.* p. 10*b*), the *ch'i*, with a bell at the top of the flagstaff, and a scaly dragon painted on the pendant (*ibid.* p. 10*a*), the *hsi*, flag of a commander-in-chief (*Shu wu i ming su, ibid.* p. 14*a*].

"It is mentioned . . . that generals had their orders cut on seals for rapid circulation among the troops under their command. In such a case in the third and fourth centuries the writing in camp orders would be white while the ground was black or red."—*Edkins, Ch. Currency*, p. 7.

Laws.—[Cavalry tactics to surround the enemy's forces are mentioned (233–202 B.C.) in *Han shu Hsiang Chi chuan, Tzŭ shih ching hua, c.* 74, p. 11*a*.]

[The enemy's grain supply was cut off by bodies of soldiers specially detailed; raised paths were thrown up to transport provisions for the army; and moats and fortifications used as means of defence.]—*Shih chi Hsiang Yü chi, Tzŭ shih ching hua, c.* 74, p. 11*a*. *Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 18*a*.

[The ruse of concealing the brave soldiers and fat oxen and horses, showing only old and weak soldiers and lean cattle, was successfully tried in 200 B.C. by the Hsiung Nu against Kao Ti.]—*Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei lei*, p. 18*b*.

[The importance in military operations of able generals is referred to in *ibid.* p. 1*b*.]

Chao Ch'ung-kuo, 137–52 B.C., "was the originator of the 屯田 system of military settlements, under which the settlers contributed by taxes or by service to the expenses of administration in return for their allotments."—*Giles, Bio. Dic.*, p. 59.

"The Prince of Han ordered the magistrate to collect the bodies of the dead soldiers and place them in coffins and send them to their respective families."—*Tzŭ chih t'ung chien kang mu, c.* 2, *Hsia ts'ê, Chêng p'ien*, p. 106*b*.

"By the military law of the Han dynasty on an expedition those who were cowards or lagged behind were to be executed."—*Ibid. c.* 9, *Shang ts'ê, Chêng p'ien*, p. 87*a*.

"The sons and grandsons of a man dying in battle were supported by the officers of the Guards. They were called 'orphans of the guard.'"—*Han shu, Yüan chien lei han, c.* 244, p. 10*a*.

Period of Disruption (221 *to* 589).—*Table IV.*

Troops were divided into columns. The *Tsa ping shu* mentions eight: "The Eight Columns: the 1st was called 'square column'; the 2nd, 'round'; the 3rd, 'female'; the 4th, 'male'; the 5th, 'rushing'; the 6th, 'wheel'; the 7th, 'floating'; the 8th, 'wild-geese-row.'"—*P'ei wên yün fu, c.* 71, p. 39*a*. The *Wu ching tsung yao* refers to a division into five—two for preparing for action; one to check the movements of the enemy; and two in case of victory and defeat (*Yün fu shih i, c.* 71, p. 4*b*). See also *Sung shu Liu Yüan-ching chuan, Tzŭ shih ching hua, c.* 74, p. 11*a*; *Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 19*a*. Reviews were held: *Tzŭ shih ching hua, c.* 76, p. 19*a*.

"On changing a column the drum must first be sounded. First a straight column (single rank) was formed and then other columns."—*Wu ching tsung yao, Yün fu shih i*, c. 71, p. 4*a*.

Youths of 18 to 20 were taught military science, being instructed in "the classics of war, military tactics, the movements of fleets and cavalry, and the ways of using weapons." The authorities visited the colleges once a month, holding examinations and promoting the proficient.—*Sung shu Chou Lang chuan, Tzŭ shih ching hua, c.* 76, p. 19*a*. The Emperor Hsiao Wên (471–500) ordered the drill-grounds to be repaired and horsemanship, archery, and military manœuvres to be taught (*Wei shu Hsiao Wên Ti chi, ibid.* p. 19*a*). In 290–307 men, and maid-servants of princes were supplied with soldiers' allowances, and sons of officers below the first grade, if 13 years of age, were sent to guard the frontier. Soldiers had servants sent to assist them (*Chin shu Hui Ti chi, ibid. c.* 74, p. 9*b*).

A garrison of 5,000 farmers of Chi Chou was formed to garrison Shang Kuei. "In autumn and winter they practised the military art, and in spring and summer they cultivated the fields and planted mulberry trees. By this means the forces as well as the land were sufficiently cared for and adequate preparation made against thieves and robbers."—*Chin shu An P'ing Wang chuan, Tzŭ shih ching hua, c.* 76, p. 19*a*.

A flying squadron in 24 divisions was formed with a similar object by Yü-wên Kuei in Shu; see *Chou shu Yü-wên Kuei chuan, ibid. c.* 74, p. 9*b*.

[A body of 700 archers, able to use the strong bow and proficient in shooting was formed in 479–83 in Ch'i to protect the city-wall.]—*Ch'i shu Kao Ti chi, Tzŭ shih ching hua, c.* 74, p. 9*b*.

"When Wu Li invaded Wei he divided the troops into left and right battalions, each under a general. He also established the *Yü Lin* (羽林), *Hu Pên* (虎賁), *Shang Chi* (上騎), and *Yi Li* (異力), divisions, each commanded by a *Hsiao Ch'i*. There were also the left, right, front, and rear troops commanded by four *Hu Chün* and these, together with a *Wei* and one *Hsiao Ch'i*, made 7 troops which were under the command of a *Chung Chün*, General. After he had conquered Wu, an imperial decree was issued ordering that the *Tzŭ Shih* (Prefects) should not command the soldiers. To a large province 100 military officers were to be assigned, and to a small one, 50."—*Kuang chih p'ing lüeh, c.* 25, *Liu ch'ao ping chih*, p. 4*a*. The Prefects were again placed in command of the soldiers under Yüan Ti when he moved the capital to Yang Chou (*ibid.* p. 4*b*).

"In the period *Ta T'ung* [535–46] of the W. Wei, when Yü-wên T'ai engaged Su Cho to adopt the rules of the Chou dynasty and establish 6 armies, enlisting 6 classes of people, selecting the boldest and strongest men as leaders, and remitting all their taxes. The Prefect trained them in the leisure left from their farming. They together formed [the troops of] 100 *fu*. Each *fu* was commanded by a *Lang Chiang* (郎將) and was divided into 24 brigades. Each brigade was commanded by a *K'ai Fu* (開府). There were 12 Great Generals and each general commanded two *K'ai Fu*. Also a *Ssŭ Chieh Tu Tu* was added to command them all."—*Kuang chih p'ing lüeh, c.* 25, *Liu ch'ao ping chih*, p. 4*b*.

"When the naval troop of Chang Pao was at Hsi Ts'u, several tens of brave knights of Ching Su and active soldiers of Ching and Ch'u (Hunan and Hupeh) co-operated and attacked the naval troop, which was accordingly defeated, Chang Pao being killed. On the other hand, the generals did not act together, so he was in the end defeated by T'ai Chün."—*Sung shu Chien P'ing Wang* [*Liu*] *Hung chuan, Tzŭ shih ching hua, c.* 74, p. 9*b*.

[A body of "fighters to the death," named *Pai Pao*, was instituted by Wên Hsüan in 550.]—*Sui shu Shih huo chih, Tzŭ shih ching hua, c.* 74, p. 9*b*.

[Appliances included forts (*Yün fu shih i, c.* 49, p. 10*b*), curtains (*Ko chih ching yüan, c.* 53, *Chü ch'u ch'i wu lei*, p. 22*b*), code words: a sword being called "young sentinel," etc. (*ibid. c.* 42, *Wu pei lei*, pp. 2*a*, 20*b*, *c.* 41, p. 6*a*, etc.), chariots, used for staying the onrush of the enemy, conveying food and weapons on the march, and forming a protective ring round the camp (*Yü hai, P'ei wên yün fu, c.* 71, p. 43*a*), flags of various kinds for directing the movements of troops, etc. (*Pai shih lei pien, Ko chih ching yüan, c.* 31, *Ch'ao chih lei* pp. 6*a*, 6*b*, 9*a*, 13*a*, 13*b*); if the flag clung to the pole it was regarded as a supernatural sign, indicating that the enemy's challenge should not be accepted (*Ch'u chün chüeh, ibid.* p. 9*b*), dams made of sand-bags to flood the enemy's country (*Shui ching chu, Tzŭ shih ching hua, c.* 76, p. 18*b*), drill-grounds (*Chin shu li chih, ibid.* p. 19*a*), terraces for practising shooting on horseback (*Wei shu Ming Yüan Ti chi, ibid.* p. 19*a*), city walls and moats (*Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 19*b*), fortifications in mountainous places and barricades in valleys (*Pei Ch'i shu Hu-lu Hsien chuan, Tzŭ shih ching hua, c.* 78, p. 5*a*).]

"The Emperor had 12 *yu* (旂), flags, each reaching down to the ground; the princes, 9 *yu* each, reaching to the board of the carriage; the great ministers 7 *yu* each, reaching to the hole in the hub of the wheel; and the officials 3 *yu* each, reaching to the shoulder."—*Po ya, K'ang Hsi Tzŭ tien, Mao chi hsia*, p. 36*b*.

"[Ma] Lung, according to the Plan of the Eight Divisions, made the *p'ien hsiang* chariots. If a field was broad, a regiment of *lu chiao* (fish) chariots was formed; and if the road was narrow, a wooden turret was built above the chariot from which they fought as it advanced. Any arrow that struck it recoiled. By this means good tactics were frequently possible which could not be foreseen by the enemy."—*Chin shu Ma Lung chuan, Tzŭ shih ching hua, c.* 74, p. 11*a*.

Ma Lung "is said to have defeated a Tartar general by covering the sides of a pass with lodestone, the result being that his mail-clad adversaries were unable to move either backwards or forwards and were all put to the sword."—*Giles, Bio. Dic.*, p. 569.

[K'ung-ming (= Chu-ko Liang) is said to have used gongs or drums to mislead his enemies (*Journ. N.-C.B.R.A.S.*, N.S. viii. 107).]

[The gong (*chêng*) and bell (*to*) gave the signals for advance and retreat.]—*Yüan hui, K'ang Hsi Tzŭ tien, Hsü chi shang*, p. 1*b*.

"On hearing the beating of the drum and seeing the white banner and deep red flag hoisted, the ships and boats were to advance; [the captains of] those which did not do so would be beheaded. On hearing the sound of the cymbals, the ships were to stop, and [the men on] those which did not do so would likewise be beheaded."—*Chu-ko Liang chün ling, Ko chih ching yüan, c.* 31, *Ch'ao chih lei*, p. 9*b*.

"The men of Wu laid iron chains across the river wherever there were dangerous places; also they made sharp-pointed spikes of iron more than 1 *chang* long to scatter in the river to prevent the enemy's fleet from entering." "Now Yang Yu had arrested a spy of Wu from whom he learnt all about the enemy's movements. But Wang Chün made 10 large rafts, 100 paces in area, and [placed on them] men made of straw, wearing armour and holding clubs; then he ordered good swimmers to pull them rapidly [up the river]. When the spikes struck the rafts they were carried away by them. Also he made large torches, more than 10 *chang* long and several tens of cubits in circumference; these he soaked in oil and placed on the bows of ships to burn the chains, which were soon melted or broken. By these means his ships were able to pass without hindrance."—*Chin shu Wang Chün chuan, Tzŭ shih ching hua, c.* 74, p. 11*a*.

"[Fu Têng, 5th sovereign of rebel dynasty known as Earlier Ch'in] in every battle used long spears [used on horseback] and hooked swords, and formed his troops into squares or circles. Knowing that some of his columns were firm and others loose, he equalized them, so that the soldiers gladly fought spontaneously. Wherever he fought there was no match for him."—*Chin shu Fu Têng tsai chi, ibid.* p. 11*a*.

[Ch'iung's body of 10,000 soldiers (*c.* 557–81) wore green headkerchiefs and embroidered jackets. They were called the "yellow-dragon troop."]—*Chou shu Yü-ch'ih Ch'iung chuan, ibid. c.* 74, p. 9*b*.

"Music was played on the short flute when the royal troops had been victorious. It was played in the army as a pæan."—*Chin shu Yüeh chih, ibid. c.* 75, p. 12*b*.

"It was the . . . age of . . . strategy rather than hard fighting."—*Parker, China*, p. 25.

Chu-ko Liang "did not invènt, as is often stated, but improved and ultimately perfected, the Eight Dispositions, a series of military tactics."—*Giles, Bio. Dic.*, p. 182. See also *Shui ching chu, P'ei wên yün fu, c.* 71, pp. 39*b*, 40*b*, 43*b*; *Shu chih Chu-ko Liang chuan, Tzŭ shih ching hua, c.* 74, p. 11*a*; *c.* 76, pp. 19*a*, 19*b* (in which works Chu-ko Liang's tactics are fully explained). See the same works for the various military formations, etc.

"The method of forest warfare [was as follows]: taking our lances and swords we formed files of 5 men. If the trees of the forest were far apart cavalry was used to assist; if the chariots were in front they should stop where convenient. If in the forest there were many obstructions, the balance-shaped column should be formed in order to protect the front and rear troops. If 3 armies fought strenuously, though the enemy's force be great, they might be defeated. Fighting and stopping followed the nature of the place—this was the rule of forest warfare."—*Liu t'ao, Tzŭ shih ching hua, c.* 76, p. 18*b*.

"If mutilation prevents a body from ever reviving, then mangling or destroying the remains of an enemy is the most refined means of revenge. It is also the severest punishment one can inflict on the body of a criminal. The Books of the Tsin Dynasty relate that Shih Lih, a pretender to the Throne in the north-eastern part of the Empire, exhumed and burned the corpse of Yueh, an imperial commander who had been in the field against him and had died in the year 311:—'this man,' said he, 'has thrown the Empire into disorder, and so I must take revenge in the name of the Empire.'"—*De Groot, Rel. Syst.*, i. i. 343–4.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

"The military system of the Sui dynasty was copied from the old system of *fu* soldiers of the Chou and Ch'i, but was somewhat improved. There were 12 *wei* (衛), guard divisions, viz.: *yi wei* (翊衛), assistant guard, *hsiao ch'i* (驍騎), valiant guard, *wu wei* (武衛), warlike guard, *T'un wei* (屯衛), settled guard, *i.e.* which did not go to distant places to fight. *Yu wei* (禦衛), opposing guard, and *hou wei* (侯衛), admirable guard. Each was further divided into 'right' and 'left' and was commanded by a general."—*Kuang chih p'ing lüeh, c.* 25, *Liu ch'ao ping chih*, p. 4*b*. For the various commanding officers and changes of name, see *ibid.*

"Now all the generals in the battle with Lu were afraid of the fierceness of the Tartar horses. So they used chariots, infantry, dragoons mingled together, placing the chariots to form an abatis, thus forming a hollow square with the dragoons inside. Yang Su said: 'This is a movement of defence, but not one to conquer the enemy.' Accordingly he reformed the troops and ordered them all to form a cavalry column. When Ta T'ou heard it he was very glad and said: 'God has blessed us,' and dismounting made his obeisance to heaven. Then he led 100,000 selected dragoons in a charge, but Su met them bravely and defeated them."—*Sui shu Yang Su chuan, Tzŭ shih ching hua, c.* 74, p. 11*b*.

"From the time of the Emperor Yang [the Emperor] did not regulate the system of the *Fu Ping*, and did not take care to guard the frontier [of Corea]. The soldiers collected from the 4 quarters consisted of 1,133,800. Each troop had a *Ta Chiang* (senior general), and a *Ya Chiang* (junior general). The cavalry consisted of 40 *tui*, companies; each *tui* of 100 men. Ten *tui* made a *t'uan*. The infantry consisted of 80 *tui*, which were divided into 4 *t'uan*. Each *t'uan* had a *P'ien Chiang* to command it. The soldiers in charge of travelling equipages (commissariat, etc.) were also divided into 4 *t'uan*, which were helped by the infantry. For marching, advancing, halting, encamping there were certain rules. However, both in near and distant places rebellion arose, and the soldiers and officers died or were wounded. The Sui dynasty was thus overthrown."—*Ibid.* p. 4*b*.

"The T'ang dynasty lasted more than 300 years, and the military system was changed 3 times. When on its rise [the dynasty] was flourishing, there was the *Fu Ping* system. When the *Fu Ping* was abolished the *Kuang Chi* was established. When this was abolished the *Tang Chên* was instituted" (see *infra*).—*Ibid. c.* 25, *T'ang tai ping chih*, p. 5*a*.

"The system of *Fu P'ing* (府兵), prefectural soldiers, was introduced in the W. Wei and later Chow, but was only completed in the Sui and the T'ang. In the period *Wu Tê* [618–27] the *Chün Fu* (軍府), commander of the *Fu Ping*, was first established; the 2 *piao Ch'i* and *Chü Ch'i* generals were under the command of the *Chün Fu*. Kuan Chung was divided into 12 circuits in each of which a *Fu Ping* was established."—*Ibid.* p. 5*a*.

"The *chin chün* (禁軍), imperial troops, of the emperor were the *ya ping* (衙兵), palace soldiers, of the north and south. The S. *ya*, were all guard soldiers; and the N. *wei*, *chin chün*. Kao Tzu pacified the empire with volunteers and they were afterwards sent home, but if any wished to remain as a bodyguard they were provided with fields given up by the people and if any were old or unworthy to take service his son could take his place."—*Ibid.* p. 6*a*.

"When the first T'ang Emperor ascended the throne, it was found that the entire cavalry of China consisted of but five thousand horses, all told." This scarcity is ascribed to the pampering which took place under the Monarchical Period.—*Balfour, Leaves*, p. 74.

"In the 3rd moon of *kêng yin* [621] the Emperor [Kao Tsu] came to the K'un Ming lake to practise naval warfare."—*T'ang shu Kao Tsu chi, Tzŭ shih ching hua, c.* 76, p. 19*b*.

[626. Monasteries were closed with the idea of causing celibates to marry and contribute soldiers to the defence of the country. See ECCLESIASTICAL.]

"A new military system was inaugurated by T'ang T'ai-tsung [627–50]. In the 十道 or Ten Provinces, there were 634 府, and in the metropolitan province or district (關內) there were 261 府. All these 895 generals were under the different 衛 and the six supreme generalissimos (東宮六卒). A *fu* of the 1st class had 1,200 men; of the second 1,000; of the third 800. A 團 consisted of 300 men commanded by a 校尉; 50 men formed a 隊, commanded by a 正; 10 men formed a 'mess,' or 火, commanded by a 長. Military service was commenced at 20 with exemption at 60. The Supreme Marshal or General (折衝都尉) held a review every winter. Those who could shoot on horseback were given money to buy a horse; the rest were infantry."—*Ch. Rev.*, xiii. 401.

"At the head of his chosen regiment of cuirassiers, carrying black tiger skins, he [Lichimin, Kao Tsu's second son] was to be found in the front of every battle, and victory was due as often to his personal intrepidity as to his tactical skill."—*Boulger, Short Hist.*, p. 26.

"In order to achieve any great or lasting success in this enterprise [that of subduing his enemies beyond the northern frontier, and bringing about national unity], Taitsong saw that it was essential that he should possess a large and well-trained standing army, on which he could rely for efficient service beyond the frontier as well as in China itself. Before his time Chinese armies had been little better than a rude militia, and the military knowledge of the officers could only be described as contemptible. The soldiers were, for the most part, peasants, who knew nothing of discipline, and into whose hands weapons were put for the first time on the eve of a war. They were not of a martial temperament, and they went unwillingly to a campaign; and against such active opponents as the Tartars they would only engage when superiority of numbers promised success. They were easily seized with a panic, and the celerity and dash of Chinese troops only became perceptible when their backs were turned to the foe. So evident had these faults become that more than one Emperor had endeavoured to recruit from among the Tartar tribes, and to oppose the national enemy with troops not less brave or active than themselves. But the employment of mercenaries is always only a half remedy, and not free from the risk of aggravating the evil it is intended to cure. But Taitsong did not attempt any such palliation; he went to the root of the question, and determined to have a trained and efficient army of his own. He raised a standing army of 900,000 men, which he divided into three equal classes of regiments, one containing 1,200 men, another 1,000, and the third 800. The total number of regiments was 895, of which 634 were recruited for home service and 261 for foreign. By this plan he obtained the assured services of more than a quarter of a million of trained troops for operations beyond the frontier. Taitsong . . . relied on the co-operation of his cavalry, a branch of military power which has generally been much neglected in China. He took special pains to train a large body of officers, and he instituted a Tribunal of War, to which the supreme direction of military matters was entrusted. As these measures greatly shocked the civil mandarins, who regarded the Emperor's taking part in reviews and the physical exercises of the soldiers as an impropriety, it will be allowed that Taitsong showed great moral courage and surmounted some peculiar difficulties in carrying out his scheme for forming a regular army. He overcame all obstacles, and gathered under his banner an army formidable by reason of its efficiency and equipment, as well as for its numerical strength."—*Ibid.* pp. 27–8. For the improvement in weapons, etc., see WEAPONS.

[Troops of archers were placed in ambush under the walls of a fort by Tzŭ I.]—*P'ei wên yün fu, c.* 30*a*, p. 53*a*.

"40,000 braves were summoned from the nearest provinces and 20,000 from the capital, making 60,000 in all, to be knights of the palace, and a general of the north appointed to command them. From the prefectures courageous and loyal men were selected as subordinates. They were divided into 3 armies, with an officer established in command over each. 20,000 braves practised archery only; 20,000 with halberds and shields only; and 20,000 with the long spear used on horseback. The drill grounds were repaired. The practice was held once in 10 days."—*Chiu T'ang shu T'ai Tsung chi, Tzŭ shih ching hua, c.* 76, p. 19*a*.

"The *Fang Chên* [brigade] were the soldiers of the *Chieh Tu Shih*, Governor. It originated in the guard under the general stationed on the frontier. Since the time of T'ai Tsung the Empire had been divided into 10 circuits, in which troops were stationed. The soldiers guarding the city were divided into 12 circuits, to which [*Chieh Tu*] *Shih* were appointed. A *Tu Tu* commanded them all."—*Kuang chih p'ing lüeh, c.* 25, *T'ang tai ping chih*, p. 5*b*.

"Up to Kao Tsung [650–84] and Queen Wu's time [684–705] the *Fu Ping* of the Empire had long been disused, so the system had fallen into disorder. The soldiers sent to guard the frontiers did not change when their turns came. The officers on guard had almost all deserted."—*Ibid.* p. 5*a*.

"In the time of Queen Wu the 100 cavalry of the N. troop were increased to 1,000; and by Jui Tsung to 10,000. As Hsüan Tsung had subdued the rebellion of [Mr.] Wei with 10,000 cavalry, it was changed to the right and left *Lung Wu Chün*. The sons of the well-bred were excused the service of guarding the frontier, their places being filled by the sons of meritorious ministers."—*Kuang chih p'ing lüeh, c.* 25, *T'ang tai ping chih*, p. 6*a*.

"In the beginning of the period *Ch'ang An* [701–5], Kuo Yüan-Chên, a colonel of Liang Chou, ordered Li Han-Chao, Department Magistrate of Kau Chou, to establish *t'un t'ien* (屯田), fields allotted to soldiers. He profited by all the advantages afforded by land as well as water. Formerly in Liang Chou one *hu* (斛) [nominally 10 pecks], of wheat or rice cost several thousand cash; afterwards, in those places where the matter had been organized by Han, one *chien* (縑), a kind of lustring, would purchase several tens of *hu*. He stored provisions for military purposes so as to have sufficient for 10 years' consumption. Yüan-Chên was good at military government and had been in Liang Chou for 5 years: both the *Yi* and *Hsia* (foreigners and Chinese) feared and loved him. His prohibitions were tremblingly obeyed; oxen and sheep were plentiful in the fields, and things lost were not picked up by anyone."—*Yü lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 4*a*.

"Military graduates were first established by the Empress Wu Hou, A.D. 701."—*Ch. Rev.*, xiii. 399.

"The uselessness of the militia [in 712–55] led to the enrolment of regular troops, which very much increased the power of the provincial Governors."—*Giles, Bio. Dic.*, p. 451.

"In the 13th year [725] of the period of *Kai Yüan* an order was again issued that the *Chang Ts'ung* (escort) bodyguards called *Kuang ch'i* were to be distributed to the 12 *wei*. Altogether 120,000 soldiers were divided into 6 *fan*."—*Yü lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 7*b*.

"In the 1st year [763] of the period *Kuang Tê*, T'ien Ch'êng-Ssŭ, Commissioner of the garrison of Wu Pu, was appointed Governor and selected the strong males under his jurisdiction to be soldiers, leaving the old and weak to cultivate the fields. In a few years there were 100,000 soldiers. Also, he chose 10,000 soldiers to be his personal guard, naming it *Ya ping* (牙兵), constabulary."—*Ibid.* p. 9*a*.

In Tê Tsung's reign, 779–820, "it was complained of as a serious grievance that an avaricious minister failed to provide the troops called out for a campaign with full rations, in addition to the pay reserved for the maintenance of their families. It was estimated that their ordinary pay was practically tripled during their time of active service (*De Mailla*, vi. 331)."—*Simcox*, ii. 152.

"The law provided (as it still does) that rations should be given to the families of soldiers on a campaign, in addition to their regular pay; but the general in charge of" Ssŭ Ch'uan "earned much gratitude, by continuing the allowance to the widows and children of deceased soldiers, till the former married again and the latter were of age to work. And this liberal ruler was so good an economist in other respects, that he was able to remit the usual tribute to court and at the same time levy less than the customary amount of taxes."—*Ibid.* ii. 134.

[In 780, the army consisted of 868,000 effective soldiers.]—*Ibid.* ii. 135.

"In the 2nd year [786] of the period *Chêng Yüan*, Tê Tsung began to consult with Li Pi about reviving the system of *Fu Ping*, prefectural soldiers. The latter related the history of its rise and fall from the Western Wei and also said that the *Fu Ping*, on ordinary days, peacefully cultivated their fields. Since every prefecture had a *Chieh Ch'ung*, general, he should teach them military tactics in their leisure."—*Yü lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 9*a*.

During the eighth century "the Chinese employed large numbers of foreigners in the army, and both Arabs and Ouigours (who therefore must have some of them already become Mussulmans) assisted China in recovering Si-an Fu and Ho-nan Fu from the rebels."—*Parker, China*, p. 66.

[In 807 the number of paid troops was 830,000 (*Parker, China*, p. 184). Compared with the number in the period *T'ien Pao* (742–56) the soldiers had increased by one-third. On the average 2 families supplied one soldier. A few years after 807 the number was 990,000. See *Yü lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 10*b*.]

"When Shun Tsung ascended the throne [805] Wang Shu-wên wished to retain the power over the *Shên Ts'ê* force, but in vain. In the 2nd year [807] of the period *Yüan Ho* the *Shên Wu* and *Shên Wei* troops were reduced to one *T'ien Wei* troop. In the 8th year [813] the *T'ien Wei* troop was abolished and its soldiers joined the *Shên Ts'ê* troop."—*Kuang chih p'ing lüeh, c.* 25, *T'ang tai ping chih*, p. 6*a*.

"The 16 *wei* (衛) military guard stations of the T'ang included the north and south armies of the Han system. In the Han dynasty, the *Wei Wei* was used to aid the south army and the *Chin Wu* (金吾) to inspect the north army. The 16 *wei* of the present time have *Chin Wu*, generals, who have charge of patrolling the city wall of the capital."—*Ibid.* p. 6*b*.

"Though the soldiers of the T'ang dynasty were assembled in the capital yet the empire did not suffer, for they did not eat without working."—*Ibid.* p. 7*b*.

Their worthlessness having been pointed out (in 897) to the emperor by Han Chien "the 4 troops of the guard of the aft-chamber consisting of 20,000 men, were all dismissed, so that the bodyguard of the Emperor was entirely done away with."—*Yü lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 9*b*.

"Hsü Shu-chi memorialized the throne stating that certain women, Hou Ssŭ Niang, of Wei Chou, T'ang Ssŭ Niang, of Hua Chou, and Wang Erh Niang, of some other Chou, having taken the oath requested leave to attack the enemy. They had bestowed upon them the title of *Kuo Yi* (果毅), 'brave soldiers.'"—*Chiu T'ang shu Su Tsung chi, Tzŭ shih ching hua, c.* 74, p. 10*a*.

"At that time the Princess [P'ing Yang] led more than 10,000 picked soldiers to join the troops of T'ai Tsung at Wei Pei. When they met both set up encampments and surrounded the capital. In the army they were known as the 'Women's Brigade.'"—*Chiu T'ang shu P'ing Yang kung chu chuan, ibid.* p. 10*a*.

[For various special bodies of valiant troops see *ibid.* p. 10*a*; and for different formations, *P'ei wên yün fu, c.* 71, p. 45*a*.]

"Those who were old and unworthy for service and whose sons took their place were called 'Father and Son Troop.'"—*T'ang shu ping chih, ibid.* p. 10*a*.

"At the close of the T'ang dynasty violent soldiers and cruel military officers were scattered throughout the Empire. The Emperors also themselves had soldiers established in the capital who were called *Chin Chün* (禁軍), palace soldiers.

Afterwards the imperial power became weak and the *Fang Chên* (方鎮), Governors' soldiers, became strong. In this way the T'ang dynasty was overthrown."—*Kuang chih p'ing lüeh, c.* 25, *T'ang tai ping chih*, p. 5*a*.

[Flags and banners continued to be much used in warfare, and were sacrificed to. A white horse was killed before the *tu* banner at the place from which the troops started (*Pai shih lei pien, Ko chih ching yüan, c.* 31, *Ch'ao chih lei*, p. 12*b*). For names, descriptions and uses of various banners, see *ibid.* pp. 8*a*, 8*b*, 11*b*, 12*b*, etc.]

"When the Turks offered the Chinese throne to Li Yüan, father of the founder of the T'ang dynasty, as a condition of their aiding to get rid of the monster Yang Ti, it was arranged, as a compromise, that brown and red should be used as joint colours of the national standard."—*Ch. Rev.*, xiii. 432.

[Forts were built (*I'ei wên yün fu, c.* 49, p. 167*a*); moats dug, hills pierced, fire-beacons erected (*ibid.* p. 167*b*; *Tzŭ shih ching hua, c.* 78, p. 5*b*); code-words or secret signals used (*Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 29*b*); defensive ditches dug (*Tzŭ shih ching hua, c.* 78, p. 5*a*); and scaling towers placed against walls of besieged cities (*ibid. c.* 76, p. 18*b*).]

"In the 6th year [623] of the period *Wu Tê*, Ch'ai Shao fought with the T'u Ku Hun, the former being besieged by the latter. The enemy, standing on a height, shot at them (the Shao troop) with arrows like a shower of rain, while Shao ordered a man to play the Tartar guitar and two girls to dance together. The enemy, being surprised, stopped the shooting to see what it was. Shau, seeing they were off their guard, secretly sent a troop of picked cavalry to attack their rear column, greatly defeating them."—*Yü lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 19*b*.

"When the arrows in the city were all used up Hsün made more than 1,000 straw men dressed in black garments and let them down from the city wall by night. The soldiers of Ch'ao shot at them eagerly and after a time he hauled them up and thus procured several tens of thousands of arrows."—*T'ang shu Chang Hsün chuan, Tzŭ shih ching hua, c.* 76, p. 18*b*.

"The general of Wei Yo, Wang Wu-tsun, at the head of 30 dragoons formed a square and advanced athwart, whilst [Chu] Tao made lion-skins and wild horses out of silk cloth and dressed 100 brave soldiers in them. At the beating of the drum they advanced, and the enemy's troops were scattered through fear. Thus they attacked them, defeating them utterly."—*Chiu T'ang shu Chu T'ao chuan, ibid. c.* 74, p. 11*b*.

[Soldiers' clothing was ordinarily of a uniform colour: Yang Hsing-mi's warriors wore black clothing and black armour (*Tzŭ shih ching hua, c.* 74, p. 10*a*), those at Chung Wu had short tunics and yellow turbans (*ibid.* p. 10*a*), etc.]

907–960.

"Naval engagements with two-deckers [樓 船] are mentioned in the year A.D. 909."—*Ch. Rev.*, xiv. 224.

"In the 1st year [936] of the reign *T'ien Fu*, Lu Wang of the T'ang issued an order to take all the horses away from the military officers and people, and also to send the people to be soldiers. Of every 7 families one was to be enlisted, who were to provide their armour and weapons themselves. They were called *i chün* (義 軍) volunteers."—*Yü lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 9*b*.

"In the 10th moon of the 4th year an imperial decree was issued ordering fowlers and hunters to learn the military art. In the 7th moon the censor Ch'ên Kuei memorialized the throne saying: 'Formerly Shih Tsung of the Chou said: "The value of soldiers consists in their being trained, and not in their number. One hundred farmers could not support one soldier. Why need we support useless soldiers with the people's money?"' At that time every battle ended in defeat: this was caused not by the small number of soldiers, but by there being too many soldiers. The strong and weak being alike employed, they were defeated by the enemy. For the weak ran away first and the strong could not fight alone, and were therefore defeated. This was the reason. The Emperor hearing it was displeased."—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 18*b*, *Ping k'ao hsia*, p. 2*a*.

"In the first year [944] of the reign *K'ai Yün*, an imperial decree was issued ordering that village troops should be enlisted by the respective provinces, under the name of *Wu ting chün* (武 定 軍), and should consist of at least 70,000 men. After the experiences of war and famine this further trouble left the people nothing to live on."—*Yü lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 9*b*.

"In the first year [954] of the reign *Hsien Tê*, the system of the body-guard had been kept unchanged for several reigns. It remained just as it was—they were not changed nor reviewed lest it might be against human feelings, so most of them were weak, old, and disobedient. They were really unworthy to be employed as soldiers. Whenever, in a great battle, they did not run away they surrendered to the enemy. The Empire was frequently overthrown in this way. Shih Tsung, knowing of this defect from the battle of Kao P'ing, said to his attendant ministers: 'The soldiers should be selected on account of efficiency and not merely for the sake of making a show of numbers.'"—*Ibid.* p. 8*b*.

[The son of the king of Chin, before going out to war, sacrificed a sheep in the ancestral temple. He carried before the army the 3 arrows given him by his father on his death-bed with instructions to kill his 3 enemies, Liang, Yen, and Ch'i Tan.]—*Ling kuan chuan, Ku wên shih i, c.* 14, p. 21*a*.

[Prayers were offered before operations were undertaken.]—*Wu Tai Liang Ch'ên chuan, Tzŭ shih ching hua, c.* 76, p. 18*b*.

[An instance of winning a battle by probably exceptional disregard of superstition is given in *Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 19*b*.]

[The value of lenient treatment of soldiers is indicated in *ibid.* p. 2*a*, and of moral influence in *T'ang shu yüan Pan-ch'ien chuan, Tzŭ shih ching hua, c.* 74, p. 11*b*.]

[All men above 15 and under 70 eligible as soldiers had their faces branded. The number thus marked in 907 is stated to have been 200,000.]—*Wu tai shih Tsa chuan, Tzŭ shih ching hua, c.* 74, p. 10*a*.

[Tunnels were dug under city walls (*Wu Tai shih Liang Ch'ên chuan, Tzŭ shih ching hua, c.* 76, p. 18*b*); fortifications, city walls, and moats built (*ibid.* p. 18*b*; *c.* 78, p. 5*a*); and horses, armour, various weapons, and signal-flags used. The last 3 were the same colour as the horses (*ibid. c.* 74, p. 11*b*).]

[In 919, in the battle between Ch'ien Ch'uan-huan and P'êng Yen-chang, the former loaded his ships with lime, beans, and sand. The sand was used to give purchase for the soldiers' feet on the decks of his own ships, the lime was thrown into the air to blind the enemy, and the beans, which were thrown on to the enemy's decks and got soaked with blood, caused them to fall. Whilst they were in this predicament, Ch'uan Huan set fire to their ships and secured a decisive victory.]—*Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 20*b*.

[In 928, iron chains were sunk in a river and hauled up by means of windlasses by soldiers concealed behind ramparts on the banks, whence the enemy's warriors were shot by the cross-bow archers before they could escape.]—*Ibid.* p. 20*b*. The same narrative is given in *Wu Tai shih Nan Han shih chi, Tzŭ shih ching hua, c.* 76, p. 18*b*.

[Divers were employed, in 956, to fasten the enemy's ships with chains whilst they were being attacked.]—*Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei lei*, p. 20*a*.

Sung Period (960 *to* 1280).—*Table VI.*

T'ai Tsu "also devoted his attention to the improvement of his army, and particularly to the training of his officers, who were called upon to pass an examination in professional subjects as well as physical exercises. A French writer said, forty years ago, that 'The laws of military promotion in the states of Europe are far from being as rational and equitable as those introduced by this Chinese ruler."—*Boulger, Short Hist.*, p. 35.

[T'ai Tsu and T'ai Tsung "by their good tactics and awe-inspiring military prowess, united the empire." As the Governors had too much power they brought the provincial troops to the capital, re-distributing them as palace guards, colonial troops, soldiers who cultivated military fields, and frontier guards. Military officers were given duty in the court, and riotous people were enrolled as soldiers. Training and promotion were regulated, the Emperor reviewing the army in person.]—*Kuang chih p'ing lüeh, Sung tai ping chih, c.* 25, p. 6*b*; *Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 8*b*.

"In the Sung military system there were 4 [divisions], viz.: 1st, the *Chin Ping* (禁 兵), guards of the state; 2nd, the *Hsiang Ping* (廂 兵), guards of the provinces; 3rd, the *Hsiang Ping* (鄉 兵), who were selected from the people on the registers or enlisted from the natives; and 4th, the *Fan Ping* (蕃 兵), who were enlisted within the frontier or in the colonies, and combined to guard the frontier."—*Kuang chih p'ing lüeh, c.* 25, *Sung tai ping chih*, p. 6*b*. The danger of large numbers of unemployed soldiers was frequently felt; *v. ibid.* p. 7*b*.

[In 962, after a general review, the emperor discarded the weak members of the forces, and formed a body of trained soldiers from those who were proficient in the use of weapons on foot and archery on horseback (*Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei lei*, p. 8*b*). The registration system was re-modelled in 976; the age for enlisting was between 20 and 30, cheating or harbouring deserters being punishable with death (*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 18*a*, *Ping k'ao shang*, p. 2*a*). In 1040 the Ho Pei and Ho Tung braves, the newly-enlisted archery corps of Shensi, and the troops stationed on the E. and W. of the capital were divided into groups of 25 men forming a *t'uan* (團), each *t'uan* being under a *Ya Kuan* (押 官). 4 *t'uan* formed a *tu* (都), squad, commanded by a *Tu*, commander, and assistant *Tu*. 5 *tu* were under a *Chih Hui Shih*, major. 60 was the age for retirement (*Yü Lan t'ung chien lei tsuan, c.* 16, *Wu pei pu*, p. 9*b*). In 1068–78, the soldiers in the empire numbered more than 1,000,000, and Shên Tsung instituted a process of selection by which the unfit were degraded to the rank of common people (*Kuang chih p'ing lüeh, c.* 25, *Sung tai ping chih*, p. 7*b*). In a family of 2 males one was enlisted, provided with weapons and taught warfare. In this way farmers and soldiers were equal in number (*ibid.* p. 8*a*). See also following extract.]

[In 1069, Wang An-shih established the system of tithing in villages, for mutual protection. Ten families made one *pao*. Each man of the *pao* had a bow and a crossbow, and was taught warfare (*Hsü t'ung tien ch'i yao, c.* 3, p. 1*b*). "A universal system of militia, under which the whole body of citizens were liable to military drill and to be called out for service in time of need." The scheme was "set aside, through the opposition" of the statesman Ssŭ-ma Kuang (*Giles, Hist. China*, pp. 80–1).]

"In the 8th year [1075] of the period *Hsi Ning*, Tsang Ching memorialized the throne on the 6 ways of shooting on horseback, viz., (1) direct shooting in a line with the horse's [neck]; (2) shooting on the back; (3) shooting from a horse moving in a curve; (4) shooting as one likes; (5) shooting in wild regions; (6) shooting in rotation. Each had a full explanation attached for the instruction of the archer. It was granted by imperial decree in the words: Let it be taught to archers."—*Sung shih ping chih, Tzŭ shih ching hua, c.* 76, p. 19*b*.

[For the various columns in use, see *Sung shih ping chih, P'ei wên yün fu, c.* 71, p. 45*a*; and *Sung ch'ao ying chên li, Yün fu shih i, c.* 71, pp. 4*a*, 4*b*.]

Kang Wang [Kao Tsung, 1127–63] "on the advice of his mother, who pointed out to him that 'for nearly 200 years the nation appears to have forgotten the art of war,' . . . devoted all his attention to the improvement of his army and the organisation of his military resources."—*Boulger, Short Hist.*, p. 43.

"The successful employment of cavalry by the Kins naturally led the Chinese to think of employing the same arm against them, although the inhabitants of the eighteen provinces have never been good horsemen. Kaotsong also devoted his attention especially to the formation of a corps of charioteers. The chariots, four-wheeled, carried twenty-four combatants, and these vehicles drawn up in battle array not only presented a very formidable appearance, but afforded a very material shelter for the rest of the army."—*Ibid.* p. 43.

"When Kao Tsung crossed over the river to the south he established a *Yü Ying Ssŭ* (御 營 司), commandant of an imperial division, who regulated military affairs. The soldiers under all the generals and surrendered robbers were under his command. Soon after, the *Ma Ssŭ* (馬 司), *Yü Chün* (餘 軍), and *Pa Tzŭ Chün* (八 字 軍) armies were combined to form 6 armies with 12 generals. Then the three *Ya* (衙) of the old system were resumed. Out of the 5 armies of *Yü Ying* (御 營), imperial divisions, 3 armies of *Yü Ch'ien* (御 前), vanguard divisions, were formed. But they were immediately changed to 5 armies of *Shên Wu* (神 武), and then again to travelling divisions of four *Hu Chün* (護 軍), guard divisions."—*Kuang chih p'ing lüeh, c.* 25, *Sung tai ping chih*, p. 8*b*.

"The military system of 張 燾, 1127, consisted of multiples of five-squads 伍, sections 甲, companies 隊, battalions 部, brigades 社, and divisions 都. The system of 傅 亮 made a company 100 instead of 125 men, and called a brigade a 軍."—*Ch. Rec.*, xv. 250.

"The soldiers of the Sung dynasty did not cultivate the land, but assembled in the capital. Those going and coming by turns to garrison the provinces and districts, were about 100,000 in number who were supplied [with food] by the magistrates. On ordinary days or in peaceful times the taxes became [so heavy] that they could not possibly be further increased. The *San Ssŭ* (三 司), three ministers [of War, Instruction, and Works] (*Ssŭ T'u, Ssŭ K'ung*, and *Ssŭ Ma*), were afraid not to supply them sufficiently. This defect was due to the soldiers not cultivating the land, but assembling in the capital and consuming the taxes and tribute offered from all quarters."—*Kuang chih p'ing lüeh, c.* 25, *Sung tai ping chih*, p. 7*b*.

"In the beginning of the period *Shao Hsing* [1131] when Wang Shu was Governor of Hsing Yüan and Prefect of Li Lo An, he enlisted the sons and brothers of families of strong build as soldiers, whom he named *Yi Shih* (義 士), volunteers, and appointed magistrates to be *Chün Chêng* (軍 正), lieutenants, and sub-magistrates to be *Chün Fu* (軍 副), sub-lieutenants. Every day a review was held in the districts, and every month in the departments. Before half a year had elapsed there were 500,000 soldiers. Thus in Ch'üan K'ou there were many worthy volunteers—all this was due to Shu."—*Ibid.* p. 8*b*.

"In the 31st year [of *Shao Hsing* (1161)] an imperial decree was issued ordering the people to be enlisted as volunteers. The way it was done was to select families containing 2 males. 10 families formed 1 *chia*, and 5 *chia*, 1 *tuan*. Each had a chief. Also a brave man was chosen out of a town to be general-in-chief. When they had leisure after farming they were taught the military art, while the government provided them with an allowance. Thus 7,000 or 8,000 people were enlisted. At that time the [regular] soldiers in all the provinces dispersed before seeing the enemy, whenever they passed through any district they plundered along the road, acting more cruelly than robbers or the enemy. But the volunteers, following their general, whether advancing or retiring, dared not commit the slightest violation, nor take the smallest thing from the people, for they cared for their families and homesteads."—*Ibid.* p. 8*b*.

[The commanders of the armies in San Ya, Chiang Shang, and Ssŭ Ch'uan were ordered to see that the troops corresponded to the numbers in the registers. Those who attempted fraud were to be punished under the law of receiving bribes.]—*Sung shih Ning Tsung chi, I'ei wén yün fu, c.* 79, p. 79*b*.

[In the time of Ning Tsung (1195–1225) the "Tea Merchant Troop" was formed out of the riotous tea merchants of Hu Peh, and proved to be a useful fighting force (*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 18*a*, *Ping k'ao shang*, p. 8*b*). The "Brave Huai Force," formed in 1207, was disbanded in the following year, the soldiers returning to their farms (*ibid.* p. 8*b*). Various bodies of volunteers are mentioned under the years 1218, 1208–25, etc. "In the spring and summer they were allowed to work in the fields, and in the autumn and winter they went to drill" (*ibid.* p. 8*b*).]

"In the 1st moon of the 1st year [1205] of the period *K'ai Hsi* of Ning Tsung . . . the navy of Kan Pu was established, and in the 11th moon of the 3rd year [1230] of *Shao Ting* it was increased."—*Ibid. c.* 18 *hsia, Ping k'ao hsia*, p. 4*a*.

"In the reign of the Sung dynasty they used to brand soldiers when impressed for service on the back of the hand [刺 手 背]."—*Ch. Rev.*, xiv. 357. Also in *Giles, Dic.*, No. 12,412.

"The archaic custom of boarding out the horses and cattle of the Chief among his retainers survived . . . in the days of Chow, so far as the officers of the imperial stable were concerned. On this foundation, Wang-ngan-shi based a so-called 'Law for the protection of horses' [保 馬 法], a development of the local military system applied to the maintenance of cavalry horses. The people were invited to volunteer either to provide or to take charge of one or more horses for the army. Nominally 250 bundles of hay, and payments in cloth and money, were allowed for the maintenance of each horse; but while the charge was practically made compulsory, the allowances were embezzled by underlings, and as the dead or diseased animals had to be replaced at the keeper's expense, the opportunities for oppression were virtually endless."—*Simcox*, ii. 187.

[Some attention was paid to the repair of forts.]—*Sung shih Ho chü chih, P'ei wên yün fu, c.* 49, p. 167*b*.

[Military schools or training colleges were introduced by Jên Tsung (1023–64).]—*Shan t'ang k'ao so, Shih wu yüan hui, c.* 9, p. 14*a*.

[12th cent. Attempts were made to raise the standard of military efficiency by examinations in the theory and practice of archery and other warlike arts.]—*Simcox*, ii. 212. *Cf.* Access. Inst.

"Yao (Yang Yao), trusting in his strength, would not submit, and launched vessels in the lake (T'aihu) which struck the water with wheels and went along as if they were flying; they carried poles on the sides to break up the government vessels they met. Fei (Yao Fei) felled trees on the Chün mountain to make enormous rafts to bar the confluence of streams and scattered rotten wood and straw which the current floated down. Then choosing shallow places he sent good swearers to provoke the enemy by abusing them as they went along. The rebels, getting angry, came in pursuit, but the straw and wood obstructed the wheels of the vessels and prevented them moving. Fei at once sent soldiers to attack them and when the rebels fled up stream they were stopped by the rafts on which the government troops, safely sheltered against arrows and stones by extended hides, battered their vessels with big beams and destroyed them completely. Yao jumped into the water but Niu Kao seized and beheaded him."—*Sung Shih* or *Dynastic History of the Southern Sung*, ch. 365. Trans. Volpicelli.

"The Sung armies marched in five columns, the three first being armed with swords and spears, the two rear with bows and cross-bows, supported by 'artillery' [虎 蹲 弩 and

床子弩]. The 論衡 [*Mayers*, 795] also mentions a 十石弩."—*Ch. Rev.*, xv. 188.

[The rebel general 楊太 made use of vessels propelled by wheels during the wars of Kao Tsung of the After Sung Dynasty.]—*Ibid.* xi. 201.

[Drawbridges surmounted by triple stockades were thrown across rivers (964) and military maps were in use (*Yü Lan t'ung chien lei tsuan*, *c.* 16, *Wu pei pu*, p. 21*a*; *Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 18*a*, *Ping k'ao shang*, p. 8*b*), and spy-towers (*Wang Chih kuo lao t'an yüan*, *Tzŭ shih ching hua*, *c.* 79, p. 6*a*), whilst signal-flags are frequently mentioned (*Sung hui yao*, *Ko chih ching yüan*, *c.* 31, *Ch'ao chih lei*, p. 7*a*, p. 14*a*, etc.]

"Like Wang-mang the Sung innovator included a new militia law amongst his regulations. A revival of the local military levies was proposed in order to save the cost of regular armies. From every family including two or more adult males, one was required to serve as a soldier; the burden on the agricultural population was so great that numbers deserted their homes, and the law could only be kept in force at all by an expedient, which could scarcely have been proposed in any other country,—that of exempting the peasants from its operation, a measure which of course only made it bear the more oppressively on the other classes."—*Simcox*, ii. 187.

"In every war his [T'ai Tsu's] one command was that there should be no slaughter nor looting."—*Giles*, *Bio. Dic.*, p. 70.

Liao and Kin.

[There was a corps of 200 gunners called *P'o Hsi Yung*.]—*Liao shih Hsi hsia chuan*, *Tzŭ shih ching hua*, *c.* 75, p. 10*b*.

"Their [Kin] tactics, although of a simpler kind, were as superior to those of the Leaous as the latter's were to the Chinese. Their army consisted exclusively of cavalry, and victory was generally obtained by its furious attacks delivered from several sides simultaneously. The following description taken from Mailla's translation of the Chinese official history, gives the best account of their army and mode of fighting: 'At first the Niuche had only cavalry. For their sole distinction they made use of a small piece of braid on which they marked certain signs, and they attached this to both man and horse. Their companies were usually composed of only 50 men each, twenty of whom, clothed in strong cuirasses, and armed with swords and short pikes, were placed in the front, and behind these came the remaining thirty in less weighty armour, and with bows and arrows or javelins for weapons. When they encountered an enemy, two men from each company advanced as scouts, and then arranging their troops so as to attack from four sides, they approached the foe at a gentle trot until within a hundred yards of his line. Thereupon charging at full speed, they discharged their arrows and javelins, again retiring with the same celerity. This manœuvre they repeated several times until they threw the ranks into confusion, when they fell upon them with sword and pike so impetuously that they generally gained the victory."—*Boulger*, *Short Hist.*, pp. 41–2.

By the latter half of the 12th century, the Kin "had lost some of their skill and more of their liking for war. The troops on the frontier murmured at their hardships, and the people at the taxes imposed to provide for the extravagance of Oulo's successors."—*Simcox*, ii. 175.

[A condemned criminal was shot dead with arrows before the Emperor after he had worshipped his ancestors preliminary to going out to war. On return, prisoners were similarly dealt with.]—*San t'ung k'ao chieh yao*, *c.* 19, *Hsing chih*, p. 1*a*. See also Laws.

[Destroying the enemy's sails by means of rockets was one of the tactics adopted by Wang Tsung-pi in fighting against the Sung fleet under Han Shih-chung in 1130.]—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 18*b*, *Ping k'ao hsia*, p. 4*a*.

[Forts, city-walls, and moats were built for defensive purposes.]—*Szŭ shih ching hua*, *c.* 76, p. 18*b*.

[Flags were used for distinguishing divisions and for signalling.]—*Wên Mou-chao chin chih*, *Ko chih ching yüan*, *c.* 31, *Ch'ao chih lei*, p. 7*b*.

Mongol Period (1280 *to* 1368).—*Table* VII.

[The first few of the following extracts refer to the Mongol military organization by which the Sungs were overthrown, but before they had completely supplanted them in the government of the country (1280).]

Genghis "was, . . . a military genius of the very first order, and it may be questioned whether either Caesar or Napoleon can as commanders be placed on a par with him. Even the Chinese said that he led his armies like a God. The manner in which he moved large bodies of men over vast distances without an apparent effort, the judgment he showed in the conduct of several wars in countries far apart from each other, his strategy in unknown regions, always on the alert, yet never allowing hesitation or over-caution to interfere with his enterprise, the sieges which he brought to a successful termination, his brilliant victories, a succession of 'suns of Austerlitz,' all combined [to] make up the picture of a career to which Europe can offer nothing that will surpass, if indeed she has anything to bear comparison with it."—*Boulger*, *Short Hist.*, p. 55.

In 1211, "the Mongol army was led by Genghis in person, and under him his four sons and his most famous general, Chepe Noyan, held commands."—*Ibid.* p. 51.

"Mangu proclaimed that he would take the field in person, and that Kublai should hold joint command with himself."—*Ibid.* p. 60.

[Kublai and Uriangkadai crossed the upper course of the Great River on rafts.]—*Ibid.* p. 60.

"Although Kublai's instincts were martial, he gave up all idea of accompanying his armies in the field after his war with Arikbuka." But in his battle with Nayan, "Kublai commanded in person, and arranged his order of battle from a tower supported on the backs of four elephants chained together."—*Ibid.* pp. 71, 76.

"In the 1st moon of the 4th year [1267] of the period *Chih Yüan* of Shih Tsu [Kubkai] Mongolian soldiers were put on the register. If in a family there were 2 or 3 males, one was enlisted as a soldier; in those families having 4 or 5 males, 2, and in those having 6 or 7, 3 had to enlist."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 18*a*, *Ping k'ao shang*, p. 2*a*.

"The Mongols built a large fleet of fifty war junks, with which they closed the Han river and effectually prevented any aid being sent up it from Hankow or Wouchang." In the campaign of 1270 "the flotilla was divided into two bodies, one composed of the fighting, the other of the storeships" "After this affair [Mongol attack on Siangyang] the Mongols pushed the siege with great vigour. . . . The Mongol commander, Alihaya, sent to Persia, where the Mongols were also supreme, for engineers trained in the working of mangonels or catapults, engines capable of throwing stones of 160 lbs. weight with precision for a considerable distance." "At the Sung capital the Mongols found an army of 130,000 men, but many of them were ill-trained, and the splendour of the camp provided a poor equivalent for the want of arms and discipline among the men." At Nanking "the Sung fleet was almost annihilated and 700 war-junks were taken by the victors."—*Boulger*, *Short Hist.*, pp. 64–7.

"As the Mongols were then, not only the best archers in the world, but used the strongest bows, the destruction they wrought was considerable, and soon threw the elephants [of the Burmese] into hopeless confusion."—*Ibid.* p. 74.

"In the 7th year [1270] of *Chih Yüan* of every 10 males one had to be a soldier; but as regards families, one in every 20 had to be soldiers. They enlisted at about 20 years of age. If the soldier's family were rich merchants or great traders, one was also enlisted and was called *Yü Ting Chün* (餘丁軍). They were free at the end of 15 years' service. Some *chün* selected from workmen were called *Chiang Chün* (匠軍), workmen force, and some *chün*, selected from sons or brothers of feudal princes or generals, *Chih Tzŭ Chün* (質子軍) or *T'u Lu Hua Chün* (禿魯華軍). This was the system formed temporarily when there was touble."—*Kuang chih p'ing lüeh*, *c.* 25, *Yüan tai ping chih*, p. 9*a*.

"The Mongols owed their military success to their admirable discipline and to their close study of the art of war. Their military supremacy arose from their superiority in all essentials as a fighting power to their neighbours. Much of their knowledge was borrowed from China, where the art of disciplining a large army and manœuvring it in the field had been brought to a high state of perfection many centuries before the time of Genghis. But the Mongols carried the teaching of the past to a further point than any of the former or contemporary Chinese commanders, indeed, than any in the whole world had done; and the revolution which they effected in tactics was not less remarkable in itself, and did not leave a smaller impression upon the age, than the improvements made in military science by Frederick the Great and Napoleon did in their day. The Mongol played in a large way in Asia the part which the Normans on a smaller scale played in Europe."—*Boulger*, *Short Hist.*, p. 51.

["Marco Polo says that Kublai Kuan had a body-guard of 12,000 horsemen, divided into 4 bodies of 3,000, each of which in turn mounted guard at the palace, for three days and nights."]—*Yule*, *Marco Polo*, i. 366.

"In the time of Shih Tsu [1260–95] the *Wei* (衛) guards were established in order to represent the 5 directions. So then there were the imperial body-guard and guard. After this the increasing and decreasing of [changes in] the *Chin Ping* (禁兵), palace guard, were more frequent than before. Moreover the *Su Wei* (宿衛), relief guard of the palace, carrying weapons (bow-cases and quivers), and stationed around the imperial palaces, were used in various ways. Those used at a general Court meeting were called *Wei Su Chün* (衛宿軍), guards; at the great sacrifices, *Yi Chang Chün* (儀仗軍), advance guard; when the emperor went on tour, *Hu Tsung Chün* (扈從軍); those who guarded the imperial store of cross-bows, *K'an Shou Chün* (看守軍); those used to give the alarm at accidents at night, *Hsün Lo Chün* (巡邏軍), sentinels; and those employed to suppress disturbances when the annual grain revenue by the grain canal arrived at the capital, *Chên Ya Chün* (鎮壓軍), police."—*Kuang chih p'ing lüeh*, *c.* 25, *Yüan tai ping chih*, p. 9*b*.

"In the beginning of the Yüan dynasty the rank and salary of all military officers were proportioned to the number of soldiers they had command of. Those who were in command of 10,000 men were called *wan hu*, '10,000 families'; of 1,000, *ch'ien hu*, '1,000 families'; and of 100, *pai hu*, '100 families.' In the time of Shih Tsu [1260–95] the system of titles was but little organized. Inside the capital, 5 *wei* (衛), guards, were established to control all the *su wei* (宿衛), and to all the body guards a *Tu Chih Hui Shih* (都指揮使), General Commandant, was appointed. Of those outside the capital, for each 10,000 families one *Tsung Pa* (總把), sergeant, was established; to 100 families, one *T'an Ya* (彈壓), keeper of the peace. The *Shu Mi Yüan* controlled them all. When the Empire was troubled it was established to perform the duties of that institution; when it was at peace, it was abolished."—*Ibid.* p. 9*a*. See also *Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 18*a*, *Ping k'ao shang*, p. 10*a*.

"Some soldiers took their names from their duties (arts), viz.: gun-force (artillery); cross-bow force (archers); marine force (marines). But the register of soldiers was an important item in military affairs. The Chinese could not know the number [of soldiers inscribed]: it was only known by one or two of the great ministers near the Emperor who had sole charge of military affairs, or by the *Shu Mi*, cabinet in charge of military matters. Thus, though the Yüan Kingdom lasted for 100 years the number of soldiers both inside and outside the capital was unknown."—*Kuang chih ping lüeh*, *c.* 25, *Yüan tai ping chih*, p. 9*a*.

[Volunteer forces were enrolled: see *Yüan shih Shun Ti chi*, *Tzŭ shih ching hua*, *c.* 74, p. 10*b*; *Yüan shih ping chih*, *ibid.* p. 10*b*.]

"Of the soldiers, at first there were the Mongolian forces, and the *T'an Ma Chih* (探馬赤) forces. The former were natives of the kingdom and the latter natives of the colonies. The system was that in a family males above 15 and under 70 years of age were all enlisted. Ten men formed one *p'ai* (牌); over each *p'ai* a chief (牌頭 *p'ai t'ou*) was appointed. When they were mounted they were prepared for action; and when dismounted, they went to farm or to tend cattle. Little boys approaching maturity were also enlisted and called *Chien Ting Chün* (漸丁軍), 'first time enlisted force.' When the Empire was once more at peace and the less worthy of the common people were not allowed to be soldiers [those chosen] were called *Han chün* (漢軍), 'Chinese troops.'"—*Kuang chih p'ing lüeh*, *c.* 25, *Yüan tai ping chih*, p. 9*a*.

[Soldiers on the frontier stations cultivated the ground during times of peace.]—*Yüan shih shih tsu chi*, *P'ei wên yün fu*, *c.* 23*a*, p. 202.

"In the 15th year the *Shu Mi Yüan* memorialized the throne requesting that orphans and maimed who had no body for military service should be allowed to find trustworthy substitutes."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 18 *shang*, *Ping k'ao shang*, p. 2*a*.

"After the death of Liu Chün in battle his son Chien squandered his property by paying (engaging) hundreds of warriors who disguised themselves as merchants or workmen and entered the enemy's territory. In this way he at length got revenge."—*Yüan shih*, *Yüan chien lei han*, *c.* 357, *Ch'an yeh pu*, p. 20*b*.

"[Lin Chêng] constructed 5,000 ships and trained them for naval warfare. Though it rained they were not allowed to be dismissed [from drill]. He also drew ships on the ground for training purposes. In this way he procured a trained naval force of 70,000."—*Yüan shih Lin Chêng chuan*, *Tzŭ shih ching hua*, *c.* 76, p. 19*b*.

"For this is a custom of the Tartars, that, before they join battle, they all unite in singing and playing on a certain two-stringed instrument of theirs, a thing right pleasant to hear . . . until the great Naccara of the Prince is heard to sound. As soon as that begins to sound, the fight also begins on both sides, and in no case before the Prince's Naccara sounds, dare any commence fighting." Nakkara = nagárah = kettle-drum. Yule says (p. 331) that the two-stringed instrument was probably the Kalmak "*balalaika*, or two-stringed lyre."—*Yule*, *Marco Polo*, i. 329 (3rd ed.).

"So then, as they were thus singing and playing, though ordered and ready for battle, the great Naccara of the Great Khan began to sound. And that of Nayan also began to sound. And thenceforward the din of battle began to be heard loudly from this side and from that. And they rushed to work so doughtily with their bows and their maces, with their lances and swords, and with the arblasts of the footmen, that it was a wondrous sight to see. Now might you behold such flights of arrows from this side and from that, that the whole heaven was canopied with them and they fell like rain. Now might you see on this side and on that full many a cavalier and man-at-arms fall slain, insomuch that the whole field seemed covered with them. From this side and from that such cries arose from the crowds of the wounded and dying that had God thundered, you would not have heard Him! For fierce and furious was the battle, and quarter there was none given."—*Ibid.* i. 338.

[For tablets of authority given to officers see Laws of Intercourse.]

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

"The soldiers . . . are in two sorts and manners, the one . . . such as are naturals [natives] of the city where they have their charge, and these be called in their language Cum; in this place the son doth succeed his father, and for lack of an heir, the king doth provide one in the dead man's place. Every one hath his name written upon the post of his door, and the place appointed whither he shall go when occasion shall serve. . . . The other sort . . . are strangers, and are consorted for years or months to serve. These be they that ordinarily make their watches, musters, and join companies for the receit [*sic*] of the captains: these be called in their language Pon. These go from one place to another, whereas they are commanded to go. One captain and ancient [lieutenant] hath charge of a thousand, and a meaner captain with his ancient a hundred. . . . Every chief or petty captain of these, hath his house upon the city wall, and his name put upon it, and there he dwelleth so long as the wars endureth."—*Mendoza*, *Hist.*, i. 87.

"In the 1st year [1368] of the reign Hung Wu, the Emperor having conquered Chi Ch'ing abolished the commander and general of all divisions and established the *Wu Tê*, *Lung T'ao*, and 17 other *Wei* (衛). Afterwards the *P'ing Chang Tsung Kuan*, and other titles established by the Yüan dynasty were abolished. It was settled that a commander of 5,000 soldiers should be called *Chih Hui* (指揮) major; of 1,000 soldiers, *Ch'ien Hu* (千戶), '1,000 families'; of 100, *Pai Hu* (百戶), '100 families'; of 50, *Tsung Ch'i* (總旗), banner-in-chief; and of 10, *Hsiao Ch'i* (小旗), petty banner."—*Yü lan t'ung chien lei tsuan*, *c.* 16, *Wu pei pu*, p. 10*a*.

"The *Fu Nei*, *Wei*, and *So* (*i.e.*, the metropolitan soldiers) were distributed to the important passes of each province. Each *wei* consisted of 5600 soldiers, and each *so* of 1000 families of 1120 men; each *so* of 100 families of 112 men; to each of those under 100 families, 2 *Tsung Ch'i*, leader of 50 men, and 10 *Hsiao Ch'i*, leader of 10 men, were appointed. They were combined together to form files and companies. A *Chih Hui Shih*, major, commanded them all. A *Tu Tu* kept the census of the soldiers but had no power to control them. The Board of War had power to detach soldiers but did not transact military affairs. This was the method adopted to limit the power of the military."—*Kuang chih p'ing lüeh*, *c.* 25, *Ming tai ping chih*, p. 9*b*. See also *Yü Lan t'ung chien lei tsuan*, *c.* 16, *Wu pei pu*, p. 10*a*.

"Under the military system of the Ming dynasty there were the metropolitan soldiers *fu nei*, *wei*, and *so*. Those stationed on the frontier were called *pien ping* (邊兵), frontier soldiers. Of the metropolitan soldiers there were 2 classes: the *chin i* (錦衣), 'embroidered coats' and others consisting of 12 *wei so* (衛所), guards of the palace—that was the south army of the Han dynasty; the *liu shou* (留守), guards left at important posts, and others consisted of 48 *wei so* which were used to guard the city walls of the capital—that was the north army of the Han dynasty."—*Ibid.* p. 9*b*.

"In the 7th moon of the 3rd year [1370] of the reign Hung Wu . . . 24 naval stations were established; each station had 50 war-junks with 350 military officers to control them. Whenever they were sent on an expedition the marines were increased and drilled."—*Hsü wên hsien t'ung k'ao hsiang chieh*, *c.* 18*b*, *Ping k'ao hsia*, p. 4*b*.

"A special system of coast defence" was necessitated by the Japanese descents upon the shores of Che kiang.—*Giles*, *Bio. Dic.*, p. 194.

"In the 5th moon of the 1st year [1403] of the reign Yung Lo of Ch'êng Tsu the first captain of Fu Kien was ordered to build 137 sea-going war junks, and the 2 garrisons of Su Chou and Chên Hai were also ordered to increase the number of their war junks and select soldiers to guard [the country] against the Japanese."—*Hsü wên hsien t'ung k'ao hsiang chieh*, c. 18*b*, *Ping k'ao hsia*, p. 4*b*.

"In the 4th moon of the 2nd year [1404] [of Yung Lo], the garrisons, the fields allotted the soldiers, and the soldiers guarding the city wall were re-organized. Regard was had to places being level, dangerous, important, or isolated in order to distribute the number of soldiers at the stations and soldiers on guard. If a frontier was dangerous and important the soldiers on guard were allotted in greater numbers than the soldiers at the stations, and if an inland station was level and isolated the soldiers at the stations were allotted in greater numbers than the soldiers on guard, and if a place though dangerous and important yet was difficult to transport provision to, the soldiers at the stations were allotted in still greater numbers."—*Ibid.* p. 3*b*.

"At the close of the reign Yung Lo [1425] the soldiers of the prefectures were collected together to invade the north. On returning troops were assembled for drill. The 2 troops *San Ch'ien* and *Shên Chi* being added made 3 great troops, but they were the soldiers of 5 great prefectures. At the close of the reign Chêng T'ung [1450] they were changed to 10 *t'uan* troops; in the reign Hung Chih [1488–1506] increased to 12 *t'uan* troops, and in the reign Chêng Tê [1506–22] E. and W. *Kuan T'ing* [official pavilions for reviewing troops from] were added. Though the names of the 5 troops were not lost the system of the 5 *fu* still existed."—*Kuang chih p'ing lüeh*, c. 25, *Ming tai ping chih*, p. 10*b*.

Hsüan Tsung "took the field in person."—*Boulger*, *Short Hist.*, p. 90.

"In the reign Ching T'ai [1450–57] the President of the Board of War, Yü Chien, distributed the troops and horses in the capital to join the 5 armies and 3,000 *Shên Chi* troops. Though each had a Brigade General to command it, one had no power to control the other. When an expedition took place, soldiers were detached from the various armies, so the soldiers and generals did not know each other. Moreover, their hands were not trained in the art of war and the use of weapons; on ordinary days (generally), their feet were not used to [rapid] movement; their eyes did not recognize the signals or flags; nor their ears the sound of the cymbal or drum. Sending them to meet the enemy was like sending sheep to attack wolves. Now, from all the troops and armies, 150,000 soldiers were selected and divided into 10 large *t'uan* bodies of militia. To each troop a *Tu Tu*, Lieutenant General, was appointed in command. The posts of sergeant or leader of a company and the leaders of large and small troops were filled by selecting men of talent, who were clever and brave. They had power one to control the other. When the *t'uan* was at drill each leader led his own troop to ascertain whether they knew one another or not, and to see whether or not they were versed in military art. In this way the general was able to know which of his soldiers were strong or weak and the soldiers were accustomed to the orders given by the general; respect was shown by one to the other; and the soldiers and generals were known to each other. The officers and soldiers, being well trained, easily combined together. Orders issued by one would easily command them. The system of *t'uan* troops was then introduced."—*Kuang chih p'ing lüeh*, c. 25, *Ming tai ping chih*, p. 10*a*.

The improper management of the allowances for the armies was also rectified. "In the reign Ching T'ai the *t'uan* system had been established; and when 24 years had elapsed the number of soldiers on the register was decreased by 75,700 odd, but the soldiers' allowances remained the same." The President of the Board of War [memorialized the throne] and had the brigade-generals and others guilty of fraud punished.—*Hsü wên hsien t'ung k'ao hsiang chieh*, c. 18*a*, *P'ing k'ao shang*, p. 4*a*.

"When Ying Tsung resumed the throne [1457] he abolished the *t'uan* troops and reinstituted the 3 large troops (三大營)."—*Kuang chih p'ing lüeh*, c. 25, *Ming tai ping chih*, p. 10*a*.

Among the reforms of Ying Tsung's reign may be named "the establishment of military schools for teaching archery and horsemanship."—*Boulger*, *Short Hist.*, p. 92.

"To guard against the descents of these enterprising islanders [Japanese] the Chinese had erected towers of defence along the coast, and had called out a militia which was more or less inefficient."—*Ibid.* p. 95.

"In the 2nd moon of the 3rd year [1569] of the reign Lung Ch'ing of Mu Tsung, the 2 *Chên* (鎮) brigadier-generals at the entrepot of *Chi* (薊) and *Ch'ang* (昌) were ordered to establish 7 divisions of chariot troops."—*Hsü wên hsien t'ung k'ao hsiang chieh*, c. 18*b*, *Ping k'ao hsia*, p. 5*b*.

"At this juncture [when the Manchu army was marching on Peking] Taitsong divided his army into eight banners, which still remain the national divisions of the Manchu race."—*Boulger*, *Short Hist.*, p. 113. But see *infra*.

Taitsong "devised a list of military and civil dignities for those Chinese who attached themselves to his fortunes."—*Ibid.* p. 113.

"The Eight Banners were first established in the year 1614, two years before the name 'Manchu' was given to the State of which Hetuala was the nucleus. Each 300 men were enrolled under a *tso-ling* or *nuru changyin* (equivalent to the Chinese *shon-pei* or captain), and over every five *tso-ling* was set a *ts'an-ling* or *ghiara changyin* (equivalent to the Chinese *ts'an-chiang*, *yuchi*, or lieutenant-colonel). Over every five *ts'an-ling*, again, was set a *tut'ung* or *kusain changyin* (equivalent to the Chinese *tsung-ping* or brigade-general), who thus commanded 7,500 men. Each *tut'ung* was assisted by two (left and right) *fu-tut'ung* or *meire changyin* (equivalent to the Chinese *fu-chiang* or adjutant-general). The eight *tut'ung* were in command of the Eight Banners, or 60,000 men. It was not until the year 1660 that the above Chinese translations were employed instead of the Manchu equivalents given after them; moreover, the word *ngêchên* was, until the year 1723, used instead of the word *changyin*. At first the Chinese and Mongols admitted into the banner organization were not enrolled into special banners; and, instead of the 200 Manchu *tso-lings*, each in command of 300 men, there came to be 400 *tso-lings*, each commanding 150 men, of which total 308 were Manchu, 76 Mongol, and 16 Chinese. In 1635 it became necessary to create eight additional Mongol banners of 16,840 men, and in 1642 eight additional Chinese banners of 24,050, which last absorbed the Chinese troops under the three Chinese generals K'ung (孔), Kêng (耿), and Shang (尚), who earliest came over to the Manchu interest. From this date the *tso-lings* ceased to have any fixed number. In addition to the Manchu, Mongol, and Chinese banners above described, there are the Solon, Sibê, and Chakhar military establishments. When the Emperor Shun-chih fixed his capital at Peking, all the Eight Banners were with him, and his minister Kholokhui was left in charge of Moukden. Each of the three armies engaged in subduing Shen Si, Shan Tung, and Kiang Nan consisted of 50,000 or 60,000 men; so that, including the Peking Guards (宿衛), there must have been about 200,000 men enrolled in the banners at this date, the Khorch'ins and a few other Mongols being the only feudatories as yet enrolled. Afterwards, those kept at Peking were drafted into the Imperial Guards (禁旅), whilst those on service in the Provinces were drafted into the Garrison (駐防) categories, the total number still remaining at 200,000, though the *tso-lings* were increased. Hence, when, in K'ienlung's time, we hear of 681 Manchu *tso-lings* at Peking, with 204 Mongol, and 266 Chinese *tso-lings*, besides the 840 garrison *tso-lings*, we must remember that each of these 2,000 or so of *tso-lings* only had from 80 to 90 men under his command."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 3–5.

"In the 5th year [1616] of the reign T'ien Ming the officers of the 8 Banners were changed, and a post of Brigade-General established divided into 3 classes, with colonel, lieutenant-colonel, and major on the same system. All *Niu Lu O Chôn* acted as officers of the guard. Each *Niu Lu* had 4 lieutenants under him."—*Huang Ch'ao Wên hsien t'ung k'ao hsiang chieh*, c. 18, *Ping k'ao*, p. 1*b*.

"Tingbi, with the wrecks of the Chinese armies, succeeded in doing more for the defence of his country than had been accomplished by any of his predecessors with undiminished resources. He built a chain of forts, he raised the garrison of Leaoutung to 180,000 men, and he spared no effort to place Leaouyang, the capital of that province, in a position to stand a protracted siege."—*Boulger*, *Short Hist.*, p. 108.

"In the reign T'ien Tsung [1627–36] the *Pu Yu Lu* division was established. This was the beginning of the Guards' Division."—*Huang ch'ao Wên hsien t'ung k'ao hsiang chieh*, c. 18, *Ping k'ao*, p. 5*b*.

"In the 2nd year [1632] of the reign Ts'ung Tê the Chinese troops were divided into 2 Banners. In the 7th year [1633] of the reign T'ien Tsung an order had been issued that in Manchuria any family with 10 Chinese males was to receive a suit of cotton armour. There were in all, 1580 families commanded by the leader of the old Chinese troops and filling vacant places in the Banners. At this time the Banners were divided into two right and left wings. Their standards were of a black colour. To each Banner one *Ku Shan o Chên* was to control the *Niu Lu*."—*Ibid.* p. 2*a*.

Appliances.—[Stamped or inscribed warrant, tablets or tallies were issued as proof of authority to officers. They were endorsed by the Court.]—*Ibid.* p. 2*a*.

[The single-thilled chariot was first used in 1372. The Duke of Wei had 800, and the Duke of Tsao, 1000.]—*Ibid.* p. 5*b*.

[Importance continued to be attached to the reservation of grounds for drills and reviews: see the accounts given under the years 1373, 1403–25, 1535, etc., in *ibid.* p. 2*a*.]

At the defence of Tsinan (1399) the governor "set all the artists in the place to work to paint as many portraits as they could of the Emperor Hongwou, and these, when completed, he caused to be hung from the ramparts, knowing that the prince would not dare, both out of respect to his father's memory and also for fear of offending public opinion, to order his troops to fire upon them. The ruse was completely successful."—*Boulger*, *Short Hist.*, p. 88.

[In 1449 better training in the use of swords and shields for defence against arrows shot from bows was advocated. The *Shên Chi* Divisions used the rifle, but it was regarded as being liable to be rendered useless by sudden downpours of rain.]—*Ibid.* p. 2*a*.

[The Chinese learnt how to cast cannon from the Jesuits in the 17th century. *Cf.* WEAPONS.]—*Tcheng-ki-tong*, p. 189.

"In 1643 the Imperial general was reduced to beg the assistance of the European Tang-ja-wang (Adam Schall), who understood the use of artillery and the construction of bridges of boats. In accepting the command, the general had counted on the private resources of his family and himself; but on arriving at the seat of war, he found all his possessions in the hands of the rebels, and had no means of paying his troops; no assistance was to be obtained from the imperial revenues, which were distributed by the eunuchs among their own families and supporters. His force was thus paralyzed, and Li-tse-ching, the rebel chief, pressed on victoriously to the gates of Peking."—*Simcox*, ii. 250.

"The Chinese beacon towers of the Ming times are well described by Persian travellers in the 15th century. See Dr. Zenker's translation of the *Khatai Nameh* in the *Zeitschr. f. d. Kunde des Morgenlandes*, xv. band. These towers could only be ascended by rope ladders."—*Bretschneider*, *Arch. and Hist. Researches*, etc., p. 17.

Manchu Period (1644 *to* —).—*Table IX.*

"As the Chinese were in this respect [military science] in the thirteenth century, so we find them now; at least, the change is so trifling as to be hardly worth noticing."—*Ch. Repos.*, v. 166.

"It does not appear that the Chinese have made great progress in that art [warfare] since this early epoch [Feudal Period]. Excepting the fire arms which they have now adopted, they have remained stationary."—*Journ. Asiat.*, 1843.

"In speaking of the army of China, the chief distinction to be observed is between the Bannermen, who may be said to be the force of the usurping family, and the troops of the Green Standard, who are, with occasional exceptions amongst the officers above the rank of subaltern, entirely Chinese."—*Ch. Repos.*, xx. 252.

"Manchu Military Organization.—*Pa Ch'i* 八旗.—The Eight Banners. The army specially appertaining to the Manchu dynasty is known as the Eight Banners, from the organization introduced by the early sovereigns of the reigning family. These Banners are distinguished by the colours enumerated below, and are farther divided into two classes, viz., the Three Superior and the Five Inferior Banners, as follows:

i. Bordered	Yellow	鑲黃	上三旗 The Three Superior Banners.
ii. Plain	„	正黃	
iii. „	White	正白	
iv. Bordered	„	鑲白	下五旗 The Five Inferior Banners.
v. Plain	Red	正紅	
vi. Bordered	„	鑲紅	
vii. Plain	Blue	正藍	
viii. Bordered	„	鑲藍	

The nationalities composing the Banner force are three in number, viz., Manchu, Mongolian, and Chinese, the latter, known as *Han Chün* 漢軍, consisting in the descendants of those natives of Northern China who joined the Manchu invaders during the period of their contest with the Ming dynasty in the early part of the seventeenth century. Each nationality bears the Manchu designation of *Ku-sai* (written *Ku-shan* 固山); and as a complete division of each nationality exists under the colour of each of the Banners enumerated above, there are in fact 24 banners, or eight *Ch'i* divided into three *Ku-sai* each. Under one or other of these divisions all living Manchus, and all descendants of the Mongolian and Chinese soldiery of the Conquest, are enrolled. Each banner of the Manchu and Mongolian nationalities, again, is divided into a *nei ch'i* 內旗 and a *wai ch'i* 外旗, *i.e.*, an Inner and Outer division. The inner division is composed of the so-called *pao-i* 包衣, from the Manchu *bo-i*, signifying a bondservant, who are specially bound to render suit and service. The *pao-i* of the three Superior Banners appertain to the *Nei Wu Fu* or Imperial Household, whilst those of the remaining five Banners are attached to the various Princely houses or *Wang Fu* [see GEN. GOVT.]. The Banners constitute, in fact, the population of Peking, with offshoots in various provincial garrisons: and a certain number of the adult males of the force receive pay as members of one or other of the military corps into which they have, from time to time, been organized, in addition to the pittance they receive as soldiers of the Banner."—*Mayers*, *Ch. Govt.*, pp. 51–2.

"The 1st, 3rd, 4th and 7th [Banners] form the left, the remainder the right wing. The chief superintendence of all Bannermen vests in the Metropolitan office of the *T'u-tung*, or Captains-general of the Banners, of whom there are 24, or one to each Banner of each race—of the same nation, generally, as the Bannermen they command, though not necessarily of the same corps or Banner. Their jurisdiction is of both a civil and military character, but it must be remembered that although all the Bannermen in China Proper, as well as almost all Manchus, and certain of the Mongols . . . are more or less subject to the above arrangement, they do not all perform military service; and that such as do not, and are not either in the civil service of the Banner establishments, receive no support from the state, unless they belong to the three Banners superior."—*Ch. Repos.*, xx. 252.

"The General Head Quarter Office of the Banners is designated the *Chih Nien Ch'i* 值年旗, to which one *Tu-t'ung* (see below) from each Banner is annually appointed to do duty. All correspondence relating to the Banner force as a whole passes through this office. The official organization of the Banners is as follows:—*Tu-t'ung* 都統.—Lieutenant-General; . . . One to each *kus-ai* or national division of a Banner. *Fu Tu-t'ung* 副都統.—Deputy Lieutenant-General; . . . (For the *Fu Tu-t'ung* of the provincial Banner garrisons, see below.) *Yin Wu Ts'an-ling* 印務參領.—Adjutant-General; . . . Two to each of the twenty-four Banners (except the Mongolian, which have but one). Selected from the Colonels (see below). *Hsiao-Ch'i Ts'an-ling* 驍騎參領.—Colonel; . . . Has the general civil control over a sub-division or *Cha-la* 甲喇, of which there are five in each of the Manchu and Han Chün Banners. In the Mongolian Banners there are but two of these sub-divisions. *Fu Hsiao-Ch'i Ts'an-ling* 副驍騎參領.—Lieutenant-Colonel; . . . One to each *Cha-la* or sub-division (as above). *Yin-Wu Chang-ching* 印務章京.—Adjutant; . . . Conducts the civil correspondence of the Banner. Although less in degree of rank than the *tso-ling* (see below) this officer is considered as filling the higher post, and is promoted from it to the rank of lieutenant-colonel. The term *chang-ching* is a corruption of the Manchu word *chan-yin*, signifying an 'assistant' [see GEN. GOVT.] *Wei Yin-Wu Chang-ching* 委印務章京.—Assistant Adjutant. Appointed from the grade of *Hsiao Ch'i Hsiao* (see below). *Tso-ling* 佐領.—Captain; . . . Of this rank there are, in each Manchu banner, from 70 to 80 officers, and in each of the Han-chün Banners, from 30 to 40, according to the strength of the corps. Acting under the immediate command of the *ts'an-ling* (Colonel; see above) of the *cha-la* to which he belongs, the *tso-ling* is specially charged with the control of some 70 to 100 of the households of the Banner. The *tso-ling* hold in some cases their appointments by hereditary right, either as *Hsün Chiu* 勳舊 or *Shih Kuan* 世管 *Tso-ling*. Those who become entitled to appointment by various processes of selection are designated *Kung Chung* 公中, *Fên Kuan* 分管, and *Lun Kuan* 輪管 *Tso-ling*. *Pan Ko Tso-ling* 半個佐領.—Half Tso-ling. A title formerly in use but now almost, if not entirely, obsolete, to designate the captains of companies numbering less than one hundred strong. *Hs'iao-Ch'i Hsiao* 驍騎校.—Lieutenant; . . . Officers of this grade are drawn upon to fill the post of *Pu Chün Hsiao* 步軍校 [Lieutenant of Police in Peking]. Their post in the Banner is then filled by a 'deputy,' of lower rank, with the following title: *Wei Shu Hsiao-Ch'i Hsiao* 委署驍騎校.—Sub-lieutenant; . . . Promoted from the post of *pi-t'ieh-shih* 筆帖式 [Official Writer,—see GEN. GOVT.]. *Ling-ts'ui* 領催.—Corporal (non-commissioned officer). Acts under the orders of *Hsiao Ch'i Hsiao*. *Ma Chia* 馬甲.—(Manch. *Ukêsén*). First-class Private Soldier, receiving 3 Tls. per mensem. *Ao-êrh-pu* 敖爾布.—(Manch. *Orbo*). Second-class Private Soldier, receiving 2 Tls. per mensem. Also called *Lu-chiao Ping* 鹿角兵, or *chevaux de frise* bearer, from his

traditional duty on parade and in action. In the *Han Chün* Banners only. *Yang Yü Ping* 養 育 兵.—Supernumeraries or juniors, awaiting appointment to the position of second or first class private, as vacancies occur. In all the Banners. *Hsien San* 閒 散.—(Manch. *Sulá.*) Bannermen at large, without position or pay."—*Mayers, Ch. Govt.*, pp. 52–4.

"There is no doubt that the principles of military organisation perfected by the Manchus were conceived in the same general spirit and form as those of their ancestors the Nüchêns, who imperially ruled North China from 1113 to 1234; and these latter again drew part of their inspiration from a distantly allied race called the Kitans, who had ruled much the same territory as northern emperors, and on an equal footing with the rulers of South China, from 907 to 1112. As modified by the early Manchu chieftains and emperors, the organisation is as follows:—There are eight Manchu banners, in pairs of four colours (plain and bordered), three banners being of higher caste than the other five, like the three Kitan 'superior tents.' Thus, with the assimilated Mongols and the descendants of 'faithful' Chinese, there are twenty-four banners, numbering in all from 200,000 to 220,000 men. Just as every ordinary Chinaman belongs to a *hien*, and has his domicile registered in the office of his 'father and mother mandarin,' so every bannerman belongs to what the Manchus call a *niuru*, and has his military domicile registered at the head-quarters of his colonel, who thus stands in the same (or a somewhat similar) patriarchal relation to his military people, be they princes, officers, or common troopers, as does the magistrate to his civil population. About 150 years ago, when the banner organisation was at its best, there were 679 Manchu, 227 Mongol, and 264 Chinese colonels (or *tsoling*, the other current name for the Manchu *niuru*), each in theoretical command of 300 families (troopers); but the actual total has always been at about two-thirds of the theoretical, and the natural increment of able-bodied men has from economical considerations been drafted off into the categories of expectants, supernumeraries, and so on, drawing less or no pay. With this limited force of archers and spearmen China was conquered, for artillery was only used on rare occasions; but of course local troops had even from the first to be forced or cajoled to assist the comparatively small bodies of bannermen, who acted rather as 'stiffeners' than as the main body, just as the bulk of our Indian and African armies are of native races, merely 'stiffened' in the proportion each emergency requires, with a backbone of British soldiers. The *élite* of the banner forces, always more than half, has from the first served to hedge in majesty at and around Peking; but at certain vital provincial centres, such as Canton, Foochow, Hangchow, etc., banner garrisons with their families, forming a sort of hereditary privileged caste within the inner walls, have been kept under a Tartar General, theoretically in order to 'keep down' the turbulent 'Man-tsz' or Chinese, and to hold the keys of the city gates. The feeding of these privileged soldiery is a first charge upon the revenues of China, and it is thus only natural that so expensive an incubus should severely test the loyalty of the Chinese majority not enjoying any such banner privileges. For many years past 7,000,000 taels has been the fixed 'first' appropriation for those at Peking alone, and a 'supplementary' vote of at least 1,000,000 usually follows. As all this money comes from the provinces, *à fortiori* the latter have to find the money for their own local bannermen and for the Chinese armies as well. If the finances of China, so flourishing 100 years ago, had not been shattered by a succession of rebellions and foreign troubles; if these bannermen had maintained their military virtues, and their robust simplicity and manliness, the Empire would neither have felt the burden severely, nor grudged the necessity of this heavy charge: the preservation of order, and a national sense of pride in power and prestige, would have amply compensated for the price paid to a few privileged keepers of the peace and the purse-strings. . . . But, unhappily, the otiose bannermen, both at Peking and in the provinces, have degenerated into idle, flabby, and too often opium-smoking parasites; they have neglected even to keep up their archery, which in any case is useless in these days of magazine rifles, though it might have nourished a wholesome muscular force if persisted in. In the provinces they are often, practically, honourable prisoners, rigidly confined within the limits of the city walls, in the midst of a hostile population speaking a dialect which bannermen must learn in addition to their own if they wish even to purchase a cabbage in the streets; and the Tartar General, who nominally outranks the Chinese Viceroy, is really often sneeringly regarded as an 'old frump,' or a 'drunken swab.' . . . Of course this picture requires different lights and shades according to locality, for there are some excellent Tartar Generals as well as many brave banner soldiers; but in the main it is, I think, correct."—*Parker, China*, pp. 244–7.

"Though the Imperial Guards were in eight banners under eight *tut'ungs*, yet only the troopers, corporals and armourers of the Cavalry were enrolled under their command; whilst the Advance Force Guards, Escort and Musketry were each under a separate Commander-in-chief; the Guards alone being, amongst these last four, under the command of the Captain of the Imperial Body Guards, and no Chinese being admitted into any one of the four classes. [Each Manchu and Mongol *tso-ling* had 20 troopers: total 17,700. Each Chinese *tso-ling* 40 troopers: total 11,172; grand total 28,872. The *ling-ts'ui*, or corporals, are the pick of the troopers, who act as roster-keepers and paymasters; each *tso-ling* had five; hence the 1,051 *tso-lings* had 5,755 corporals. Each *tso-ling* had a number of bow and arrow makers, saddle-smiths, and blacksmiths, appointed by the Imperial Armoury, to the total number of 1,391. Each *tso-ling* had two Advance men, *i.e.* 1,770 in all, all Manchus except 408 Mongols. (The 2,000 scalers of the Light Division are also counted as Advance men.) The Guards are the same in number as the Advance. Each *tso-ling* has 17 Escort men; total 11,577 Manchus, and 3,468 Mongols. (The Summer Palace Escort are chosen from among these). Each *tso-ling* has 6 musketeers and one gunner: total Manchu and Mongol, 5,310 musketeers and 885 gunners. There are 1,937 guns on the walls of Peking, of which 100 are taken to the Luk'ou Bridge in the autumn of each year for practice. On the Pai-t'a Hill there are five signal guns; and, on alarm given, those at the nine city gates acknowledge. Of the Guards, the three superior banners (white, yellow, and bordered yellow) are under the Captain (the rest under the princely establishments), who also commands the 600 tiger hunters.] On the other hand, the Manchu and Mongol cavalry do not possess any gunners, caltrop-throwers, or shield-bearers, such as the Chinese cavalry force has. [Each banner has 40 gunners: total, 320. The shield-bearers are for guarding the guns, and each banner has 100: total, 800. Each *tso-ling* has 8 caltrop bearers: total, 2,828.] As to the Infantry Force, the Manchus, Mongols, and Chinese are all grouped together under one Commander-in-chief, and the above (Cavalry, Advance, Guards, Escort, Musketry, and Infantry) form together the Eight Banners of Peking Guards (禁 旗), the Infantry alone being a body mixed of all three nationalities. [Each Manchu and Mongol *tso-ling* has two infantry corporals, or 1,770 in all: eighteen rank and file, or 15,930 in all. Each Chinese *tso-ling* has one corporal, or 166 in all: twelve rank and file, or 3,192 in all. Total infantry, 21,158.] Besides the above, there are 10,000 Chinese gendarmerie of the Green Standard (綠 旗) under the Captain-General of Peking, and these also belong to the Peking Guards, the grand total of whom is thus brought up to 100,000, exclusive of 27,400 supernumeraries. [There are 16,664 Manchu supernumeraries drawing rice, and 5,428 not. There are 3,279 Mongols drawing rice, and 2,024 not. The 4,813 Chinese supernumeraries do not draw rice.] If we turn now to the Garrison Troops, we find that the Mongol, Manchu, and Chinese bannermen are all grouped under one command. There are 25 garrisons in the Metropolitan Cordon, consisting of 8,758 men. There are 44 garrisons in the Three Manchurian Provinces, consisting of 35,360 men. There are in Sungaria and Kashgaria 8 garrisons, consisting of 15,140 men. [Within the past few years, however, the Manchurian and Turkestan garrisons have been greatly altered and redistributed.] Distributed over China there are 20 garrisons, of 45,540 men. Besides these, there are 1,419 at the Tombs; 858 in the Hunting Park; and 700 guarding the frontier gates of Kirin and Shêng-king. Total Garrison Troops 107,760, commanded by Tartar-Generals, *tut'ungs*, and City Commandants. In Turkestan and Manchuria, besides the above-described Eight Banners of Manchu and Mongol garrison troops, there are the Solon, Sibê, Daour [all three Tungusic] (hunting), and the Bargu, Oelot, and Chakhar [all three Mongolic] (nomad) soldiery, belonging to those hunting and nomad tribes who submitted latest to the Manchu supremacy, and who, therefore, are enrolled under *tso-lings* of their own, outside of the Eight Banners. There are 97 hunting *tso-lings* commanded by the Tartar-General at Tsitsihar. There are 170 nomad or herdsmen *tso-lings*, of whom 120 are over the chief tribe,—the Chakhars; and all these are commanded by the *tut'ung* at Kalgan. Odd bodies of hunters in the Kirin Province are from time to time enrolled, but not under *tso-lings* of their own. Thus the grand total of Peking Guards and Garrison Troops exceeds 200,000, of whom half are in Peking. The musketeers of the Manchu and Mongol banners date from K'ang-hi's reign. The Summer Palace Escort dates from Yung-chêng's reign. The Light Division [trained originally for scaling the Tibetan stone towers] dates from K'ien-lung's reign."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 5–7.

"For the defence and escort of the Emperor and his palaces there are select bodies of troops, which are stationed within the *Huang-ching* and the capital and at the various cantonments near the city. The Bannermen form three separate corps, each containing the hereditary troops of Manchu, Mongol, and enrolled Chinese, organized at the beginning of the dynasty under eight standards. Their flags are triangular, a plain yellow, white, red, and blue for troops in the left wing, and the same bordered with a narrow stripe of another color for troops in the right wing. All the families of these soldiers remain in the corps into which they were born." "Two special forces are selected, one named the Vanguard Division, the other the Flank Division, from the Manchu and Mongol Bannermen; these guard the Forbidden City, form his Majesty's escort when he goes out, and number respectively about one thousand five hundred, and fifteen thousand men. For the preservation of the peace of the capital a force of upward of twenty thousand, called the Infantry Division, or Gendarmerie, is stationed in and around the walls, in addition to the palace forces. Besides these a cadet corps of five hundred young men armed with bows and spears, two battalions with firearms, and four larger battalions of eight hundred and seventy-five men each, drilled in rifle-practice, are relied on to aid the Gendarmerie and Vanguard in case of danger."—*Williams, Midd. King.*, i. 410–11.

"The duty of the Imperial Guard, or *Tsin-kiun ying*, is to guard the person and apartments of the Sovereign."—*Ch. Repos.*, xx. 259.

"In Yün Nan, Kwei Chou, Hu Nan, Kwang Si, [An Hui] and Kiang Si there are no Tartar or banner troops. Wu San-kwei, the Chinese General who practically gave the Empire away to the Manchus, was rewarded with the satrapy of Yün Nan, which brought him into active contact with Burma. The Manchu and other northern troops he took with him to Yün Nan partly account for the fact that almost pure Pekingese is still spoken in that remote province. After his rebellion was crushed by the second Manchu emperor, the satrapy system was abandoned; all banner troops were withdrawn (except those mentioned) from China south of the Yang-tsze, and viceroys replaced the former satraps at Canton and Foochow, as well as at Yün-nan Fu. Never before had China been entirely placed under one completely homogeneous system."—*Parker, China*, p. 256.

"The Inquiry, etc., of 1825, makes 41 principal divisions of the Banner forces, stationed in Peking, and a section of Chihli round it, and in eleven of the other provinces of China Proper, Manchuria, and Turkestan. . . . The troops of the Green Standard are divided into 1202 *ying*, battalions or cantonments, of which there are but five in Peking, under the command of the Captain-general of the Gendarmery. These *ying* vary widely in strength; and a number of them, also differing in different places, composes a *piáu*, of which there are 43, or a *chin-piáu*, of which there are 72, in the eighteen provinces."—*Ch. Repos.*, xx. 253.

[For a table showing the disposition and strength of the Banner Forces in 1825 and the disposition (1849) and strength (1825) of the troops of the Green Standard, see *ibid.* xx. 254–5.]

"*Paid Forces of the Banner Organization:* The various corps organized from the Banner population of Peking are as follows:—*Hu Chün Ying* 護 軍 營.—The Guards' Division. Common des. *Ta Ying* 大 營 (the main division). This force was organized during the early wars of the Manchu sovereigns, with the designation *Pa-ya-lá* [*cf.* MING PERIOD], which was exchanged in A.D. 1660 for its Chinese equivalent now in use. Admission into the corps, which is estimated as numbering some 3,000 to 4,000 strong, constituted until lately the special ambition of the great mass of the Bannermen of Peking, to whom it secured the advantages of substantial addition to their pay and prospects of promotion in a degree which, until the institution of the *Shên Chi Ying* (see below), was attainable by comparatively few. From the place assigned to the two main sections of the Division, on the right and left wings of the Banner force when drawn up for review or action, the title 'Flank Division' has been given to this corps by Sir T. F. Wade in his article on the Chinese Army [*Ch. Repos.*, vol. 20]. . . . The principal duty assigned to the corps, at the same time, is that of furnishing detachments of guards for the Imperial palace. It consists of eight divisions corresponding to the eight Banners, each of which is commanded by a *T'ung-ling* (see below): *Hu Chün T'ung Ling* 護 軍 統 領.—Captain-General; . . . This office is usually filled by Princes or other dignitaries of the Court. *Hu Chün Ts'an-ling* 護 軍 參 領.—Lieut.-Colonel; . . . *Hu Chün Hsiao* 護 軍 校.—Lieutenant; . . . *Wei Shu Hu Chün Hsiao* 委 署 護 軍 校.—Sub-lieutenant."—*Mayers, Ch. Govt.*, pp. 54–5.

Ch'ien Fêng Ying 前 鋒 營.—Vanguard Division. "The Vanguard or leading division is composed entirely of Manchus or Mongols of the whole Eight Banners, chosen in the proportion of two to every *tso-ling;* it is divided into right and left wings, each of which is under a *t'ung-ling*."—*Ch. Repos.*, xx. 264. "*Tso Yi Ch'ien Fêng T'ung-ling* and *Yu Yi Ch'ien Fêng T'ung-ling* 左 右 翼 前 鋒 統 領.—Commandants of the Left and Right Wing of the Vanguard division. *Ch'ien Fêng Shih Wei* 前 鋒 侍 衛.—Imperial Guardsman of the Vanguard division. *Wei Shu Ch'ien Fêng Shih Wei* 委 署 前 鋒 侍 衛.—Deputy do. do. *Ch'ien Fêng Hsiao* 前 鋒 校.—Sergeant of the Vanguard division (and *Wei Shu* do. do.)." "*Pu Chün Ying* 步 軍 營.—The Division of Gendarmerie." A force recruited from the Eight Banners for the policing of Peking and maintenance of its roadways.—*Ibid.* p. 55.

"*Huo Ch'i Ying* 火 器 營.—The Artillery and Musketry Division. Consisting in *Nei* and *Wai*, or Inner and Outer Divisions, of which the former is stationed at Peking and the latter at *Lan-tien Ch'ang* or the Indigo Manufactory, a short distance from Yüan Ming Yüan. The *Nei Huo Ch'i Ying* is formed from the *bo-i* of the different Banners (see above). At the present day this corps, like the 'Light Division' (see below) has but a nominal existence." *Chien Jui Ying* 健 銳 營.—Light Division. . . . Quartered near the *Hsiang Shan Yüan* 香 山 苑, or *Ching I Yüan* 靜 宜 園, the Imperial Hunting Park, north-west of Peking." "*Hsiang Tao Ch'u* 嚮 導 處.—The Guides. A department which furnishes the outriders, etc., for imperial progresses." "*Hu Ch'iang Ying* 虎 槍 營.—The marksmen for tiger hunts." "*Shang Yü Pei Yung Ch'u* 上 虞 備 用 處.—The Imperial Hunting Department."—*Ibid* pp. 55–6. For ranks see *ibid.*

"*Shên Chi Ying* 神 機 營.—The Peking Field Force. This force, comprising the élite of the Banner troops of the capital, was organized, in 1862, as a result of the disastrous campaign of 1860, with a view to provide for the future defence of the centre of government. The title given to the force was borrowed from the history of the Ming dynasty, when, on the first introduction of fire-arms in the 15th century, the designation *Shên Chi* or 'divine mechanism' was attributed to the new engines of warfare. The Field Force numbers some 18,000 or 20,000 men, including cavalry, artillery, and rifle regiments, all of whom are drilled and manœuvred after the European fashion. The instruction of these troops is based upon the lessons in European drill which were given to detachments sent to Tientsin for the purpose of studying under British instructors in 1862–1865."—*Ibid.* p. 56.

"*Yüan Ming Yüan Pa Ch'i* 圓 明 園 八 旗.—The Yüan Ming Division of the Banner Force. This is a corps composed of representatives of all the eight Banners, forming a sedentary garrison in the vicinity of the Summer Palace." "*Chu Fang* 駐 防.—The Manchu Garrisons outside Peking. Divided into three classes as follows:—(a) *Chi Fu Chu Fang* 畿 輔 駐 防.—The garrisons of the 'military cordon,' consisting of 25 cities in the province of Chihli, surrounding Peking [see *Ch. Repos.*, xx. 314]. The nine garrisons nearest to the capital are termed the *Hsiao Chin Ch'u* 小 九 處, or Nine Small Posts. The organization of these garrisons is the same with that of the Peking Banners, of which they are offshoots. (b) *Ling Ch'in Chu Fang* 陵 寢 駐 防.—The garrisons of the Imperial Mausolea. . . . (c) *Ko Shêng Chu Fang* 各 省 駐 防.—The garrisons stationed in the provinces, to wit, at Sui-yüan, Kuei-hua, and T'ai-yüan Fu in *Shansi*, at Ch'ing-chou Fu and Tê Chou in *Shantung*, at K'ai-fêng Fu in *Honan*, at Nanching and Ching K'ou in *Chiangsu*, at Hangchou Fu and Cha-p'u in *Chê-chiang*, at Fuchou in *Fuchien*, at Canton in *Kuangtung*, at Ch'êng-tu Fu in *Ssŭch'uan*, at Ching-chou Fu in *Hupeh*, at Hsi-an Fu in *Shensi*, and at Ninghsia, Liangchou, and Chuang-liang T'ing in *Kansu*, beside the garrisons of Urumtsi, Barkul, Ku-ch'êng, and Turfan, included within the Kansu jurisdiction [see *Ch. Repos.*, xx. 318 *seq.*]. *Chiang Chün* 將 軍.—Manchu General-in-Chief (or 'Tartar General'); . . . Lit. des. *Ta Yüan Jung* 大 元 戎. The *Chiang Chün* exercising territorial jurisdiction in Manchuria and elsewhere are described as Military Governors. . . . The *Chiang Chün* in the Chinese provinces ranks with, but before, the Governor-General, although exercising no authority except over the small Banner force at the head of which he stands. In Kuangtung and Ssŭ-ch'uan he has a nominal degree of control over the Chinese forces in addition to his own; but this is not in practice exercised. . . . [For ranks see p. 58.] "*Shui Shih Ying* 水 師 營.—Marine Battalion of the Banner Forces; for river service in the various provincial garrisons." "*Wei Ch'ang* 圍 場.—The Imperial Hunting Reserves. A vast tract of country, several hundreds of miles in extent, in the region of Jêho, set apart in the early days of the reigning dynasty as a preserve for large game and as a place for the exercise of the Imperial troops in the art of war as exemplified in the chase. The guards of the Hunting Reserves are placed under the command of" a Chief Comptroller (*Wei Ch'ang Tsung Kuan*) and a Brigadier (*I Ch'ang*).—*Ibid.* pp. 56–8.

"Proficiency in this exercise [archery] is evidently the guaranty of promotion. There are six days a month devoted to its practice by the Bordered Yellow and Plain White Banners; six other days by the Plain Yellow. The most expert of the higher *Shi-wei* [gentlemen of the Guard] may become Ministers extra; the lower *Shi-wei*, and those of the Blue feather, rise to the higher classes; the *tsin-kiun* become *Shi-wei* of the lowest class and of the Blue plume."—*Ch. Repos.*, xx. 260.

A few of the *Shi-wei* "are detached to the Mohammedan colonies, for three years at a time, viz., 15 to Ilí; 9 to Úliasútai; 12 to Yarkand; 12 to Tarbagatai; 8 to Kashgar; 6 to Úshí; and 2 to Kobdo. As a corps . . . the *tsin-kiun* are managed by their lieutenants (*tsin-kiun kiáu*) and sub-lieutenants (*wei tsin-kiun kiáu*). The *kiáu* is a term strictly military, and common to all the Banner corps and garrisons."—*Ibid.* xx. 260.

[For a Table showing the strength of the Five Metropolitan Corps, see *ibid.* xx. 262–3.]

"The Chinese army not of the Banner, is known as the *Luh Ying*, or that of the tents of the Green Standard, a designation bestowed on it to distinguish it from the Banner-corps. These in 1575, were but four in all, and of a purely military organization, numbering each 7,500 men; they were subsequently doubled, and the bordered added, for distinction's sake, to the original plain colors. When the Manchus established their dynasty in 1644, the banners were nominally distributed at Peking according to a mystic system whereby the yellow is made to represent the centre; the red the south; and the white, the west; the north should have been black, but for this, as of bad omen, was substituted the blue; and to the east, thus left unprovided for, in lieu of the azure required by the system, was assigned, without any reason stated, the green, which the native troops were directed to assume as their standard. They took up no corresponding position, however, in the city, which was held entirely by the Bannermen; the two yellow Banners being quartered to the north of the larger inclosure which surrounds the Forbidden Precincts of the Emperor's residence; the white to the east, the red to the west, and the blue to the south; that is to say, with the left wing camped from north to south on the east, and the right on the west side."—*Ibid.* xx. 252–3.

"*Lü Ying* 綠營.—The Chinese provincial Forces; designated as the Army of the Green Standard. These troops are divided into *Lu Lu* 陸路, or Land Forces, and *Shui Shih* 水師, or Marine. The ranks and designations are identical in both divisions. The land forces, numbering in all some 400,000 to 500,000 men, are an absolutely effete organization, discharging the duties of sedentary garrisons and local constabulary, but superseded, on all occasions when active service is required, by the so-called 'braves'—*yung* 勇, or irregulars, enlisted and discharged according to circumstances [*v. infra*]. The officers of these irregular troops are usually invested with rank as 'expectants' of appointments to posts in the regular service. The main bulk of the provincial forces are commanded by a General-in-Chief or *T'i-tu*, and bear the designation of *T'i Piao* 提標, or *T'i-tu's* command. A smaller body of men, to whom the duty of garrisoning the provincial capital is specially assigned, is known as the *Fu Piao* 撫標, being the command allotted to the provincial governor; and a Governor-General has in addition a third distinct command annexed to his functions, this division receiving consequently the title of *Tu Piao* 督標. The forces under the command of the General-in-Chief are divided into *Chên-Piao* 鎮標, or Brigades, and these again into *Hsieh* 協, or territorial regiments. The *Hsieh* are divided into *Ying* 營, battalions, and the *ying* is farther subdivided into a right and left *Shao* 哨, or patrol. The *ying* is commanded, as a rule, by an officer of the rank of Major (see below), although in some cases the commanding officer is only a first or second Captain. The *shao* is commanded by a *ch'ien-tsung* or lieutenant, beneath whom the force is distributed in either two or four *ssŭ* 司, corresponding to the *hsün* 汛, or military posts established in different localities, at the head of each of which a *pa-tsung* or sergeant is placed. As has already been stated [see LOCAL GOVT.] the Directors-General of the Yellow River and of the Grain Transport have each a separate military organization under their command designated, respectively, the *Ho Piao* 河標 and *Ts'ao Piao* 漕標. The division under the orders of the Director of the Grain Transport has the duty of garrisoning and guarding the stations along the line of the grain transportation service at which the squadrons of junks are successively loaded, despatched, and discharged in effecting the conveyance of the 'tribute rice' to Peking. These stations are designated *wei* 衛 and *so* 所, according to the class to which they belong; and the officials in charge at these ports, ranking as *shou-pei* (second captain) and *ch'ien tsung* (lieutenant), have special designations such as *shou yü* 守禦, 'on service for garrison duty,' and *ling yün* 領運, 'charged with the conduct of the grain squadrons,' etc., prefixed to the titles of their rank. In the river-guard squadron which has been organized of late years for the patrol of the Yangtzŭ, under the name of *Ch'ang Chiang Shui Shih Ying* 長江水師營, forming a distinct command, the *ssŭ* of the established land forces are represented by *tui* 隊, or gunboat companies. In other respects, the titles employed in this organization are the same with those of the regular army, which are as follows:—*T'i tu* 提督.—Provincial Commander-in-Chief, or General-in-Chief; . . . Common des. *t'i-t'ai* 提台; Epist. style, *chün mên* 軍門. *Tsung-ping* 總兵.—Brigade General; . . . Common des. *Chên-t'ai* 鎮台. Lit. des. *Tsung Jung* 總戎; Epist. des. *Ta Tsung-chih* 大總制. *Fu-chiang* 副將.—Colonel; . . . Lit. des. *Fu Jung* 副戎; Common des. *Hsieh-t'ai* 協. *Ts'an-chiang* 參將.—Lieutenant-Colonel; . . . Lit. des. *Ts'an Jung* 參戎; Common. des. *Ts'an Fu* 參府. The Lieutenant-Colonel acting as Commandant of a *Fu Piao* or Governor's Brigade is colloquially designated *Ta T'ing* 大廳. *Yu-Chi* 遊擊.—Major; . . . Lit. des. *Yu Jung* 遊戎; Common des. *Yu Fu* 遊府. *Tu Ssŭ* 都司.—First Captain; . . . Lit. des. *Tu K'un* 都閫. *Shou-pei* 守備.—Second Captain; . . . Common des. *Shou Fu* 守府. *Ch'ien-tsung* 千總.—Lieutenant; . . . Lit. des. *Ch'ien Jung* 千戎; Common des. *Tsung Yeh* 總爺. *Pa-tsung* 把總.—Sergeant; . . . Common des. *Fu Yeh* 副爺. *Wai-wei Ch'ien-tsung* 外委千總.—Second Sergeant. . . . *Wai-wei Pa-tsung* 外委把總.—Corporal; . . . *E-wai Wai-wei* 額外外委.—Lance-Corporal."—*Mayers, Ch. Govt.*, pp. 59–61. See also *infra*.

"*Ying Tsung* 營總.—Commandant. This title is given to the officers in command of special bodies of troops, such as the Manchu contingents employed in Sungaria, and the irregulars or 'braves,' *chuang yung* 壯勇, who have superseded the regular army organization for purposes of active service, together with the divisions or contingents of these irregulars which have been subjected to drill and furnished with arms on the European model. These are ordinarily designated *lien chün* 練軍, a term which may be translated as 'field force.' *Chung Chün* 中軍.—Adjutant or Military Secretary. This post is filled by an officer of the rank of Colonel, Lieutenant-Colonel, Major, or first or second Captain, according to the position of the authority under whose orders it is established. The officers who serve as Adjutants to Governors-General and Governors are, respectively, the commandants of the Governor-General's and the Governor's brigades (see above). In the general army organization, each commanding officer, down to the rank of major, has an officer of the rank immediately below him as his adjutant, except in the case of the General-in-Chief, who makes his own selection for the post."—*Ibid.* p. 61.

The Green troops "are divided into the Cavalry and the Infantry. The Infantry are sub-divided into the Fighting and the Defensive. All lance-corporals are Cavalry. The Province of Chih Li has 42,532 men, under the four commands of the Viceroy, River Director, General, and the different Brigadiers. Shan Tung has 20,174, under the three commands of the Governor, River Director, and the Brigadiers. Shan Si has 25,534. Ho Nan 13,834. Kiang Su has 50,134, under the six commands of the Viceroy, Governor, General, Brigadiers, River Director, and Transport Director. An Hwei has 8,728. Kiang Si 13,832. Fu Kien has 63,304, under the commands of the Viceroy, Governor, Admirals, and Generals. Chên Kiang has 39,009. Hu Peh 22,740. Hu Nan (including the military cultivators and the trained braves), 35,590. Shen Si has 42,960. Kan Suh has 55,609 (including those under the Barkul, Urumtsi [within the past few years there have been changes], and Ili Brigadiers), under the Viceroy, General, and Brigadiers. Sz Ch'wan has 34,188, including 994 Chinese soldiers under the Tartar-General. Kwang Tung has 69,052, including those employed afloat. Kwang Si 23,408. Yün Nan 42,549. Kwei Chou 48,490 (including 9,239 military cultivators). Total green troops, 661,656."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 7–8.

"The Chinese army or 'Green Banner' is organised in the following way, or was theoretically so organised until the Taiping rebellion and foreign wars necessitated fresh patchwork. . . . Each province has a General [*v. infra*], in supreme command of the green troops, and in immediate command of a portion of them; his *yamên* is sometimes at the provincial capital, sometimes at a *fu* or other place more strategically important. This officer's rank is one nuance higher even than that of a viceroy; but in the diplomatic and civil part of his business he has to report and memorialise conjointly with the Viceroy, who (unless the General be a very able man, and charged with very important duty) is often to most intents his superior officer. He has under him from two to six brigadier-generals, each in high command of a brigade, and in immediate command of part of one: their *yamên* is either at a first-class city, or (like that of the *taotai*, with whom they seem to pair off) at some special point where foreigners or other objectionable persons have to be kept down. Both the Viceroy and the General 'command' the brigadiers, but the General has a tendency to weaken his rigour into 'moving.' It all depends upon the real work being done. And so it goes on. Colonels, majors, captains, lieutenants, sergeants, and corporals are each in command of greater or smaller bodies of men, stationed in the cities, towns, and markets, and co-operating with prefects, *hiens*, assistant magistrates, and other civilian small fry, down to the village headman. . . . Military officers are supposed to ride on horseback, and not sit in sedans, but in these degenerate days this rule is honoured more in the breach than the observance. Civilian officers can never serve in or very near their own province, but military officers nearly always do so; and indeed must, for otherwise they would not be able to talk promptly to their men."—*Parker, China*, pp. 247–8.

"For two centuries at least, all 'green' officers, from general to corporal, have been engaged, despite numerous spasmodic punishments and reforms, in wholesale peculation, and neither the garrison branch nor the fighting branch of the troops supposed to be under their commands, even if it has in some cases existed at all, has had more than a partial or temporary existence."—*Ibid.* p. 249.

"All the general officers in the army have fixed places of residence, at which the larger portion of their respective brigades remain, while detachments are stationed at various points within their command. The governor, major-general, and Banner commandant have commands independent of each other, but the *t'i-tu*, or major-general, exercises the principal military sway. The naval officers have the same names as those in the army, and the two are interchanged and promoted from one service to the other. Admirals and vice-admirals usually reside on shore, and despatch their subordinates in squadrons or single vessels wherever occasion requires. This system must, ere long, give place to a better division of the two arms with the building of steam vessels and management of arsenals, when junks are superseded." "The system of mutually checking the provincial officers is also exhibited in their location. For example, in the city of Canton the governor-general is stationed in the New city near the collector of customs, while the lieutenant-governor and Manchu general are so located in the Old city that should circumstances require they can act against the two first. The governor has the general command of all the provincial troops, estimated to be one hundred thousand men, but the particular command of only five thousand, and they are stationed fifty miles off at Shaoching fu. The *chiang chün* has five thousand men under him in the Old city, which in an extreme case would make him master of the capital, while his own allegiance is secured by the antipathy between the Manchus and Chinese preventing him from combining with the latter. Again, the governor-general has the power of condemning certain criminals to death, but the *wang-ming*, or death-warrant, is lodged with the *fut'ai*, and the order for execution must be countersigned by him; his despatches to court must be also countersigned by his coadjutor. The general absence of resistance to the imperial sway on the part of these high officers during the two centuries of Manchu rule, when compared with the multiplied intrigues and rebellions of the pashas in the Turkish Empire, proves how well the system is concocted."—*Williams, Midd. King.*, i. 445–6.

"The military government of a province includes both the land and sea forces. It is under a *t'i-tu*, or commander-in-chief, of which rank there are in all sixteen, twelve of them commanding one arm alone, and four controlling both land and sea forces. In five provinces the *fut'ai* is commander-in-chief, and in Kansu there are two. Above the *t'i-tu*, in point of rank but not of power, are placed garrisons of Manchu Bannermen under a *chiang-chün*, or general, whose office is conferred, and his actions directly controlled, by the captains-general in Peking; he has jurisdiction, usually, only in the city itself, the principal object of the appointment, apparently, being to check any treasonable designs of the civil authorities."—*Ibid.* i. 439.

"The military section of the provincial governments is under the control of a *t'i-tu*, or major-general, who resides at a central post, and, in conjunction with the governor-general and governor, directs the movements of the forces, while these last have also an independent control over a certain body of troops belonging to them officially. The various grades of officers in the native army, and the portion of troops under each of them, stationed in the garrisons and forts in different parts of the provinces, are all arranged in a methodical manner, which will bear examination and comparison with the army of any country in the world. The native force in each province is distinct from the Manchu troops, and is divided somewhat according to the Roman plan of legion, cohort, maniple, and century, over each of which are officers, from colonel down to sergeant. Nothing is wanting to the Chinese army to make it fully adequate to the defence of the country but discipline and confidence in itself; for lack of practice and systematic drilling have made it an army of paper warriors against a resolute enemy. Nevertheless, the recent campaigns against the rebels in the extreme western colonies indicate the fact that its regeneration is already of some weight."—*Ibid.* i. 444-5.

"The fixed number of hereditary military 'nobles' allotted to An Hwei is 176; to the Nanking division of Kiang Su 348; to the Soochow financial division 150. Kiang Si has 463, costing the public over Tls. 50,000 a year. It is now proposed to fix the maximum at this number."—*Ch. Rev.*, xiii. 431.

"No man was permitted to become a cavalry soldier [under] thirty-five, or to remain such after fifty. It was necessary for him to be tall, robust and strong, active and firm in his saddle. . . ."—*Balfour, Leaves*, p. 73.

Li Ting-i, whilst President of the Board of Punishments (1723–32), "introduced many measures, notably the institution of trainbands, 50 men in each District."—*Giles, Bio. Dic.*, p. 469.

"The Ming dynasty employed vast numbers of soldiers, the expense of which they charged upon the people. The Manchu system has always been to employ small bodies of troops, well-paid from the Imperial Treasury. In the conquest of Annam the Mings employed as many as 100,000 Coreans at a time, whereas both the Manchu columns engaged in the same conquest did not exceed 18,000. In the crushing of Po-chou (播州) and Li-ch'uan (麓川), the Mings employed over 200,000 men. In the subjugation of the native tribes of Yün-Kwei, the Manchus only employed between 20,000 and 30,000. In the Oelot campaign of K'ang-hi, the Dzungar campaign of K'ien-lung, his campaign against the Greater and Lesser Kin-ch'uan Tanguts, and in Kia-k'ing's suppression of the superstitious rebellions in Sz Ch'uan and Hu Nan, there were never employed in all more than 100,000 men. Ngo Chung-kung (岳鍾琪) only employed 7,000 men in crushing Kokonor. Chaohwei (兆惠) and Futeh (富德) defeated the two Khodjidjan with 30,000. Mingjui's two Burmese Columns did not exceed 20,000. In fact, it was only in the suppression of the Wu San-kwei's rebellion that the Emperor K'ang-hi had to put forth his full strength and employ over 400,000 Manchu and Chinese troops. The cost of the different Manchu campaigns has been as follows:—

	Taels.
Kin-ch'uan (five years)	70,000,000
Sz Ch'wan and Hu Nan rebellion ...	100,000,000
Dzungars and Mussulmans	33,000,000
Burmah	9,000,000
Formosa	8,000,000
Annam	1,000,000."—

Journ. N.-C.B.R.A.S., N.S. xxii. 8-9.

"Of the Banner Troops, the Advance, Guards, Escort [each of these three get Tls. 1 a month in addition if *ghioro*, or collaterals of the blood], Corporals [? of Cavalry], and Master Armourers receive Tls. 4 a month. The Cavalry, Armourers, and Coppersmiths receive Tls. 3: all the above draw in addition 40 bushels (角斗) of rice a year. The Infantry Corporals receive Tls. 2, and the Infantry Tls. 1-5, both classes drawing 24 bushels of rice. Gunners receive Tls. 2, and 36 bushels. Novices (教養兵) [? = Supernumeraries] receive the same as the Infantry, but no rice. Of the Green Standard Troops, the three Peking gendarmerie camps receive, if cavalry, Tls. 2; if infantry, Tls. 1; and both classes five pecks (斗) of rice a month. The Chinese cavalry in the provincial brigades receive Tls. 2, and the infantry Tls. 1-5, if fighting, and Tls. 1, if defensive; all three drawing three pecks of rice a month. The annual cost of the provincial Chinese troops is thus over Tls. 17,000,000 a year."—*Ibid.* pp. 9–10.

"The pay of Chinese officers was thus fixed by the Emperor Yung-chêng, the unit being one private's pay. A General 80; a Brigadier 60; a Colonel 30; a Major 20, in each case drawing the pay of infantry and cavalry in equal halves. Those who are not field officers, such as the *yuchi*, *tusz*, *shoupei*, *ch'ientsung*, and *patsung*, draw 15, 10, 8, 5, and 4 rations, in the proportion of one cavalry to four infantry rations in each five."—*Ibid.* p. 10. See also pp. 15–18.

"In 1782 the Emperor K'ien-lung found that he had Tls. 78,000,000 in his Treasury, against Tls. 30,000,000 in 1736. He therefore presented Tls. 400,000 to the provincial soldiers; increased the Peking troops by 4,900, and the Shen-kan troops by 12,900, ordering the regulation regiments to be kept fully

manned, and giving their officers 'anti-extortion' allowances in compensation. These changes cost Tls. 3,000,000 a year. In 1813 it was found that it had since been necessary to raise Tls. 26,790,000 by extra taxation or sale of office in order to meet unlooked-for expenses, and the Tls. 1,000,000 a year added on by K'ien-lung for 'anti-extortion' allowances was reduced to Tls. 800,000."—*Ibid.* pp. 10–11.

"In 1644 the new Manchu dynasty abolished some of the wasteful Ming expenditures; but, in 1651, after the campaigns in the South, the annual payments to the armies, Tls. 13,000,000, with the civil service payments (官俸), Tls. 2,000,000, at last exceeded the regular revenue (額賦), Tls. 14,850,000. After 1656, the army payments were increased to Tls. 20,000,000, and later to Tls. 24,000,000 a year, against which sum there was a regular revenue of Tls. 19,600,000, besides the interest on the Treasury balance: yet the Emperor Shun-chih imposed no extra taxes. After the rebellions of the Three Satraps, three fourths of the revenue again went to army payments, and the sale of office was opened for three years, producing Tls. 2,000,000 [?in all], whilst other financial reforms produced a little more: yet it did not escape the notice of the Emperor K'ang-hi that enormous fortunes were squeezed out of the provinces by all his generals. It is a wonder how the Empire was kept together at all under such conditions."—*Ibid.* p. 11.

"The cavalry establishments of the present dynasty are three. The five camps of Peking gendarmerie and the cavalry which are appropriated by law to each province together number 116,853 horsemen, each drawing a provender allowance of Tls. 2·5 a month: this branch of the service is known as the *ying ma* (營馬). The cavalry at Jêho and Mi-yün (north of Peking), and those of the provincial banner garrisons number 86,021; and 9 *tou*, or pecks, of beans a month are allowed for each in the winter and spring, with six in the summer and autumn, *plus* 30 sheaves of straw in all months: this branch of the service is known as the *kwan-ma* (官馬). Then there are breeding stations outside Kalgan, at the Stud Office under the Two Superintendents of Live Stock, and in various parts of Sungaria and Mongolia: these exceed 200,000 in number, and are known as the *kwan-ma* of the steppes."—*Ibid.* pp. 100–1.

"The 'greens' of Chê Kiang used to number over 35,000 men. In 1868, 13,800 were knocked off the number, marines included, leaving 22,500 distributed over the 11 prefectures. In old times the Province had 250 fighting ships. These were reduced by half during the rebellion. In 1882, Li Hung-chang recommended the gradual abolition of the old provincial navies, and 17 師船 were knocked off the list, repairs on 3 others being stopped. Fifty-two *shih ch'uan* were kept on and 7 others modified. These are for island and creek service, where gunboats cannot go. There are also 11 紅單艇, which do good police service. The Viceroy and Governor protest against further reductions."—*Ch. Rev.*, xvi. 124–5.

"A garrison of Manchus was placed in each town of importance, and it was by Kanghi's order that a walled town, or 'Tartar city' was built within each city for the accommodation and security of the dominant race."—*Boulger, Short Hist.*, p. 136.

[K'ang Hsi took the field in person.]—*Ibid.* p. 136.

In his war with Galdan K'ang Hsi "placed four armies in the field numbering about 150,000 combatants, and it has been computed that with non-combatants, the total of men employed did not fall short of a million. . . . Kanghi took personal command of the second" army.—*Ibid.* p. 144–5.

K'ang Hsi "provided cotton armour which was proof to the bullet for his cavalry and part of his infantry, and he organised a corps of artillerists mounted on camels, which also carried the light pieces, and rendered good service as 'flying artillery.' Before setting out for the campaign, the Emperor reviewed his army, and he chose for the occasion the date of the popular Feast of Lanterns, when all China takes a holiday. After the inspection of the numerous, and well equipped army, an impressive ceremony took place. Feyanku approached his sovereign, and received at his hands a cup of wine which the general took whilst on his knees, and which, on descending from the steps of the throne, he quaffed in full view of the spectators. Each of his assistant generals, and the subordinate officers in groups of ten went through the same ceremony, and the ruin of Galdan was anticipated in the libations of his conquerors."—*Ibid.* p. 145.

"If there is room for difference of opinion as to whether Keen Lung was as great a sovereign as Kanghi, there is no doubt that he was the greater conquerer of the two, and this is the more remarkable as, unlike his grandfather, he never attempted to lead an army in the field, or to figure as a great general. It was his boast that he never entered upon a war without concluding it with the humiliation of his enemy, and the conquest of his country."—*Ibid.* p. 162.

Ch'ien Lung "collected an army of 150,000 men, including the picked Manchu Banners and the celebrated Solon contingent, each of whom was said to be worth ten other soldiers. . . . Keen Lung superintended all the operations of the war, and took credit to himself for its successful issue," but on account of the great distance of the seat of war, he did not find it possible to take the field in person.—*Ibid.* pp. 163–4.

"The Inquiry [into the management of the Centre or main Pivot, *i.e.* the Army: 中樞政考] shows that, between 1812 and 1825, the Banner force was considerably augmented."—*Ch. Repos.*, xx. 251.

"It is utterly impossible to arrive at the numerical strength of the Chinese standing army: we can only say that the mandarins receive pay for the maintenance of about ten times the number of soldiers that actually exist. The Chinese soldier is not only dirty, ill-armed, lazy, and unpractical, but he has not the remotest notion of how to handle even such a rifle as is handed out to him—much less of keeping it clean; while the weapons provided for his use are infinitely more dangerous to himself than to the man he shoots at, and are dear to the Government at seventy-five cents apiece. In fact the Chinese Government is being universally 'stuck' in its purchase of both fire-arms and gunboats, and as long as the soldiers are provided with rifles which will explode, and with gunpowder which won't, so long will the army be an utterly useless institution. . . . Military discipline, properly so called, . . . does not exist."—*Balfour, Waifs and Strays*, pp. 41–2.

"The total insufficiency of the Chinese military force to repress any ordinary out-breaking in any part of the empire has, of late, become notorious to foreigners; and in the many insurrections, within the last eight years . . . the Chinese always admit that treachery and gold have effected what arms failed in procuring, the return of the leaders of the disaffected to submission."—*Ch. Repos.*, v. 171.

"Nor . . . judging from what we know of the campaigns of late years, are the Chinese armies much more to be dreaded than their fleets. We have now before us multitudes of instances in which small bodies of insurrectionists have kept head against the imperial troops for periods that amaze us: the emperor, in almost every case, being obliged to urge, threaten, and force the governor to take the business properly in hand; and yet, notwithstanding all this, partial rebellions are protracted for indefinite terms, and are generally only got under, at last, by bribery and conciliation. The Chinese army, large as it is sometimes made to look on paper, exists but in name; the soldiers, who are stationed from generation to generation in the same town, unless called out on actual service, naturally prefer taking their pay and going on with their peaceful avocations, or luxuriating in the *dolce far niente*, the supreme bliss of a Chinese, to undergoing the dangers of the tented field; and what the soldiers want in courage and efficiency the officers by no means make up in skill: nor is the total absence of a good commissariat, and the difficulty of transporting supplies, or *munitions de guerre* as *de bouche*, with the want of all medical or surgical aid, much calculated to stir up the dormant courage of the sons of Han."—*Ibid.* v. 174.

"The construction of forts and towers presents little worthy of observation, since there is no other evidence of science than what the erection of lines of massive stone wall displays. The port-holes are too large for protection and the parapet too slight to resist modern missiles. The Chinese idea of a fortification is a wall along the water's edge, with embrasures and battlements, and a plain wall landward without port-holes or parapets, enclosing an area in which a few houses accommodate the garrison and ammunition. Some erected at the junctions of streams are pierced on all sides; others are so unscientifically planned that the walls can be scaled at angles where not a single gun can be brought to bear. The towers are rectangular edifices of brick on a stone foundation, forty feet square and fifty or sixty high, to be entered by ladders through a door half way up the side."—*Ibid.* i. 758.

"The forts in the neighbourhood of Canton, probably among the best in the Empire, are all constructed without fosse, bastion, glacis, or counter-defence of any kind. Both arrangement and placement are alike faulty: some are square and approachable without danger; others circular on the outer face but with flank or rear exposed; others again built on a hillside like a pound, so that the garrison, if dislodged from the battlements, are forced to fly up the slope in full range of their enemy's fire. The gate is on the side, unprotected by ditch, drawbridge, or portcullis, and poorly defended by guns upon the walls or in the area behind. In general the points chosen for their forts display a misapprehension of the true principles of defence, though some may be noted as occupying commanding positions."—*Ibid.* i. 758.

"In recent times mud defences and batteries of sand-bags have proved a much safer defence than such buildings against ships and artillery, and show the aptitude of the people to adopt practical things. Though not particularly resolute on the field, the Chinese soldier stands well to his guns when behind a fortification of whose strength he is assured. The forts which have recently been constructed under supervision of European engineers are rapidly taking the place of native works in all parts of the country."—*Ibid.* i. 759.

"The Chinese idea of fortification seems confined to the erection of a plain wall, generally up and down from the water, and facing the channel of the river; this front is built of granite slabs and *chunam*; and is of greater thickness below than where the guns are placed, becoming thinner as it advances in height, and ending in battlements, on a common wall, breast high, which the look-out men, on the top of the main wall, can see over. No use, however, seems made of the battlements, which are but 'for look see.' At the back of the fort it seems to be the object to find a hill as steep as possible, up the face of which a solid wall without embrasures is run, joining nearly at the top, so as to give it the appearance of a great stone 'pound.' Along this part there are no defences, and it is built but to prevent the gunners being pounced upon in the rear. It seems probable that the original model of these 'horse-shoe' forts is to be found in the Portuguese one of the *barra*, at Macao." They were slightly improved as a result of the Anglo-Chinese hostilities of 1834; but are ". . . but such lines as the engineers of a disciplined army would throw up, as temporary defences and to cover their guns, in the course of a single night. The river forts are open at all points; and none of them could stand the fire of a heavy ship, assisted by a storming party, or tirailleurs on shore, who could always find excellent posts in the rear or flank, out of the reach of the guns of the forts."—*Ibid.* v. 168–9.

"Of ready effective military strength, the Chinese seem to have no idea; even at the city gates, where it is considered that a strong and responsible guard is always kept, foreigners . . . find no opposition more than from a coolie looking man, armed with a pair of breeches, a fan, and perhaps a rattan whip."—*Ibid.* v. 169.

"The Chinese tactics are as puerile as most of their other ancient disquisitions . . . : a collection of pompous, trite, and meaningless common places forms but a poor school for soldiers; yet, in the most famous treatises on the military art, held, as all the old books, in bigoted esteem by the Chinese, we find nothing better."—*Ibid.* v. 174. *Cf. supra.*

"The batteries [at Amoy] were admirably constructed, and manned by Europeans no force could have stood before them."—*Boulger, Short Hist.*, p. 221.

"The old Chinese 'army' of fifty years ago was simply a rabble, provided with bags of rice, gay flags, umbrellas, fans, and (quite a secondary matter) rusty guns, gingalls, spears, heavy swords, and (very occasionally) fairly good rifles and cartridges of a date always behind the times. If there were time and money, hired coolies carried the provision bags and the arms, while the soldiers carried the umbrellas, opium-pipes, and fans. If matters were urgent, the soldiers carried all. There was never any medical staff, not even bandages, and (if the warrior did not slink away before shooting began) the man hopped off when wounded, to die or recover in the nearest ditch. His pay was always a doubtful quantity, but he did not mind that much, so long as he was allowed to plunder the people he was marching to defend. When not on the march, entrenching himself, or trying to 'start' the enemy on a run, he spent his time in smoking, gambling, or prowling after women. Discipline of any kind there was none; but if officers were insulted heads went off in no time; in all other matters officers were disposed to be easy, so long as the men were not too curious about accounts, and were ready to cover the commander's flight when the enemy really 'came on.' Still, despite this sorry picture, Chinese armies under jealous and capable commanders . . . notwithstanding old or mixed conditions, have displayed excellent qualities; and even officers of the old school have shown considerable strategical and tactical ability."—*Parker, China*, pp. 257–8.

"When the great rebellions and the foreign complications consequent thereon broke out fifty years ago, the imperial leaders . . . had recourse to the device of hiring 'braves' to do the fighting. That is, such 'soldiers' as existed, and had no stomach for the merry wars, were left to perform garrison and police duty, whilst either sturdy peasants or such of the youthful soldiers as were willing and able to fight were engaged, at much higher rates of pay than the craven soldiers received, in order to induce them to face the enemy."—*Ibid.* p. 249.

"When the wars of the sixties were over, spasmodic efforts were made, not only to drill and supply with foreign weapons a certain number of bannermen at Peking, Canton, and a few other places where foreigners were well to the fore, but also to keep the braves up to the mark. The greens were too far gone for anything to be done with them, *qud* greens; but, carefully weeded out, some of them were occasionally available as reserve braves."—*Ibid.* p. 250.

"To convey to the mind of a stranger the ridiculous excess of the inutility of the naval establishment of China, would . . . be impossible."—*Ch. Repos.*, v. 174.

"From the early part of the seventeenth century onward, while progress in Europe was rapid, Chinese naval architecture remained stationary. When the British first came to blows with the Chinese nearly forty years ago, their army and navy were equipped in a manner which shewed that but little advancement had been made since the middle of the seventeenth century."—*United Service*, ii. 383.

"But when peace ensued, advantage was taken of the lessons received from their foes, and reforms were soon introduced. Not long after the Anglo-Chinese war a British officer, quoting authority on the spot, said, 'The Chinese are building ships on European models for defensive objects; they are constructing their forts on better principles, and they have foreigners in their pay from whose instruction they hope to benefit in the practice of gunnery.'" "The effect of the British and the Anglo-French expeditions was soon perceptible in the renewed vigor with which the Chinese authorities occupied themselves in introducing improvements in their naval and military systems."—*Ibid.* p. 383.

"At the best of valuations Chinese military officers are always regarded by civilian mandarins with that mixture of awe and contempt which we accord to professional pugilists, and all the more so because the bravest of them are wont to have been dangerous rebels, who have turned 'king's evidence,' or have been bought over. . . . Matters have become worse since 1860 by the sale of office, the dearth of substantive promotions and the superfluity of officers stranded after the recent wars and rebellions. Hence it is not uncommon for a man in charge of a corporal's guard to have colonel's brevet rank, or for a gun-boat captain to be a provincial-general in theory. My own servant was once offered a colonelcy, simply because he stood well up in his shoes; and my learned friend Dr. Hirth accidently discovered that his 'horse-boy' was a major."—*Parker, John Chinaman*, p. 232.

"After a brief interval they [Ward and Burgevine] were taken into the Chinese service for the purpose of drilling Chinese soldiers, a measure from which the most important consequences were to flow, for it proved to be the origin of the Ever Victorious Army."—*Boulger, Short Hist.*, p. 287.

"I have said that each Chinese province has a General; but Shan Si, Shan Tung, and Ho Nan—the three provinces where the Governor rules supreme, free of any Viceroy—have no General, and the Governor in each case is acting-General to his own brigadiers. Kiang Si, Kiang Su, and An Hwei have no General, but their Viceroy at Nanking has (since the Taiping wars) had the support, besides his General for Kiang Nan, of an additional General (or Admiral), called the Water-Army General, for the whole Yang-tsze River. This powerful official has to do not only with the three Kiang provinces, but also with the Yang-tsze portions of the two Hu as far up as Yoh-chou Fu."—*Parker, China*, p. 257.

"The other coast provinces of the South have also a Water-Army General as well as a Land General. 'Admiral' Ting, of the modern 'North Ocean Navy,' was a General, for Chih-Li possesses no regulation Water-Army."—*Ibid.* p. 257.

"Changchow had consequently to be approached systematically by trenches, in the construction of which the Chinese showed themselves very skilful. The loss of the pontoons compelled the formation of a cask-bridge." "On the 19th of July the Imperialists had run a gallery under the wall of Nankin, and charged it with forty thousand pounds of powder. The explosion destroyed fifty yards of the walls." "The troops whom he [Gordon] trained, and converted by success from a rabble into an army, formed the nucleus of China's modern army."—*Boulger, Short Hist.*, pp. 304–6.

"The uniforms of Chinese troops are not even calculated to give them a fine appearance when drawn up for parade, and no one, looking at them, can believe that men dressed in loose jackets and trousers, with heavy shoes and bamboo caps, could be trained to cope with western soldiers. Fans or umbrellas are often made use of on parade to assuage the heat or protect from the rain, while the chief object of these reviews is to salute and knock head before some high officer. In order to repress insurrection, the government has been frequently compelled to buy off turbulent leaders with office and rewards, and thus disorganize and scatter the enemy it could not vanquish."—*Williams, Midd. King.*, ii. 91.

"The uniform of the different regiments of the *luh-ying* or 'native army,' consists of a jacket of brown, yellow, or blue, bordered with a wide edging of another color; the trousers are usually blue. [See also WEAPONS.] . . . The back of the jacket bears the word *yung*, 'courage,' and on the breast is painted the service to which the corps is attached, whether to the Governor, commandant, or Emperor. The exhibition of courage among Chinese troops is not, however, always deferred to the time when they run away, spite of the disparaging reputation they have obtained in this respect from their British conquerors—who have, nevertheless, on more than one occasion, been led to admire the cool pluck of the same men when led by competent officers."—*Ibid.* ii. 89.

"Samuels says, (according to Yule), that the old Venetian idea of fighting was to exhibit as many flags, and have as much noisy music, trumpets, kettle-drums, etc., as possible, to put heart into the men and strike fear into the enemy. This continues to be the Chinese idea of warfare."—*Ch. Rev.*, xv. 249.

"In 1862, when the advantages to be derived from the military experience of foreigners had been practically recognised by the appointment of Europeans to command a portion of the army of China, . . . it was thought desirable for many reasons that something should also be done to increase the naval resources of the Empire, and Mr. Lay was entrusted with a commission for purchasing and collecting in Europe a fleet of gunboats of small draught, which could be usually employed for all the purposes of the Peking government on the rivers and shallow estuaries of the country." The national ensign was decided upon by Prince Kung, who "wrote on the 22nd of October to say that the Chinese ensign would be of yellow ground, and on it will be designed a dragon with his head towards the upper part of the flag.'" The fleet consisted of seven gunboats and one store-ship, but owing to the attitude of the foreigners who had been commissioned to purchase the vessels, who "claimed practically all the privileges of an ally, and declined the duties devolving on them as directing a department of the Chinese administration," the arrangement was not ratified and the ships were sent back to Europe.—*Boulger, Short Hist.*, pp. 311–3.

"English officers drilled Chinese troops in their permanent camp at Fungwang, and Dr. Macartney constructed and organised a great arsenal at Soochow, which was afterwards removed to Nankin as a town more conveniently situated."—*Ibid.* p. 314.

"Two days later the enemy, who held a fortified camp at Gumti, were bombarded out of it by the heavy artillery brought from the coasts of China for the purposes of the war."—*Ibid.* p. 340.

"They had conquered in this war [in Kashgaria] by the uperiority of their weapons, and their organisation, and not by an overwhelming display of numbers. Although large bodies of troops were stationed at many places, it does not seem that the army which seized the cities of Yarkand and Kashgar numbered more than twenty thousand men."—*Ibid.* p. 344.

[Some Krupp guns were used by the Black Flags in Tonquin against the French in 1883.]—*Ibid.* p. 349.

"The impression conveyed by the fighting in Formosa and the northern districts of Tonquin was that China had made considerable progress in the military art, and that she possessed the nucleus of an army that might become formidable. But while the soldiers had made no inconsiderable improvement, as much could not be said of the officers, and among the commanders there seemed no grasp of the situation and a complete inability to conduct a campaign. . . . The only capacity their commanders showed in Tonquin and Formosa was in selecting strong positions and in fortifying them with consummate art. . . . It cannot be denied that, considerable [as is the] progress . . . the Chinese have made in the military art, they have not yet mastered some of its rudiments."—*Ibid.* p. 350.

"The Manchu, Chinese, and Banner forces remain now [1887] much as they were in 1840. There is nothing to show that the provincial 'green' armies have undergone any great change; but in some cases the men have been partly transformed into *lien-ping*, or 'trained troops,' on higher pay. There is a specially strong army of trained men under the Viceroy of Chih Li's command. The armies of the Manchurian provinces are now being re-organized; there are several bands of *yung*, or 'braves,' kept constantly employed in Kwang Tung; and there are strong bodies of men stationed in the Lower Yangtsze forts, and in the new forts now being constructed in the north."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. i. note.

"After making a fair show against the Russians in Ili and the French in Tonquin—not to mention the earlier reconquests of Turkestan from Yakub Beg (1874), and Yün Nan from Sulinan the Panthay (1873)—the Chinese, or rather the Manchu Government, began to get presumptuous, and our own blunders led them, or contributed to lead them, on the wrong tack in Corea." As a result of the Japanese war, it "was . . . decided to do away with a quarter or a half of the greens in every province, according to the degree of corruption prevailing in each place, and at any rate not to fill up or create more vacancies."—*Parker, China*, pp. 250–1.

"The utility of music in encouraging the soldiers and exciting them to the charge is fully appreciated."—*Williams, Midd. King.*, ii. 93.

[The drum—戰 鼓 *chan-ku*, or 'war drum'—was used to sound an advance; the signal for retreat was given by striking a gong (*Journ. N.-C.B.R.A.S.*, N.S. viii. 102).]

[The equipment was miserable. Soldiers lent to each other their clothes and weapons for the purpose of passing a review (*Journ. Asiat.*, 1843).]

The code legislates "on the government of the army, which it places entirely at the disposal of the emperor."—*Medhurst, China*, p. 134.

In 1660 Wu Chêng-chih "became President of the Censorate, and earned universal gratitude by stopping the proposed erection of barracks for Bannermen throughout China."—*Giles, Bio. Dic.*, p. 878.

"Amongst the places where there were once 屯 田 may be mentioned 黎 平 府 in Kwei Chou, but the present Governor has just [1881] done away with them. A quantity of military land is let out to farmers just outside the capital of Sz Ch'uan: for each *mu* they pay an annual rent of five 石 of grain and ten 斤 of straw. This goes to the maintenance of the Manchu garrison. The first-named 屯 田 were originally allotted for defence against the 苗 子, and paid thirty per cent. [按 十 抽 三] on all harvests to the Government."—*Ch. Rev.*, x. 73.

[For a map showing the army dispositions in the Eighteen Provinces previous to 1850, see *Parker, China*, facing p. 256.]

[Soldiers were gagged at night.]—*Giles, Bio. Dic.*, No. 4506.

[For a description of a review see *Little* (*Mrs. A.*), *Int. Ch.*, pp. 285–90.]

ECCLESIASTICAL.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Priests, etc.—"It was the duty of all men to reverence and honour God, by obeying His law written in their hearts, and seeking His blessing in all their ways; but there was a solemn and national worship of Him, as ruling in nature and providence, which could only be performed by the emperor. It consisted of sacrifices, or offerings rather, and prayers. No image was formed of Him, as indeed the Chinese have never thought of fashioning a likeness of the Supreme."—*Legge, Ch. Class.*, III. i. *Prol. p.* 194.

"That this—Arranger of the ancestral temple—should be the name given to the minister of Religion, shows strikingly the chief place occupied by the worship of their ancestors in the religion of China, from the earliest times."—*Ibid.* III. i. 47, note.

"There was no sacerdotal or priestly class among them; there were no revelations from Heaven to be studied and expounded. The chieftain was the priest for the tribe; the emperor for the empire; the prince of a State for his people; the father for his family."—*Ibid.* III. i. Prol. p. 193.

[The earliest traces of a priesthood are to be found in the chanting and dancing dervishes (*wu*), who performed exorcising functions in the 18th cent. B.C.]—*De Groot, Rel. Syst.*, vi. 1187–8.

Connection with State.—Shun "received Yaou's retirement from the imperial duties in the temple of the Accomplished Ancestor."—*Shu ching*, Pt. ii. Bk. i. Ch. 3, 4; *Legge, Ch. Class.*, III. i. 32.

"'By 神 主, is meant lord of the hundred (= all the) spirits.' It is a name for the emperor as chief of the religion of the empire,—in our phrase, 'Head of the Church' of China. Cheang Kew-shing observes:—'The sovereign is lord of all the spirits.' Thus we read in the She King (Pt. III. Bk. II. Ode viii. st. 3), 'May you be the lord of all the spirits!' Being lord of the spirits, it follows that he is lord of the people. On the other hand we read in the 'Many Regions' (Pt. V. Bk. XVIII. p. 6)—'Heaven on this sought a lord of the people.' Being lord of the people, it follows that he is lord of the spirits.' This is to the effect that the 'Head of the Church' is the 'Head of the State' as well, and that either of the designations must be understood as inclusive of the other. The term 主, however, cannot be taken with the same force exactly in both the phrases. The 'lord of the people,' is high above them, their ruler; the 'lord of the spirits' is only the president and director in their worship." "A passage in the Record of Rites, Bk. 祭 法, par. 3, makes this modified meaning of the term 'lord,' as applied to the emperor in his relation to 'spirits,' very plain. It is there said—有 天 下 者 祭 百 神, 諸 侯 在 其 地 則 拜 之, 'The possessor of the Empire sacrifices to all the spirits; the princes only sacrifice to those that are within their territories.' As sacrificing to the spirits, the emperor is their host (主 人). In this passage of the 'Laws of Sacrifice,' I know that the hundred 神 are the *shin* of the hills, rivers, forests, valleys, etc., and do not embrace the spirits of heaven or those of men. It was probably this prerogative of the emperor to sacrifice to all of these which first originated the designation of him as 百 神 之 主. But the phrase has now a wider application. Gan-kwo says that the 神 主 in the text = 天 地 神 祇 之 主: 'lord of the spirits of heaven and the spirits of the earth.'"—*Ibid.* III. i. 215, note.

Sacred Places.—[Yao and Shun both established temples to their ancestors.]—*Ibid.* III. i. 64, note.

[Shun raised altars upon twelve hills in his twelve provinces. He selected a mountain in each province, and made it the "guardian" of the territory (*Shu ching*, Pt. II. Bk. I. Ch. III. 10; *Legge, Ch. Class.*, III. i. 38, note).]

The kings "raised a mound of earth of the five colours, as an altar to the spirits of the land."—*Ibid.* III. i. 106, note.

"The emperors had in their ancestral temple the shrines with the spirit-tablets of seven of their ancestors;—see on the 'Doctrine of the Mean,' xix. 4. But in the case of an emperor's possessing great merit, having displayed great virtue and rendered great services to his dynasty, his shrine might remain in addition to the seven regular shrines of the temple." "That the imperial temple of ancestors in the Chow dynasty was fitted up with seven shrines as the rule is acknowledged on all hands; and there is no intimation in the classical books, or in any writings of a high antiquity . . . that the practice was different under the dynasties of Shang and Hea."—*Ibid.* III. i. 218, note.

Many attribute to Wu Yi (1197–1194 B.C.) "the first making of idols in China;—see Morrison's 'View of China for Philological Purposes,' and De Mailla's History, vol. I. p. 217. The action on which the charge is based, however, was more that of a madman than of a devotee, a freak of licentious folly, and not the birth of any religious feeling, however perverted."—*Ibid.* III. i. 269, note.

Sacrifices and Observances.—[Preliminary sacrifices were made before commencing large undertakings, others being offered on their conclusion.]—*Ibid.* III. i. 94, note.

"On arriving at each of his halting-places [on his tour of inspection] Shun first presented a burnt-offering to Heaven. . . . On the altar a pile of wood was reared, on which the victim and other offerings were placed. The practice is the same at the present day."—*Ibid.* III. i. 36, note.

"形 . . . was the name of a supplementary sacrifice, offered on the day following the regular and more solemn service (祭 明 日 又 祭). I have not been able to find any precise account of the reason and manner of such an observance, K'ang-shing says it was common to all sacrifices,—'those to Heaven and Earth, to the spirits of the land and the grain, of the hills and rivers, and of ancestors.'" *Cf.* LATER FEUDAL PER.—*Ibid.* III. i. 264, note.

"Shun had no sooner been designated by Yaou to the active duties of the government as co-emperor with him, than 'he offered a special sacrifice, but with the ordinary forms, to God; sacrificed purely to the six Honoured Ones; and extended his worship to the host of spirits' (The Canon of Shun, par. 6). Subsequently, in the progresses which he is reported to have made to the different mountains where he met the princes of the several quarters of the empire, he always commenced his proceedings with them by 'presenting a burnt-offering to Heaven, and sacrificing in order to the hills and rivers' (The Canon of Shun, par. 8). I do not refer to these passages as veritable records of what Shun actually did; but they are valuable, as being the ideas of the compilers of the Shoo of what he should have done in his supposed circumstances."—*Ibid.* III. i. Prol. p. 193; ii. 439, note; *Shu ching*, Pt. II. Bk. I. c. III. 6; *ibid.* III. i. 33–4.

"Different ranks were assigned to the hills and rivers, and the ceremonies paid to them varied accordingly."—*Ibid.* III. i. 36, note.

"When Heaven was sending down its favouring decree, and laying the foundations of the eminence of our people, spirits were used only in the great sacrifices" (*Shu ching*, Pt. V. Bk. X. 2). "We may take the 'great sacrifices' as those to Heaven, the earth, and ancestors. Sacrifices were not so numerous then as they afterwards became."—*Ibid.* III. ii. 401, note.

"Under the Hea dynasty they preferred in their victims of sacrifice a dark colour. Under the Shang, it was the reverse; their victims were white. At this time [*c.* 1765 B.C.] T'ang continued to follow the practice of Hea."—*Ibid.* III. i. 187, note.

During T'ang's reign, owing to drought and famine, "the sufferings of the people were intense. . . . It was suggested at last, we are told, that some human being should be offered in sacrifice to Heaven, and prayer for rain presented at the same time. 'It is for the people,' said T'ang, 'that rain needs to be sought. If a man must be the victim for such an object, I will be he.' He then fasted, cut off his hair and his nails, and in a plain carriage drawn by white horses, clad in white rushes, in the guise of a sacrificial victim, he proceeded to a grove of mulberry trees, and there prayed, asking whether the calamity was owing to any failure in his government, or misemployment of officers, or extravagance in palaces, or excessive devotion to beauty, or the practice of bribery, or allowance of calumniators. He had not done speaking when a copious rain fell over several thousand *le*." "The account is doubtless much embellished, but through the cloud of exaggeration we can see the generous sovereign sympathizing with the general distress, fasting, and praying for the removal of the calamity."—*Ibid.* III. i. 190, note.

Rites.—"In ancient times also dancing held a conspicuous place in worship, having been first introduced into the ceremonies by the Emperor Shun."—*Van Aalst, Ch. Music*, p. 33.

[The origin of religious fasting is ascribed to the legendary ruler Huang Ti, who is said to have fasted for three days when taking an oath. He is also said to have built altars for prayer. See *Shih wu yüan hui*, *c.* 35, pp. 4b, 6b.]

[For the state's attitude towards unorthodoxy see following Periods.]

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Priests.—[The king, the earthly sovereign, had alone the right to sacrifice to Shang-ti, the Supreme Lord; and, according to the *Kuo yü*, and the *Tso chuan*, the feudal princes lost all respect for their sovereign, when they arrogated to themselves this right. All the feudal princes were bound to offer the seasonal sacrifices to their ancestors (*Journ. Asiat.*, 1843).]

"Li K'o said: 'The Heir Apparent had charge of the chief sacrifice and the rice vessels for sacrificing to the gods of the Land of Grain'"—*Tso chuan, Yüan chien lei han, c.* 242, p. 29*a*.

"K'e, being the representative of the sovereigns of Shang, had the privilege of offering the great solstitial sacrifice to God."—*Legge, Ch. Class.*, III. ii. 378–9, note.

"The princes of Loo claimed great privileges, by royal grant to the Duke of Chow, in the matter of sacrifices."—*Ibid.* IV. i. Prol. p. 160.

[In spring the people, at mid-autumn the "Son of Heaven," and in winter the officers "celebrated the great or principal *no*," or "drumming away of epidemics," with various ceremonies and sacrifices.]—*De Groot, Rel. Syst.*, vi. 973–5. It continued to be celebrated in subsequent Periods: see pp. 975–90.

[*Wu*-ism (see previous Period) had a powerful influence, and as soothsayers, the *wu* held a place of great importance. Male and female *wu* were persons of official standing, "by whose invocations and other performances at the celebration of sacrifices the spirits came down to enjoy the offerings." But there is nothing to show that on those occasions they presented the offerings.]—*Ibid.* vi. 1196, 1195, 1233.

"In the age of Cheu the *wu* were not the only priests in existence . . . they shared the sacerdotal position with quite a body of officers of various ranks and grades, who were charged with the maintenance of the Rites and Ceremonies (*li*), among which those of the Religion of the State or the dynasty were the principal." The functions of these officers were to direct the erection, etc., of altars and temples, mausolea and tombs of the State, the celebration of sacrifices, funeral rites in the royal family, divination, auguration, etc. This official priesthood was the prototype of the Ministries of Rites and Ceremonies of subsequent Periods.—*Ibid.* vi. 1188.

Sacred Places and Temples.—"The sovereigns of the Chow dynasty worshipped in a building which they called the Hall of Light, and which also served the purpose of an audience and council chamber. It was 112 feet square, and surmounted by a dome; typical of heaven above and earth beneath. Thirty-six doors gave ample means of ingress and egress, while seventy-two windows, each three feet in height, admitted the light of day. China has always been remarkably backward in architectural development, never having got beyond the familiar roof with its turned-up corners. . . . Hence it is that the Hall of Light of the Chows is considered by the Chinese to have been a very wonderful structure."—*Giles, Historic China*, p. 6.

"The palace was a temple and the temple was a palace. . . . The emperors formerly came, when they visited Tai Shan, to hold here a great feudal assembly, to sacrifice to ancestors,

to sacrifice to heaven and to reside in it [the Ming T'ang] themselves during their stay. . . . Cheu kung, the great sage, sacrificed to his deceased father, Wen Wang, in the Ming tang of the Imperial residence, placing his tablet in a subordinate position at the time of sacrificing to Shang ti. This was to confer the greatest possible honour upon his deceased father. In the Ming tang there was worship offered to the sun and moon, also an altar for burnt sacrifice, in which case the victim was laid on wood and burnt. When the covenant was made between sovereign and feudal barons the emperor sat on a throne nine feet high during the Cheu dynasty, three feet high in the Shang dynasty, and one foot high in the Hia. The throne was a dais, and the emperor sat on it cross-legged. The commentator on the *Chow-li* (see 考工記, *K'ao Kung Chi*), from whom I learn these particulars, adds that when the covenant had been determined on, the fact was announced to the bright spirits, and therefore the hall was called the 'Bright Hall,' which is the meaning of the name Ming tang. We gather from this, by the way, the true explanation of the common phrase 'Shen ming,' spirits and bright intelligences. This phrase is much used in modern Chinese for worshipped beings who are believed to come and throng round the spots where sacrifices are offered and prostrations made. They also scrutinize and reward or punish the actions of mankind."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 255-6.

"Mu Wang [1001-946 B.C.] of the Chou dynasty held the immortals in great veneration; he sent Yin Kuei and Tu Chung to Chung Nan Shan. The storied building of the Taoist priest Yin was called Taoist monastery, which then originated. This refers to pre-Lao Tzŭ Taoism, which took definite shape under Mu Wang."—*Hsü shih shih, Ko chih ching yüan, c.* 19, p. 27*b*.

"The practice of having two tablets in a temple-shrine originated from duke Hwan" [685-643 B.C.].—*Li chi*, v. i. 23; *Legge*, i. 323.

[The emperor, when appointing a prince over a State, took from the earth of his own altar to the spirit of the land, and gave it to the prince, that he might raise an altar to the spirit of the land in his State.]—*Ibid., Ch. Class.*, III. ii. 489, note.

"Liu Hsiang said: 'I have read somewhere that there was a Buddhist sacred book, so I know that in the Chou dynasty Buddhist books had already been introduced. Thus, before the Han dynasty Buddhas and the books existed [in Chiña].'"—*Li tai san pao chi; P'ei wen yün fu, c.* 94, p. 31*b*.

"But the greatest work Ashôka did was the establishing of a board for foreign missions (Dharma-Mahamâtra), which sent forth to all surrounding countries enthusiastic preachers who went out in self-chosen poverty, clad in rags, with the almsbowl in their hands, but supported by the whole weight of Ashôka's political and diplomatic influence." "At the same time [as the conversion of Ceylon] Cabulistan, Gandhara, Cashmere and Nepaul were brought under the influence of Buddhism, and thenceforth every caravan of traders, that left India for Central Asia, was accompanied by Buddhist missionaries." "In this way it happened, that as early as 250 B.C. a number of eighteen Buddhist emissaries reached China, where they are held in remembrance to the present day, their images occupying a conspicuous place in every larger temple."—*Eitel, Buddhism*, p. 21.

"The *ien* [*v. supra*] had their temples containing images of gods, to whom they paid worship and offered sacrifices, and whom they employed for magical purposes."—*De Groot, Rel. Syst.*, vi. 1240.

Sacrifices and Observances.—[The seasons of the year were inaugurated with special ceremonies and sacrifices.]—*Li chi*, iv. i.-iv.

[*Yo* (禴), *ssŭ* (禘), *ch'ang* (嘗), and *chêng* (烝) were the names of the seasonal sacrifices in the ancestral temple. *Yo* was the spring sacrifice, *ssŭ* that of summer, *ch'ang* that of autumn, and *chêng* that of winter. They were celebrated in the first months of the respective seasons (*Shih ching*, II. i. VI. 4; vi. V.). The Emperors raised a mound of earth of the five colours, as an altar to the spirits of the land (*Shu ching*, III. i. Pt. i. 35; *Legge, Ch. Class.*, III. i. 106, note). About the commencement of the year, a sacrifice was offered in every district to the Spirits presiding over the productive energies of the land (*Shih ching*, II. vi. VII. 2; III. iii. IV. 6). An analogous sacrifice was presented in the autumn after the harvest (IV. i. [ii.] IV.). We see in the *Chou li*, XX.-XXVII., that the right to perform sacrifice to the different celestial Spirits was graduated according to the order of dignities and offices. According to this graduation, the lower people of the country districts could sacrifice only to the ground and the secondary Spirits. This regulation must have facilitated the extension of the belief in Spirits.]

"On the day ting-we he [King Wu] sacrificed in the ancestral temple of Chow, when the chiefs of the imperial domain and of the teen, how, and wei domains all hurried about, carrying the dishes. Three days after, he presented a burnt offering to Heaven, and worshipped towards the mountains and rivers, solemnly announcing the successful completion of the war" (*Shu ching*, Pt. V. Bk. III. 3). "It was an honour to the chiefs and princes to assist at the sacrifice."—*Legge, Ch. Class.*, III. ii. 310, note. "Before setting out on his enterprise, Woo had sacrificed to his father, to God, and the Earth ('The Great Speech,' Pt. i. p. 10); here at its close he sacrifices, and, we may suppose, gives thanks at the same altars."—*Ibid.* III. ii. 309, note. See also MILITARY.

"'The King's guests' [*Shu ching*, Pt. V. Bk. XIII. 29] denotes all the princes present and assisting at the ceremonies, and specially those representing the previous dynasties." "The king entered the great apartment (*i.e.*, the middle hall of the temple), and poured the fragrant spirits on the ground to invite the descent of the spirits." The whole service was "a pure sacrifice presented in the temple of ancestors."—*Legge, Ch. Class.*, III. ii. 452, note.

"The son of Heaven sacrificed to Heaven and Earth; the princes of the states, to the (spirits of the) land and grain; great officers offered the five sacrifices (of the house). The son of Heaven sacrificed to all the famous hills and great streams under the sky, the five mountains receiving (sacrificial) honours like the honours paid (at court) to the three ducal ministers, and the four rivers honours like those paid to the princes of states; the princes sacrificed to the famous hills and great streams which were in their own territories." "The son of Heaven and the feudal lords sacrificed to the ancient princes who had no successors to preside over the sacrifices to them, and whose possessions now formed part of the royal domain or of their respective states." "The son of Heaven offered the spring sacrifice apart and by itself alone, but his sacrifices of all the other seasons were conducted on a greater scale in the fane of the high ancestor. The princes of the states who offered the spring sacrifice omitted that of the summer; those who offered that of the summer omitted that of the autumn; those who sacrificed in autumn did not do so in winter; and those who sacrificed in winter did not do so in spring." [They were absent in turn attending at the royal court.] "In spring they offered the sacrifice of the season by itself apart; in summer, in the fane of the high ancestor; in autumn and winter both the sacrifices were there associated together." "In sacrificing at the altars to the spirits of the land and grain, the son of Heaven used in each case a bull, a ram, and a boar; the princes, (only) a ram and a boar. Great and other officers, at the sacrifices in their ancestral temples, if they had lands, sacrificed an animal; and, if they had no lands, they only presented fruits. The common people, in the spring, presented scallions; in summer, wheat; in autumn, millet; and in winter, rice unhulled. The scallions were set forth with eggs; the wheat with fish; the millet with a sucking-pig; and the rice with a goose." The victims were all young animals.—*Li chi*, iii. iii. 6-9; *Legge*, i. 225-7.

"The odes do not speak of the worship that was paid to God, unless it be incidentally. There are two grand occasions on which it was rendered by the sovereign,—the summer and winter solstices. The winter sacrifice is often described as offered to Heaven, and the summer one to earth; but we have the testimony of Confucius . . . that the object of them both was to serve *Shang Te*. . . . Whether besides these two there were other sacrifices to God, at stated periods in the course of the year, is a point on which the opinions of the Chinese scholars themselves are very much divided. I think that there were, and that we have some intimation of two of them. IV. i. [i.] X. is addressed to How-tseih, as having proved himself the correlate to Heaven, in teaching men to cultivate the grain which God appointed for the nourishment of all. This was appropriate to a sacrifice in spring, which was offered to God to seek His blessing on the agricultural labours of the year, How-tseih, as the ancestor of the House of Chow, and the great improver of agriculture, being associated with Him in it. IV. i. [i.] VII., again, was appropriate to a sacrifice to God in autumn, in the Hall of Light, at a great audience to the feudal princes, when king Wăn was associated with Him, as being the founder of the dynasty of Chow."—*Legge, Ch. Class.*, IV. i. Prol. p. 134-5.

[The great sacrifice to Shang-ti, which was at the winter solstice, was also said to be to the Spirit (or Spirits) of heaven (天神). At the summer solstice Shang-ti was also sacrificed to, and the sacrifice was said to be to the Spirit (or Spirits) of earth (地祇) (*Chung Yung*, xix. 6).]—*Ibid.* i. 268, and note.

"The sacrifice to the spirits is represented as the great or chief ceremony; the subsequent festive indulgence by those who have taken part in it is a subsidiary ceremony." (*Legge, Ch. Class.*, III. ii. 405, note.) "Hearken constantly to my instructions, all ye high officers, ye assistants, and all ye noble chiefs:—when you have largely done your duty in ministering to your aged and serving your sovereign, you may eat and drink freely and to satiety. And to speak of greater things:—when you can maintain a constant watchful examination of yourselves, and your conduct is in accordance with correct virtue, then may you minister the offerings of sacrifice, and, at the same time, indulge yourselves in festivity. In such case, you will indeed be ministers doing right service to your king, and Heaven likewise will approve your great virtue, so that you shall never be forgotten in the royal House."—*Shu ching*, Pt. V. Bk. X. 7; *ibid.* pp. 404-5.

[They prepared themselves for this ceremony by washing the body, and by abstaining, for several days, from unbecoming words and actions (*Shih ching*, II. i. IV. 4). The priest sacrificed inside the temple gate after some had flayed the victims, some boiled their flesh, some arranged the meats, and some adjusted the pieces of it (II. vi. V. 2). The king, presiding at the sacrifice, used a knife with tinkling bells attached, to kill the bull, or principal victim (VI. 5) [*cf. infra.*]. They extracted the blood and the fat of the slain animals, and seasoned the flesh (V. and VI.). The pouring out of spirits, flavoured and made fragrant by various admixtures, commenced the service, being intended to bring the Spirits down (降神). The libations were followed by the sacrifice of a red bull, red being the colour in the victims slain under the Chou dynasty (*ibid.*).]

[At the same great epochs of the year, a ceremony in the ancestral temple was performed in each family, similar to what took place in the royal family, in honour of its ancestors, which was followed by a grand feast and rejoicings. In this ceremony the principal ancestor was represented by a grown-up man, designated by the name of 公尸, *kung shih*, or representative of the ancestors (*Shih ching*, II. i. VI.; vi. VI. 3). He kept himself motionless while they presented to him viands, fruits, and spirits (II. vi. VI. 3), and they augured the future prosperity of the family from the words which might escape from him (III. ii. III. and IV.). They thought it was the dead who spoke by his mouth. The personators were feasted at the supplementary repetition of the sacrifices on the day succeding the more solemn service (III. ii. IV.).]

The supplementary sacrifice (*cf.* EARLY FEUDAL PER.) "was continued under the Chow dynasty, and was called 繹. Subsequently, it seems to have fallen into disuse."—*Legge, Ch. Class.*, III. i. 264, note.

"There were also other services performed in the temple of ancestors which were of less frequent occurrence, and all known by the name of *te* (禘). That term was applied in a restricted sense to the annual sacrifice of the summer season; but there was also 'the fortunate *te* (吉禘),' when the Spirit-tablet of a deceased monarch was solemnly set up in its proper place in the temple, 25 months after his death; and 'the great *te* (大禘),' called also *hëah* (祫), celebrated once in five years, when all the ancestors of the royal house were sacrificed to, beginning with the mythical emperor Kuh (帝嚳), to whom their lineage was traced. There is no description in the She of the ceremonies used on those occasions."—*Ibid.* IV. i. Prol. p. 137.

"The above sketch of the seasonal sacrifices to ancestors shows that they were mainly designed to maintain the unity of the family connexion, and intimately related to the duty of filial piety. Yet by means of them the ancestors of the kings were raised to the position of the Tutelary Spirits of the dynasty; and the ancestors of each family became its Tutelary Spirits. Several of the pieces . . . are appropriate to sacrifices offered to some one monarch. They would be celebrated on particular occasions connected with his achievements in the past, or when it was supposed that his help would be specially valuable in contemplated enterprises."—*Ibid.* pp. 136-7.

"With regard to all the ceremonies of the ancestral temple, Confucius gives the following account of them and the purposes they were intended to serve in the Doctrine of the Mean, ch. XIX. 4:—'By means of them they distinguished the royal kindred according to their order of descent. By arranging those present according to their rank, they distinguished the more noble and the less. By the apportioning of duties at them, they made a distinction of talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given to the lowest to do. At the [concluding] feast, places were given according to the hair, and thus was marked the distinction of years.'"—*Ibid.* p. 137.

"The *Book of Rites* contains a notice of the festival held in honour of weaving, which corresponds to that of ploughing by the Emperor. 'In the last month of spring the young Empress purified herself and offered a sacrifice to the goddess of silkworms. She went into the eastern fields and collected mulberry leaves. She forbade noble dames and the ladies of statesmen adorning themselves, and excused her attendants from their sewing and embroidery, in order that they might give all their care to the rearing of silk-worms.'"—*Williams, Midd. King.*, ii. 33.

The duke Gae, 478 B.C., "caused a temple to be erected [to Confucius], and ordered that sacrifice should be offered to the sage, at the four seasons of the year."—*Legge, Ch. Class.*, i. Prol. p. 91.

"The principal hall [of the temple of Confucius], called 大成殿, or 'Hall of the Great and Complete One,' is that in which is his own statue or the tablet of his spirit, having on each side of it, within a screen, the statues, or tablets, of his 'four Assessors.' On the east and west, along the walls of the same apartment are the two 庑, the places of the 十二哲, or 'twelve Wise Ones,' those of his disciples, who, next to the 'Assessors,' are counted worthy of honour. Outside this apartment, and running in a line with the two 庑, but along the external wall of the sacred inclosure, are the two 廡, or side-galleries, which I have sometimes called the ranges of the outer court. In each there are 64 tablets of the disciples and other worthies, having the same title, as the Wise Ones, that of 先賢, or 'Ancient Worthy,' or the inferior title of 先儒, 'Ancient Scholar.' Behind the principal hall is the 崇聖祠殿, sacred to Confucius' ancestors, whose tablets are in the centre, fronting the south like that of Confucius. On each side are likewise the tablets of certain 'ancient Worthies,' and 'ancient Scholars.'"—*Ibid.* p. 114.

[It was customary to offer to the God of the Yellow River the annual sacrifice of a maiden, who was richly attired and then thrown into the stream. The practice was stopped by Hsi-wên Pao, Governor of Yeh in Honan, in B.C. 424.]—*Giles, Bio. Dic.*, p. 265.

"No clear record of the sacrificial immolation of man by his fellow, 'offering the fruit of his body for the sin of his soul,' has been found in Chinese annals in such a shape as to carry the conviction that it formed part of the belief or practice of the people—although the Scythian custom of burying the servants and horses of a deceased prince or chieftain with him was perhaps observed before the days of Confucius."—*Williams, Midd. King.*, ii. 192.

[Grain, flesh, fruits, and spirits were among the articles of sacrifice.]—*Legge, Ch. Class.*, III. ii. 539, note.

[In sacrificing, wine made of black millet mixed with fragrant herbs was poured on the ground to "bring down the gods." Incense, made from artemisia mixed with fat, was burnt, "its fragrance filling the hall." Fish and soup were placed on the left, and flesh and meal on the right. This arrangement of the sacrificial offerings before the ancestral tablets was because the right was esteemed the place of honour, the elder brother standing on the right, and the younger on the left.]—*Chia li ta ch'êng, c.* 6, *Chi ssŭ pien k'ao*, pp. 18*a*, 17*b*. See also *Tsêng chu jén wu lei tien, Yin shih lei, c.* 36, p. 1*b*.

"According to the sacrificial rites, the common people in their offerings may use roast fish."—*Kuo yü, Ko chih ching yüan, c.* 24, p. 7*b*.

[Pieces of silk with prayers written on them were burnt during sacrifices. For the substitution of paper see following Period.]—*Chia li ta ch'êng, c.* 6, *Chi ssŭ pien k'ao*, p. 18*b*.

"Akkadian hymns are familiar with the idea of a scapegoat, animate or inanimate, but this sort of conjuration offended Chinese morality; and an author who died 237 B.C. narrates how a Duke King of Sung, refused to have it performed for his benefit when a star appeared ominously in a wrong constellation." *Simcox*, ii. 36-7.

"Of the ceremonies at the sacrifices in the royal temple of ancestors, in the first months of the four seasons of the year, we have much information in several odes. They were preceded by fasting and various purifications on the part of the king and the parties who were to assist in the performance of them. There was a great concourse of the feudal princes, and much importance was attached to the presence among them of the representatives of the former dynasties; but the duties of the occasion devolved mainly on the princes of the same surname as the royal House. Libations of fragrant spirits were made, to attract the Spirits, and their presence was invoked by a functionary who took his place inside the principal gate. The principal victim, a red bull, was killed by the king himself, using for the purpose a knife to the handle of which were attached small bells. With this he laid bare the hair, to show that the animal was of the required colour, inflicted the wound of death, and cut away the fat, which was burned along with southernwood, to increase the incense and fragrance. Other victims were numerous, and II. vi. V. describes all engaged in the service as greatly exhausted with what they had to do, flaying the carcases, boiling the flesh, roasting it, broiling it, arranging it on trays and stands, and setting it forth. Ladies from the harem are present, presiding and assisting; music peals; the cup goes round. The description is as much that of a feast as of a sacrifice; and, in fact, those great seasonal occasions were what we might call grand family re-unions, where the dead and the living met, eating and drinking together, where the living worshipped the dead, and the dead blessed the living."—*Legge, Ch. Class.*, IV. i. Prol. p. 135.

"This characteristic of these ceremonies appeared most strikingly in the custom which required that the departed ancestors should be represented by living individuals of the same surname, chosen according to certain rules which the

odes do not mention. They took for the time the place of the dead, received the honours which were due to them, and were supposed to be possessed by their Spirits. They ate and drank as those whom they personated would have done; accepted for them the homage rendered by their descendants; communicated their will to the principal in the sacrifice or feast, and pronounced on him and his line their benediction, being assisted in this point by a mediating priest, as we must call him for want of a better term. On the next day, after a summary repetition of the ceremonies of the sacrifice, these personators of the dead were specially feasted, and so . . . 'their happiness and dignity were made complete.' We have an allusion to this strange custom in Mencius . . . showing how a junior member of a family, when chosen to represent at the sacrifice one of his ancestors, was for the time exalted above his elders, and received the demonstrations of reverence due to the ancestor. This custom probably originated under the Chow dynasty—one of the regulations made by the duke of Chow; and subsequently to it, it fell into disuse."—*Ibid.* pp. 135–6.

"When the sacrifice to ancestors was finished, the king feasted his uncles and younger brothers or cousins, that is, all the princes and nobles of the same surname with himself, in another apartment. The musicians who had discoursed with instrument and voice during the worship and entertainment of the ancestors, followed the convivial party, to give their soothing aid at the second blessing. The viands, which had been provided . . . in great abundance, and on which little impression could thus far have been made, were brought in from the temple, and set forth anew. The guests ate to the full and drank to the full; and at the conclusion they all bowed their heads, while one of them declared the satisfaction of the Spirits with the services rendered to them, and assured the king of their favour to him and his posterity, so long as they did not neglect those observances. During the feast the king showed particular respect to those among his relatives who were aged, filled their cups again and again, and desired that their old age might be blessed, and their bright happiness ever increased."—*Ibid.* p. 136.

"They [the *sung*, or panegyrics, forming part IV of the *Shih ching*, or Book of Odes] appear to have been a species of hymn, sung before the Emperor when he sacrificed as *pontifex maximus* (always the peculiar office of Chinese Sovereigns) in the temples of Heaven and Earth, or in the hall of his ancestors."—*Davis, Chinese*, ii. 61.

"The three families used the Yung ode, while the vessels were being removed, *at the conclusion of the sacrifice*" (*Lun yü*, iii. 2). "For the Yung ode, see She-king, II. ii. Ode II. st. 7. It was, properly, sung in the imperial temples of the Chow dynasty at Che 徹, 'the clearing away,' of the sacrificial apparatus."—*Legge, Ch. Class.*, i. 19, note 2.

"佾, 'a row of dancers,' or pantomines rather, who kept time in the temple services, in the 庭, the front space before the raised portion in the principal hall, moving or brandishing feathers, flags, or other articles. In his ancestral temple, the Emperor had 8 rows, each row consisting of eight men, a duke or prince had 6, and a great officer only 4."—*Ibid.* i. 18, note 1.

"Under the sacerdotal guidance of these magicians [*wu*], the people . . . used to celebrate in those temples [*v. supra*] religious feasts, sacrificial masses or so-called *tsiao*, contributing money for the purpose, a good portion of which disappeared no doubt into the purses of those priests. Occasionally, temporary altars were put up in the open air with the same purpose."—*De Groot, Rel. Syst.*, vi. 1240.

Heresy.—Chinese "philosophy and politics both absolutely forbid freedom of religion and religious doctrines." The reason why they do so is because unorthodox views are opposed to the classical teachings of the ancients. Confucius condemned all that was not in conformity with the one infallible doctrine embodied in the Counsels of Yü the Great: "Hesitate not to put away all that is *hsieh*" (*i.e.*, that which is not correct, not right, evil in general), and said: "The practice of that which swerves from the orthodox (*i tuan*), oh, what harm it causes" (*Lun yü*, ii. 16). "It was Mencius, however, . . . who first by both word and example laid upon all future ages the duty of persecuting heresy. . . . He violently attacked all heretics," directing his attack chiefly against Yang Chu, "a preacher of epicureanism of the worst kind," and Mi Ti, "advocate of universal philanthropy to be practised even at the expense of one's parents, and also of simplicity in the funeral rites. To wage war against their doctrines, which evidently had made alarming progress in his time, was the chief aim and object of the sage." According to him, heresy is "everything which diverges from the teachings of the sages, and more particularly of three among them" (Yü, Chou Kung, and Confucius). "It is certain that, to the Chinese, the True Doctrine has always been exactly what was deemed, written, or edited by that triad; and so Mencius has saved all posterity the slightest uncertainty . . . as to what is heresy and what is not." He regarded heresies as dangerous to the State, and "criticisms . . . inevitably end in heresies." "Authoritative ancient writers, whose works are not included among the Classics, also waged war against all that was heterodox," as *e.g.*, Kuan I-wu (d. 645 B.C.). The *Ju chiao*, those who "exercise influence over the people by means of the *Tao*," right course, and the *Shih*, teachers, "who influence the people by their wisdom," form "a caste thoroughly versed in the orthodox writings concerning the ancients or emanating from them . . . upholding and propagating with fanatical tenacity the principles and doctrines expounded therein. China has at all times been abundantly blessed with members of this caste. From their midst the government officials are recruited. . . . When they pass without being appointed to an office . . . they form a class of notables of great distinction and influence. . . . It is therefore amongst the government officials and the literati that the fanatics are to be found for the one and only true Confucian doctrine of the Classics, which has been drummed into them by schoolmasters of their own calibre and convictions. They, and they alone, are the persecutors of heresy. The people deprived of all schooling are, of course, free from fanatic Confucianism. They have the privilege of supplying victims and martyrs for the blood-drenched altar of intolerance."—*De Groot, Sectarianism*, i. 4–15.

"According to Chinese logic and the immutable Confucian doctrine . . . the government must doom to death also all religious doctrines, customs and ethics which are not mentioned in the Classics, or bear no stamp of classical genuineness and soundness, or which the Classics mention with disapproval. The classical and only true religion consists in the worship of ancestors" and certain other gods. "And as for the people, their religion consists professedly only in the worship of their ancestors. Ever since the classical epoch, this religion has been exercised in the domestic circle, needing no religious corporations, no initiation, no doctrines, nor anything whatsoever that might stamp it as ecclesiastical or sectarian. All such things are therefore absolutely unclassical (*pu ching*) and anti-Confucian; they are incorrect and heterodox (*pu ching, pu tuan, i tuan, hsieh*, or *yin*), and 'left *Tao* (*tso tao*)'; and in the eyes of the State they have no right to exist. Hence it is that, armed with the sayings of the Great Yü, Confucius and Mencius, the State rages against them with strangulation, scourging and banishment, thus to keep the ancient religion free from pollution and innovations of any kind."—*Ibid.* p. 15.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Priests.—"In the second and first centuries before our era the *Wu*-ist priesthood [*v.* previous Periods] actually was the priesthood proper of China, even for the highest man in the world under heaven." The *wu* were employed by all ranks as sorcerers, etc. The priesthood consisted principally of women, who employed ghosts of the dead to effect their purposes. The State religion had not yet become an ultra-rigid system rejecting everything non-classical as heterodoxy.—*De Groot, Rel. Syst.*, vi. 1205–9, 1232–4.

"So early as B.C. 217 we read of Buddhist priests, Shih-li-fang and others, coming to China. The 'First Emperor' seems to have looked upon them with suspicion. At any rate he threw them into prison, from which, we are told, they were released in the night by a golden man or angel. Nothing more was heard of Buddhism until the Emperor known as Ming Ti [A.D. 58–76] in consequence, it is said, of a dream in which a foreign god appeared to him, sent off a mission to India to see what could be learnt upon the subject of this barbarian religion. The mission, which consisted of eighteen persons, returned about A.D. 67, accompanied by two Indian Buddhists named Kashiapmadanga and Gobharana. These two settled at Lo-yang, in Honan, which was then the capital, and proceeded to translate into Chinese the Sûtra of Forty-two Sections—the beginning of a long line of such. Soon afterwards the former died, but the seed had been sown, and a great rival to Taoism was about to appear on the scene."—*Giles, Hist. of Ch. Lit.*, p. 110.

"The primitive religion of the Chinese probably stood nearer to that of Egypt and Babylonia, both in kind and quantity of its observances, than modern Chinese writers would lead us to suppose. Besides all the traces of nature-worship met with in the Classics and Tso's commentary, there is a personage mentioned in Ssema-tsien's Treatise on the Fong and Chan Sacrifices, who reminds us of the Egyptian Cher-heb, in his character of reading or praying priest. There were 'official prayers,' one of whom was called '*le prieur secret*,' whose business it was to perform a sacrifice for the benefit of the prince, which, from the nature of the case, could not be done publicly, as its object was to cause an evil with which the sovereign was threatened, to be diverted from him to some other object."—*Simcox*, ii. 36.

"The Buddhist doctrine was introduced in the Han dynasty. Only the people from the Western regions were allowed to build temples for the worship of Buddha; and the people of Han were not allowed to become priests."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 1*a*.

"Ying, prince of Ch'u, of the Han dynasty, was the first one to believe the Buddhist doctrines and went to *Kuo Hsiang* (title of a priest) to redeem his son with silks."—*Ibid.* p. 1*a*.

"In the time of the Emperor Ming [A.D. 58–76] of the Han dynasty, Ch'êng Liu-chün, Marquis of Yang, and others became Buddhist priests."—*Sêng shih lüeh, Shih wu yüan hui, c.* 34, p. 2*b*.

"The real evangelization of China commenced in A.D. 148 when the second batch of translators arrived in China. The earlier men did not effect much, but after the arrival of Anshikao [a Prince of Parthia, nephew of King Chosroes] and Lokaraksha the stream was quite continuous."—*N.-C. Daily News*, April, 1908.

Priests wore a distinctive dress. "The Buddhist priests of the Han dynasty wore red cloth garments, but afterwards [the priests] wore garments of various colours."—*Wei shu Shih lao chih, Tzŭ shih ching hua, c.* 107, p. 4*b*.

[For the connection between the State and the Buddhist Church see following Periods.]

Sacred Places and Temples.—"There would be village temples in the Han dynasty, erected to ancestors, as also to the gods of thunder, rain, and wind, and to the Great Bear and the gods of grain and agriculture."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 270.

"[The goddess] Hsi-Wang Mu presented to the emperor a white jade image of the founder [of the Taoist sect], which was placed in a high look-out. The people of that time gave this the name of Taoist monastery. In the time of the Emperor Wu, Kungsun Ch'ing said: 'An immortal is fond of living in a loft.' Accordingly an order was issued that in the *Fei Lien* look-out in Ch'ang An, the *I Shou* and *Yen Shou* lofts were to be built and decorated with the best style of ornament. Taoist Monasteries became abundant at that time."—*Huang Li nei chuan, Shih wu yüan hui, c.* 35, p. 4*a*.

"In the 2nd year [A.D. 26] of the period Chien Wu a large altar to the Gods of the Land and Grain was built in Lo Yang, on the right of the Ancestral Temple. It was a square altar having no house, but [only] a wall and door."—*Hou Han shu Chi ssŭ chih, P'ei wên yün fu, c.* 14, p. 52*b*.

"In the *i ch'ou* or 8th year [A.D. 65] of the period *Yung P'ing* of the E. Han [the emperor] dreamt that a gold man more than 1 *chang* in height descended from heaven. He consulted all his ministers as to the interpretation of the dream, and Fu Yi answered: 'In the Western Region there is a deity called Buddha.' Accordingly he sent Ts'ai Yin and others to India to enquire about this doctrine. They procured the Buddhist books, and so this doctrine was introduced into China. Soon after this two Buddhist priests, Nieh Mo T'êng and Chu Fa Lan, came and brought with them the sacred book on the back of a white horse. When they first came they lived in the *Hung Lu Ssŭ* (Court of State Ceremonial of the T'ang dynasty). Hence the name *ssŭ*, temple or court. At the same time the *Pai Ma*, White Horse, monastery was built."—*Shih wu chi yüan, Shih wu yüan hui, c.* 34, p. 4*a*.

[A monastery was built on Wu T'ai Shan by the Emperor Ming (58–76) (*Fa yüan chu lin, P'ei wên yün fu, c.* 63, p. 242*b*), who also sent a messenger to the Western regions to procure Buddhist books and priests. Portraits of the latter were painted and hung in the *Hung Lu Ssŭ*. The *miao*, temples, were now changed to *ssŭ*, monasteries (*Fêng su t'ung, Ko chih ching yüan, c.* 19, p. 23*a*).]

"The Emperor Huan . . . displayed a liking for matters connected with genii. In the 8th year [165] of the period *Yen Hsi*, he instructed the Sub-Director of Court Ceremonial to go to the K'u district of the Ch'ên State to worship Lao Tzŭ, and in the 9th year he worshipped Lao Tzŭ in person, and built an altar at Yu Lung, the implements on which were of pure gold with decorated edges, and provided a throne with an embroidered cover. The music belonging to the sacrifices to heaven and earth was used."—*Hou Han shu Chi ssŭ chih, Tzŭ shih ching hua, c.* 109, p. 15*b*.

"Towards the close of the second century A.D. another Indian Buddhist, who had come to reside at Ch'ang-an in Shensi, translated the *sûtra* known as the Lotus of the Good Law, and Buddhist temples were built in various parts of China."—*Giles, Hist. of Ch. Lit.*, pp. 110–1.

Sacrifices and Observances.—"The founder of the Han dynasty, in passing through Loo, B.C. 194, visited his [Confucius'] tomb and offered an ox in sacrifice to him. Other emperors since then have often made pilgrimages to the spot."—*Legge, Ch. Class.*, i. Prol. p. 91.

[To guard against the neglect of agriculture, the rite of the Imperial ploughing was revived in 178 B.C.]—*Simcox*, ii. 112.

"The institution [scapegoat] was put an end to by the Han emperor Wen, in 166 B.C.: 'The secret supplicator diverts the course of calamities upon my subjects. I cannot permit it. Henceforward he is suppressed.'"—*Ibid*, ii. 37.

In the reign of Wu Ti (140–87 B.C.) "the important religious sacrifices to Heaven and Earth, known as 封禪 *fêng shan*, were established."—*Giles, Bio. Dic.*, p. 492.

[In the Han dynasty prayers were written on paper instead of silk. *Cf.* Early Feudal Per.]—*Chia li ta ch'êng, c.* 6, *Chi ssŭ pien k'ao*, p. 18*b*.

"At first, the worship of Confucius was confined to the country of Loo, but in A.D. 57 it was enacted that sacrifices should be offered to him in the imperial college, and in all the colleges of the principal territorial divisions throughout the empire. In these sacrifices he was for some centuries associated with the duke of Chow." Separate temples were assigned to them in 609: see *infra*, Rest of Unity.—*Legge, Ch. Class.*, i. Prol. pp. 91–2.

"During the Han dynasty (A.D. 59) wine was drunk and sacrifices made to Confucius in the study halls. The victim offered was a dog."—*Biot, Essai sur l'Instruction en Chine*, p. 168.

"The After Han Emperor 章 [76–89] was one of the earliest to pay honour to Confucius. He sacrificed at his village [闕里] to him and his 72 disciples [弟子], assembling 62 male descendants of the family at a great feast. Amongst them was 孔僖, Minister of State. The Emperor 桓 [147–68] later on sent an officer to sacrifice to Lao-tsz at his native town Hu 苦 the modern 亳州 according to the History Book."—*Ch. Rev.*, xii. 446.

"The rite of sacrificing to the founder of silkworm-rearing was by offering a sheep."—*Hou Han shu Li i chih, P'ei wên yün fu, c.* 14, p. 54*b*. The altar to the founder of silkworm-rearing is described in *ibid.* p. 54*b*.

"The king of K'un Ya, having killed the king of Hsiu T'u, went at the head of his people to conquer [Han]. When they had procured the 'golden god' [Buddha] no ox or sheep was used in worshipping it, only incense sticks were burnt and prostrations made."—*Han wu ku shih, Shih wu yüan hui, c.* 35, p. 5*a*.

"The books of the Buddhist religion, which are read and chanted in" the temples, "are partly translated into Chinese from the originals in the Pâli language, a dialect of the Sanscrit."—*Davis, Chinese*, ii. 88. Indian priests arrived with more books in A.D. 76, etc. Chinese Buddhists appear to have been most anxious to obtain and translate as many Buddhist manuscripts as they could lay hold of, and several emperors interested themselves in the work (*Eitel, Buddhism*, p. 25). 93 more works were translated by 170. The Bodhisattwas, Kwanyin, and Mandjusiri were "honoured in China as powerful divinities" (*Ch. Rev.*, xvii. 175–6).

"The cross, the mitre, the dalmatica, the cope which the lamas wear on their journeys, or when performing some ceremony out of the temple, the service with double choirs, the psalmody, the exorcisms, the censer suspended from five chains, which you can open or close at pleasure; the benedictions given by extending the right hand over the heads of the faithful; the rosary, ecclesiastical celibacy, spiritual retirement, worship of the saints; the fasts, processions, litanies, and holy water—all these are analogies between ourselves and the Buddhists."—*Huc, Travels in Tartary*, ii. 50. "In addition to these the institution of nuns, worship of relics, masses for the dead, and burning of candles and incense, with ringing of bells during worship, are prominent usages common to both. Their priests alike teach a purgatory from which the soul can be released by their prayers; they also conduct service in a dead language, and pretend to miracles. Lastly, the doctrine of the perpetual virginity of Maya, the mother of Sakya-muni, is an article taught by the Mongol Buddhists, who also practise a form of infant baptism, in which the lama dips the child three times under the water as he pronounces its name and gives it a blessing."—*Williams, Midd. King.*, ii. 231–2.

"On this point it is impossible to reach certainty. There have probably been some things borrowed by each from the other at various ages, without either knowing from whence they came or what were their tendencies. Fergusson shows the great probability that the monastic system, celibacy, and ascetic good works were adopted in the Eastern church from India; but the want of reliable records on either side hitherto has left much to inference and conjecture."—*Ibid.* ii. 232.

Period of Disruption (221 *to* 589).—*Table IV.*

Priests.—"The *wu* have ever remained what they probably were from" the beginning, ". . . men and women possessed by spirits or gods, and consequently acting as seers and soothsayers, exorcists and physicians; invokers or conjurers bringing down gods at sacrifices, and performing other sacerdotal functions, occasionally indulging also in imprecation, and in sorcery with the help of spirits." "Female *Wu*-ism had so firm a position in Chinese society, that it could boldly defy Confucian morality, which peremptorily forbids the presence of women in public before male eyes."—*De Groot, Rel. Syst.*, vi. 1212, 1214.

[*Wu*-ism, though imperially encouraged during the first half of 5th century, was in 472 denounced by the Emperor Wên, who forbade their heterodox rites and the participation of married or unmarried women in their performances. "But the exclusion of the *wu* from the celebration of canonical sacrifices of the State Religion, did not, however, include their dismissal as exorcists and destroyers of evil." *Cf.* following Period.]—*Ibid.* vi. 1234–5.

In 485 Kao Tsu decreed that the *wu* and *chi* "were strictly forbidden to foretell good or bad fortune under pretext of doing so by means of *shen* or *kwei*," and persecution of the priests probably followed.—*Ibid.* vi. 1217.

Originally the practice of Buddhism was permitted only to those who had brought it from the West. "By the beginning of the fourth century Chinese novices were taking the vows required for the Buddhist priesthood, and monasteries were endowed for their reception."—*Giles, Hist. of Ch. Lit.*, p. 111.

"In the time of the Emperor Yüan [317–23] of the Chin dynasty, Shih Hu served Fu T'u-Ch'êng respectfully and allowed the people to become priests. This was the beginning of the Chinese becoming priests."—*Sêng shih lüeh, Shih wu yüan hui, c.* 34, p. 2*b*.

"It was in the year 335 A.D., in one of the seventeen small kingdoms which divided China during the short and feeble rule of the T'sin Imperial Dynasty, that natives of the empire were first allowed to take Buddhist monastic vows. Fifteen years later there were as many as forty-two pagodas enumerated at Loyang, and the Taoists began to deprecate the antagonism of the religion, which they saw was likely to prove a dangerous rival, by claiming Buddha as an incarnation of Lao-tsze; but the overture was met by a revision of the elastic Buddhist chronology throwing the date of Prince Sakhya Mouni far enough back to exclude the possibility of such a derogatory hypothesis. In 400 A.D., the first of the string of Chinese pilgrims to the land of Buddha began his recorded travels, and from Fa-hien and his successors, the Bramans quoted by the Armenian Cosmas, (550 A.D.) learnt to think of China as equal in size to half the world. In 518 an embassy was sent from the Northern empire to bring Buddhist books from India."—*Simcox*, ii. 124–5.

Shih Chi-lung (石 季 龍) [died A.D. 363] "was a devout Buddhist, and under his reign people were permitted for the first time in China to take the vows of the Buddhist priesthood."—*Giles, Bio. Dic.*, p. 650.

"At this time only the Buddhist priests had preached the sacred books, but the Taoist priests had not. The preaching of the sacred books of the Buddhist priests is seen in the Chin Records, where it says: 'Mo Lo Shih preached the sacred books in the hall of the monastery.'"—*T'ung su pien, Shih wu yüan hui, c.* 34, p. 5*a*.

[Posthumous titles of honour were bestowed upon deceased priests, as by T'ai Tsu (386–409) of the Later Wei.]—*Shan t'ang ssŭ k'ao, ibid.* p. 3*b*.

"In A.D. 399 Fa Hsien started on his great pedestrian journey from the heart of China overland to India, his object being to procure copies of the Buddhist Canon, statues, and relics." He returned, with all his treasures, in A.D. 414, disembarking at Kiao-chow on the coast of Shantung.—*Giles, Hist. of Ch. Lit.*, p. 111.

"Ho Ch'ung [a minister] of the E. Chin was the first to build houses for nuns. Nunneries were then introduced."—*Shih wu yüan hui, c.* 34, p. 7*b*.

[Monasteries continued to be built by devotees. In 433 nuns were admitted to the Ching Fu Monastery. "The receiving of injunctions by nuns was thus originated."]—*Hsieh P'o T'o Shih Tzŭ chuan, Shih wu yüan hui, c.* 34, p. 7*b*.

"In the time of the later Wei, while T'ai wu was on an expedition to the West, the Buddhist priests in Ch'ang An violated the Buddhist law and collected together to do evil deeds. So an imperial decree was issued ordering the local magistrates to kill them all and burn their idols to ashes. On this single occasion all the priests of Ch'ang An were destroyed to the last man."—*Sui shu Ching chi chih, P'ei wên yün fu, c.* 93*b*, p. 35*b*.

"The emperor Wên [424–54] of the Sung dynasty thought that the priest Hui Lin was clever in discourse and so consulted with him about important government affairs. Afterwards he wielded power and interfered in important matters."—*T'ung chien, Kuang shih lei fu, c.* 20, p. 14*a*.

"[Shih] Hu thought that the false and true priests were combining to avoid payment of taxes and to spend the money on the services, and doing evil work, so he sent a decree to the Imperial Patent Office as follows: 'Buddha is to be worshipped by the government whether the common people worship him or not.' The Expositor of the *Han Lin* reported saying: 'The rules for the sacrificial ceremonies of the Emperor are fully set forth, but Buddha is a god of a foreign country and it is impossible for our Chinese to worship him.'"—*T'ung chien lei tsuan*, c. 17, *Shih chiao mên*, p. 1*a*.

"In 435 A.D., a provincial governor addressed a memorial to the emperor on the dangerous spread of Buddhism in the past 400 years. Temples of Fo, he complains, are to be seen in the smallest villages; to say nothing of the waste of labour, valuable building materials, stone, bricks and timber are thrown away upon these useless structures, while quantities of gold, silver, and copper, that might otherwise have been used in the public service, are consumed to make the idols worshipped by the perverted people. The memorialist concludes by begging that the temples may be destroyed and the materials used for the repair of public buildings. The Emperor approved of the suggestion, and issued an edict in accordance with it, almost exactly to the same effect as those which, 1,300 years later, put a stop to the spread of Catholic Christianity in China (*De Mailla*, v. 42)."—*Simcox*, ii. 125.

"We may be sure that at the earlier, as at the later date, there was no intolerance of speculative opinion at work. The Chinese dread of clerical aggression is purely civil and economical. The temporal authority cared nothing about the beliefs or opinions of its subjects, but it claimed to control their conduct, and it was contrary to the public interest that they should systematically waste their substance in endowing convents. Their money was their own as long as they spent it properly—in nourishing parents and children, in paying taxes and performing the customary ceremonies—but if the emperor's subjects tried to subsidize an independent, spiritual authority by temporal gifts, it was at their peril, and the gifts were liable to be confiscated, like the treasures of a rebellious prince."—*Ibid.* ii. 125.

"The material progress of Buddhism was not arrested and scarcely checked by these edicts, but they were really successful in resisting the danger—which the biography of Hiouen-thsang shows not to have been chimerical—of the machinery of public instruction falling into the hands of the heresiarchs and being used to train priests for the service of the religious sects, instead of scholars for the service of the State. Hitherto, as subsequently, independent scholars had led the way in literature, and the imperial colleges depended for their popularity and success upon the eminence of the teachers they could enlist."—*Ibid.* ii. 125.

"The doom of orthodoxy would have been sealed if its defence had been abandoned to the State schools, while heretical teachers succeeded to the place and influence of the unofficial Confucianists. Naturally, the new teachers fought less hard for the control of the schools, about which they cared little, than for the endowments of temples and monasteries, about which they cared a great deal; and so the state of antagonism was perpetuated between the few, who knew much and believed little, and the many, whose credulity was to be excused by their ignorance. As regarded temporalities, the struggle with Buddhism did not reach its height for some centuries, but the intellectual supremacy of Confucianism was not seriously endangered by its rivalry after the stringent measures of the 5th century."—*Ibid.* ii. 125–6.

"In the 19th year [442] of the period *Yüan Chia* [of Wên Ti], Shih Tsu [=T'ai Wu Ti] of the N. Wei rode in the imperial chariot to the Taoist altar to receive the written charms. All the banners he used were black. Hence [the custom of] every Emperor receiving written charms when ascending the throne. [K'ou] Ch'ien-chih also memorialized the throne requesting that a *Ching Lun* palace be built, which was to be so high that the barking of a dog or crowing of a cock could not be heard—wishing it to reach to heaven. Ts'ui Hao advised Shih Tsu to build it. The cost was over 10,000 [pieces of gold]. In a whole year it could not be completed."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 6*a*.

In 446, Ts'ui Hao, an infatuated Taoist, Minister of Instruction to T'ai Wu of the N. Wei dynasty, "discovered a secret store of arms in a Buddhist temple at Ch'ang-an; in consequence of which the priests were put to death, their books and images destroyed, and for a time the Buddhist religion was prohibited."—*Giles, Bio. Dic.*, p. 774.

"In the 29th year [452] of the period *Yüan Chia*, Shih Tsu [=T'ai Wu Ti] of the Wei was somewhat lax as regards the prohibitions against the Buddhist sect, and people practised it in secret. When Kao Tsung [Wên Ch'êng Ti] succeeded to the throne, all the ministers requested the throne to reinstate it. Accordingly a decree was issued ordering that in populous places in every department, prefecture, and district, Buddhist temples might be built; if any wished to become priests they were allowed to do so—the large departments being limited to 50, and small departments to 40, etc. In this way the Buddhist temples formerly destroyed were all rebuilt. The ruler of Wei shaved the head of Ssŭ Hsien and others personally, and appointed Ssŭ Hsien to be *Tao T'ien T'ung* (President of the Buddhist Sect)."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 1*b*.

"In A.D. 520 (or according to some, 526) he [the patriarch Bôdhidharma] came by sea to Canton, bringing with him the sacred bowl of the Patriarchate, and was received by the Governor with honour. Summoned to Nanking by the Emperor Wu Ti of the Liang dynasty, he offended that pious monarch by explaining that real merit lay not in works, but solely in purity and wisdom duly combined."—*Giles, Bio. Dic.*, p. 6.

"The Emperor [Liang Wu Ti, 502–50] in his old age was a firm believer in the Buddhist doctrines and offered the triple sacrifices in person. He took nourishment but once a day, and wore cotton garments."—*Liang shu Wu Ti chi, P'ei wên yün fu, c.* 94, p. 30*b*.

"Kao Tsu of the Liang dynasty, who firmly believed in Buddhism, built the *T'ung T'ai* monastery in Chien Nieh and offered himself as a slave [to be attached to the monastery]. So the Government collected precious things wherewith to redeem him. Every building for serving Buddha always had the characters *P'u Sa Bôdhisatva* inscribed on it, and in memorials the words 'Emperor P'u Sa' were inserted."—*Yüan chien lei han, c.* 316, p. 8*b*.

"The Buddhist priest Fa Yüch of the Chêng Chiao monastery in the capital of Liang was devoted to his calling. At the close of the Ch'i [501] he became pope of the Buddhist priests and lived in the Chêng Chiao monastery in the capital. He cultivated meritorious deeds and had four jurisdictions under his command."—*Fa yüan chu lin, P'ei wên yün fu, c.* 63, p. 12*4b*.

In 574 Wu Ti, of the N. Chou dynasty, "suppressed both Buddhism and Taoism."—*Giles, Bio. Dic.*, p. 962.

[The connection with the State is traceable only in the Emperor being the high priest in the State worship, the patronage of Buddhism by certain emperors, some of whom sacrificed in person or became priests, the receiving of charms on ascending the throne, and in the appointment of some priests to civil office. See the extracts under *Priesthood.*]

Conversion.—[Some further statements relating to conversion to Buddhism have been inserted *supra* under *Priesthood.*]

"In the time of the Three Kingdoms there was a Buddhist priest of the Western Region named K'ang Sêng who happened to bring a Buddha to the Wu State and explained what it was. The king of Wu, Sun Ch'üan, firmly believed in it. In the period *Huang Ch'u* [220–7] of Wei, the Chinese began to receive the commandments (or injunctions) of the Buddhist priest, and many of them shaved their heads and became Buddhist priests."—*Sui shu Ching chi chih, Tzŭ shih ching hua, c.* 107, p. 4*b*. See also *Ch. Rec.*, ii. 2.

"Shih Lê, Prince of Chao, thought that a Buddhist priest from India, Fu T'u Ch'êng, was able to precisely foretell good or ill luck, so he served him with piety. When Hu succeeded to the throne he served him still more respectfully. He clothed him in embroidered silk, and gave him a carved chariot to ride in. Every five days the princes and dukes were to attend him in audience. In this way the people of the country were converted and most of them served him. Where he was no one dared to spit on the ground. They competed in building Buddhist temples and in shaving their heads to become priests."—*T'ung chien Chin Ch'êng Ti chi, Yüan chien lei han, c.* 317, p. 27*b*. Also in *Chin shu, ibid. c.* 316, p. 1*b*.

[A protest against this adoption of an alien faith is recorded in *T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 1*a*, where reference is made to the "people of the Western regions" only being allowed to build temples to serve Buddha, the people of Han not being allowed to become priests. "In the Wei dynasty it was just the same." "It should now be forbidden to princes, great ministers, and all below them to enter Buddhist temples to worship therein. Also, the people of Chao who had joined the priesthood should be ordered to resume their original costume."]

"Under the first [Chin] sovereign, a monk from the country of the Getae, who had travelled to the West and obtained several Buddhist classics, arrived at Lo-yang and proceeded to the work of translation. From this time the advance of the foreign religion was very rapid, and we begin to read of Chinese becoming celebrated for their knowledge of the sacred books. About the year 335, the subjects of the After Ch'ao state were allowed to enter the service of Buddha. There seems to have been a considerable amount of religious excitement about this time, partly due to the influence of an Indian missionary monk, Buddojinga. Nearly fifty years afterwards, a king of this dynasty had a relic deposited within the palace enclosure, and a pagoda built over it. The progress of Buddhism, however, was not unopposed. When the people of Ch'ao were allowed to become religieux and were emulous in the erection of temples and monasteries, a high mandarin named Wang Tu 王 度 [protested against this in a memorial] . . . and prayed that (they) should be forbidden to frequent the Buddhist temples or offer worship to the Buddha." "About this time . . . [Wei Tao-an collected] a number of disciples [around him, and] sent them in different directions over the country to propagate the Law. He himself proceeded to Ch'ang-an, where the usurper Fu-chien 苻 堅 of Ch'in received him with great respect. . . . Tao-an persuaded the prince to send for [Kumarajwa from Tibet]. . . . It was not, however, until . . . the reign of An-ti (397–419) that the Hindoo monk arrived in China: when he found . . . that Tao-an had died twenty years before. The Prince of Ch'in appointed him Teacher of the Kingdom, 國 師, corresponding somewhat to an Archbishop. Kumarajiva now . . . with the assistance of . . . other monks, translated many of the sacred books. The prince collected the monks and priests in a pavilion in his garden, to hear the Master of the Law expound the Sutras. He himself helped in the work of translation and correction. . . . Thus the translations now made became the best, and they have in many cases remained ever since the standard editions." "In . . . 399, the celebrated Fa-hsien 法 顯, accompanied by Hwei-ching and several others, set out from Chang'an [for] India in search of the Buddhist 'prohibitions and regulations.' . . . [He returned, with a number of sacred books, in 414.] [*Williams, Midd. King.*, ii. 413, mentions a pilgrimage of *Hwui-sing* in 518.] Buddhism . . . was now favoured by the rulers, monasteries were multiplied, and nine-tenths of the households had embraced its doctrine. Shortly after Fa-hsien's arrival, another Chinese, Chi-mêng 智 猛, set out on a pilgrimage and obtained the Nirvana Sutra. Monks now arrived from India and other places also; and it appears that at the end of the Ch'in dynasty, Buddhism had made China well acquainted with the surrounding countries which had adopted that religion."—*Ch. Rec.*, ii. 2–4.

[357. Shih Tsu paid special honour to Confucianism and prohibited Taoism and divination, but in 381 was converted to Buddhism.]—*Giles, Bio. Dic.*, pp. 230–1.

Hsiao Wu Ti (372–96) "was the first sovereign who professed the Buddhist faith, and in 381 he built a monastery inside his palace."—*Ibid.* p. 674. He "fell completely into the hands of old 'frumps,' bonzes, and nuns. He refused to sanction repairs to Confucius' temple, though he had Buddhist shrines" (*Ch. Rev.*, xiii. 429).

"Being connected by trade with China, Tibet sent Buddhist emissaries to labour in China even before Buddhism became a recognized power among the Tibetans. The Buddhist Church of Tibet gained its first official recognition during the reign of Lha-tho-thori (407 A.D.)."—*Eitel, Buddhism*, pp. 29–30.

"In the second year [484] of the *Yung Ming* period, Tzŭ Liang, Prince of Ching Ling, believing firmly in the Buddhist doctrines, called for many famous priests to discuss them."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 1*b*.

"The Indian Kumarajiva, one of the Four Suns of Buddhism, had been occupied between A.D. 405 and 412 in dictating Chinese commentaries on the Buddhist Canon to some eight hundred priests. He also wrote a *shâstra* on Reality and Appearance, and translated the Diamond Sûtra, which has done more to popularise Buddhism with the educated classes than all the material parts of this religion put together."—*Giles, Hist. of Ch. Lit.*, p. 114.

"In A.D. 520 Bôdhidharma came to China, and was received with honour. He had been the son of a king in Southern India. He taught that religion was not to be learnt from books, but that man should seek and find the Buddha in his own heart. Just before his arrival Sung Yün had been sent to India to obtain more Buddhist books, and had remained two years in Kandahar, returning with 175 volumes."—*Ibid.* p. 115.

"Christianity was introduced by the Nestorians under the title of the 'luminous teaching.'"—*Giles, Historic China*, p. 51.

Temples and Sacred Places.—[Encouragement was given to Buddhism by emperors and others by the building of temples, monasteries and altars, as *e.g.*, by Wang Kung (373–97), Hsiao Wu (381), T'ai Wu (424–52), and Wên Ti in 444 (*P'ei wên yün fu, c.* 63, p. 21*7b*; *c.* 14, p. 5*4b*; *Chin shu Hsiao Wu Ti chi, Tzŭ shih ching hua, c.* 107, p. 2*b*; *T'ung chien lei tsuan*, c. 17, *Shih chiao mên*, p. 4*a*; *Ch. Rev.*, xiii. 118; *Sêng shih, Ko chih ching yüan, c.* 19, p. 24*b*); by Ming Ti (465–73) (*P'ei wên yün fu, c.* 63, p. 22*4b*), etc.]

"Temples were erected on this island [Puto] as early as A.D. 550, and since it became a resort for priests it seems to have enjoyed the patronage of the government. The Goddess of Mercy is said to have visited this spot, and her image is the principal object of worship."—*Williams, Midd. King.*, i. 126.

[Idols were sometimes presented as tribute (*cf.* POLITICAL). A coral idol was sent by the Fu Nan country in 502–20 during the Liang dynasty.]—*Nan shih, Shih wu yüan hui, c.* 3, p. 6*a*.

Sacrifices and Observances.—"When T'ing was dead his subordinate officers cast an image of brass 8 feet high in the Kuang Yin monastery in the West City and built 8 gates. They fasted in order to pray for happiness for him in the realm below. He was loved to this extent after his death."—*Wei shu Ts'ui T'ing chuan, P'ei wên yün fu, c.* 63, p. 22*7a*.

[Some economy in sacrificing was shown under the Chin dynasty. Hsü Têng and Chao Ping-kuei used running water and substituted mulberry bark for flesh.]—*Sou shên chi, Ko chih ching yüan, c.* 24, p. 4*a*.

[The first Emperor of the Liang dynasty, interpreting the Buddhist commandment "Thou shalt not kill" in its strictest sense, caused the sacrificial victims to be made of dough.]—*Giles, Bio. Dic.*, p. 286.

[The kind of food used in sacrificing to the deceased emperors

and empresses was fixed by a decree of 491: for the Emperor Hsüan, leavened cake and duck soup; for the Empress Hsiao, duck with bamboo shoots, eggs, and pickled roast meat; for the Emperor Kao, hashed meat, and soup made from pickled vegetables; and for the Empress Shao, tea-congee and roast fish (which had been her favourite dishes during her life-time).]—*Nan shih, Ko chih ching yüan, c.* 26, *Yin shih lei*, p. 2*b*.

[Pinewood was burnt at the sacrifice to the god of the present year on his return to heaven.]—*Yüeh ling t'ung k'ao, ibid. c.* 50, *Jih yung ch'i wu lei*, p. 29*b*.

"When heaping up earth to sacrifice to the hills and rivers, and levelling a place to sacrifice to heaven, the wheels of the carriage were covered with rushes, so as not to injure the earth, stones, grass, or plants."—*Shih chi, ibid. c.* 29, *Chou chü lei*, p. 20*b*.

"It was not till the third year [485] of *Yung-ming* in the Ch'i dynasty that an imperial decree ordered that dancing should form part of the Confucian ceremonies (see 釋 奠 考, bk. 舞 譜)."—*Van Aalst, Ch. Music*, p. 33.

Sectarianism.—The data in Chinese literature concerning the persecution of heresy "reveal some interesting phenomena of Chinese religious life. They tell us with what undaunted zeal the sects send out their branches in different directions; how indestructible they are; how powerful an organization binds the numerous fraternities together; how strong must be the influence of religion which effects all this." These sources "reveal how the sects, arming in self-defence, have made Sons of Heaven tremble on their throne. And, constantly and regularly, they confirm . . . our demonstrations as regards the standpoint and line of action adopted by the State as persecutor, that is to say, as champion of the only true Confucian Doctrine."—*De Groot, Sectarianism*, ii. 276.

"When a Confucian Chinese thinks of Sectarianism, ten to one the sect of the White Lotus rises before his mind. For this society has for centuries had a leading part in China's history both as the chief object of persecution and as the mightiest rebel power; and more than any other sect it is to this day the nightmare of the mandarinate. As a so-called political society, it has also acquired outside China a notoriety such as no other sect possesses." "A Buddhist religious society, named the White Lotus, existed in China in early times. Its foundation is described in a little book . . . generally believed to have been compiled under the Tsin dynasty." The founder was "a certain member of the Kia tribe, bearing the clerical name of Hwui yuen, or Far-reaching Wisdom," who died in 416. We may say "that he sowed the seeds of the same syncretism which to this day has characterized Sectarianism in China generally." "The common goal of the first members . . . was salvation in the Realm of Purity, the Western Paradise of the Buddha Amita." They settled in the Lu Shan or Lu Mountains, near the P'oyang Lake. The name was taken from the white lotus flowers grown in the pond close to the monastery built by Hsieh Ling-yün on his meeting the founder. "After this we read no more of the brotherhood for several ages."—*Ibid.* i. 162–3.

The Lotus Society was "animated by faith in the coming Messiah, who was to bring deliverance from oppression and persecution, and would restore the church of Buddha to its ancient glory." "This mysterious, powerful community, accommodated to the religious instincts of the masses and, by satisfying their cravings for salvation, able to hold its own, in spite of bloody persecution and oppression, is certainly well worthy of our interest. We naturally long for some knowledge of its doctrine and ritualism, its constitution and organization, its purpose and aspirations, about which the codices and the constitution of China leave us in total darkness." A manifesto from the Prefect of Ch'üan Chou in 1887, "ordering his Sub-Prefects to set about the persecution and extermination of the three sects [*Lung Hua, Hsien T'ien,* and *Chin T'ang*] vigorously," led to De Groot obtaining some manuscripts containing the tenets of the sects. The *Chin T'ang* is merely a branch of the *Lung Hua* sect, with the same tenets, organization and ritual, so much so that the members attend each other's meetings. As regards the other two, "although one in principle and aspiration, viz., Salvation, as indeed we believe all Chinese sects to be, they are far from similar in other respects. While the former is most positively adverse to religious ritualism, show and activity, the other is its exact opposite, and would probably be so in much stronger measure if the members were not compelled, for fear of persecution, to moderate themselves in outward religious work. In this ritualism of the Lung-hwa society the Buddhist element predominates in every respect, its institutions being moulded entirely upon Buddhist monasticism." "The two sects . . . possess everything appertaining to a complete religious system: founders and prophets, a pantheon, commandments, moral philosophy, initiation and consecration, religious ritual, sacred books and writings, even theology, a Paradise and Hell—everything borrowed principally from Mahayanistic Buddhism, and partially from old Chinese philosophy and cosmogony. It is through these societies that religious feeling, piety, and virtue, created by the expectation of reward or punishment hereafter, flourish amongst the people, who but for the sects would live in utter ignorance about these matters, as Confucius and his school have written or said nothing of importance on the same, and the Taoist aspirations to perfection by virtue and religion have evidently died. But this does not mean that both sects have derived nothing from Confucianism and Taoism. Their syncretic character pre-supposes just the contrary."—*Ibid.* i. 168, 169–75. For branch-sects see MING PERIOD, and for general character of sects, MANCHU PERIOD.

Heresy.—[Some of the following extracts of a general character relate also to subsequent and, in a certain measure to preceding, Periods.] All religions, sects, doctrines, etc., that are not Confucian in the sense already set forth [see previous Periods] being liable to persecution and extermination, Buddhism "is thus in the first place assigned for persecution, together with all the religious communities and sects it has given birth to. Mohammedanism, Nestorianism, Christianity, or by what other names the religions may be called which either ephemerally or for good have found their way into China, all share the same fate. And finally, all home-bred ideas and usages of native paganism and Taoism are proscribed, in so far as the Classics speak of them disapprovingly or ignore them."—*De Groot, Sectarianism*, i. 16.

"Buddhism has always had much more to suffer from the anathema of the State than Taoism," the latter having "in a far greater measure . . . become amalgamated with the religion of the State," and its fundamental principle, *tao*, coinciding with that of Confucianism. The silence in the Classics respecting the deified ancestors of Taoism was not sufficient to condemn this old heathen religion as heretical, except by ultra-extremists. The highest power in the State was such an extremist (see following Periods). With the Emperor and his mandarins "rests the decision which of the gods are entitled to receive the people's worship, and which are not." "This dogma is most highly classical, being preached by the *Shu.*"—*Ibid.* i. 16–18.

As to which of the "classical" gods are, for purposes of worship, legal and which forbidden, "imperial despotism decides . . . in each particular case, or mostly the will and opinion of the mandarins, to whom the imperial powers are delegated. Only with respect to the class of the mandarins themselves we know for a certainty what *yin szê* are. They are sacrifices and devotions to divinities that hold no place in the ranks of the gods of the State religion, or, to use the official expression, that are not admitted in the *szê tien*, or Canon of Sacrificial Worship."—*Ibid.* i. 24–5.

"Though . . . in general, lenity is shown by the government and its mandarins to the people's native gods and goddesses and their worship, that tolerance does by no means extend to impudent rabbles who presume to found or propagate new, unclassical doctrines and religious practices. . . . Almost invariably . . . such prophets fell into the hands of the authorities, were tortured and put to death—in short, treated as sorcerers and deceivers of the public with their miracles or black arts particularly dangerous to the State."—*Ibid.* i. 26.

"After all, the conclusion is that the official persecution of Taoism and paganism does not resolve itself into a persecution of gods and their worship, but works with great activity against sects and their founders, leaders and followers."—*Ibid.* i. 26.

"In the first place, the State has, during a series of centuries, turned its fanatic wrath against one element of Taoism which was, as far as may be ascertained by means of the Classics, totally non-existent in the golden Confucian and pre-Confucian age, namely its monachism. Its system of worship of gods may be defensible for having existed in some form or other in those sacred times; but its monachism being certainly not so old, cannot plead that ground in favour of its right of existence."—*Ibid.* i. 26.

"Buddhism had a far worse ordeal to endure. This religion was altogether of exotic origin, and thus lacked the great privilege of being able to appeal for its right of existence to China's classical antiquity. Asceticism and monachism were in this Church brought to a much higher degree of development than they had ever reached in Taoism, and so they became necessarily the *bête noire* of Confucianists. Upon Buddhism in particular it was then that their blows fell, and we see the Confucian State direct her persecutions principally against this religion to this day, treating it continuously with the greatest enmity and contempt" (*cf.* MANCHU PERIOD).—*Ibid.* i. 27.

"When, under the Han dynasty, Buddhism had secured for itself a lasting place in Chinese society, it enjoyed a period of development, greatness and prosperity, which reached its climax in the fifth century." . . . The Northern Wei family "on the whole showed itself favourably disposed towards Buddhism. Its residence Loh-yang was a hotbed of monastic life. . . . But . . . this same imperial house produced a sovereign who was to be the first to lay violent hands upon Buddhism. He was Wu, the Warlike" (*Shih Tsu*, 424–52), "a staunch admirer of Confucianism. At first a patron of Buddhism, he came under the influence of the Taoist K'ou Chien-chih and his zealous adherent, the high minister Ts'ui Hao." Arms being discovered in a monastery during the suppression of a rebellion led by Kai Wu, the monks were executed and the monastery sacked. This was followed (444) by edicts ordering the suppression of Buddhism and the extermination not only of Buddhist priests and those who protected or concealed them, but also priests and leaders of native heathenism, together with religious soothsayers and others. "Is it the spirit of the present State-law against Heresy that we see hazily looming on the horizon?" There can be no doubt that he acted "much under the influence of Confucianism." But his cruel edicts "drove many monks and priests in despair to the banners of Kai Wu, the foreign insurgent, thereby giving the emperor a fresh impetus to rage against the foreign religion." "The temples and pagodas of earth and of wood, and the buildings where the doctrines were preached, were all effectively destroyed to the very last." "For seven or eight years in succession, until the end of the reign of that emperor, Buddhism was in a state of profound desolation and ruin. Then a gradual relaxation of the prohibitions set in, and serious believers could once more secretly perform their worship; but the Shamans, who began to re-appear one by one, still hid their religious garments and performed their Sutra-readings and religious practices in secret. Only in the capital they could not yet show themselves in public." "Such is the account, given in the Standard Annals [*Books of the Wu Dynasty*, ch. 114, fol. 10, 11; ch. 4, II, fol. 8, 11], of the first great storm which swept over Buddhism in China. Shi Tsu's death put a stop to the persecutions, and amongst the later emperors of his house we find many who again let Buddhism have its course, sometimes even showing it marked favour; nay, more than one amongst them founded monasteries, temples, and pagodas. The rapid recovery of the sorely damaged church may be learned from the fact that after less than three quarters of a century, between the years 512 and 516, the imperial government ascertained by an official census that there were no less than 13,727 monks and nuns within its dominions, and that the number of their pupils and hangers-on exceeded that of the laity [*ibid.* fol. 19]: figures well calculated also to give us an idea of the prosperity of Buddhism in those days."—*Ibid.* i. 27–33.

"Outside the pale of the empire of the Toba dynasty, Shi Tsu's example proved infectious, namely with his namesake of the house of Sung, which from Kien-Khang, the present Nanking, swayed its sceptre over a large portion of central and southern China. The plotting of a rebellion by T'an Piao in 458 led to the issue of prohibitory but abortive edicts which showed clearly that 'the fundamental motives for religious persecution emanated from Confucianism.'"—*Ibid.* i. 33–4.

"Nearly a whole century now passes by in which we read of no harsh imperial measures against Buddhism. But at the end of that time violent persecutions broke out in another part of the empire, namely in the dominion of the Northern Chou dynasty." At a meeting convened (573) by the Emperor Wu the rank to be assigned to each of the three religions was discussed, the order decided upon being, Confucianism, Taoism, Buddhism (*Chou shu*, ch. 5, fol. 17). "Confucianism being thus declared pre-eminent, the extermination of the two other systems was resolved upon at once." "In the following year, Buddhism and Taoism were abolished, the sacred books together with the images altogether destroyed, Shamans and Taoist doctors were no longer allowed to exist, and all were ordered to become laymen again. Also all heretical sacrifices [see previous Periods] were prohibited, and all sacrifices not mentioned in the Canon of Religion and Rites were totally abolished (*ibid.* fol. 19)." "Unfortunately, no minutes have been preserved of that curious synod," but it was another Confucian indictment of Buddhism. As a result "more than two millions of Buddhists and Taoists within the imperial dominions . . . forsook the ecclesiastical state. The two emperors who reigned during the next eight years . . . were favourable to Buddhism, so that there is reason to believe that this religion was once more allowed to revive."—*Ibid.* i. 34–5.

"Meanwhile, new dangers came from an entirely different quarter. For the second time a storm gathered over Kien-khang, where in 557 the thoroughly Buddhistically disposed Liang dynasty had been dethroned by that of Ch'ên." In 583 this house decreed Buddhism and Taoism to be heretical. But the political danger from the house of Sui seems to have rendered this decree ineffectual.—*Ibid.* i. 36.

[The toleration of *Christianity* in the early days was due to indifference. A Nestorian mission was established *c.* 505.]—*Ch. Rec.*, xii. 1–15.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Priesthood.—[The *wu* continued to have influence as spiritists, etc. Emperors "might freely charge them with the presentation of sacrifices to certain State gods, in order to avert dangers from the realm and throne." See instances in *De Groot, Rel. Syst.*, vi. 1217–23, 1235–6.]

"An official of the Sui dynasty was Fu I (A.D. 554–639), who became Historiographer under the first Emperor of the T'ang dynasty. He had a strong leaning towards Taoism, and edited the *Tao-Tê-Ching*. At the same time he presented a memorial asking that the Buddhist religion might be abolished. . . . He urged that at any rate priests and nuns should be compelled to marry and bring up families, and not escape from contributing their share to the revenue. . . . The result was that severe restrictions were placed for a short time upon the teachers of Buddhism."—*Giles, Hist. of Ch. Lit.*, p. 134. See also *ibid., Bio. Dic.*, p. 236. Also in *T'ang shu, Yüan chien lei han, c.* 316, p. 2*b*.

[Five clans (Yün Mên, Lin Ch'i, Hui Yang, Tung Hsien, and Fa Yen) are stated to have succeeded in the offices of Buddhist priests.]—*Pi shu lu hua, Tzŭ shih ching hua, c.* 107, p. 7*a*.

"On the demise of the Emperor Jui Tsung [684] the Princess Wan An, daughter of the emperor, became a Taoist priestess, wishing to pray for the happiness of her father in the realm below. The name of Taoist priestess or nun originated from this."—*T'ung chien, Shih wu yüan hui, c.* 35, p. 5*a*. Another instance is given in 712: See *T'ang shu Chu Kung chu chuan, P'ei wên yün fu, c.* 74, p. 93*a*.

In 626 "a scholar named Fou-y had addressed a memorial to the emperor Kao-tsong, against the two heretical sects of Buddha and Lao-tze." After pointing out the evil results of the doctrines of quietism and the dreams of immortality, he points out that by the marriage of the 200,000 Buddhist monks and nuns living in celibacy, 100,000 families would be added to those contributing soldiers to the defence of the country and labourers for its support (*De Mailla*, vi. 29). The result was that, in spite of ministerial opposition, the local officers "were instructed to tolerate one temple only in each town of the first class, and presumably, none elsewhere."—*Simcox*, ii. 145–6.

"During the reign of the Empress Wu (Chinese Catherine No. 2), priests were very much to the fore as generals, artists, and men of science."—*Parker, China*, p. 298.

[In 714 and succeeding years the royal relatives "competed with each other in building Buddhist temples and in memorializing the throne to allow people to become priests." Also, many wealthy families shaved their heads and entered the priesthood to avoid the fief labour.]—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 2*a*.

"In the second year [767] of the Period *Ta Li*, Tai Tsung served more than 100 Buddhist priests with food in the palace. Whenever rebels arose he ordered the priests to chant the *Jén Wang* prayer in order to avert the calamity. As soon as the rebels withdrew he bestowed large rewards [upon the priests]."—*Ibid.* p. 5*b*.

Tê Tsung, 780–805, "forestalled the more stringent prohibitions of Hien-tsong, by making it illegal to erect any new temples, or receive fresh candidates for Buddhist orders."—*Simcox*, ii. 135.

"Immediately on [Hsien Tsung] succeeding to the throne [806] people were forbidden to become Buddhist priests, nuns, or Taoists, and were also forbidden to build monasteries."—*Han Yü lun Fo ku piao, P'ei wên yün fu, c.* 74, p. 93*a*.

"The next attack upon the new religions came from a different quarter, and was aimed at the Buddhists only, by Wu-tsong (841–864 A.D.), an emperor who shared the weakness of his house for the Taoist sect. He began by ordering the destruction of all pagodas erected by private persons without authority, and renewed the prohibition against tolerating more than one temple of the sect in provincial towns. The two temples allowed to the capital were limited to thirty priests each, the remainder to five or ten; and the inmates of all the other monasteries, male and female, to the number of 265,000, were commanded to return to their homes and resume their place in the taxpaying community. In all, 44,600 monasteries and temples were condemned, of which only a tithe had received official sanction. The number of the monasteries is not given separately; but judging from the numbers of their inmates it must have increased formidably since the middle of the seventh century, when, according to the memoirs of Hiouen-thsang, there were 3,716 convents in the whole Empire, and the ordination of 18,500 monks and nuns, authorized upon the traveller's intercession, was sufficient to make up for the depopulation of the monasteries during the stormy close of the Souy Dynasty."—*Simcox*, ii. 148–9.

"The convent lands were confiscated, the materials of the temples used for the repair of public buildings, the copper statues melted down to make money, and the lesser movables most probably annexed by the officials sent to carry out the Imperial edict. The slaves of the monasteries, to the number of 150,000, were set free, and, like the monks, added to the ranks of the common people, who were liable to the payment of land

and labour tax. The stringency of these anti-Buddhist edicts was partly relaxed at the beginning of a new reign in the following year, but the indulgence was abused so that in 852 the Chinese were again forbidden to take Buddhist orders."—*Ibid.* ii. 149.

"In that year, with the exception of those in famous places where there were traces (*e.g.*, footprints) of spirits or deities, one temple only was allowed in the populous places of each district. Anyone not holding a government certificate was not allowed to enter the priesthood, and people wishing to travel for the purpose of studying with a professor had to obtain a passport from the local magistrate."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 3*a*.

"The intercourse with the West, which was closer under this dynasty than at any former period, had opened the door to other strange religions, two of which were dealt with in a second edict. The priests of foreign origin were to be conveyed to the frontier nearest their own country, while the Chinese converts were required, like the Buddhists, to return to their secular duties. As there were 3,000 priests or monks affected by the edicts, it is obvious that the congregations cannot have consisted exclusively of foreigners, and the class of different proselytizing sects, competing for the contributions of the ignorant populace, was particularly abhorrent to the rulers. The banished religions were those of Ta-tsin, which is described as 'a kind of Fo religion,' and is certainly Christianity, and that of Mou-hou-fou, a name which suggests Mohamedanism, though the description given answers better to some form of Magianism or Manichœism imported from Persia."—*Simcox*, ii. 149.

"In the fourth month in summer [in 862 ?] an imperial decree was issued saying: 'The Buddhist sect is to be put above the Taoist sect, and Buddhist priests and nuns before Taoist priests and nuns.'"—*Chiu T'ang shu Tsê T'ien Huang Hou chi, Tzŭ shih ching hua, c.* 110, p. 17*b*.

[Priests were occasionally heavily fined, as, *e.g.*, for crime—*Yüeh Ya T'ang ts'ung shu, Nan pu hsin shu, Ping* (=*Vol.* 3), p. 4*b*.]

[Titles continued to be imperially bestowed upon priests: see *Huang ch'ao shih yüan, P'ei wên yün fu, c.* 63, p. 238*a*. Also the right of wearing the garments of gold and purple: *Shan t'ang ssŭ k'ao, Shih wu yüan hui, c.* 35, p. 3*b*.]

[Buddhist priests were versed in astrology.]—*Wu Lai chi, Kuang shih lei fu, c.* 15, p. 10*a*.

[See also further under *Persecution, infra*.]

Ranks.—"Buddhist and Taoist officialdom is not a modern institution. It was already in existence, under the T'ang dynasty. At that time, there was an Officer for the Worship of the Sombre Empyrean, of the eighth degree of official rank, with a Coadjutor or Secondary, of the ninth degree; their business was to keep in the metropolis the genealogical registers of the imperial family, to enroll the Taoist clergy, and to regulate the Buddhist and Taoist sacrificial masses celebrated by the clergy by order of the government. Buddhist monks and priests from Corea and Japan, residing or studying in the capital for more than nine years, had also to be registered by them. Besides all this, they had to see that no cleric lodged for more than three nights running in the house of a layman; and in case of infringement of this rescript, the one who had sheltered him so long, was to be brought to justice and punished, together with the Officer of the Clergy:—for longer journeys, which never might exceed seven days, every monk or priest had to be provided with a passport from the Prefect of the department or the district. At that time, 1,687 Taoist convents were tolerated in the empire, for 776 male and 988 female devotees; and of Buddhist monasteries there were allowed 5,358, for 75,524 monks and 50,576 nuns. In order to maintain these figures, a Censor in the metropolis was charged with the control of the ordination. In each department and district registration had to take place every third year; one register was kept there; one register of the Buddhist clergy was sent up to the Board of Sacrifices, and one of the Taoists to the Direction of the Imperial Clan, and to the Department for Grades and Promotions."—*De Groot, Sectarianism*, i. 105.

"To the two Officers for the Worship of the Sombre Empyrean were added: two Archivists, three Recorders, six Overseers, two Maintainers, and one Doctor for the Study of the Worship of the Dark Universe; finally, one hundred pupils. Under the Sui dynasty, this body of functionaries had been placed under the Bureau for State Ceremonial (*cf.* p. 63), whose principal function it was to receive foreign embassies and court guests. A place for the performance of religious rites and an altar to the Sombre Empyrean were built for them."—*Ibid.* i. 105–6.

"In the earliest years of its existence this imperial house [T'ang] had appointed one Inspector for every Buddhist or Taoist monastery and . . . these functionaries belonged to the Bureau for State-Ceremonial." In 627–50 these functions were withdrawn. For changes in official control and appointment of other dignitaries, see p. 106.—*Ibid.* i. 106.

"Thus we learn that the ecclesiastical mandarinate, which probably originated under the Sui dynasty, was under that of T'ang the medium through which the government insured on its own behalf the religious services of the clergy, and that altars were placed at their disposal for this purpose. In reality then the dynasty adhered to both these religions, notwithstanding its strenuous efforts to check their growth and influence."—*Ibid.* i. 106.

Sacred Places and Temples.—[Numerous temples, monasteries, and pagodas continued to be built. In most idols and images, often numerous, very elaborate, and of great value, were placed. Many are named and described in *Fa yüan chu lin, P'ei wên yün fu, c.* 63, p. 225*b*, 242*b*; *Kuei hsing tsa chih, ibid.* p. 41*b*; *Pien chêng lu, ibid.* p. 243*b*; *Lo Yang Chia lan chi, ibid.* p. 230*a*; *Po liu t'ieh, Ko chih ching yüan, c.* 19, pp. 23*b*, 27*b*; *T'ung chien, Shih wu yüan hui, c.* 35, p. 4*a*; *T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 5*b*; etc. For Confucian temples see further *infra*.]

"Instituted for the purpose of giving man an opportunity to raise himself to a higher state of perfection and bliss by ingeniously devised means, Taoistic asceticism has known its halcyon days, its ups and downs, chiefly ruled by the rising and falling of the thermometer of imperial favour. Under the T'ang dynasty, the empire possessed, according to official statistics, 1687 Taoistic monasteries (*Hsin T'ang shu, c.* 48, fol. 15)," but there is hardly a trace of them left at the present day (*cf.* MANCHU PERIOD).—*De Groot, Sectarianism*, i. 26–7.

"Some miles to the north-west [of Si-ngan, Shensi] lies the temple Ta-fu-sz', containing a notable colossus of Buddha, the largest in China, said to have been cut by one of the Emperors of the Tang in the ninth century. This statue is in a cave hewn out of the sandstone rock, being cut out of the same material and left in the construction of the grotto. Its height is 56 feet; the proportions of limbs and body of the sitting figure are, on the whole, good, the Buddha being represented with right hand upraised in blessing, and the figure as well as garments richly covered with color and gilt. Before the god stand two smaller colossi of the *Schang-hoa*, Buddha's favourite disciples; their inferior art and workmanship, however, testify to a later origin. The cave is lighted from above, after the manner of the Pantheon, by a single round opening in the vaulting. Sixty feet over the rock temple rises a tile roofing, and upon the hillside without the cavern are a number of minor temples and statues."—*Williams, Midd. King.*, i. 151.

[From 609 separate temples were assigned to Confucius and the duke of Chou, and in 628 the former displaced the latter altogether. Separate temples were also erected to Confucius in connection with all the colleges, or examination halls, of the country.]—*Legge, Ch. Class.*, i. Prol. pp. 92–3.

Of reactionary measures, those recorded are mostly of a drastic nature (see also *infra*). "Tih Jên-kieh (*Mayers*, No. 667), in the year A.D. 688, burnt over 1700 unauthorised shrines (淫 祠) in South China (吳 楚), leaving absolutely none but those of 伍 員 (*Mayers*, No. 879), the Great Yü (No. 931, near Shao-hing), Wu T'ai-peh, and Ki Chah (*Mayers*, No. 283)."—*Ch. Rev.*, xiii. 399. See also *T'ung chien lei tsuan*, c. 17, *Shih chiao mên*, p. 6*b*. The same work relates the demolition of 4,600 monasteries by Wu Tsung (841–7), who "abolished Buddhism," and used the materials thus obtained to repair the ancestral temples, post houses, and courts. The event is further described in *T'ang shih huo chih, Ko chih ching yüan, c.* 19, p. 23*b*.

"Chao Tsung [889–905] of the T'ang dynasty issued a decree that idols or Buddhist images were to be made of copper, tin, clay, and wood. Fashioning images out of copper, clay, and wood then originated."—*Shih wu yüan hui, c.* 35, p. 5*b*.

[Koeppen says that the following passage from the biography of Hiuen-tsang clearly shows the purpose and meaning of the tope, stûpa, dagoba, or pagoda]:—

"In the third year (652), in the third month of spring, the Master of the Law wished to build a Stûpa of stone, south of the gate of the monastery of Hong fosse (Great Happiness), in order to lay up in it the books and images which he had brought from the West. Considering the transitoriness of the human race, he was afraid that the books might be scattered and lost, or destroyed by fire. This tower was to be 300 feet high, in order to be worthy of the majesty of a great empire and in the future one of the finest monuments of Sakyamuni's religion. Before beginning the building, he sent a petition to the Emperor, who soon sent him a favourable answer through Li i fu, one of his private secretaries. The Emperor gave the necessary orders, so that the pious intentions of the Master in the Law might be carried out without any trouble. Each side of the tower was 140 feet wide, and its plan followed exactly the form used in India. It had five stories, and a dome at the top; its total height amounted to 180 feet. In the centre of each story Carîras [personal relics of Buddha, especially pieces of bone] were laid down . . . in all, about ten thousand. On the top story a stone chamber was built, which bore on its south side two metal plates, with the prefaces written by the Emperor and the Crown Prince (to Hiuen Thsang's translation of the Sacred Books) engraved on them." [These inscriptions were written out by Chu sui lang. On the day when the foundation-stone was laid, Hiuen Thsang wrote an account of the motives and results of his journey, concluding with an expression of gratitude for the two Imperial prefaces.]—*Die Rel. des Buddha*, i. 545–6.

Sacrifices and Observances.—"The sage is not alone in those temples [*v. supra, Sacred Places*]. In a hall behind the principal one occupied by himself are the tablets—in some cases, the images—of several of his ancestors, and other worthies; while associated with himself are his principal disciples, and many who in subsequent times have signalized themselves as expounders and exemplifiers of his doctrines. On the first day of every month, offerings of fruits and vegetables are set forth, and on the fifteenth there is a solemn burning of incense. But twice a year in the middle months of spring and autumn, when the first *ting* day of the month comes round, the worship of Confucius is performed with peculiar solemnity. At the imperial college the emperor himself is required to attend in state, and is in fact the principal performer. After all the preliminary arrangements have been made, and the emperor has twice knelt and six times bowed his head to the earth, the presence of Confucius' spirit is invoked in the words, 'Great art thou, O perfect sage! Thy virtue is full; thy doctrine is complete. Among mortal men there has not been thine equal. All kings honour thee. Thy statutes and laws have come gloriously down. Thou art the pattern in this imperial school. Reverently have the sacrificial vessels been set out. Full of awe, we sound our drums and bells.'" The spirit is supposed now to be present, and the service proceeds through various offerings, when the first of which has been set forth, an officer reads the following, which is the prayer on the occasion:—'On this . . . month of this . . . year, I., A.B., the emperor, offer a sacrifice to the philosopher K'ung, the ancient Teacher, the perfect Sage, and say,—O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the past time and the present, thou didst digest and transmit the six classics, and didst hand down lessons for all generations! Now in this second month of spring (or autumn), in reverent observance of the old statutes, with victims, silks, spirits, and fruits, I carefully offer sacrifice to thee. With thee are associated the philosopher Yen, continuator of thee; the philosopher Tsăng, exhibiter of thy fundamental principles; the philosopher Tsze-sze, transmitter of thee; and the philosopher Măng, second to thee. May'st thou enjoy the offerings.'" "I need not go on to enlarge on the homage which the emperors of China render to Confucius. It could not be more complete. It is worship and not mere homage. He was unreasonably neglected when alive. He is now unreasonably venerated when dead." "The rulers of China are not singular in this matter, but in entire sympathy with the mass of their people."—*Legge, Ch. Class.*, i. Prol. pp. 92–3.

"There were at first only civil dancers (文 舞), but the Emperor Chên Kuan (貞 觀) of the T'ang (唐) dynasty (A.D. 650) introduced also military dancers (武 舞). The civil dancers, dressed in their court uniform, had in one hand a long feather and in the other a small stick; the military officials who took part in the dance were dressed in full military uniform, and had in one hand an axe and in the other a shield."—*Van Aalst, Ch. Music*, p. 33.

"In the first year [666] of the period *Ch'ien Fêng*, they sacrificed to T'ai Shan by heaping up earth to make a round altar called the *Fêng Ssŭ* altar."—*T'ang shu Li yüeh chih, P'ei wên yün fu, c.* 14, p. 55*a*.

Tzŭ-yü (子 輿) "was first associated with the sacrifices to Confucius in A.D. 668." Tzŭ-yü (子 羽), "with nearly all the disciples whose names follow [*v.* pp. 119–28], first had a place assigned to him in the sacrifices to Confucius in A.D. 739."—*Legge, Ch. Class.*, i. Prol. p. 119.

[In the T'ang dynasty prayers written on paper were used in sacrificing in the ancestral temple only. [*Cf.* EARLY FEUDAL PER.]—*Chia li ta ch'êng, c.* 6, *Chi ssŭ pien k'ao*, p. 18*b*.

"In sacrificing the ancients used cattle and silk. Under the rites of the Ch'in dynasty, horses were used. When sacrificing grew to excess, wooden horses were substituted. Ming Huang [713–56] of the T'ang, being too fond of worshipping the gods, Wang Yü, his minister, used paper instead of silk, and paper horses in place of the wooden ones."—*Chih hsin lu, Shih wu yüan hui, c.* 35, p. 5*b*.

[The same sovereign's excessive zeal also led to a request that an altar be built for the worship of Ch'ing Ti only.]—*T'ang shu Wang Yü chuan, P'ei wên yün fu, c.* 14, p. 51*b*.

"On the Moon Lake Embankment is the Ancient Bell Tower adorned within with the motto, dating back to the ninth century, 'Arousal to deep meditation,' in accord with which the old bell used to be kept ever tolling to arouse men's consciences."—*N. C. Herald*, April 18, 1900, p. 682.

"In the *i wei* year [of *T'ien Pao* of Hsüan Tsung: 755] the *Wu chê* society was formed in the Hall of Brilliancy. A hole five *chang* deep was dug in the ground. The palaces were made of variegated silk. All the idols were produced from the hole, [the priests] pretending that they emanated from the ground. Also, an ox was killed, and the head of a large image, 200 feet high, was painted with its blood. They pretended that Huai I painted it with blood from his thigh [lit., knee]."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 5*b*.

"Before the Sung dynasty ascended the throne the condition of the people must have been debased in the extreme. In Kwang-tung men were sacrificed to demons; witches, wizards, and sorcery existed, and temples were erected for the practice of superstitious rites."—*Scarth, Twelve Years in China*, p. 88.

Fasting.—"Tung Ku had seen that the people on the days of Ursa Major descending, the third and the eighth *Kêng Shên, Chia Tzŭ*, and their birthdays, ate a vegetable diet. This was called 'abstaining from animal food.' In the *T'ung su pien*, it says: 'This custom began in the T'ang dynasty and prevailed during the Sung dynasty.'"—*Shih wu yüan hui, c.* 34, p. 6*b*.

Cleanness.—"On the 8th of the 12th moon the 6th *Chiang Fu* instructors earnestly entreated Buddha, saying: 'Thou, Buddha, used the sacred water to wash away the dirt in my heart. Now I ask the Buddhist priest to wash away the dirt of my body.' It became the common practice. Then baptism was an old custom in Western countries, so now baptism into Buddhism was originated."—*P'i yü ching, Shih wu yüan hui, c.* 34, p. 2*a*.

Connection with State.—"The Emperor Wen [589–605] of the Sui dynasty appointed the Buddhist priest Yen Ch'ung as Chancellor. This was the beginning of Buddhist priests becoming officers."—*Shih wu chi yüan, Shih wu yüan hui, c.* 34, p. 3*a*. But see previous Periods.

By Srong-dsan-gambo's (Lha-lho-lhori's grandson) "marriage (A.D. 641) with a daughter of the Chinese Emperor Tai-tsung, he materially strengthened the link which, for centuries before his time, connected the Buddhist Churches of China and Tibet."—*Eitel, Ch. Buddhism*, p. 30.

"In the time of Kao Tsung [650–84] Yeh Ching Nêng had bestowed upon him a Han Lin degree, and became Libationer of the Imperial Academy of Learning."—*Shan t'ang ssŭ k'ao, Shih wu yüan hui, c.* 35, p. 3*a*.

"In the summer of the 2nd year [675] of the period *Shang Yüan* high seats were put in the *Ching Lung* Taoist monastery [for the priests to sit on and] discourse on Taoism and Buddhism. The Prime Minister and all the other ministers were ordered to come to this monastery to hear the discourses, and a vegetable diet was prepared for them. Also they had money bestowed on them proportionally."—*Yüeh Ya T'ang ts'ung shu, Nan pu hsin shu, ting* (vol. 4), p. 6*b*.

[Queen T'ien was, in 690, declared by the Buddhist priests of the *Tung Wei Kuo* monastery to be the *Mi Li* Buddha incarnate.]—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 5*b*.

"In the 1st year [694] of the period *Yen Tsai*, Queen Wu . . . ordered that Buddhist priests and nuns should be attached to the Board of Ceremonies. Buddhist priests and nuns being under the control of the Board of Ceremonies then originated."—*Shan t'ang ssŭ k'ao, Shih wu yüan hui, c.* 34, p. 3*b*.

"In the 2nd year [708] of the period *Ching Lung*, a decree was issued welcoming Ta Shih (a Buddhist priest) into the palace from Huai, and the Emperor, in addressing him, spoke of himself as 'your disciple.'"—*Ssŭ Chou sêng Chia Ta Shih chuan, P'ei wên yün fu, c.* 63, p. 221*a*.

"Buddhism was patronised [by Tai Tsung], and in 768 there were a thousand priests and nuns in the palace, which was governed entirely by eunuchs."—*Giles, Bio. Dic.*, p. 475. The Empress Wu bestowed upon the Buddhist priest Fa Lan a purple surplice for his translation of the *Ta yün ching* (*Shih wu chi yüan, Shih wu yüan hui, c.* 34, p. 3*a*).

"Queen Wu . . . appointed the Buddhist priest Huai Yi commander of the Hsin P'ing District, and ordered him to invade the T'u Chüeh [Tartars]. That a Buddhist priest could become a commander of a military force is only known from this incident."—*Yüan chien lei han, c.* 317, p. 26*b*.

[Posthumous rank equal to that of President of the Board of Works was bestowed [768] upon Pu K'ung, the Buddhist priest.]—*Ibid.* p. 26*b*.

"Posts of growing value were being granted in larger measure than before to the successful candidates in the examinations—the literati in and out of office must have watched with comparative equanimity the spread of Buddhism, a doctrine which, in the words of a writer of the period, 'admits no envious rivalry for place or power.' The remedy proposed by the censors was . . . to reduce the number and the salaries of the official class; but after this display of impartiality, there was a notable revival of anti-Buddhist zeal." "The Emperor [Hsien Tsung] himself was an ardent Buddhist" and sent Han Yü (Han Wên-Kung) into virtual exile for protesting by means of a memorial against his reception of a relic of Buddha.—*Simcox*, ii. 146–7; see also *N.-C.B.R.A.S.*, N.S. vi. 165, and the trans. of the anti-Buddhist memorial in the *Celestial Empire*.

"The most disinterested votaries of the new law [Buddhism] had not thought of supplanting the Confucian hierarchy in the regulation of secular affairs."—*Simcox*, ii. 145.

"On the subject of the prevailing latitudinarianism, Han-yu complains that even Confucianists talk of their master as having shown respect for Lao-tze and Buddha—though the worship of the latter was not known in China till the eastern Hans—and he denounces, as the great evil of the day, the craving after the supernatural, which Confucianism most emphatically discourages. But the *a priori* arguments of the ancients are rather taken for granted by the later controversialists, and Han-yu insists principally upon the practical disadvantages of tolerating two new classes of non-producers. Anciently, the people were divided into four classes, the scholars, husbandmen, artisans, and traders, of whom the first only had to be maintained out of the labours of the rest; but now six classes have to be maintained by three, so who can wonder if crime and beggary prevail?"—*Ibid.* ii. 147–8.

It was argued that "individuals, who did nothing but try to save their own souls, to demand to be maintained at the expense of the community while so engaged, was not only absurd but anti-social. And, in fact, so long as the quarrel between religious asceticism and political secularism continued in China, the secularists posed consistently as the champions of social duty as opposed to spiritual egotism."—*Ibid.* ii. 148.

"It is curious that at the same time (A.D. 845) the control of the surviving monasteries was put under the Chinese Foreign Office, for the very logical reason that 'the religion of Fo came from India.' The official religion was a part of the internal policy of the realm, and the Board of Rites could no more be asked to look after foreign superstitions than a European minister of religion to look after secular education."—*Ibid.* ii. 149.

"In the year A.D. 860 the Emperor I-tsung of the Tang dynasty applied himself to the study of Sanskrit, and gave a new impetus to the collection of Buddhist literature, which was now only approaching completion."—*Eitel, Ch. Buddhism*, pp. 25–6.

I Tsung "was as pronounced a patron of Buddhism as some of his predecessors had been oppressors, and he sent, at enormous expense, to India a mission to procure a bone of Buddha's body, and on its arrival he received the relic on bended knees before his whole court."—*Boulger, Short Hist.*, p. 33. In 862 his zeal for Buddhism caused him to neglect the government. He built an altar in the *Han T'ai* Court as a place for the nuns in the monastery of the palace to receive the injunctions, and Buddhist priests and nuns of both sects were allowed to become members. He also erected a pulpit in the palace, where he chanted Buddhist prayers. He copied out Buddhist books, and frequently visited the monasteries, bestowing large presents upon the priests. See *T'ung chien lei tsuan*, c. 17, *Shih chiao mên*, p. 3*a*.

Conversion.—"In the 7th year [624] of the period *Wu Tê*, Shên Shu-an, President of the Board of Punishments, was instructed to take a Taoist idol to bestow upon Corea, and a Taoist priest was ordered to preach the *Tao tê ching* [to the Coreans]."—*Yüeh Ya T'ang ts'ung shu, Nan pu hsin shu, chia* (vol. 1), p. 7*a*.

Persecution of and Legislation against Heresy.—The re-union of the empire "did not improve the fate of the two religions. Confucianism had then apparently succeeded in working itself up for good to the rank of the very first power in the state, and never to this day would that system show mercy on heresies. The three centuries embracing the reign of the house of T'ang . . . were centuries of an aggressive war, in which the foreign church especially fared badly. Her glory departed for good, her strength declined, and she herself, formerly so glorious and prosperous, entered upon a decadent existence, without ceasing to show, however, to the present day a remarkable tenacity of life."—*De Groot, Sectarianism*, i. 36.

"As early as . . . 624 . . . the campaign was opened by a memorial" of the Minister Fu Yi, in which, "on the authority of . . . the chief classical book [*Shu ching*] every religion stands indicted with encroachment upon the imperial omnipotence, that is, with high treason, if, by preaching the existence of other punishments or rewards than those which terrestrial government inflicts or confers, it deters mankind from evil and encourages it to do good. For the sovereign alone has the right to punish and to recompense!" But "the only effect of his memorial was a theoretical abolishment of Taoism and Buddhism." This was in 626, but more lenient measures were almost immediately instituted. "In the sixth month the emperor rehabilitated the religions of Buddha and Laotsze."—*Ibid.* i. 36–42.

"It was . . . not until a whole century later (714) that the imperial government gave way, and began to take forcible measures against the clergy" of the Buddhist church. The result of a memorial (714) by Yao Ch'ung, in which reference was made to the prevalent custom of avoiding under the cloak of Buddhistic endowments services due to the government, was that more than 12,000 of the clergy were sent back into the lay world. Yao Ch'ung's philippic against Buddhism in his will, embodied in the standard annals, also had wide influence. "The chief reproach was that the people were deceived and led astray by it, as it did not, like the only true Confucianism, give verity pure and unalloyed. And especially its tenets concerning the possibility of raising the dead into a condition of higher bliss are idle gossip, its ceremonies instituted for that purpose absolutely valueless, nay, even detrimental, because of the outlays they entail. . . . Salvation of the dead was always the sheet anchor with which this religion, since its earliest establishment in China, had secured for itself a safe position in the vast ocean of Confucian heathenism; for of Confucianism itself, piety and devotion towards parents and ancestors, and the promotion of their happiness, were the core, and, consequently their worship with sacrifices and ceremonies a sacred duty."—*Ibid.* i. 43–9.

The sacrificial worship of the dead was performed without any church surrounding it with external pomp and ritualism, or regulating it by means of strictly defined doctrines. "Buddhism came to fill up this deficiency. Its grotesque tales of transmigration and future life, of paradises and hells, were eminently calculated to work upon the imagination; they charmed and fascinated a nation which at all times had evinced the greatest interest in the fate of its ancestors, and to whom it was no matter of indifference to know what their own fate would be on the other side of the grave. Moreover, the new religion invested the established worship of the dead with an elaborate system of ritual and ceremonies, which lent it a cheerful character, and converted it into a work of blithesome beatification. Is it then to be marvelled at that the Chinese inclined heart and soul towards the priests of the exotic religion, who so gratified their tastes and instincts? Thenceforth Buddha's clergy made it their regular vocation to alleviate by their solemn work the sufferings of the departed; paradise and hell furnished them the key to the heart and affections of the people."—*Ibid.* i. 49.

Other arguments of Fu Yih and Yao Ch'ung also had influence in the persecution of Buddhism. Both statesmen asserted that since its introduction "the age of man has been considerably shortened, and that no dynasty since that time has been able to keep on the throne for any great length of time." Therefore, this religion is dangerous to the emperor individually as well as to his house. To it Fu Yih ascribes "the alarming increase of faithlessness amongst the ministers towards their sovereign, and their increased cruelty towards the people."—*Ibid.* i. 49–50.

[But the anti-Buddhism of the T'ang dynasty possessed yet other weapons. The Confucianists argued that some of the emperors, etc., who had adopted Buddhism had come to a miserable end. And what was the use of tolerating a class of clergy—useless drones who neither worked nor paid taxes nor gave birth to soldiers for the emperor's armies nor to sons who could engage in the important occupations of agriculture and silk-weaving? Their religious work encouraged waste of money in the erection of temples and monasteries. Their ethical doctrines were of a low order. The pious sentiments of Buddhism are overlooked. "A chilling and peremptory denial of the worth of religious sentiment and moral elevation, which are the necessary effects of a striving after perfection for this world and the world to come, is one of the chief features of all anti-Buddhistic writings from Confucian pens." Moreover, retirement from the world into a convent, the main road to salvation according to the Buddhist doctrine, "was a breach of the ties by which nature has united children to parents and relations and a sin against the sacred *hiao* or duty of filial submission and devotion preached by the Classics and the sages of all times; it is a criminal act of the worst kind, an execrable sin against nature itself and the *Tao*, and words fail wherewith to brand its wickedness."]—*Ibid.* i. 50–1.

"Is it to be wondered at that under the T'ang dynasty, when Confucianism was marked by a considerable growth and expansion showing themselves in the creation of all kinds of classical political institutions, and their codification in the vast Ritual of the *Khai yuen* period (v. *Rel. Syst. of Ch.*, i. 236)—that the church of Buddha gradually lost ground with the emperors and the court, and could no longer maintain itself unhurt in the offensive warfare waged against it? That steady progress of Confucianism we find in natural alliance with the enactment of imperial laws whose object it was not so much to destroy the church by crude force, as to deprive it of its vital strength by attacking it at its very root: its conventual life." The number of persons permitted in the authorised monasteries was continually reduced, as well as the number of the monasteries themselves. "Restrainers" were appointed to control the inmates and their doings, and the clergy registered every third year at the Board of Sacrifices (*Chiu T'ang shu*, ch. 43, fol. 18; for members of authorized monasteries, priests and nuns, see ch. 48, fol. 15). The *tu t'ieh*, or "consecration certificate," a diploma conferred by the secular power, "without which no one could be considered to have become a member of the clergy, nor be allowed to dwell in a convent, or wear the religious garb," was instituted and "prevails to this day. Thus it remained for ever within the power of the State to keep the numerical strength of the clergy down to any level desired." The government also "sold these documents for money." Moreover, monasteries could only be erected by special imperial licence. The clergy were also ordered to honour their parents like the lay people.—*Ibid.* i. 51–3.

"Thus the T'ang dynasty created a special set of laws and rescripts designed to curtail conventual and clerical life; laws which all succeeding dynasties would take over, and which would bring monarchism into the languishing condition in which we find it in our days. . . . Meanwhile the Confucian mandarinate, the sworn enemy of Buddhism, never left off urging the imperial government to yet harsher measures. The official historical books of those times contain a remarkable proof of the fierceness and acrimony of their attacks, showing also that this acrimony was so intense that even the profound respect and veneration for the august person of the Son of Heaven, which has always characterized that caste, could not temper it," see the memorial (819) of the celebrated scholar and statesman Han Yü, which though it offers no further arguments against the church than those advanced by Fu Yih and Yao Ch'ung, is, amongst the literati of the present day, "the best known of anything that has ever been put on paper against Buddhism" (see *Chiu T'ang shu*, ch. 160, *Hsin T'ang shu*, ch. 176, and *Ch. Rec.*, ii. 40).—*Ibid.* i. 53–9.

But "it was not until 835 that an emperor . . . Wên Tsung 'interdicted by decree the ordinations of Buddhist monks and nuns' (*Chiu T'ang shu*, ch. 17, II. fol. 26); a measure which, at the instigation of the doctor of the Han-lin college Li Hiun, was followed by the removal of all Buddhistic images and altars from the court. These, however, were but the feeble precursors of the more rigorous measures by which Wên Tsung's successor Wu Tsung was to immortalize his name."—*Ibid.* i. 59.

"As early as 834 . . . he issued a decree" that the people and the convents or temples of the Uigurs and Mo-ni [? Manicheists], their farms, houses, money, effects, etc., were to be registered and confiscated by the Central Government. "The great crusade against Buddhism, which was now the chief item on Wu Tsung's programme, was to some considerable extent the work of three jealous and zealous Taoists, whose influence upon the emperor was great." These were Chao Kuei-chên, Têng Yüan-ch'i, and Liu Hsüan-ching. "The returns gave 4,600 monasteries, 40,000 hermitages (*a lan jo*), and 260,500 monks and nuns." These were reduced in number and ultimately most of them were ordered by decree to be destroyed and the inmates to return to the tax-paying section of the community. "With this imperial decree (845), Confucianism celebrated its triumph and held its jubilee, while Buddha's church received a blow from which it was never to recover. The extermination designed for it was, however, only partly effected. The demolition of monasteries and temples could, indeed, hardly banish the religion itself from the hearts of the people; on the contrary, the return of a host of zealots for the salvation of themselves and others into secular life, meant no less than the transplanting of the doctrines and practices of their church into the very midst of society. A revival of religiosity and piety, little to the mind of the government, was the necessary result; a revival expressing itself in the founding of religious associations and communities under the guidance of a priesthood living in the world, and which thenceforth was to rejoice in an increasing numerical strength. But the outward glory of the church was gone for ever; the number of its monasteries and ascetics remained from that time on a minimum level. Wu Tsung suffered some convents to remain in existence; and his decree could not prevent a large number of the mandarinate, and even of the imperial family, from retaining strong sympathies with this religion. So history continues its old course:—emperors come to the throne, who let the church go on its own way, and even order or support the erection of monasteries and temples; they sometimes ordain repasts to be given, at government expense, to the clergy in the capital or in other parts of the realm, or ceremonial vestments to be distributed among them: works which always passed for most meritorious among the devotees of the church. They attend the solemn worship of holy relics, and have pagodas built for these. They frequently invite the clergy to court to give sutra-readings, and to perform rites for the furtherance of the rainfall, and for the salvation of the imperial ancestors. They even enact penalties against sacrilege, against the insulting of the Triratna and other Buddhistic saints. The series of well-meaning emperors is headed by Wu Tsung's father's brother, Süen [Hsüan] Tsung, whom he appointed his successor." He sanctioned the increase of monasteries, ordered the execution of Liu Hsüan-ching with eleven others, and issued a decree permitting the rebuilding of convents. "We read nothing, however, of a restitution of the sequestered goods and lands" (*Hsin T'ang shu*, ch. 52, fol. 11). "But . . . the laws and rescripts shackling the church were maintained, and even intensified." The refraining from annihilation of the religion is explained by the influence of the doctrine of *féng shui* (p. 70), "which had gained a paramount influence under the T'ang dynasty."—*Ibid.* i. 59–71. For Yi Tsung's patronage of Buddhism (860–73) see *Ch. Rec.*, ii. 41.

Foreign Religions.—"It was under his [T'ai Tsung's] auspices that Nestorian missionaries were allowed to settle at the capital in A.D. 636."—*Giles, Bio. Dic.*, p. 462. His successors were for the most part favourable to the new religion, and did much for its dissemination (*cf. Huc.*, ii. 84). Persecutions took place by Buddhists (699) and by Confucianists (715). In 845, "the Empress Wu Tsung issued an edict commanding the 3,000 priests of the Nestorian Church to retire to private life."—*Ch. Rec.*, xii. 1–15.

Mohammedans are called *Hwuy-hwuy*, a name without meaning in Chinese, and perhaps derived from that of the *Ouigar* or *Uigur* tribes, many of whom served as mercenaries under the Chinese Emperor in A.D. 750. "A native encyclopædia . . . observes . . . 'The Hwuy nations lie above 1,000 miles beyond the frontiers of Northern Tartary, called the *Yuhmun* boundary, in 53° N. lat. It is the peculiar custom of that people to worship Heaven alone. At the beginning of the *Tang* dynasty, A.D. 750, they came by ship to the Canton province, where they erected a place of worship. After Kublai mounted the Chinese throne, this sect spread very widely throughout the empire. Wherever they went, they formed close alliances among themselves and settled down.' Another native account fixes the introduction of the Moslem religion into China about A.D. 633. At the latest, however, its entrance must have been at or near the year 130 of the Hegira. It has been remarked by some foreign residents at Canton, that they have been struck with the strongly-marked Arab faces of many natives there. Upon inquiry . . . it has been ascertained from [these people] that their ancestors had settled at Canton several centuries ago, and that they themselves were Mohammedans in religion. [See *Journ. R.A.S.*, xviii. 3.] [They came to trade, and have never tried to convert the Chinese; they have only increased by natural multiplication.] Except in strictly maintaining their religious sectarianism, they differ not from the surrounding myriads, in dress, language, and manners."—*Milne, Life in China*, pp. 411–2.

"The Uiguro during the T'ang reign, A.D. 806–21, received leave to set up Moni [? Manichæan] Temples in Honan Fu and T'ai yuan Fu."—*Ch. Rev.*, xvii. 115.

Relics.—"In the 13th year [818] of the period *Yüan Ho*, the Commissioner of Meritorious Deeds (title of priest) memorialized the throne, saying: 'In the pagoda in the *Ta mên* monastery of Têng Hsiang, there is a Buddhist finger-bone. It was said that it opened once in 31 years. When it opened the people had peace [throughout the Empire] and the years [harvests] were abundant. Next year is the time for it to open. Now I request your majesty to welcome it.' Accordingly Hsien Tsung instructed a eunuch to lead the priests to welcome it."—*T'ung chien lei tsuan*, c. 17, *Shih chiao mên*, p. 2*a*.

"In the 14th year [873] of the period of *Hsien T'ung* an imperial decree was issued ordering the *Ta Tê* Buddhist priests to welcome the bone of Buddha. On the 8th of the 4th moon the bone entered Ch'ang An, and the Emperor came to the *An Fu* monastery to worship it in person."—*Tu Yang tsa pien, P'ei wên yün fu*, c. 63, p. 235*b*.

Scriptures, etc.—In 629, Hsüan Tsang set out for India to obtain Buddhist books, "and also to visit the holy places of Buddhism. He came back in 645, bringing with him 657 Buddhist books, besides many images and pictures and 150 relics. He spent the rest of his life translating these books, and also, like Fa Hsien, wrote a narrative of his travels."—*Giles, Hist. of Ch. Lit.*, pp. 115–6. See also *Eitel, Ch. Buddhism*, pp. 25–6.

907—960.

Priesthood.—[Revolts against the sovereign several times depended upon the advice of the *wu*, blind or otherwise.]—*De Groot, Rel. Syst.*, vi. 1217–18.

Shih Tsung "recommended himself to the chroniclers by a revival of the anti-Buddhist edicts. The consent of all the elders of a family was required before monastic vows could be taken, and all unauthorized temples were ordered to be destroyed; yet there still remained 60,000 priests and nuns within the comparatively narrow limits of the imperial State, and statues of Buddha were as numerous as coin of the realm was scarce."—*Simcox*, ii. 166.

[In 914 the Buddhist temples were destroyed, and a prohibition issued forbidding people whose parents had no one to take care of them becoming monks or nuns, and secret membership of the priesthood was prohibited (*Wu Tai shih Chou Shih Tsung chi, P'ei wên yün fu*, c. 82, p. 201*b*). In 955, Buddhist and Taoist temples which had no imperial inscription tablets were ordered to be demolished. Anyone wishing to become a priest had to get permission from his parents, grand-parents, or uncles (*T'ung chien lei tsuan*, c. 17, *Shih chiao mên*, p. 3*a*). Registers of the priests were ordered to be kept. At this time there were 2,694 temples existing and 30,336 in ruins. The Buddhist priests numbered altogether 42,444 and the nuns 18,756 (*ibid.* p. 3*a*).]

[In 931 enormous sums were spent upon temple buildings by the ruler of Min, who "played music day and night, burnt incense in prayer and worship, and sought genii to distil medicine." All government matters, trifling or important, were decided by the order of Pao Huang through the sorcerer Liu Hsing.]—*Ibid.* p. 5*b*.

[The custom of feasting priests after the worship on the anniversary of an emperor's death (they being engaged to chant and entertained afterwards) became a fixed rule after its institution by Kao Tsu in 940.]—*Wu Tai hui yao, Shih wu yüan hui, c.* 34, p. 6*b*.

"In the time of Shih Tsung [954–60] of the Chou dynasty, the Middle Kingdom was in want of funds. Accordingly a decree was issued ordering all the copper Buddhist images in the Empire to be remelted and coined into cash."—*Wu Tai shih, Yüan chien lei han, c.* 316, p. 3*a*.

[Unlike the Taoist priests the Buddhist priests were not allowed to marry, but the latter were apparently not always celibate. It is written in the Miscellany of P'an Yü (a district in Kuang Tung) by Chêng Hsing of the T'ang dynasty that there were Buddhist priests there with families, who were called *shui chai séng*, and in the *Ch'ing i lu* by T'ao Ku (902–70) it says that the Buddhist priests in the *Ta Hsiang Kuo* monastery in the capital had wives, called "Wives of Buddha" (*fan sao*).]—*Cho kêng lu, Tzŭ shih ching hua, c.* 107, p. 7*b*. For restrictions on Taoist priests' marriages see following Period.

Sacrifices and Observances.—"The two metropolitan prefectures, Ta Ming and Ching Chao, and Ching Chou were the only places where it was permitted to build altars for receiving injunctions. The practices of the priests, such as sacrificing the person, cutting off limbs, hanging lanterns, wearing the pinching belt, and deceiving the common people, were all forbidden."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 3*a*.

[In the Five Dynasties silver paper was made instead of ordinary paper, to be burnt after prayers had been written on them, "as being finer looking."]—*Chia li ta ch'êng, c.* 6, *Chi ssŭ pan k'ao*, p. 18*b*. *Cf.* EARLY FEUDAL PERIOD.

Connection with State.—[Priests had titles bestowed on them and were appointed to office. In 935, a Taoist priest was appointed Prime Minister as well as General and consulted with regard to all punishments and selections for office (*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 4*b*). Chuang Tsung Hou regarded her having secured the Crown as due to the power of Buddha. For this reason she devoted her attention wholly to copying out the Buddhist books and bestowed upon the priests food and money (*Wu Tai shih T'ang Chuang Tsung Hou Liu Shih chuan, P'ei wên yün fu, c.* 94, p. 30*b*).]

[In 931, Yen Chün, the ruler of Min, became a Taoist priest under the belief that he would thereby secure the sovereignty of the whole empire.]—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 4*b*.

"In the time of the emperor Wu [=Shih Tsung: 954–60] of the Later Chou dynasty, the Taoist priest Wei Yüan-sung had bestowed upon him the title of Duke of the Shu Province."—*Shan t'ang ssŭ k'ao, Shih wu yüan hui, c.* 35, p. 3*a*.

Persecution of Unorthodox Religions.—"Defamed by official indictments for heresy; oppressed by the State and its all-dominating Confucian spirit; its monastic institutions merely tolerated on account of the *Fung-shui*, yea, even supported to some extent by the State for this very reason: such in the main has been the condition of Buddhism since the reign of the T'ang dynasty. This two-faced state-policy grants Buddhism an appearance of liberty which the outside world generally [but mistakenly] regards as real."—*De Groot, Sectarianism*, i. 71.

[In 955 an edict of Shih Tsung regulated monachism. In the same year "the various provinces sent in the prescribed registers. The number of monasteries left standing was 2,694; 3,336 had been demolished: the registered monks and nuns were 61,200 in number." "The proportion of the demolished monasteries to those left standing is striking." The Buddha-images were cast into money to replete the Treasury.]—*Ibid.* i. 71–7.

Sung Period (960 *to* 1280).—*Table VI.*

Priesthood.—[A thousand *wu* and *chi* in Shou, An, and Hung (Anhei) were ordered to take to farming, and their heretical sacrificial temples were demolished. This led to *Wu*-ism being totally prohibited and exterminated south of the Yang Tzŭ River by imperial decree. Further persecutions followed in the north.]—*De Groot, Rel. Syst.*, vi. 1238–9.

"At first Buddhist priests and nuns received the injunctions at the same altar. From the time of T'ai Tsu [960–76] of the Sung dynasty nuns were forbidden to live in the monasteries. In the 2nd month *Jên Shên* of the 5th year [972] of the period *K'ai Pao* an Imperial decree was issued forbidding anyone who wished to become a nun from receiving the injunction unless she built an altar in her own nunnery for it. Since then nuns had separate altars for receiving the injunctions."—*Sêng shih lüeh, Shih wu yüan hui, c.* 34, p. 7*b*.

"Of old Taoist priests had wives and families. From the time of T'ai Tsu Taoist priests (like the Buddhists) were forbidden to have wives."—*Shih wu yüan hui, c.* 35, p. 3*b*.

[Protests against the non-producing priests were founded on, amongst other reasons, the unfilial conduct of having no children and the unhappiness of being without an heir.]—*Hung ming chi, P'ei wên yün fu, c.* 78, p. 27*b*.

"In the 1st year of the reign Ta Chung [1008] the graduate Sun Ch'iao memorialized the throne saying that the people—the men by ploughing and the women by weaving—could not satisfy their hunger or clothe themselves (lit. be warm), but the Buddhist priests lived in splendid buildings, wore fine garments, and eat good food. On the average it required the work of 10 men to support one priest."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 7*a*.

[Special imperial favour was shown in 1074 by the Emperor Shên Tsung to Yüan T'ung, the head of the priestly order in the *Fa Yün* monastery in the capital.]—*Hsü têng lu, P'ei wên yün fu, c.* 63, p. 225*b*.

"In the time of Hui Tsung [1101–26] . . . the Taoist priests began to have ranks which consisted of 36 grades. Taoist priests having grades originated at this time. Also [the Taoist priest] Lin Ling Su had a government allowance bestowed upon him."—*Shih wu yüan hui, c.* 35, p. 3*b*.

[Taoist priests received government salaries and the temples large grants of land. This caused great numbers of the poor to join the *Yü Ch'ing Shên Hsiao Pi Hu* Society consisting of 800 members housed in the *Shan Ch'ing Pao Hu* Palace built for them by the Emperor Hui Tsung in 1118. The Emperor also appointed 26 Taoist officials in 8 grades, including a Prayer Reviser, Prayer Instructor, Prayer Compiler, and Secretary.]—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 5*a*.

Temples and Monasteries.—[A monastery was built on Wu T'ai Shan (*Fa yüan chu lin, P'ei wên yün fu, c.* 63, p. 219*b*). A Yü Wang built 1,800 monasteries (*P'i yü ching, Ko chih ching yüan, c.* 19, p. 23).]

"In the 2nd year [1009] of the period *Ta Chung Hsiang Fu*, an Imperial decree was issued ordering the building of the *T'ien Ch'ing* Taoist temple. At that time there were very few who followed the Taoist doctrines; only the people of Chien Nan in Kiangsi used to honour them. Since then Taoist idols have spread all over the Empire."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 7*a*.

Sacrifices and Observances.—"In 1008, chiefly owing to the report of Ting Wei that there was a large surplus in the Treasury, the Emperor [Chên Tsung] began a series of Imperial sacrifices which cost vast sums. Written revelations were at this time frequently received from God, and the documents were lodged in special temples. Auspicious grasses and double-eared stalks of grain poured in from the provinces, and general pardons in return for the supposed favour of Heaven became common. In 1015 a descendant of Chang Tao-ling received an honorary title. Confucius was likewise honoured, and temples to him in all the District cities were decreed in 1011."—*Giles, Bio. Dic.*, p. 60.

"At the present time the image of *Kuan Yin* (the Goddess of Mercy) in the *T'ien Chu* monastery of Hangchow though not higher than 5 feet, was wonderfully efficacious (in divine responses). In the *Kêng Tzŭ* year [1000] of the period of *Hsien P'ing* . . . there was a drought in Chê Hsi, so Chang Ch'ü-hua, Magistrate of Hangchow, led his subordinate officers bearing banners and [playing] drums and wind instruments to welcome her at the *Fang T'ien* monastery, where they prayed for rain. Accordingly rain fell continuously and the four quarters had sufficient rain."—*Chê kêng lu, P'ei wên yün fu, c.* 63, p. 242*b*.

"On the 4th moon of the 9th year [1031] of the period *T'ien Shêng* an imperial decree was issued ordering them to welcome the robe and dish of the sixth founder Ta Chien, priest of *Nan Hua* monastery of Ts'ao Ch'i in Shao Chou, to the *Ch'ing Ching* Hall in the palace for service and worshipping."—*Hsü têng lu, P'ei wên yün fu, c.* 63, p. 240*a*.

"The emperor Shin-tsung, in A.D. 1083, issued a patent, constituting Mencius 'Duke of the kingdom of Tsow' (鄒國公), and ordering a temple to be built to him in the district of Tsow, at the spot where the philosopher had been interred [in Shantung. Up to this time his memory had remained without any particular marks of honour]. In the following year it was enacted that he should have a place in the temple of Confucius, next to that of Yen Yuen, the favourite disciple of the sage."—*Legge, Ch. Class.*, ii. Prol. p. 40.

"In the *kêng wu* or 2nd month of the 4th year [1110] of the period *Ta Kuan* the practices of branding the crown, exercising the arm, bleeding, and cutting off the finger were forbidden."—*Sung shih Chêng Tsung chi, Tzŭ shih ching hua, c.* 107, p. 5*b*.

"The worship of 玉皇上帝, one of the persons in the Taoist Trinity, was instituted by" Lin Ling-su "in 1116 under Imperial Edict."—*Giles, Bio. Dic.*, p. 485.

In 1267 Tzŭ-yü (子輿) "was advanced to be one of the sage's [Confucius'] four Assessors."—*Legge, Ch. Class.*, i. Prol. p. 119.

Lien Hsi-hsien, 1234–80, "stopped a proposal to make pills of longevity, and upheld Confucianism against Taoism."—*Giles, Bio. Dic.*, pp. 482–3.

"The 5 commandments of the priests were: (1) avoid taking animal life; (2) do not steal; (3) do not commit adultery; (4) do not forget the Word; and (5) do not take meat or wine."—*P'i ni tsang ching, Yüan chien lei han, c.* 317, p. 53*a*.

"For affection he parted bone and flesh (wife and son) and for nourishment he did not take wine, fish, or meat."—*Po Chü-i, ibid.* p. 51*b*.

"In taking all kinds of food a priest should not increase nor decrease them, but as if taking medicine, and should be like the bee, gathering honey from flowers—it simply takes away their taste without injuring the fragrance or colour."—*Chiao chieh ching, ibid.* p. 51*b*.

[Under the Sung dynasty women desirous of offspring worshipped a divine being named Chang Hsien 張仙.]—*Giles, Bio. Dic.*, p. 23.

Connection with State.—Hui Tsung was accused of "unduly favouring the Taoists."—*Simcox*, ii. 172.

"Ching, ruler of South T'ang, in the Sung dynasty, firmly believed in the Buddhist sect, and did not care about the government."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 3*b*.

[*Foundation.*—The Emperor Jên Tsung in 1035 opened a college for Sanscrit studies and appointed 50 youths to study that language.]—*Eitel, Buddhism*, p. 26.

Relics.—[T'ai Tsu sent 300 Buddhists priests to India to procure books and relics.]—*Davis, Chinese*, ii. 83–4.

"In the 2nd year [989] of the period *Tuan Kung* the Emperor sent a Commissioner to bring the pagoda containing the remains of the *Shih Chia* Buddha to the capital. Then he measured the ground on the South-West of the *K'ai Pao* monastery and built a pagoda of 11 stories to keep them in. From the top to the ground was 360 feet. The cost was about 1,000,000,000 [? cash] [or 10,000 strings of cash]."—*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 7*a*.

"Between 982 and 989 a temple and pagoda for a relic of Buddha were built at enormous expense, in spite of the remonstrance of 田錫 T'ien Hsi."—*Giles, Bio. Dic.*, p. 65.

Sects.—The White Lotus sect "existed openly in the eleventh century as a society of salvationists occasionally even rejoicing in imperial favour."—*De Groot, Sectarianism*, i. 163–4.

Persecution of heresy.—"It was certainly least of all to be expected of the Sung dynasty, whose reign was the golden age of Confucian philosophy that it should loosen" the restrictions on Buddhism. They were from time to time made more severe. The institution of the certificate of ordination was maintained with care, and the number of monks and nuns was thus kept at a low level; we even read, that occasionally the delivery of those documents by the government was arbitrarily discontinued, and that the proposals of grandees and magnates to grant them anew, were met with a flat refusal, or ignored with sovereign haughtiness. They were withheld for an exceptionally long time in the *Shao hing* period (1131–62); but in 1161 "they once more were sold to the Buddhist and Taoist clergy" (*Sung shih*, ch. 32, fol. 1). Conversely, many emperors manifested their good-will towards the church by [favourable] acts and measures [*cf.* p. 68, and *v.* p. 78]. "The most brilliant proof of imperial attachment to both religions was given by Chên Tsung" in 1019 when "he granted the whole empire a complete amnesty, and ordered a general ordination of pupils of Taoists and Buddhists" (*Sung shih*, ch. 8, fol. 19). The *Fu tsu t'ung chi* adds, "that in that memorable year no less than 230,127 persons were consecrated as Buddhist monks, and 15,643 as nuns, and respectively 7,081 and 89 as Taoist monks and nuns; further, that by imperial order solemn religious ceremonies were performed on an elaborate scale in honour of Heaven and Earth, and a meeting of 13,086 clerics of both religions took place, amongst whom the emperor in his own person distributed gifts." These figures De Groot regards as being probably exaggerated, but "they show sufficiently" the result "directly the door of conventual life was opened by the government." "Taoistic monachism was greatly on the wane, or practically had been almost merged into Buddhism," which accounts for "the comparatively small number of Taoist novices admitted into the clergy in that year."—*Ibid.* i. 77–8.

"Chên Tsung's successor, Jên Tsung, was of quite a different disposition, and in 1033 'put a stop to all erection and renewal of Buddhist and Taoist monasteries' (*Sung shih*, ch. 10, fol. 3). Vandalic crusades on the Wu Tsung system, history mentions no more; which is quite consistent with the fact that the number of monasteries had dwindled down so considerably, that such performances had become well-nigh superfluous. The *Fung-shui* probably saved the wretched remainder." But the spirit dominating the imperial government towards the two religions is clearly shown. Unfavourable edicts were issued by Hui Tsung in 1106 and 1110, and "in sundry other ways also did this Taoistically-minded Son of Heaven thwart and vex the Buddhist church. . . . Thus for instance, he decreed in 1119, that in the performance of religious rites, the clergy might no more wear clerical vestments, but were to dress in secular ceremonial garb; that they should no longer bear special religious names, and should even drop the title of monk or nun; but in the next year he recalled this latter order. It is also of great significance that we see the emperors interfere with the religious doings of the lay people. 'In . . . 970 it was ordained by imperial decree, that in the department of Khai-fung (in which the imperial capital was situated), families who had to perform funerals and burials were prohibited from celebrating on such occasions Taoist or Buddhist solemn rites.'" (*Sung shih*, ch. 125, fol. 1.)—*Ibid.* i. 78–80.

"The anathema, pronounced by the Sung dynasty over Buddhist salvation of the dead, remains to this day. For Chu Hi, the great Confucian prophet of the twelfth century, drew up from the purest possible classical matter a little book entitled *Kia li*, or Rules of Conduct in the Domestic Circle, which to this day, with the official sanction of the State, is the standard guide for rites and family-customs among the people; and this influential bible imperatively forbids the performance of Buddhistic rites at the burial of the dead. Thus the State assailed Buddhism also in the very heart of its influence upon the people, to whom the worship of the dead has always been the highest religion, and the art of bringing them to a state of bliss the highest art. But these attacks have missed their mark, for to this day, any one who can afford the expense, faithfully improves the fate of his departed ancestry according to Buddhistic methods, with the help of Buddhist priests or monks."—*Ibid.* i. 80–1.

"The Sung dynasty instituted a similar system of control [to that of the T'ang]. We read that it had 'Officers for the Registration of the Clergy (*Seng luh szé*) for the Left and the Right Street, charged with the registration of the monks and nuns in the convents, and with matters relating to the appointment of Sangha-officers'" (*Sung shih*, ch. 165, fol. 5).—*Ibid.* i. 106.

LIAO AND KIN.

[The *Wu* continued to act as seers of hidden things and exorcists, but they were expelled from the sacrificial worship of Confucius.]—*De Groot, Rel. Syst.*, vi. 1223–6, 1236–7.

"In the 12th moon of the 11th year [1042] of the period *Ch'ung Hsi* on the anniversary of the death of the Empress Dowager Hsüan Hsien, the Emperor wore white [mourning] and waited on the Buddhist priests at dinner in the *San Hsüeh* monastery."—*Liao shih Hsing Tsung chi, P'ei wên yün fu, c.* 63, p. 229*a*.

"The 5th year [1072] of the period *Hsi Ning* was contemporaneous with the 8th year of the reign Hsien Yung of the Liao Kingdom. The Magistrate sent a memorial to the throne stating that in Ch'un T'ai, Ning Chiang, and San Chou there were more than 3,000 people offering to become priests and nuns who received the injunction satisfactorily. It was accordingly granted. The ruler of the Liao held the Buddhist sect in high esteem. Some [priests] were appointed Presidents of the Boards of Revenue and Works. So great was the honour bestowed upon the sect at that time."—*T'ung chien lei tsuan, c.* 17, *Shih chiao wên*, p. 3*b*.

Mongol Period (1280 *to* 1368).—*Table VII.*

Priesthood.—"In the beginning of the year 1308, immediately after John of Montecorvino had been consecrated Archbishop of Cambalu (Peking), Christian priests, Buddhist bonzes, and Taoist monks were ordered to 'pay taxes in future like anyone else,' and steps were taken to put a stop to the 'exacting claims of Buddhist priests.' The evident connection of religion with rebellion is apparent from the following: 'Princes and Tibetan priests in the imperial *cortège* having oppressed the people on the roads, such things are now prohibited. Prohibited is also the White Lily Sect; and their buildings will be destroyed: their sectaries will once more be made common people.' Again, in 1322: 'Prohibition of White Lily Buddhist business.' And in 1349 there was a red-turban revolt in the north of modern An Hwei, once more under the ægis of the White Lily Society. It was given out in this connection that Mâitrâya (the Buddhist Messiah) was coming to earth. Shortly after this a Buddhist priest turned the Mongols out, and founded the Ming dynasty."—*Parker, China*, pp. 288–9.

"The *Tsung T'ung So* (Presidency of Priests) received an imperial order saying: 'Any priest versed in 5 vols. of the sacred books shall be appointed a *Chung Hsüan*, and those who have performed meritorious deeds shall be appointed to be Buddhist magistrates, *Tu Kang*, sub *Tu Kang*, and other officials.' In every populous place there were again established *San Hsüeh Chiang* and *San Hsien Hui* (2 kinds of churches)."—*Yüan shih Shih Tsu chi, Tzŭ shih ching hua, c.* 107, p. 5*b*.

[*Sha mên*, Buddhist priests, were divided into 3 classes: those who sat in deep meditation, those who chanted liturgies, and those who acted as assistants.]—*Wu wei ching, Yüan chien lei han, c.* 317, p. 26*b*.

[In 1327 Buddhist and Taoist priests were forbidden to buy the people's fields, under pain of punishment.]—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 11*a*.

An unsuccessful attempt was made to check the influence of Taoists and Buddhists; "*Wu Hai* (吳 海) of the Yuan dynasty, emulating the never-to-be-forgotten folly of Li Ssŭ (李 斯), counselled the Emperor to destroy all works except such as should be officially authorized for publication, and to forbid the people either to deal in unauthorized literature, or to have any among their collections. His memorial was aimed chiefly at Taoist and Buddhist writings. It was, happily, unsuccessful; and has now become the 'declamatio' of the Roman satirist, under the title of *Lun-shu-chih-shih* (論書之矢); see the *Ku-wên-ya-chêng* (古文雅正)." —*Journ. N.-C.B.R.A.S.*, N.S. xx. 279.

"Formerly Buddhist priests wore black garments, but the Emperor Wên Tsung of the Yüan dynasty took into his favour a Buddhist priest Su Hsiao, and secretly bestowed upon him a yellow garment, so that at the present day priests wear yellow." —*Shan T'ang ssŭ k'ao, Yüan chien lei han, c.* 317, p. 38*b*.

"Buddhist priests always used straw mats for beds."—*Tsêng i han ching, Yüan chien lei han, c.* 317, p. 24*a*.

Sacred Places and Temples.—"Buddhism continued to cost vast sums, one single image consisting of 500,000 catties of bronze."—*Giles, Bio. Dic.*, p. 665.

[In 1270 the *Ta Hu Kuo Jên Wang* Monastery was built and the *Fan T'ien* idol, fashioned by skilful workmen, placed in it.]—*Chê kêng lu, P'ei wên yün fu, c.* 63, p. 242*a*.

Sacrifices and observances.—"What Buddhist priests called *fu la* (伏 蠟), midsummer wax, was held in their hands after shaving off their hair or receiving the inhibitions. The number of things to be refrained from, such as wine, lust, &c., they should observe satisfactorily every year. The 'fixed summer' is from the 15th of the 4th moon to the 15th of the 7th moon. By [the tenets of] the sect of the west in the time of 'fixed summer' a waxen man was made of the same weight as the human body. At the close of summer the wax man was weighed; if the weight of the body was exactly equal to that of the wax man this is called 'Having examined that one has no vain thought.' If vain thoughts were entertained his health would decline, and then he would be lighter than the wax man."—*Tsêng san I t'ung hua lu, Tzŭ shih ching hua, c.* 107, p. 7*b*.

At Hang-chow, Friar Odoric was taken to visit a monastery he calls "Thebe," probably on the Western Lake, where one of the monks "took two great buckets of scraps from the table, and opening the door of a certain shrubbery . . . we went in. In this . . . there is a little hill covered with pleasant trees, and all full of grottoes. And as we stood there, he took a gong, and began to beat upon it, and at the sound a multitude of animals of divers kinds began to come down the hill, such as apes, monkeys, and many other animals having faces like men, to the number of some three thousand, and took up their places round about him, in regular ranks. . . . He . . . fed them . . . and [then] began again to beat the gong, and they all returned to their retreats. . . . And he [said]: 'These animals be the souls of gentlemen, which we feed in this fashion for the love of God. . . . For if a man be noble, his soul entereth the form of some one of these noble animals, but the souls of boors enter the forms of baser animals, and dwell there.' And say what I list against it, nought else would he believe."—*Yule, Cathay*, i. 119–20.

John de' Marignolli, who visited China about twenty years later (leaving Zayton for India in 1346), speaks of "the cloister at Campsay [Kinsay, Cansay, King-ssé, Hang-chow] in that most famous monastery where they keep so many monstrous animals which they believe to be the souls of the departed, [and which] usually come to be fed at a given signal."—*Ibid.* ii. 384.

"In A.D. 1330, the emperor Wăn-tsung, of the Yuen dynasty, made an addition to Mencius' title, and styled him 'Duke of the kingdom of Tsow, Inferior Sage' (鄒 國 亞 聖 公). This continued till the rise of the Ming dynasty." *Legge, Ch. Class.*, ii. Prol. pp. 40–1.

Connection with State.—"Kublai was an ardent Buddhist, and sent an envoy to the Turfan to study the Sacred Books. Nevertheless he paid honours to Confucius, and to the great followers of the Master. In 1281 he caused all Taoist literature, save the *Tao Tê Ching*, to be burnt as spurious or useless."—*Giles, Bio. Dic.*, p. 387. He proclaimed the Tibetan priest Pakba Lama, and sent him back to Tibet, there to establish the ecclesiastical authority, which still exists in that country, in intimate alliance and sympathy with the Chinese rulers (*Boulger, Short Hist.*, p. 63).

Tup. Timur, 1304–32, "appointed a priest to the post of Imperial Preceptor," and "wasted large sums upon a new Buddhist temple at Nanking."—*Giles, Bio. Dic.*, p. 798. The *Yüan shih Shih Tsu chi, P'ei wên yün fu, c.* 76*a*, p. 122*a*, says the priest was Pa Ho Ssŭ of Magadha, that he had bestowed upon him the seal of [was appointed] President of the Buddhists, and that the *Hsien Yin* temple built for him was shortly afterwards renamed *Yü Ch'ên* temple.

"On Buddhist priests and ceremonies vast sums were expended [by Jên Tsung], and in 1318 the Canon was written out in golden characters."—*Giles, Bio. Dic.*, p. 6.

Tolerance of Foreign Religions.—"It was under the cover of the Buddhist zeal of the Mongol princes that the Latin friars of the 14th century established their missions, even while denouncing the latitudinarianism by which they profited. A somewhat fiery bishop Andrew of Zayton observes, in 1326, that there are persons of every nation and sect in the empire, all allowed to live freely according to their own creed, owing to the erroneous belief of the people 'that every one can find salvation in his own religion.' 'Howbeit,' he continues, 'we are at liberty to preach without let or hindrance'—the opposite doctrine!"—*Simcox*, ii. 231. *Cf.* the favourable reception and freedom in his propagandism accorded to John of Monte Corvino on his arrival in Pekin in 1293 (*Ch. Rec.*, xii. 1–15). See also under *Persecution*.

There were "a few Nestorian Christians in the province of Carajan (Yünnan). At Cacanfu (Hokienfu in Chih-li) the Christians had a church. At Chingkianfu (Chin-kiang-fu) there were two churches of Nestorian Christians, established in A.D. 1278, . . . by MAR SARGHIS, a Nestorian Christian sent by Kublai Khan to be governor of this city. . . . There was one Nestorian church at Kinsay (Hang-chow)."—*Yule, Marco Polo*, ii. 52, 115, 162, 175 (2nd ed.).

[There were two houses of "Friars Minor" at Zayton (Tsiuenchan in Fuhkien), and one at least at Hangchow, where they had converted a prominent official. At "Tamzai" (Yang-chufu in Kiangsu) there was a Franciscan monastery, and three Nestorian churches.]—*Yule, Cathay*, i. 108, 118, 123.

"The Minor Friars in Cambalic have a cathedral church immediately adjoining the palace, with a proper residence for the Archbishop, and other churches in the city besides, and they have bells too, and all the clergy have their subsistence from the Emperor's table in the most honourable manner." There were also three Franciscan monasteries at Tsiuen-chau, Fuh-kien.—*John de'Marignolli*, in *ibid.* ii. 341.

Foundation.—"In the 5th year [1301] of the period *Ta Tê* a hundred *ch'ing* (15–18 square acres) of land were bestowed upon the *Hsing Chiao* monastery."—*Yüan shih Ch'êng Tsung chi, P'ei wên yün fu, c.* 63, p. 229*b*.

"In the 6th moon of the 6th year [1317] of the period *Huang Ch'ing* a government paper [note] of 10,000 ingots of gold was subscribed to the *Ta Ch'ien Yüan* monastery. The interest produced from it was applied to repairing [the temple]."—*Yüan shih Jên Tsung chi, ibid. c.* 63, p. 249.

Tai Ting Ti (1324–28) "was as ardent a Buddhist as his predecessors, and gave grants of land to temples."—*Giles, Bio. Dic.*, p. 943.

Sects.—[The *Pai Yün Tsung*, or "White Cloud School" is mentioned in the Yüan histories but no information respecting it has been obtained. See also under MING PERIOD.]—*De Groot, Sectarianism*, i. 150.

After two centuries of silence regarding it, "suddenly we find the [White Lotus] sect mentioned in the Historical Books of the Mongol house of Jenghiz and Kublai, in one breath with the school of the White Cloud, as often making common cause with rebels (*Yüan shih*, ch. 202, fol. 8). . . . The sect was then a prey to government persecution (i. 164–5)."—*Ibid.* i. 164.

"These zealots for the Buddhist Messiah [*Ming shih*, ch. 122, fol. 3] were the offspring of persecuted members of the White Lotus religion; hence those members must have been married people with families; consequently, the monastic order had at this time achieved its transformation into a formal church, split into lay-communities. The prophets and leaders of these religious corporations could dispose of whole armies of partizans rising in open rebellion, yea, they even set up a man of their own against the legal emperor, and achieved a revolution by which a fellow-Buddhist was placed on the throne. Does not all this intimate that the White Lotus church must have had its congregations all over China? Sectarianism flourished: it was—who knows since when?—a prey to state-persecution. But it did not placidly turn the other cheek: it realized the power of solidarity, and threw its weight in the balance of the fate of the empire and the throne. And a heavy weight it was!" —*Ibid.* i. 165.

Persecution.—"Yet once again Buddhism was allowed to pass through a period of relief under imperial favoritism; but it was only of short duration. It was the time when the empire bore the yoke of the Yuen dynasty, the Mongol house of Kublai. . . . The removal of the bands and shackles in which it had lain under the T'ang and the Sung dynasties, immediately entailed an increase of monasteries, and the church seemed once more to move towards a Saturnian age, owing partly to the renovating influence of a foreign priesthood which this time made their way to China principally from Tibet. But after an existence of scarcely ninety years, the dynasty was dethroned, and the old regimen soon made its entrance again."—*Ibid.* i. 81.

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

Priesthood.—"Also under the Ming dynasty, which excelled in the purity of Confucianism, rigorous measures against *Wu*-ism certainly were more frequent than authors relate." The Ming code contains a special law against religious heterodoxy, the first clause of which decrees strangulation as the punishment of the principal offender in cases of practice of *Wu*-ism.—*De Groot, Rel. Syst.*, vi. 1239–40, 1242.

[Mendoza says that the "generals" of the four monastic orders live at Peking, being appointed by the Emperor in Council. They hold office for life, unless deprived for misconduct, and have revenues assigned them by the Emperor. They appoint "provincials" to visit and inspect the monasteries of each province, and these again, "ordain in every convent one, which is like unto the prior or guardian, whom all the rest do reverence and obey."]—*Hist.*, i. 56.

[The four "orders" were clothed, respectively, in black, yellow, white and "russet." Any member could leave the order when he wished, after giving notice to his Superior. The eldest son of a family was prohibited from entering any religious order.]—*Ibid.* pp. 56–88.

"The *Lu Ssŭ* (錄 司), Superiors, of Taoist and Buddhist priests of the Ming had control of all the Taoist and Buddhist priests in the empire. In Prefectures, Departments, and districts outside the capital there were Buddhist *Kang* (綱), leaders, and Taoist *Chi* (紀), directors, and other officials."—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 11*b*, *Chih kuan k'ao*, p. 12*b*.

"Idleness is tolerated in no class except the priests, and he [Valignano] observes, rather aptly, that though tolerated, their idleness is the chief reason of the contempt in which they are held."—*Simcox*, ii. 265.

"Ha-li-ma or Ka-li-ma 哈 立 麻, 14th and 15th cent. A.D., a Tibetan priest, whose fame as a magician and soothsayer so powerfully impressed the Emperor Yung Lo that in 1403 he dispatched one of his eunuchs, named 侯 顯 Hou Hsien to proceed at the head of an embassy and bring the holy man to his Court. In 1408 Hou Hsien returned, accompanied by Ha-li-ma, who was thereupon ordered to institute masses on behalf of the Emperor's parents. It was soon reported to his Majesty that supernatural manifestations had followed upon these masses, consisting in the appearance of auspicious clouds, the falling of heavenly dew, apparitions of azure-winged birds, white elephants, etc. In consequence of this, Ha-li-ma was invested with the title of 大 寶 法 王 Prince of the Great Precious Law, together with a number of other high-sounding epithets; and he was likewise proclaimed as the head of the Buddhist faith throughout the empire. His three attendant disciples were invested with the titles of 灌 頂 大 國 師 Grand State Preceptors of the Order of Baptism."—*Giles, Bio. Dic.*, p. 242.

Ranks.—"Under the Ming dynasty there was throughout the empire, in every province, department and district, a yamen for the Buddhist and Taoist clergy, with a *Seng luh szĕ* or *Tao luh szĕ* as keeper of the seal. These officials were also the religious examiners of the neophytes, and they obtained the diplomas for the successful candidates from the Board of Civil Office. They had also to supply the data required for a proper and exact registration of the clergy" (*Ta Ming hui tien*, ch. 95, fol. 4).—*De Groot, Sectarianism*, i. 107.

Sacred Places and Temples.—"The *Hsüan Ni* monastery of the Ming dynasty was built by Hsieh, Prince of Wu Hsüan, in P'an Ch'êng. It was located in the south of Shih Lou outside the *Chien Ch'un* Gate."—*Chia lan chi, P'ei wén yün fu, c.* 63, p. 218*b*.

"Hung-woo had his indignation excited in 1372 by one of Mencius' conversations with King Seuen . . . and he ordered Mencius to be degraded from his place in the temples of Confucius, declaring also that if any one remonstrated on the proceeding he should be dealt with as guilty of 'Contempt of Majesty.'" He was, however, restored by an edict in the following year.—*Legge, Ch. Class.*, ii. Prol. p. 41.

"In 1530, the ninth year of the reign Kea-tsing, a general revision was made of the sacrificial canon for the sage's temple, and the title of Mencius was changed into—'The philosopher Mĭng, Inferior Sage.' So it continues to the present day. His place is the second on the west, next to that of the philosopher Tsang. Originally . . . he followed Yen Hwuy, but Hwuy, Tsze-sze, Tsĭng, and Mĭng were appointed the sage's four assessors, and had their relative positions fixed, in 1267."—*Ibid.* pp. 41–2.

[At the beginning of his reign, Shih Tsung (1521–66) forbade the erection of statues to Confucius, lest they should be mistaken for idols.]—*Simcox*, ii. 247–8.

"The result of researches in the Ming dynasty led to the abandonment of the statue of Confucius and the restoration of the old Confucian tablet. This was an instance of recoil from Buddhist views of art. Yet in some cities the statue remains, the decree of the Emperor on the subject not having been very peremptory. But the spirit of modern China is against the use of statues in Confucian worship. The Buddhist love of statues in temples does not in any way influence the true Confucianist, who glories in his freedom from popular Buddhism."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 281–2.

Connection with State.—"Buddhism and Taoism were made State religions" by T'ai Tsu.—*Giles, Bio. Dic.*, p. 194.

[Hsi-lou (Li Shih-lu) was put to death for having addressed a remonstrance to the Emperor (T'ai Tsu) on his addiction to the worship of Fo.]—*Simcox*, ii. 239. This led to further insubordination on the part of the Buddhist priests, and to temporary imperial disfavour. T'ai Tsu, however, soon restored them to their former position. See *T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 3*b*.

Yung Lo "was an ardent Buddhist, and the priests of that religion were raised to high positions and exerted considerable influence at Court. In 1421 there were loud complaints that some 10,000 priests were maintained in Peking, while the people of several provinces were reduced to eating bark and grass."—*Giles, Bio. Dic.*, p. 187.

The annual worship by the Emperor in the Temple of Heaven is mentioned by the Mohammedan narrator of Shah Rukh's Embassy (1421): "Every year there are some days on which the Emperor eats no animal food. . . . He spends his time in an apartment which contains no idol, and says that he is worshipping the God of Heaven."—Quot. *Yule, Marco Polo*, i. 441 (2nd ed.).

"In the 23rd year of the reign Chia Ching [1544] when Hsiao Wang withdrew, the capital was well guarded. The Emperor thought that he was blessed through cultivating the Taoist doctrine and that the merit of obtaining peace belonged to the *Chên Jên* (title of a Taoist priest) T'ao Chung-Wên so he specially bestowed upon him the rank of *Shao Shih* (Junior Preceptor)." —*T'ung chien lei tsuan, c.* 17, *Shih chiao mên*, p. 5*a*.

Festivals.—"The Ch'ing-ming festival, celebrated here, as all over China, . . . is one of the three principal annual festivals of the Celestial Empire, the other two being the New Year and the Mid-Autumn festivals. They date back probably no farther than the earlier years of the Ming dynasty. The Ch'ing-ming festival is always celebrated on the 106th day after the shortest day, that is the 15th day after the vernal equinox, which always falls some time in the 3rd Chinese moon." "It may be called the Festival of the Dead, and it reminds one very forcibly of 'Le Jour des Morts' which is celebrated in Paris on the last day of the year, when so many thousands of the Parisians repair to the cemetery of Père la Chaise, where their friends and loved ones are sleeping. So in China, on the Ch'ing-ming festival, immense numbers of the people repair to the graves of their ancestors to worship and sacrifice at their tombs. This no doubt was originally done merely as an act of remembrance of the dead, but it has apparently, in later years, degenerated until at the present time it would seem to partake more of the nature of an attempt to conciliate or propitiate the spirits of the dead, of whom the Chinese stand in perpetual dread." "The Chinese who are away from home when this feast comes round, use every effort to return to where their ancestors lie buried, in order that they may perform the necessary worship, which is to them a matter of supreme importance. The common people, not having ancestral halls of their own, perform their worship before the ancestral-tablet which is found in every home, and in which the Chinese believe the spirits of their ancestors reside." "The curious old custom of eating fruit and flower cakes at the graves of their ancestors at the Ching-ming festival is still observed by the Chinese who are desirous of fulfilling their filial duties and obligations, although, perhaps, not to the same extent as formerly. This custom, however, originated in the Han-chih or Cold Food Festival, which is probably still more ancient than the Ching-ming festival, and which was formerly celebrated on the day preceding that festival. But this old feast seems to have been forgotten, or, being so near Ching-ming has caused it to be incorporated with it. An old Chinese work, referring to the Han-chih festival, says that anyone who on this day eats hot food will have his rice-fields destroyed by hail."—*N.-C. Herald*, April 9th, 1903.

The annual worship of the Emperor in the Temple of Heaven is mentioned by the Mahommedan narrator of Shah Rukh's embassy (1421): "Every year there are some days on which

the Emperor eats no animal food. . . . He spends his time in an apartment which contains no idol and says that he is worshipping the God of Heaven."—*Yule, Marco Polo*, i. 441 (2nd ed.).

Foreign Religion.—"If, however, the acts of the principal representatives of the European trading nations were objectionable, and their policy calculated rather to confirm the exclusive spirit of the Chinese than to open their country to foreigners, there remain to the credit of European civilization the noble devotion and the humanising efforts of the large band of missionaries sent out by the Church of Rome in the sixteenth and seventeenth centuries. Michel Roger and Matthew Ricci, two of the first in point of time, were exceptionally well qualified for their task. They were men of the world, skilful astrologers and mechanicians, looking to practical measures as much as to theological disquisitions to promote the cause of Christianity and the numbers of their Church. The Chinese were quick to see that they differed from the commercial classes, that their intellect and knowledge might be useful to the state, and that their services could be utilised without making any concession to their religion. . . . But they made little progress in carrying out the Pope's mission, and their converts were few in number. As another missionary said, long afterwards, 'it is a melancholy trait in the character of the Chinese people that Christian truth does but glide over its surface.' "—*Boulger, Short Hist.*, p. 101.

"It is probable that the Ming emperors on their accession, put a stop to the coming of Christian missionaries from the west, not so much on account of [their] religion, as of their connection with the Mongols, and their coming through Mongol territory. From this time nothing is known, either of the Nestorian or of the Roman Catholic churches planted in China. They seem to have died out entirely. . . . It is not known that either suffered persecution from the [Ming emperors]. Roman Catholic missions begun by Dominicans in 1555, were soon 'interrupted by the opposition of the mandarins.' From that time till 1844, they have been alternately tolerated and persecuted by the government. Ricci (Jesuit) reached China in 1581. Founded missions in Kwang-tung, Kiang-si, Nanking and Peking. Forced to leave Peking in 1599, he returned in 1601, and was allowed full liberty by Wan leih till his death in 1610. The persecutions in 1616–22 were ended by the Manchu wars."—*Ch. Rec.*, xii. 1–15.

"In 1622 a White Lily revolt broke out in the exact spot where the . . . 'Boxer' rebellion of 1900 had its birth. The Jesuits, then establishing themselves in China, were not unnaturally connected with this rebellion in the Chinese mind, and for some years the Prime Minister severely persecuted them. Meanwhile the White Lily leader gained headway, sacked Peking, and put an end to the Ming dynasty, which was replaced by the very Manchus whose assistance the Ming statesmen had sought."—*Parker, China*, p. 289.

Scriptures.—"Strange to say, in spite of all these strenuous efforts, continued for more than a thousand years, it was not until the year 1410 A.D. that the Chinese procured a complete edition of the Buddhist canon, and the modern edition of it, known as the Northern collection, is of still later date, having been completed between the years 1573–1619 A.D."—*Eitel, Buddhism*, p. 26.

Sects.—"About half a dozen sects the Law against Heresy mentions by name. First . . . the White Lotus community [see *supra*]. . . . In the second place . . . the *Ming-tsun* sect, which . . . must have already existed under that house [Ming]. The name may be rendered, the Religion of the Luminous Venerable, and may thus refer to some particular Buddha, or to all the Buddhas together; but it also admits of other interpretations." There does not appear to be any information regarding this sect, nor as to whether it exists under the present dynasty. This is also the case with regard to "the *Peh-yun tsung*, or White Cloud school. We do know, however, that it existed under the Yuen dynasty," it being mentioned with the Lotus sect in the histories of that house.—*De Groot, Sectarianism*, i. 149–50.

"We are somewhat better informed concerning the *Shen-yiu* [*Shan Yu*], or Friends of Virtue. . . . In the great book of the state-institutions of the Ming dynasty, finished in the early years of the sixteenth century, this society was characterized as a branch of the Buddhistic Yoga school, and membership of it was decreed to be highly culpable. This proscription, however, did not prevent the sect from living to see the fall of that dynasty." "The Friends of Virtue formed a society seeking salvation in abstaining from animal food and, as the name indicates, in other works of benevolence." See also following Period.—*Ibid.* i. 151–2.

But in 1394, the "same emperor whom it [the Lotus sect] had raised to the throne, threatened with capital punishment all its members, together with the clergy living among the laity. . . . It seems probable that both were deemed culpable of the same sin: that of performing religious work in ordinary secular life. We must conclude that the Lotus church remained a chief object of state-persecution under subsequent emperors of the Ming dynasty, from the fact that we find it mentioned first among the prohibited sects in the first article of the Law against Heresy, which that dynasty called into existence." "We know no particulars about these persecutions," but there are reasons why the sect must have had to endure severe persecution under this dynasty causing it to rise in rebellion (1566) (i. 166–9).—*Ibid.* i. 166–9.

"The name *Sien t'ien* itself indicates the Taoist character of the sect which bears it. It is borrowed from the ancient Taoist and Confucian philosophy, and thus comes down from a time when no such thing as Buddhism was known in China. It means 'to precede heaven' and stands in contradistinction to *heu t'ien*, 'to follow heaven.' Both these terms mean: regulating one's acts and conduct after the Tao or course of the Universe by strictly conforming to the demands of the annual seasons and natural phenomena which the Tao creates (*cf.* i. 8); but the former implies, moreover, doing so by one's own initiative, without being compelled thereto in any way by heaven. This method of seeking bliss and perfection is, of course, sublimer than the other, though that too is of the highest value and excellence." "Confucius, himself a Taoist, is considered to be the father of both methods." For further explanation of the name and origin of the sect, see pp. 176–82. Its founder was Lo Hwai, a native of Shan Tung. He gained the imperial pardon by refuting a priest from Tibet named Hsiao-yin in a theological dispute, and was made a saint for performing miracles. His doctrine was the *Wu-wei*, which signifies "without activity or exertion," this religion being, if not identical with that of the *Hsien T'ien* sect, at any rate closely related to it. "The prophet's religion does not attempt to bring Salvation to its adherents by making them indulge in an active worship of saints and deities, with offerings of food and incense, with drums and lights. They have no images, no chapels or temples, no prayers. They seek perfection and bliss exclusively in 'words of truth uttered by heaven and earth,' in other words: in the study of Sutras explaining the Sharma or Natural Order, which bears sway within an all-embracing and yet empty Universe, the only Sutra-hall, the only temple which this sect acknowledges. To abide in that Nirwăna, the realm of Inertness or Wu-wei, is the main object of the society; to be admitted there at the departure from this life is the height of its ambition. It is the 'home' mentioned in the story of Lo Hwai's incarnation as the ideal aim towards which all religious endeavours should be directed." The deities of the sect are the Three Apexes, the Three Jewels, and a variety of inferior divinities and saints, both Taoist and Buddhist. The members worship the souls of their ancestors. The number of their divinities is in point of fact unlimited. Each member worships in his own house, before a burning oil-lamp, the god, buddha or bodhisativa of his choice, always presenting burning incense-sticks; and there on calendar days fixed by religion and custom, he offers a sacrifice of fruit and other vegetable food, but no meat or fish, as the Buddhist law strenuously forbids animal food to all living beings. Active propagandism is rare. There are no priests nor religious ranks or titles. Meetings are held in the members' own houses, they being principally of the "notable and well to do class." It is a domestic and also an aristocratic religion (pp. 189–90). "Here then we find Inactivity raised to the rank of supreme virtue, the chief means for performing and achieving everything, especially for creating felicity and prosperity, in blissful assimilation with the equally inactive, and yet omnipotent Course of the World."—*De Groot*, i. 176–87. See the further development of this doctrine and information collected by Edkins given on pp. 187–95. The sect's sympathy with Christianity is noted on p. 192.

[It is further to be noted that the *Hsien T'ien* sect is decidedly prohibited in the Law against Heresy (i. 146–7); and that the sect may be related to or identical with that of the Eight Diagrams (i. 195–6).]

The *Lung Hua* sect, on the other hand, is "thoroughly ritualistic." But both sects were "born of the same mother: the desire for Salvation, . . . assimilation with the Nirwăna Paradise or Apex of Nothingness. Both sects equally profess to have been founded by Lo Hwai." "The Lung-hwa sect . . . possesses . . . a much larger number of adherents than the Sien-t'ien society, drawing them in the main from the middle and lower classes (p. 199)." "It worships a great number of gods and goddesses, and makes painted or carved likenesses of them. At the head of the Pantheon are the three Apexes of the Sien-t'ien sect (p. 189), mostly represented in water-colours on large scrolls, as three old men, each holding in his hands the eight *kwa* (pp. 177–8), arranged in a circle. Thus we see that Anthropomorphism prevails among the sect with regard to its highest divinities (and see pp. 199–200)." "As in the Sien-t'ien sect, we find among the deities of the Lung-hwa society the Triratna of Buddhism, and moreover, all kinds of Buddhist, Confucian and Taoist saints. The chief of these *dii minores* are the God of Heaven and the Goddess of Earth, the sun, the moon," etc. (see also p. 200). Services and religious meetings in honour of these deities were held in the principal apartment or hall in ordinary dwelling-houses (called in Amoy "vegetarian halls"). The members all acknowledge one common head, a kind of bishop or pope . . . bearing the title "The Empty of the Empty" (indicating the attainment of voidness or non-existence). He only wore the Buddhist clerical robes when performing religious ceremonies. He had received the full Buddhist ordination, and lived in celibacy with other pious men, devoting themselves to Salvation-work and performing ceremonies for the redemption of dead sectaries and their relations. After him follow in rank a number of "Most Empty ones," and next a class of "Pure Empty ones," or travelling propagandists. These three highest classes are not allowed to marry; "but if married men or women are promoted to these ranks, they need not divorce. Nevertheless abstinence from sexual intercourse is the duty of all. . . . They dress like the laity, and even for Sutra-readings and performance of ceremonies seldom put on any special attire." Next come the "Scribes," friars who understand the writing-art. These are allowed to marry. The fifth degree is the "Chief Introducer," a title bestowed for faithful observance of all the five commandments, and other acts. Following these are the "Sub-Introducers," the "Third Vehicle," the "Great or Superior Vehicle," and the "Small or Inferior Vehicle" (pp. 216, 219). All ranks but that of "The Empty of the Empty" can be attained by men and women alike. Male sectaries who obtain the degrees which only "The Empty of the Empty" can confer ("The Most Empty" and two following) pass through a solemn ritual in his house. The members "generally denominate one another familiarly as . . . 'vegetarian friends,'" etc. Each parish or hall has a leader, who most often is the master of the house. He has charge of the altar which bears the images of the Triratna, etc. The cleanness of the hall was specially attended to. The leader is of mature age and specially honoured. Women are entitled to become religious leaders, but rarely do so. All communities of the Lung Hua society are zealous in enlisting new members. The initiation ceremonies and consecrations, vows, etc., are described on pp. 204–20, and the religious meetings and festivals on pp. 220–3. Sutra-reading, both in the meeting-halls and in private houses, formed an essential part of the great practice of Salvation. They "bargained for favours with the saints." Sutras were also published and distributed. The members found "Salvation in Amita by reciting his name." Their care of and ceremonies to save the dead are described on pp. 231–41. Masses were read for the dead, and the reading of them by sectaries for dead not belonging to their sect was held to be highly meritorious.]—*Ibid.* i. 197–241.

Persecution.—"Whether the systematic state-persecution, for the raging of which during the last five centuries this law [against Heresy, inherited by the Manchus from the Mings] stands the most eloquent witness, was already active under the Ming dynasty I cannot positively assert, as I have not discovered any documentary evidence on this head. But, knowing that the Confucian principle of intolerance was even then in its halcyon days, it is difficult to banish the supposition from our minds that heresy-hunting was as much in vogue then as it is now."—*Ibid.* i. 135.

"It is highly probable that the founder of the . . . house of Ming, T'ai Tsu, at first favoured Buddhism, for in his youth he himself had been a Buddhist monk." In 1371–2 "Buddhistic rites, at which he attended in person, were performed by his order near his residence Nanking. . . . But in that same year (1372) he began to revive the restrictive laws on the clergy and the convents. The monks, priests, and nuns were to be registered, and the several 'Registrars of the Buddhist and the Taoist clergy' were to send the registers to all the monasteries in the empire, in order that everywhere the identity of any friar who presented himself might be properly ascertained. In the following year he decreed that, in every department or district only one large Buddhist and one Taoist monastery should remain in existence, and that all the monks and nuns should be consigned to these; that no one should be consecrated unless he had given proof of being well versed in the Sutras; finally, that no female under the age of forty should become a nun. In 1387 he prescribed that no male who had passed his twentieth year should be allowed to embrace religious life. And four years later he renewed the order that no monk should be allowed to live outside the monastery of the department or the district on penalty of banishment. He further decreed that, in the Buddhist sacred books translated from foreign languages, no additions or retrenchments should be made, and that the Taoist clergy, when bringing their sacrifices, should no longer be allowed to send up to heaven 'green writings,' *i.e.*, prayers or petitions in red characters on green paper; and that every one of them should observe the regulations and directions enacted for the exercise of their religion. 'And people following the Yoga religion, calling themselves friends of virtue; or people spuriously using the reputation of Chang, the man merged with the *Tao*, surreptitiously to prepare charms, should all undergo the severe punishment (of death?)' (*T'a Ming hui tien*, ch. 95, fol. 4). Lastly, that all Buddhist and Taoist monasteries not in the possession of imperial charters sanctioning their erection or existence, should be pulled down by the clergy."—*Ibid.* i. 81–2.

"But T'ai Tsu had not yet come to the end of his measures. In 1394 he ordained that Buddhist or Taoist monks who kept a wife or concubine might be expelled from their convent, and that such married clergy should not be permitted to bring up other people's children for the religious profession; if they presumed to do so, they would be punished, as well as the parents of such pupils. No one was allowed to embrace the clerical profession unless his parents had sent in a petition to that effect to the authorities, and after these had received the sanction of the emperor. It was also decreed in that same year that Buddhist monks desiring a diploma from the government should first undergo an examination in the holy scripts in the imperial metropolis; and they who failed to pass successfully should be flogged and return to secular life. In the following year exemption from this perilous examination was granted to those over sixty years of age. And lastly, in that same year, 1394, the members of the White Lotus society and the *Ling Pao* religion, as also the *huo chü*, or such Taoist priests as ventured to live among the laity, were threatened with the severest punishment, viz., death, together with the Taoist and Buddhist clergy who should presume to neglect conformity to the established ancestral customs."—*Ibid.* i. 82–3. See also p. 83 for remarks as to the short duration of this and other Buddhistic-minded dynasties.

Ch'êng Tsu was "far from favourably disposed towards Buddhism and Taoism." He resolved in 1403 "that ordination-certificates should be issued by the government only once in three years. In 1408 he decreed that, if any person surreptitiously took the tonsure to become a monk, he was to be conveyed with his father and elder brothers to the imperial residence, which at that time he was establishing at Peking; from there they were to be sent to the Wu-t'ai mountains, in north Shansi, to hard labour; and after the expiration of their term they were to settle at Peking as husbandmen: a fate to which also the abbots were to be doomed who should have admitted persons thus tonsured into their monasteries. One year previous to this, he had manifested his malice against the Buddhists "by ordering eighteen hundred young men who had applied for ordination-certificates to be registered as soldiers, and sent to the garrisons in Liao Tung and Kansu" (*Ming t'ung chi, Ku chin t'u shu chi ch'êng*, sect. *Shên i*, ch. 64).—*Ibid.* i. 83–4.

"In 1417 this tyrant forbade all monks and nuns to found hermitages without the consent of the authorities; and in the following year he hampered ordination by rescripts" of a restrictive character as to the number of admissions, age, consent of parents, permission of authorities, registration, examination, etc. In 1458 Ying Tsung proclaimed that "henceforth only one consecration should take place in ten years; that all those who without government sanction had taken the tonsure when over twenty years old should be sent back among the laity, and that those who did not conform to this order should be sent into everlasting banishment to the garrisons on the frontiers. Thenceforth ordination should be administered exclusively by the fixed number properly examined (*v. supra*). The effect was that those disciples of the clergy dispersed and departed" (*T'u shu chi ch'êng*, sect. *Shên i*, ch. 64).—*Ibid.* i. 85.

"The Tibetan Lamaist clergy, who under the Yuen dynasty had settled in China in considerable numbers and played an important part in the short revival of Buddhism, had also to bear the brunt of Ying Tsung's persecution. When he came to the throne, so the Official Histories inform us (ch. 331, fol. 7), the Board of Rites twice over proposed to him to send away 690 Tibetan clergy; but only for those of low rank was this measure put into execution."—*Ibid.* i. 86.

"The zeal with which Ying Tsung pursued the destruction of the clergy, was marked in 1464 by a rescript" expelling non-diplomaed members over twenty years of age (*ibid.* ch. 64).—*Ibid.* i. 86.

"That Buddhism at that time [1465–88] was represented by a powerful faction, even among the court-dignitaries," is shown by Hsien Tsung's patronage of it.—*Ibid.* i. 86.

But there was no "mitigation or revocation of the strenuous measures against the church; . . . evidently matters had then reached such a point that the individuality of the supreme lord of the world had to demean itself to the Confucian paramountcy. Hien Tsung could only vent his sympathies by the grant of distinctions and semi-clerical, semi-secular titles to Lamaists, regardless of rebukes and protests from his officers, which were showered on him (ch. 331, fol. 8). These had a stronger effect upon his son and successor Hsiao Tsung, who at once retracted these dignities, and sent a part of those clergy back to their country. (The ardour with which the Confucian faction moved and stirred under his reign, may be seen from

a passage in the *Ming ta chêng chi, T'u shu chi ch'êng*, sect. *Shên i*, ch. 64)."—*Ibid.* i. 87.

Wu Tsung (1506–22) "marked his rule by no anti-Buddhistic measures of any significance. We read that he even favoured the Lamaists considerably, always wore their dress, and read their sutras. His successor, Shi Tsung, . . . again followed in the orthodox Confucian path, and put the final touch to the process of pruning the Church. As he had strong leanings towards Taoism, it was all the easier for him 'to wash away' the Lamaists; and," says the chronicler, "from that time members of the Tibetan clergy have seldom come to China (*Hist. of the Ming Dynasty*, ch. 331, fol. 9)."—*Ibid.* i. 87–8.

"But His Majesty did more work of Confucian merit. Besides pulling down several monasteries, he ordered in 1536, with the general applause of his court officers, convoked in consultation, the demolishing of the Buddhist temples within the precincts of the palace, and the destruction of the images, as also that the bones and teeth of Buddha, with more such holy relics and things, should altogether be burned outside the walls. . . . It is stated that . . . there were over a thousand pounds weight of these articles (*T'u shu chi ch'êng*, sect. *Shên i*, ch. 64)."—*Ibid.* i. 88.

In the following year the emperor decreed that "the old temples in the Buddhist monasteries should crumble to ruins, and all permission should be withheld to repair or rebuild them." He also forbade young men to enter the clerical state, "and that, if such things occurred, the parents, neighbours, and helpers should be punished." And in 1566, "it was ordained by imperial decree that the judicial officers of the Government of Shun-t'ien (Peking) should strictly prevent the Buddhist monks and nuns from having consecration altars, and from preaching the law," police measures being adopted to enforce the carrying out of the decree. Itinerant clergy were to be sent back to their family seats. "Just at that time the White Lotus sect came into full activity." It being regarded as "the sole cause of the disastrous rebellions, . . . orders were issued to forbid its existence" (*Ming t'ung chi, T'u shu chi ch'êng*, sect. *Shên i*, ch. 64).—*Ibid.* i. 88–9.

"In that memorable year 1566 the suppressed exasperation of the nation against its government, which for centuries had systematically trodden down, harassed, and persecuted its religion, in the end broke out in open rebellion. . . . Our only possible inference can be that the history of Buddha's religion under the Ming dynasty was one of tears and bloodshed." "For centuries this dynasty had been actively accumulating fuel under its throne; the measures of 1566 set it ablaze. . . . Shi Tsung's soldiery broke loose like a pack of wolves among the monasteries, the temples, and the clergy of the capital; nor did these hordes spare the lay communities. Priests and monks were dragged to the prisons; ordination and preaching were violently stopped; the extermination of the religion was entrusted to the police and the garrison; and the Buddhists in despair took to arms and girded themselves in self-defence. But, in China, he who defends himself against the government is a rebel. So orders were issued rigorously to attack the Lotus sect. . . . Now the soil of the empire was going to be drenched for a long series of years with heretic blood; and now the sect was branded and outlawed for ever as a political body of the utmost danger to the government; from that day to this it was delivered unconditionally to the persecution of a merciless mandarinate." "Perhaps it was the chief agent in that revolution which set the present Manchu house upon the throne. By its ragings against a religion of peace the Ming dynasty dug its own grave."—*Ibid.* i. 89–91.

"Shi Tsung hastened the outbreak of the religious war in . . . 1566, by a measure well calculated to strike alarm among the Buddhists throughout the provinces, and to convince them that they would share the martyrdom of their co-religionists in the capital." Monasteries and monks with their disciples were to be registered under penalty, and a time fixed "within which all the Buddhist monks temporarily residing in the monasteries, or travelling about, should be expelled, and sent to their birthplace, there to perform compulsory government service," police measures being again adopted to enforce compliance.—*Ibid.* i. 91.

"The war between the government and the people, which characterized the latter period of the reign of the Ming dynasty, no doubt much inspirited the hordes of the Manchu magnates who, having subdued various Mongol princes, directed their attacks, especially since 1618, with remarkable valour and audacity towards the Chinese throne, choosing Chihli and the other northern provinces for the field of their operations. In those days persecution was no doubt slumbering, the imperial house having other things to do than to hunt after heretics. And so, in those days of blood and woe, when the torch of war and destruction flared in all directions, the pious once more flocked into the church, and even new convents for the practising of the art of salvation cropped up everywhere. Irrefutable witness of this is borne by a decree, with which T'ai Tsung, the Manchu prince who from 1627 to 1643 carried on the warfare against the Ming dynasty with unwonted energy, attempted to check that religious revival. . . . It proves how the early ancestors of the Ts'ing dynasty were possessed with that same anti-Buddhistic spirit which has marked their descendants to this day." The substance of it was that punishment was to be inflicted in the case of monasteries erected without authority, and ecclesiastics who were not registered were to be sent back to their homes, while females were not to be admitted, and "possession" by gods and spirits was forbidden; "soothsayers, and other diviners for good or bad, shall be put to death without mercy; and . . . Taoist doctors and fasting persons who directly deceive the multitude shall also be punished."—*Ibid.* i. 91–4.

"Another edict of the same potentate against Lamaism was issued in 1636."—*Ibid.* i. 94.

"In oppressing and persecuting the non-Confucian religions" the Ming dynasty "conducted itself quite systematically, and with rigid determination. We possess another proof of this in the fact that it moulded its anti-heretical polity into the shape of formal state-laws, and placed them in its code. . . . The laws in question form in that code two separate titles—the one bearing upon the Buddhist and Taoist clergy and their convents; the other upon the religious societies or sects existing among the people, and upon heretical practices." "Both titles . . . passed over unaltered into the penal and civil code of the now reigning house."—*Ibid.* i. 94–5.

[For *legislation*, see also following Period.]

Manchu Period (1644 *to* —).—*Table IX.*

Priesthood.—"The Chinese official system, which allows no condition of the body politic to remain, in theory at least, unprovided with means for its control, includes among its administrative rules a complete scheme of ecclesiastical gradations of rank and authority in connection with the priesthood of both the Buddhist religion and the Taoist order. Whilst refraining from interference with the internal organization of either of these bodies, or with the admission of members to their ranks, the imperial Institutes provide a framework in harmony with the all-pervading official system, to be grafted upon the hierarchy as it is found in either case developed according to its own traditional rules. The complicated and costly organization of the Tibetan form of Buddhism, which has been created by the emperors of the reigning dynasty, is a subject entirely distinct from the more ancient and orthodox type which constitutes the religion *par excellence* of the Chinese people. . . . For the control of the Buddhist priesthood, official ranks are established according to the following scale:—*Sêng Lu Ssŭ* 僧錄司.—Superior. Two office bearers invested with this title are appointed in each district, department, and prefecture throughout the empire, as principal and deputy, the chief being distinguished as *Chêng Yin* 正印, or principal, and the second in order as *Fu Yin* 副印, or deputy, holder of the seal. The appointment is made by the local authority by selection from among the leading abbots (*fang chang* 方仗) of monasteries, and is submitted for approval, when made by subordinate officials, to the provincial government. The superior thus appointed acts as the medium of communication between the secular authorities and the priesthood, for whose general good conduct he is considered responsible, and over whom, in cases of litigation amongst themselves, he exercises certain judicial powers. The *Sêng Lu Ssŭ* of the metropolitan district is a person enjoying much consideration and wielding no small amount of authority; but the position elsewhere is attended with little respect. Distinctive titles are held by the incumbents of the office, according to the rank of the territorial division to which they belong. These titles are as follows:—*Sêng Kang* 僧綱.—Superior of the Buddhist priesthood in a *Fu* or prefecture. The full title is *Sêng Kang Ssŭ Tu Kang* 僧綱司都綱. The secondary degree of the ninth rank is assigned to holders of this office. *Sêng Chêng* 僧正.—Superior of the Buddhist priesthood in a *Chou* or department. *Sêng Hui* 僧會.—Superior of the Buddhist priesthood in a *Hsien* or district. Beside the foregoing, a certain number of ranks are provided by regulation, apparently for bestowal by way of distinction upon deserving members of the priesthood. They are but little, if at all, in use at the present day. . . . For the control of the Taoist priesthood a similar organization is provided, centreing in the patriarch or hereditary chief of the order, the Heavenly Master Chang, or *Chang T'ien Shih* 張天師, in whose person the spirit of one of the earliest of the Taoist mystics is reputed to reside. The following are the ranks of the official Taoist hierarchy.—*Tao Lu Ssŭ* 道錄司.—Superior. An appointment corresponding in all respects with that of the superior of the Buddhist order. *Tao Chi* 道紀.—Superior of the Taoist priesthood in a *Fu* or prefecture; 9*b*. The full title is *Tao Chi Ssŭ Tao Chi* 道紀司道紀. *Tao Chêng* 道正.—Superior of the Taoist priesthood in a *Chou* or department. *Tao Hui* 道會.—Superior of the Buddhist priesthood in a *Hsien* or district. In addition to the foregoing, a number of offices, with corresponding rank according to the Chinese official scale, are established with reference to the Taoist priests who are connected with the State temples devoted to the worship of the powers of Nature. These are as follows:—*Tso* and *Yu Chêng I* 左右正一.—Director (principal and secondary); 6*a*. *Tso* and *Yu Yen Fa* 左右演法.—Hierophant (principal and secondary); 6*b*. Employed in performing the stated acts of sacrifice in the Imperial temples. *Tso* and *Yu Chih Ling* 左右至靈.—Thaumaturgist (principal and secondary); 8*a*. These 'miracle-workers' are employed at the State temples in services specially intended as acts of propitiation in times of flood or drought. A corresponding office is filled by priests designated *Yin Yang Chêng Shu* 陰陽正術 in the temples dedicated to the presiding spirit (*Ch'êng Huang Miao* 城隍廟) of prefectural cities. *Tso* and *Yu Chih I* 左右至義.—Priest of the lowest order (principal and secondary); 8*b*."—*Mayers, Ch. Govt.*, pp. 77–9.

"The organization of the Rationalists is a regular hierarchy. It is under the supervision of the government, which holds the chiefs responsible for the general conduct and teachings of the members. The head resides at Lung-hu Shan in Kiangsi, where is a large establishment, resorted to by many votaries, and gathering in a large revenue from their offerings. When he dies a piece of iron is cast into a well near by, and when it floats the name of his successor is found to be written on it. By their extravagant professions and pretences the priests of this sect maintain their influence over a laity as ignorant and credulous as themselves."—*Williams, Midd. King.*, ii. 217.

[The emperor regarded "remissness in sacrificial services" on his part as one of the causes of national disaster.]—*Davis, Chinese*, ii. 75–6.

"In 1653 he [Shun Chih] received a visit from the Grand Lama of Lhasa, and he conferred upon him the title of Dalai, or Ocean Lama, because his knowledge was as deep and profound as the ocean."—*Boulger, Short Hist.*, p. 130.

"As to the priests, they are certainly not very numerous in China; they are mostly recruited from the lowest classes, and one finds among them frequently the most wretched specimens of humanity, more devoted to opium smoking than any other class in China. They have no intellectual tastes, they have centuries ago ceased to cultivate the study of Sanskrit, they know next to nothing about the history of their own religion, living together mostly in idleness, and occasionally going out to earn some money by reading litanies for the dead or acting as exorcists and sorcerers or physicians. No community of interest, no ties of social life, no object of generous ambition beyond the satisfying of those wants which bind them to the cloister, diversify the monotonous current of their daily life."—*Eitel, Buddhism*, p. 33.

"The priesthood is confined to monasteries and temples, and its members do not enter into society."—*Williams, Midd. King.*, i. 783.

[Parents who have vowed to devote an only, or delicate child, to the priesthood, sometimes evade the consequences of the vow by choosing a priest, as master to the boy, who is called his disciple, but lives at home, and occasionally exchanges presents with him, to keep up the relation.]—*Nevius, China and the Ch.*, p. 97.

"Buddhist priests are more numerous in China than the Tao sz', and they obtained influence more rapidly over the people. Their demonolatry allows the incorporation of the deities and spirits of other religions, and goes even further, in permitting the priests to worship the gods of other pantheons, so that they could adapt themselves to the popular superstitions of the countries they went to, and ingraft all the foreign divinities into their calendar they saw fit. The Emperors at various times have, moreover, shown great devotion to their ceremonies and doctrines, and have built costly temples, and supported more priests than ever Jezebel did; but the teachings of Confucius and Mencius were too well understood among the people to be uprooted or overridden. The complete separation of the State religion from the worship of the common people accounts for the remarkable freedom of belief on religious topics. Mohammedanism and Buddhism, Taoist ceremonies and Lama temples, are all tolerated in a certain way, but none of them have in the least interfered with the State religion and the autocracy of the monarch as the Son of Heaven."—*Williams, Midd. King.*, ii. 220–1.

"The *Shamans*, *Hoshângs*, or priests, are associated together in monasteries attached to the temples of Fŏ. They are in China precisely a society of mendicants, and go about like the monks of that description in the Romish church, asking alms for the support of their establishments." "Their tonsure extends to the hair of the whole head. There is a regular gradation among the priesthood, and according to his reputation for sanctity, his length of service, and other claims, each priest may rise from the lowest rank of *servitor*, whose duty it is to perform the menial offices of the temple, to that of officiating priest, and ultimately of *Tae Hoshang* [*T'ai Ho-shang*], abbot or head of the establishment. . . . Certain it is . . . that they now practise the ordinances of celibacy, fasting, and prayers for the dead: they have holy water, rosaries of beads which they count with their prayers, the worship of relics, and a monastic habit resembling that of the Franciscans. These strange coincidences led some of the Catholic fathers to conjecture that the Chinese had received a glimpse of Christianity by the way of Tartary, from the Nestorians; others supposed that St. Thomas himself had been among them; but Père Prèmare was driven to conclude that the devil had practised a trick to perplex his friends the Jesuits. To those who admit that most of the Romish ceremonies and rites are borrowed directly from paganism, there is less difficulty in accounting for the resemblance."—*Davis, Chinese*, ii. 81–3.

"The Buddhist priesthood is perpetuated mostly by the children given by parents who have vowed to do so in their distress, and by others purchased for serving in large monasteries. Persons occasionally enter late in life, weary with the vexations of the world; Mr. Milne was acquainted with one who had two sons when he took the vows upon him, but gave himself no care as to what had become of them. The only education which most of the acolytes receive consists in memorizing the prayers in the liturgy and reading the canonical works. A few fraternities have tutors from whom they receive instruction."—*Williams, Midd. King.*, ii. 229.

Buddhist priests "everywhere practise medicine, and therefore are not obliged, as in Christian countries, to share their influence with the family physician; in Tibet, China, Mongolia—in short, throughout the North, they are at the same time, soothsayers, astrologers, also sometimes necromancers and magicians."—*Koeppen, Die Rel. des Buddha*, i. 584.

"They [the Buddhist priests] seem . . . to repeat their prayers altogether by rote, and to be ignorant of the meaning of a very considerable portion of their sacred books."—*Davis, Chinese*, ii. 92.

"The moral character of [any class of] priests has very little to do with their *acceptability and popularity*. Suavity of manners, tact in the management of business, and a clear understanding of the part [to be performed] have much more to do in forming the popular estimation in which [they are] held."—*Doolittle, Soc. Life of the Ch.*, i. 252.

[A class of lay priests existed in certain places, as the *ching yu* (經友) at Wênchow and *tao tao* (道道) or *tao kung* (公) at Foochow.]—*Ch. Rev.*, xii. 207.

"In addition to their employment in the worship and burial of the dead and cultivation of glebe lands (some of which are very extensive), priests resort to many expedients to increase their incomes, few of which have the improvement of their countrymen as a ruling motive. Some go around the streets collecting printed or written paper in baskets, to burn them lest the venerable names of Confucius or Buddha be defiled; others obtain a few pennies by writing inscriptions and charms on doors; and many in rural places get a good living off the lands owned by their temples. The priests of both sects are under the control of officials recognized by and amenable to the authorities, so that the vicious and unprincipled among them are soon restrained."—*Williams, Midd. King.*, ii. 257.

"The Chinese collectively spend enormous sums in their idolatry, though they are more economical of time and money than the Hindus. Rich families give much for the services of priests, papers, candles, etc., at the interment of their friends, but when a large sacrifice is provided none goes to the priests, who are prohibited meat. The aggregate outlay to the whole people is very large, made up of repairs of temples, purchasing idols, petty costs, such as incense-sticks, candles, paper, etc., charms and larger sacrifices prepared from time to time. The sum cannot of course be ascertained, but if the daily expenditure of each person be estimated at one-third of a cent, or four cash, the total will exceed four hundred millions of dollars per annum, and this estimate is more likely to be under than over the mark, owing to the universality and constancy of the daily service."—*Ibid.* ii. 263.

"In spite of the oppression and persecution to which it has been subjected for ages, *Wu*-ism has not perished, for undoubtedly Confucianism has shown itself in the main tolerant, owing to the fact that even its most bigoted votaries found themselves occasionally in need of its spiritualistic soothsaying and exorcism, dictated by ancient custom and endemic superstition."—*De Groot, Rel. Syst.*, vi. 1241–2.

[The functions of the *Wu*-ist priesthood may be divided, as in former times, into 3 categories, *viz.*, clairvoyance and soothsaying, exorcism, and sacrificial work, with invocation and conjuring—though these were not always exercised conjointly by every priest or priestess. They did not borrow their dignity

or function from any ecclesiastical authority or hierarchy: "all men and women were *wu* who had the will and the capacities," and sufficient customers. The "masters" were married men and fathers. Distinctive dress was only worn when they officiated. The *wu*-ship was hereditary. They dominated the world of spirits by their *shén* and *ling*, divine wisdom and power. They were in fact magicians, but known and acknowledged by gods, men, and spectres. Fasts or vigils were observed before initiation, masses said, and various other ceremonies performed, the crux of the initiation being the "climbing of the ladder of swords." The State law against them was "strictly tyrannical," and restricted the adoption of pupils. They had become, "by a process of commixture," partially indentified with Taoism, though "the process may be still unfinished in various parts of China." The exorcising magic, to which they mostly devoted themselves, represented the older *Wu*-ist side of their functions.]—*Ibid.* vi. 1243-64. The religious dress is described on pp. 1264–8; the processions, dancing, self-wounding, etc., in cases of epidemics, the bringing of spirits into mediums, the curing of the sick by possessed mediums, their self-mutilation, discoveries, visiting the unseen world, passing through fire, spirit-writing and other oracular work, on pp. 1269–1322; and female *wu*-ism of the present time on pp. 1323–41.

[Some further particulars relating to the priesthood are given *infra*: see *Sacrifices and Observances*; and for nuns, *Sacred Places*. A description of the initiation of Buddhist priests is given in *Ch. Rec.*, 1878, pp. 181–4.]

Official and Judicial Control.—"For such lay people as leave their families and become members of the Buddhist or Taoist clergy, chiefs are appointed, in order to bridle and restrain them" (*Hui tien*). "In the capital they form, for the Buddhist clergy, committees, composed as follows: *a.* two *Seng luh szĕ*, or Officers for the Registration of the Clergy, the chief being styled *Ching yin*, or Principal Holder of the Seal; the second in order, *Fu yin*, or Deputy Holder of the Seal. Below them in rank follow: *b.* two *Shen shi*, or Improvers of Mankind. . . . *c.* two *Ch'en kiao*, or Expositors of the Religion. . . . *d.* two *Kiang king*, or Sutra Preachers. . . . *e. Kioh i*, 'who understand what Rectitude is' (?)." "Such a committee of so-called *Seng kwan*, or Sangha Officers is, in the capital, appointed for each of the five wards into which the city is divided," with others. "For the control of the Taoist clergy, a similar organization exists in the capital." Promotion was by seniority (1674), the lowest rank being recruited from Expectants (*Hou pu*). Expectants were created under official approval after examination (knowledge of sacred books, integrity and purity of life). The titularies receive no pay or salary. The controllers of the clergy hold low rank in the official world and are not entrusted with the supreme control of monasteries and clergy, this resting with certain Boards and Yaméns. "In the provinces there are no such numerous committees of control. There, in every *fu*, or department, the superior of the Buddhist clergy is a *Seng kang*, *i.e.*, a Cord or Controller of the Clergy; and the Superior of the Taoist clergy is a *Tao ki*, or Controller of Taoism." In a *chou* and *hsien* they bore other names (p. 104). "All the officers for the clergy are chosen from among the consecrated clergy of pure and careful behaviour. They are entitled to wear the secular official dress, but may not be ranked with the secular mandarinate in actual service (*Hui tien*). It is, of course, their duty to see that the regulations and rescripts enacted for the ecclesiastical world are strictly obeyed. . . . The government holds them responsible in a large measure for the conduct of their subordinates. . . . On the other hand, they have, no doubt, the right of intercession with the authorities on behalf of the clergy. They are the link between the secular powers and the clergy, and hence the channel by which intelligence regarding the latter is conveyed to the former. They also possess a certain amount of judicial power within the pale of religious life" (pp. 104–5).—*De Groot*, i. 102–5.

Sacred Places, Temples, etc.—"It became convenient, when the sovereign was at home in his capital, for the worship to be performed at spots removed from the palace, but down to the present time the ancestral hall is still attached to the palace on the south-east. So also the great halls and courts where the emperor meets the princes and high officers are connected with the palace. The altar of the spirits of the grain and land is also as near to the palace on the south-west as the temple of ancestors on the south-east. The arrangement of buildings in the capital at the present time is therefore in principle like the old classical arrangement, which combines the three ideas of temple, hall of audience and private residence." — *Journ. N.-C.B.R.A.S.*, N.S. xxiv. 256.

"There are religious edifices in the Chinese metropolis appropriated to many forms of religion, viz., the Greek, Latin, and Protestant churches, Islamism, Buddhism in its two principal forms, Rationalism, ancestral worship, state worship, and temples dedicated to Confucius and other deified mortals, besides a great number in which the popular gods of the country are adored. One of the most worthy of notice is the *Ti-Wang Miao*, lying on the avenue leading to the west gate, a large collection of halls wherein all the tablets of former monarchs of China from remote ages are worshipped. The rule for admission into this Walhalla is to accept all save the vicious and oppressive, those who were assassinated and those who lost their kingdoms. This memorial temple was opened in 1522; the Manchus have even admitted some of the Tartar rulers of the Kin and Liao dynasties, raising the total number of tablets to nearly three hundred. It is an impressive sight, these simple tablets of men who once ruled the Middle Kingdom, standing here side by side, worshipped by their successors that their spirits may bless the state. This selection of the good sovereigns alone recalls to mind the custom in ancient Jerusalem of allowing wicked princes no place in the sepulchres of the kings. Distinguished statesmen of all ages, called by the Chinese *kwoh chu*, or 'pillars of state,' are associated with their masters in this temple, as not unworthy to receive equal honors."—*Williams, Midd. King.*, i. 75.

"The *Shie Tsih tan*, or altar of the gods of Land and Grain. These were originally *Kau-lung*, a Minister of Works, B.C. 2500, and *Hau-tsih*, a remote ancestor of Chau Kung; here the Emperor sacrifices in spring and autumn. . . . The ceremonies connected with the worship held here are among the most ancient practised among the Chinese."—*Williams, Midd. King.*, i. 70. *Cf.* EARLY FEUDAL PERIOD.

"Opposite to the Colonial Office is the *Tang Tsz'*, where the remote ancestors of the reigning family are worshipped by his majesty together with the princes of his family; when they come in procession to this temple in their state dresses, the Emperor, as high-priest of the family, performs the highest religious ceremony before his deified ancestors, viz., three kneelings and nine knockings. After he has completed his devotions, the attendant grandees go through the same ceremonies."—*Ibid.* i. 72.

"The Great South Altar [in the Temple of Heaven at Peking], the most important of Chinese religious structures, is a beautiful, triple, circular terrace of white marble. . . . It is upon the single round stone in the centre of the upper plateau that the Emperor kneels when worshipping Heaven and his ancestors at the winter solstice. Four flights of nine steps lead from this elevation to the next lower stage, where are placed tablets to the spirits of the sun, the moon, the stars, and the Year God. On the ground at the end of the four stairways stand vessels of bronze in which are placed the bundles of cloth and sundry animals constituting part of the sacrificial offerings. But of vastly greater importance than these in the matter of burnt-offering is the great furnace, nine feet high, faced with green porcelain, and ascended on three of its sides by porcelain staircases. In this receptacle, erected some hundred feet to the south-east of the altar, is consumed a burnt-offering of a bullock—entire and without blemish—at the yearly ceremony."—*Ibid.* i. 76–7.

"Separated from the Altar to Heaven by a low wall, is a smaller though more conspicuous construction called *Ki-kuh Tan*, or 'Altar of Prayer for Grain.' Its proportions and arrangements are somewhat similar to those of the South Altar, but upon its upper terrace rises a magnificent, triple-roofed, circular building known to foreigners as the 'Temple of Heaven.' . . . The native name is *Ki-nien Tien*, or 'Temple of Prayer for the Year.' In the interior, the large shrines of carved wood for the tablets correspond to the movable blue wooden huts which on days of sacrifice are put up on the Southern Altar. Here, upon some day following the first of spring (Feb. 6), the Emperor offers his supplications to Heaven for a blessing upon the year. In times of drought, prayer for rain is also made at this altar, the Emperor being obliged to proceed on foot, as a repentant suppliant, to the 'Hall of Penitent Fasting,' a distance of three miles. A green furnace for burnt offerings lies to the south-east of this, as of the North Altar; while in the open park . . . are seven great stones, said to have fallen from heaven and to secure good luck to the country."—*Ibid.* i. 77–8.

"Across the avenue upon which is situated this great inclosure of the *Tien Tan*, is the *Sien Nung Tan*, or 'altar dedicated to Shinnung,' the supposed inventor of agriculture. These precincts are about two miles in circumference, and contain four separate altars: to the gods of the heavens, of the earth, of the planet Jupiter, and to Shinnung. The worship here is performed at the vernal equinox, at which time the ceremony of ploughing a part of the inclosed park is performed by the Emperor, assisted by various officials and members of the Board of Rites. The district magistrates and prefect also plough their plats; but no one touches the imperial portion save the monarch himself. . . . Sacrifices are offered to these divinities at various times, and, with the prayers presented, are burned in the furnaces, thus to come before them in the unseen world; the idea which runs through them partakes of the nature of homage, not of atonement."—*Ibid.* i. 77–8.

"West of the main city is the Temple of the Moon, and on the east side, directly opposite, stands the Temple to the Sun; the *Ti Tan*, or 'Altar to Earth,' is on the north over against the Altar to Heaven, just described. At all these the Emperor performs religious rites during the twelve months."—*Ibid.* i. 78.

"The tablet to Imperial Earth is placed on the upper [terrace] with those to the Imperial ancestors, and all are adored at the summer solstice. The bullock for sacrifice is afterwards buried and not burned."—*Ibid.* i. 79.

"In every city, down to those of the third order, styled Hien, there is a temple dedicated to Confucius. The Emperor himself, the magistrates, and all the learned of the land do him service."—*Davis, Chinese*, ii. 46.

"Official Chinese records enumerate 1,560 temples dedicated to Confucius attached to the examination halls, the offerings presented in which are all eaten or used by the worshippers; there are, it is said, 62,606 pigs, rabbits, sheep, and deer, and 27,000 pieces of silk, annually offered upon their altars. The municipal temple is not the only one where officers worship, but, like the common people, they bow before whatever they think can aid them in their business or estates."—*Williams, Midd. King.*, ii. 203.

"The *Ching-hwang miao* [in Foochow] is one of the largest religious edifices in the place, and the temples of the goddess of Mercy, and god of War, the most frequented."—*Ibid.* i. 132. This is an important temple in every Chinese city: see *infra*.

"Nearly halfway between Shanchan and Canton is a celebrated mountain and cavern temple, dedicated to Kwanyin, the goddess of Mercy."—*Ibid.* i. 175.

"The temples and public buildings of Canton are numerous. There are two pagodas near the west gate of the old city, and one hundred and twenty-four temples, pavilions, halls, and other religious edifices within the circuit of the city. The *Kwang tah* or 'Plain pagoda,' was erected by the Mohammedans (who still reside near it), about ten centuries ago, and is rather a minaret than a pagoda, though quite unlike those structures of Turkey in its style of architecture; it shoots up in an angular tapering tower, to the height of one hundred and sixty feet. The other is an octagonal pagoda, of nine stories, one hundred and seventy feet high, erected more than thirteen hundred years ago. Among the best known monuments to foreigners visiting this city was the monastery of Chong-show sz', 'Temple of Longevity,' founded in 1573, and occupying spacious grounds. . . . This temple was destroyed in November, 1881, by a mob who were incensed at the alleged misbehaviour of some of the priests towards the female devotees—an instance of the existence in China of a lively popular sentiment regarding certain matters. Near this compound stands the 'Temple of the Five Hundred Genii,' containing 500 statues of various sizes in honor of Buddha and his disciples." "The Hai-chwang sz', a Buddhist temple at Honam, usually known as the Honam Joss-house, is one of the largest in Canton. . . . Daily prayers are chanted before them [the images of the Past, Present, and Future Buddha] by a large chapter of priests, all of whom, dressed in yellow canonicals, go through the liturgy. Beyond this a smaller building contains a marble carving somewhat resembling a pagoda, under which is preserved a relic of Buddha, said to be one of his toe-nails. . . . One of the houses adjoining holds the hogs . . . offered by worshippers who feed them as long as they live." "Two other shrines belonging to the Buddhists, are both of them, like the Honam temple, well endowed. One called *Kwang-hiao sz'*, or 'Temple of Glorious Filial Duty,' contains two hundred priests, who are supported from glebe lands, estimated at three thousand five hundred acres. The number of priests and nuns in Canton is not exactly known, but probably exceeds two thousand, nine-tenths of whom are Buddhists. There are only three temples of the Rationalists, their numbers and influence being far less in this city than those of the Buddhists." "The *Ching-hwang miao* is an important religious institution in every Chinese city, the temple being a sort of palladium, in which both rulers and people offer their devotions for the welfare of the city. The superintendent of that in Canton pays $4,000 for his situation, which sum, with a large profit, is obtained again in a few years, by the sale of candles, incense, etc., to the worshippers. The temples in China are generally cheerless and gloomy abodes. . . . The entrance courts are usually occupied by hucksters, beggars, and idlers, who are occasionally driven off to give room for the mat-sheds in which theatrical performances got up by priests are acted. The principal hall, where the idol sits enshrined, is lighted only in front, and the altar, drums, bells, and other furniture of the temple, are little calculated to enliven it; the cells and cloisters are inhabited by men almost as senseless as the idols they serve, miserable beings, whose droning, useless life is too often only a cloak for vice, indolence, and crime, which make the class an opprobrium in the eyes of their countrymen."—*Ibid.* i. 163–6.

"In the northern part of this province [Shansi] the Buddhist temples at Wu-tai shan in Tai chan draw vast crowds of votaries to their shrines. The hills in which they are built rise prominently above the range, and each celebrated locality is memorialized by its own particular divinity, and the buildings where he is worshipped. The presence of a living Buddha, or *Gegen*, here attracts thousands of Mongols from the north to adore him."—*Ibid.* i. 96.

"The most elegant and solid building of the city [Ningpo] . . . is a temple dedicated to the marine goddess Ma Tsupu, and was founded by Fuhkien men in the 12th century, but the present structure was erected in 1680, and largely endowed."—*Ibid.* i. 123.

"The worship of street divinities is not altogether municipal; some of the shrines in Canton are resorted to so much by women as to obstruct the path. The unsocial character of heathenism is observable at such places and in temples; however great the crowd may be, each one worships by himself as much as if no one else were present. Altars are erected in fields, on which a smooth stone is placed, where offerings are presented and libations poured out to secure a good crop. Few farmers omit all worship in the spring to the gods of the land and grain; and some go further and present a thanksgiving after harvest. Temples are open night and day, and in towns are the resort of crowds of idle fellows. Worshippers go on with their devotion amid all the hubbub, strike the drum and bell to arouse the god, burn paper prayers, and knock their heads upon the ground to implore his blessing, and then retire."—*Ibid.* ii. 263.

"The hall of ancestors is found in the house of almost every member of the family, but always in that of the eldest son. In rich families it is a separate building; in others a room set apart for the purpose, and in many a mere shelf or shrine. The tablet, or *shin chu*, is a board about twelve inches long and three wide, placed upright in a block. The inscriptions on two are like the following: 'The tablet of Hwang Yung-fuh (late Ching-tch), the head of the family, who finished his probation with honor during the Imperial Tsing dynasty, reaching a sub-magistracy.' His wife's reads: 'The tablet of Madame, originally of the noble family Chin, who would have received the title of lady, and in the Imperial Tsing dynasty became his illustrious consort.' A receptacle is often cut in the back, containing pieces of paper bearing the names of the higher ancestors, or other members of the family. Incense and prayers are daily burned before them, accompanied by a bow or act of homage, forming in fact a sort of family prayer. The tablets are ranged in chronological order, those of the same generation being placed in a line. When the hall is large, and the family rich, no pains are spared to adorn it with banners and insignia of wealth and rank, and on festival days it serves as a convenient place for friends to meet, or for any extraordinary family occasion. . . . The portraits of the deceased are also suspended in the hall, but effigies or images are not now made."—*Ibid.* ii. 250–1.

"It is impossible to state the proportion in which Buddhist temples are found; there are one hundred and twenty-four in Canton alone, containing idols of every name and attribute."—*Ibid.* ii. 224.

"The high mountain called Tai shan, or 'Great Mount,' is situated near Tai-ngan fu in this province [Shantung]. This peak is mentioned in the *Shu King* as that where Shun sacrificed to Heaven (B.C. 2254); it is accordingly celebrated for its historical as well as its religious associations. It towers high above all other peaks in the range . . . and is the great rendezvous of devotees; every sect has there its temples and idols, scattered up and down its sides, in which priests chant their prayers, and practise a thousand superstitions to attract pilgrims to their shrines. During the spring, the roads leading to the Tai shan are obstructed with long caravans of people coming to accomplish their vows, to supplicate the deities for health or riches, or to solicit the joys of heaven in exchange for the woes of earth. A French missionary mentions having met with pilgrims going to it, one party of whom consisted of old dames, who had with infinite fatigue and discomfort come from the south of Honan, about three hundred miles, to 'remind their god of the long abstinence from flesh and fish they had observed during the course of their lives, and solicit as a recompense, a happy transmigration for their souls.' The youngest of this party was 78, and the oldest 90 years. Another traveller says that the pilgrims resort there during the spring, when there are fairs to attract them; high and low, official and commoner, men and women, old and young, all sorts gather to worship and traffic. A great temple lies outside the town, whose grounds furnish a large and secure area for the tents where the devotees amuse themselves, after they have finished their devotions. The road to the summit is about five miles, well paved and furnished with rest-houses, tea-stalls, and stairways for the convenience of the pilgrims, and shaded with cypresses. It is beset with beggars, men and women with all kinds of sores and diseases, crippled and injured, besieging travellers with cries and self-imposed sufferings, frequently lying across the path so as to be stepped upon. A vast number of them live on alms thus collected, and have scooped themselves holes in the side

of the way, where they live; their numbers indicate the great crowds whose offerings support such a wretched throng on the hill."—*Ibid.* i. 90–1.

"The Buddhist temples present much uniformity in their arrangements, and some of the monastic establishments are among the finest buildings in China. No cave temples are known, but caves have been turned into temples in many places, and miserable places they are for worship. On entering a Buddhist temple, one sees four colossal statues of the Four Great Kings who are supposed to govern the continents on each side of Mount Sumeru and guard or reward the devotees who honor their Lord; they have black, blue, red, and white faces, and usually hold a sword, guitar, umbrella, and snake in their hands. Opposite the door is a shrine containing an image of Maitreya Buddha, or the Merciful One, a very fat, jolly personage, who is to have an avatar three thousand years hence; images of Kwanti, the God of War, and of Wei-to, a general under the Four Kings, clad in armor, are often seen near the shrine. Going behind a screen, the next great hall contains a high gilded image of Sakya-muni sitting on a lotus flower, with smaller statues of Ananda and Kashiapa on his sides; their shrine often has standing images of attendants. In this hall are other images or pictures of the Eighteen Arhans, deified missionaries who propagated their faith early in China. In the rear of these is represented some form of Kwanyin, the Goddess of Mercy, the popular idol of the sects. In large temples the five hundred Arhans, placed on as many seats, each having some distinguishing attribute, fill a large hall. Besides these occur the disciples of Buddha listening to his teachings, the horrible punishments of hell, and various honored deities, sages, or local gods, so that few temples are alike in all respects. In all of them are guest-chambers of various sizes, refectories, study rooms, and cloisters, according to the wants and resources of the fraternity."—*Ibid.* ii. 235. For detailed description see *Nevius, China and the Ch.*, pp. 85–96.

In contrast with the monstrous images of Brahmanism, and their clumsy symbolism, Buddha is always embodied in a human figure of one particular type, that of the glorified Sage, which, with slight modifications, recurs in all Buddhist sacred figures. The monstrous figures of Chinese *pusas* (Bôdhisattvas) are an exception to this rule, probably because the name was transferred from Buddhist saints to older Shamanistic demons. —*Koeppen, Die Rel. des Buddha*, i. 505.

"Statues of Buddha all follow one conventional type, for which explicit directions are given. 'The form of Buddha must be full of grace, and the limbs well shaped.' The forms are soft and rounded—too much so for a Western idea of beauty—sometimes even to the point of obesity. 'This is especially the case with Chinese representations. See *e.g.*, *Haussmann*, i. 326: "A laughing Bacchus-figure with a protuberant stomach." The Siamese figures of Buddha are the most meagre, and have a somewhat elongated face, not a round one like those of Ceylon.' "—*Ibid.* i. 506.

"Nunneries also exist, most of them under the patronage of the Holy Mother, Queen of Heaven. The priests advocate their establishment as a good means of working upon the feelings of the more susceptible part of society, to whom they themselves cannot get admittance. The succession among the 'sisters' is kept up by purchase and by self-consecration; the feet of children bought young are not bandaged. The novice is not admitted to full orders till she is sixteen, though previous to this she adopts the guard of the sisterhood; the only difference consists in the front part of the head being shaved and the hair plaited in a queue, while nuns shave the whole. It is not easy to distinguish monks from nuns as they walk the streets, for both have natural feet, wear clumsy shoes, long stockings drawn over full trousers, short jackets, and bald pates. Like her sister in Romish countries, the Chinese nun, when her head has been shaved—the opposite of taking the veil, though the hair of both is sacrificed—is required to live a life of devotion and mortification, eat vegetables, care nothing for the world, and think only of her eternal canonization, keeping herself busy with the service of the temple. 'Daily exercises are to be conducted by her; the furniture of the small sanctuary that forms a part of the convent must be looked after and kept clean and orderly; those women or men who come to worship at the altars, and seek guidance and comfort, must be cared for and assisted. When there is leisure the sick and poor are to be visited; and all who have placed themselves under her special direction and spiritual instruction have a strong claim upon her regard. That she may live the life of seclusion and self-denial, she must vow perpetual virginity. The thought of marriage should never enter her head, and the society of men must be shunned. On her death she will be swallowed up in nihility.' "—*Ibid.* i. 229–30. See also *Milne, Life in China*, pp. 134–40.

"Most of them [nuns] are taught to read the classics as well as their own liturgies, and a few of the sisterhood are said to be well read in the lore of the country. Each nun has her own disciples among the laity, and cultivates and extends her acquaintances as much as she can, inasmuch as upon them her support principally depends. Each of her patrons, whether male or female, receives a new name from her, as she herself also did when her head was shaven. Contributors' names are written or engraved in conspicuous places in the building; casual fees or donations go to the general expenses. Each nun also receives ten cents when public masses are recited for those who have engaged them. Their moral character is uniformly represented as dissolute, but while despised for their profligacy they are dreaded for the supposed power they can exert by means of their connection with spirits."—*Ibid.* ii. 230–1. *Cf. Chou li*, i. 157, on the *Niu-tcho*, or women charged with intercessory prayers.

"Connected with most of the larger [monasteries are solitaries, or hermits, living] in rude huts or caves among the hills, [spending their time chiefly in prayer and meditation], keeping the taper lighted before their gods, [and] supported by the contributions of friends and temple-worshippers, and supplies from the monastery with which they are connected. [There are also certain devotees, or anchorites, immured, for a certain period, or for life, in cells within the monastery: their food being handed in through a small hole. Rich men sometimes arrange to secure a share of merit by supporting one of these devotees.]"—*Nevius, China and the Ch.*, pp. 96–7.

"The Tauist idols are dressed in Chinese costume, commonly that of the Ming dynasty. . . . In the Buddhist, Hindoo models are followed."—*Trans. C.B.R.A.S.*, v. 83–98.

Sacrifices and Observances.—"One expensive religious rite after another was eliminated at the suggestion of rationalistic sovereigns or sages, until finally nothing was left but the imperial act of homage to heaven and earth and agriculture in the ceremonial ploughing."—*Simcox*, ii. 37.

"The vestiges that remain of the old nature-worship of the Chinese, under their later guise of sacrifices and invocations to Heaven and Earth, have here [in Book IV of the legal Code] their allotted place; and any performance of the sacred rites connected therewith is strictly foribidden, not only to private individuals, but also to Buddhist and other priests. Magic and sorcery, the possession of astrological books, and superstitious associations in general, as well as religious processions, are further prohibited under severe penalties, though in the latter of these the law is more strictly honoured in the breach than in the observance."—*Giles, Historic China*, p. 130.

"The state-worship is divided into three classes:—first, the *Ta-sze* [*Ta Ssŭ*], or great sacrifices; secondly, the *Choong-sze* [*Ch'ung Ssŭ*], or medium sacrifices; and lastly the *Seaou-sze* [*Hsiao Ssŭ*], or lesser sacrifices. Under the first head are worshipped the Heaven and the Earth. In this manner they would seem to adore the material and visible heaven, as contrasted with the earth; but they, at the same time, appear to consider that there exists an animating *intelligence* which presides over the world, rewarding virtue and punishing vice. *Tien* [*T'ien*] and *Shang-ty* [*Shang-ti*], 'the supreme ruler,' appear always to be synonymous in the Shoo-king [Shu ching]. Equal with the above, and like them restricted to the worship of the Emperor and his court, is the great Temple of imperial ancestors." "The objects of worship entitled to the 'medium sacrifices' are (among others) the gods of the land and grain. The former are generally represented by a rude stone, placed on an altar with matches of incense burning before it, which is commonly seen in every street and corner. The Sun and Moon, otherwise called the 'Great light' and the 'Evening light,' come under this head. The rest are various gods, genii, sages, and others, the inventors of agriculture, manufactures, and useful arts. The 'Lesser sacrifices' include a still larger class, among which is the ancient patron of the healing art, together with innumerable spirits of deceased statesmen, eminent scholars, martyrs to virtue, etc. The principal phenomena of nature are likewise worshipped, as the clouds, the rain, wind, and thunder, each of which has its presiding god. The *five mountains*, the *four seas*, are rather figurative than exact expressions for the land and the ocean in general. Like the Romans, they worship their military flags and banners: the *Kuăn-ty* [*Kuan-ti*], a deified warrior of ancient times, much honoured by the military, is especially adored by the present dynasty for his supposed assistance. Their right being that of conquest they properly worship the god of war. *Loong-wăng* [*Lung wang*], the Dragon king, who represents rivers and the watery element, receives much sacrifice from those who have charge of the Yellow river and grand canal, both of which so frequently burst their banks." "Among others of the same class of gods is 'the Queen of heaven,' *Tien-how* [*T'ien-hou*] (worshipped also by the Buddhists), concerning whom the legend says, that she was a native of the province of Fokien, and distinguished in early life for her devotion and celibacy. She became deified during the thirteenth century under the Soong dynasty (*q.v.*), and having originated in a maritime province, she is the peculiar patroness of seafaring people, who erect altars and temples to her on shore, and implore her protection on the water. She is supposed to have the control of the weather; and in seasons of severe drought the government issues proclamations, commanding a general fast and abstinence from animal food: the local magistrate, in his official capacity, goes to the temples and remains fasting and praying for successive days and nights, supplicating for rain." "That the material universe is the object of worship appears not only from the names of those several parts which have been given above, but also from other circumstances. Thus the imperial high-priest, when he worships heaven, wears robes of an azure colour, in allusion to the sky. When he worships the earth his robes are yellow, to represent the clay of this earthly sphere. When the sun is the object, his dress is red; and for the moon, he wears a pale white. The kings (*wăng*), nobles, and crowd of official hierophants wear their court dresses. The altar of sacrifice to heaven is round, to represent the sky; that on which the sacrifices to earth are laid is square, but whether for a similar reason is not stated."—*Ch. Repos.*, iii. 49.

"The priests of the Chinese state religion, subordinate to the Emperor himself as *pontifex maximus*, are the kings, nobles, statesmen, and the crowd of civil and military officers. The *joo-keaou* [*ju chiao*], or philosophic sect, monopolize both the civil and sacred functions. At the grand state-worship of nature, neither priests nor women are admitted; and it is only when the especial sacrifice to the patroness of *silk* takes place, that the Empress herself, and the several grades of female rank at Peking, may take a part." "It is required of the Chinese hierophants that they be free from any recent legal crime, and not in mourning for the dead. For the first order of sacrifices they are required to prepare themselves by ablutions, a change of garments, a vow, and a fast of three days. During this time they must occupy a clean chamber, and abstain,—1. from judging criminals; 2. from being present at a feast; 3. from listening to music; 4. from cohabitation with women; 5. from intercourse with the sick; 6. from mourning for the dead; 7. from wine; 8. from eating onions or garlic; 'for,' says the annotator, 'sickness and death defile, while banqueting and feasting dissipate the mind, and unfit it for holding communion with the gods.' "—*Ibid.* iii. 49. "The victims sacrificed consist of oxen, sheep, and pigs; and the other offerings are principally silks. (These, as well as the flesh of the sacrifices, are probably divided among the worshippers eventually.) It is required that the victims be whole and sound, and a black colour is preferred. The times of sacrifice are specified thus:—those to heaven are offered at the winter solstice; those to earth at the summer solstice; and the others at regularly appointed periods."—*Ibid.* iii. 49. "The punishment annexed to the neglect of due preparation, imperfect victims, etc., is either forfeiture of salary for a month or longer, or a specified number of blows with the bamboo, which may be commuted for the payment of a very small sum of money, according to the *number of blows* adjudged to the delinquent; which, as in other cases throughout the penal code, may often be considered rather as a *measure of the offence*, than as a specification of the real penalty inflicted. The case is far different if the common people presume to arrogate the right of worshipping heaven, for they are punished in such cases with eighty blows, and even with strangulation." —*Ch. Repos.*, iii. 49. See also *Davis, Chinese*, ii. 71–5; *Williams, Midd. King.*, ii. 194–200.

"The winter solstice is the great day of this State worship. The Emperor goes from his palace the evening before, drawn by an elephant in his state car and escorted by about two thousand grandees, princes, musicians, and attendants, down to the Temple of Heaven. The cortège passes out by the southern road, reaching the Ching Yang Gate, opened only for his majesty's use, and through it goes on two miles to the *Tien Tan*. He first repairs to the *Chai Kung*, or 'Palace of Fasting,' where he prepares himself by lonely meditation for his duty; 'for the idea is that if there be not pious thoughts in his mind the spirits of the unseen will not come to the sacrifice.' To assist him he looks at a copper statue, arrayed like a Taoist priest, whose mouth is covered by three fingers, denoting silence, while the other hand bears a tablet inscribed with 'Fast three days.' When the worship commences, and all the officiating attendants are in their places, the animals are killed, and as the odor of their burning flesh ascends to convey the sacrifice to the gods, the Emperor begins the rite, and is directed at every step by the masters of ceremonies. The worship to Heaven is at midnight, and the numerous poles around the great altar, and the fires in the furnaces shedding their glare over the marble terraces and richly dressed assembly, render this solemnity most striking." —*Williams, Midd. King.*, ii. 196–7. For further particulars see pp. 197–8.

"In his capacity of Vicegerent, High Priest, and Mediator between his subjects and the higher Powers, there are many points of similarity between the assumptions of the Emperor and of the Pope at Rome. The idea the Chinese have of heaven seems to be pantheistic, and in worshipping heaven, earth, and terrestrial gods they mean to include and propitiate all superior powers. If, as seems probable, the original idea of *Shangti*, as it can be imperfectly gleaned from early records, was that of a supreme Intelligence, it has since been lost. Of this worship, the effects in China upon the nation have been both positive and negative. One of the negative influences has been to dwarf the State hierarchy to a complete nullity—to prevent the growth of a class which could or did use the power of the monarchy to strengthen its own hold upon the people as their religious advisers, and on the government as a necessary aid to its efficiency."—*Ibid.* ii. 198.

"The High Priests of China love power and adulation too well to share this worship with their subjects, and in engrossing it entirely they have escaped the political evils of a powerful hierarchy and the people the combined oppressions of a Church and State. We have seen that the popular rights which are so plainly taught in the classics have been inculcated and perpetuated by the common school education; we shall soon see, moreover, that the ancestral worship could not admit the interference of priest, altar, or sacrifice outside of the door-posts. Yet it is probable that all combined would have been too weak to resist the seductive influence of a hierarchy in some form, if it had not been that the Emperor himself would yield his own unapproachable grandeur to no man. Being everything in his own person, it is too much to expect that he is going to vacate or reduce his prerogative, surrender his right to make or degrade gods of every kind for his subjects to worship, weaken his own prestige, or mortify the pride of his fellow-worshippers, the high ministers of State. The chains of caste woven in India, the fetters of the Inquisition forged in Spain, the silly rites practised by the augurs in old Rome, or the horrid cruelties and vile worship once seen in Egypt and Syria—in each case done under the sanction of the State—have all been wanting along the Yellow River, and spread none of their evils to hamper the rule of law in China."—*Ibid.* ii. 198–9.

"During last century it was decided not to have dual worship at the Temple of Heaven, but to worship there only the Supreme Ruler."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 282.

"The annual ceremony of ploughing is of very ancient origin. At Peking it consists in ploughing the sacred field in the Temple of Agriculture with a highly ornamented plough kept for the purpose, the Emperor holding it while turning over three furrows, the princes five, and the ministers nine. These furrows were, however, so short that the monarchs of the present dynasty altered the ancient rule, ploughing four furrows and returning again over the ground. The ceremony finished, the Emperor and his ministers repair to the terrace adjoining the plat, and remain till it has all been ploughed. The crop of wheat is used in idolatrous services. The rank of the actors renders the ceremony more imposing at Peking, but the people of the capital only know that such a performance takes place, as they are not admitted inside of the enclosure when it is observed by the Emperor and his suite. This ceremony is also required of all high officers throughout the Empire, and is attended with more or less parade in April."—*Williams, Midd. King.*, ii. 13.

"In the provinces its celebration varies, and as there are two festivals coming near together connected with agriculture, one or the other of them is apt to predominate. The annual ploughing ritual is one, and the *lih chun*, or 'First day of spring,' is the other and prior in date. The prefect of every city and his subordinates on that day repair to the appointed spot outside of the walls, accompanied by music and a great procession of the citizens, carrying through the streets a paper image of the buffalo or ox, which, with the idol image worshipped at the same time, are at some places taken into his *yamun*. Here the whole is placed on an altar, and the officials present walk around and whip the effigy with rods before it is set on fire and scrambled for by the people present. Besides the paper ox, a clay one is also made and taken beyond the eastern gate, sometimes accompanied by or holding hundreds of little images inside; after the ceremonies are over it is broken up, and the pieces and small images are carried off by the crowd to scatter the powder on their own fields, in the hope of thereby insuring a good crop."—*Ibid.* ii. 13–14.

"In Ningpo the principal features of the ceremony consist of a solemn worship by all the local officers of a clay image of a buffalo and an idol of a cow-herd. The prefect then ploughs a small piece of ground, and he and his associates disperse till the morrow, when they come together in another temple at dawn. Here a series of prostrations and recitals of prayers are performed by the 'fathers of the people' in their presence, some of whom have no respect for the worship, while others, perhaps, evince deep reverence. As soon as it is over the clay ox is brought out, and a procession consisting of all the officers pass around it repeatedly, striking the body at a given signal, and concluding the ceremony by a heavy blow on the head. The crowd then rush in and tear the effigy to pieces, each one carrying off a portion to strew on his fields."—*Ibid.* ii. 14.

"The most famous temple in the empire now rises over the place of the grave [of Confucius]. K'ang-he, the second and greatest of the rulers of the present dynasty, in the 23rd year of his reign, there set the example of kneeling thrice, and each

time laying his forehead thrice in the dust, before the image of the sage."—*Legge, Ch. Class.*, i. Prol. p. 91.

"Before Confucius' shrine in the temple there are several tables bearing offerings of meats of different kinds, grains of all sorts, fruits, wine, incense, silk, satin, etc." "A remarkable peculiarity of Chinese worship is the firm belief that the spirits in whose honour a ceremony is performed descend from heaven to receive the offerings prepared for them."—*Van Aalst, Ch. Music*, pp. 25, 27.

[A full description of the worship of Confucius by the Emperor, with the accompanying offerings, music, and dancing, is given in *ibid.* pp. 25–35.]

"During the spring and autumn lucky days are chosen for the worship of Confucius and the spirits of departed sages; at other times services are performed at the temples of agriculture, of ancestors, of the sun, of the moon, etc. Most of these ceremonies take place during the early hours of the morning, and are always terminated at sunrise. The Emperor is supposed to attend himself, but if for certain reasons he is unable to do so, he deputes one of the Princes or a high dignitary to conduct the ceremonies in the name of the sovereign. Everything connected with them is minutely regulated: the number of musicians, of dancers, of instruments, vases, and utensils of all kinds, of movements, genuflexions, and even words, is rigorously fixed."—*Van Aalst, Ch. Music*, p. 25.

"A temple called the *Sien-tsan Tao* exists in the palace grounds dedicated to Yuenfi [Silk goddess], wherein she is worshipped annually in April by the Empress. The altar, grounds, sacrifices, ritual and buildings are all in imitation of those in the Temple of Agriculture, of which they are a counterpart."—*Williams, Midd. King.*, ii. 33.

"In the first part of April, one hundred and six days after the winter solstice, during the term called *tsing-ming* [see previous Period], a general worship of ancestors is observed. In Kwang-tung this is generally called *pai shan*, or 'worshipping on the hills,' but the general term is *siu făn ti* [*hsiu fên tî*], or 'sweeping the tombs.' The whole population, men, women, and children, repair to their family tombs, carrying a tray containing the sacrifice, libations for offering, and candles, paper, and incense for burning, and there go through a variety of ceremonies and prayers. The grave is at this season repaired and swept, and at the close of the service three pieces of turf are placed at the back and front of the grave to retain long strips of red and white paper; this indicates that the accustomed rites have been performed, and these fugitive testimonials remain fluttering in the wind long enough to announce it to all the friends as well as enemies of the family; for when a grave has been neglected three years it is sometimes dug over and the land resold. The enormous amount of litigation connected with sepulchral boundaries, transfer of grave glebes or sale of the ancient plats, injury, robbery, and repairs of tombs, all indicate the high importance of this kind of property."—*Ibid.* ii. 252.

"Under the present dynasty the military dancers [see REST. OF UNITY] have been excluded, and the number of civil dancers has been fixed at 36, with two chiefs. The long feather called 翟 (*ti*), which was anciently composed of three feathers bound together in the form of a trident, has also been reduced to a single peacock's feather. The little stick, called 管 (*yüeh*), which the dancers hold in the left hand, was anciently a flute with three holes, on which they played at intervals, now it is a simple stick."—*Van Aalst, Ch. Music*, p. 33.

"At present [no] sacrifices are expiatory; they are regarded as food for gods and spirits, and are presented with the view of securing the kind offices of good divinities, and buying exemption from the inflictions of evil ones. They are not burned, but offered as food. . . . In Buddhist temples, [they] consist of cooked vegetables, . . . to other gods, of meat almost exclusively, of which there are generally 3 or 5 different kinds. This meat is presented on large plates, containing whole fowls or fish, or large pieces of pork. It is generally cooked, but on some occasions most of it is presented raw, with a few cooked dishes, this kind of sacrifice being regarded as of a higher and more reverential kind. Salt and wine are added in separate cups."—*Nevius, China and the Ch.*, p. 154.

"The occasions on which offerings are made are such as betrothal and wedding days, the birth of a child, or the birthday of a parent. Sometimes they are made in consequence of former vows in times of distress, and sometimes with a view of securing the reformation of a dissipated relative."—*Ibid.* p. 154.

"In every instance a paper engraving of the principal god to be worshipped is bought at a shop . . . and placed above the table of offerings. The spirit is supposed to be present in this paper. . . . Candles and incense-sticks are kept continually burning on the table of offerings, and in closing the ceremony, the [picture] is burned, together with paper-money."—*Ibid.* p. 154.

"An explosion of fire-crackers is generally the signal for the spirits to disperse after the repast is over; a few crumbs of meat and vegetables are also thrown upon the roof of the house, though no one knows why."—*Ibid.* p. 155.

"The sacrifices which occur most frequently are those to the shades of ancestors, and evil spirits, . . . called *kung fan*, 'hash and rice,' to distinguish them from offerings to gods, which are called *fuh li*, 'happiness offerings.' They consist, not of large pieces of meat, but of dishes of chopped meat and vegetables, with bowls of rice . . . presented in the same manner as a feast for man. The *fuh li* is often cut up and cooked over for such feasts; but . . . what has once been offered to spirits is never [presented to the gods]."—*Ibid.* p. 155.

"Among the most common, and perhaps the most earnest of all sacrifices are those made to evil spirits in consequence of the sickness of a relative. The diviner [says] what particular spirit has been offended, and gives a minute list of the offerings required. These . . . are presented in the night, on the ground, outside the door of the dwelling. They consist, not only of food, . . . candles, incense and paper money, but a paper sedan or boat is burned with the money, in order to provide a polite mode of conveyance for the spirit, on taking his leave."—*Ibid.* p. 155.

"The worshippers in Buddhist temples are for the most part [old or elderly] women, who hope, by acquiring merit, to be born again as men, and thus escape a repetition of their present hard lot." "In performing idol-worship, the people do not choose lucky days, as they do so commonly in . . . other matters. Unusually large numbers may be seen at the Buddhist and other temples on the first and fifteenth of each month, and also on the birthdays of different gods. Special visits are made for special purposes at all times, [as: to pray for children, to ask for an omen, advice, or medicine, and to make vows." [Lots are cast by shaking numbered sticks in a box till one of them falls out, when a paragraph with the corresponding number is consulted in a book kept for the purpose; or a collection of slips of paper containing replies.] "The same device is used in asking for medicine, though the god interrogated is different, and the slips of paper contain medical prescriptions only. [This] is resorted to both in trivial and alarming cases, when the aid of a physician is either unnecessary, or unavailing. Seeking omens and medicines, though practised in Buddhist temples, are more common in some others."—*Ibid.* p. 98.

"*Vows* are made in cases of distress and uncertainty. The person assuming a vow, in order to secure the assistance and protection of some deity, promises to provide a theatrical exhibition for the god to look at, or to feed hungry ghosts, or to furnish new clothes for some idol in the temple, as some of them which are not painted or covered with gold-leaf wear a variety of clothes, which are changed with the changing seasons."—*Ibid.* p. 99.

"Persons visiting the temples, under circumstances of peculiar urgency, as above described, often worship along the way for the distance of half a mile or more, stopping every few steps to make their prostrations. Worship on ordinary occasions consists in simply burning candles and incense, making prostrations before the gods and giving a few cash to the priests." Some details are given of peculiarities of worship in the Ningpo district, chiefly connected with the system of *tieh*, or cheques on the unseen world, issued by the priests on certain days. These are bought by women, who chant the name of Buddha over them from 3,000 to 10,000 times (after which they are supposed to be worth an equal number of cash) and put them aside: the whole collection to be burnt by the owner's friends, after her death, when they serve to pay her expenses in Hades. The regular occasions for obtaining these *tieh* are: The *Shih wang hwei*, or gathering in honour of the ten kings of hell; The *Hiueh hu hwei*, or Blood Lake gathering—held one day in each month, from the first to the tenth—to save women who may die in childhood, from the penalty of the 'Blood Lake'; The *Tu Tsih hwei*, 1–7 day of the 2nd month; The *Pa fuh hwei*, 1–10 day of 8th month; The *Jun fuh hwei*, the first 10 days of the intercalary month, when one occurs." "Whenever a temple is erected or repaired, a bridge finished, or a bell cast, other days are fixed for obtaining *tieh*, supposed to be more valuable than the ordinary ones. While a temple is being repaired, papers are pasted over the eyes of the idols, and the gods are supposed to withdraw till the work is finished, when the covering is removed." [The *tieh* issued on these occasions are called 'Open Light *tieh*.'] [Some women, regarded as especially religious, practise the ceremony called *Pai king*, or 'worshipping books'—i.e., performing prostrations to each character of certain books in succession. The first book thus used is the *Shwai chan*, the next, the *Shan sang king*—after which others of less importance may be added.] "Those who have purified themselves by the worship of the *Shwai chan* are very careful to keep from becoming again polluted, and . . . are particularly careful not to enter a room occupied by women in childbed. If obliged [to do so], or if they do it by accident, they worship the *Shwai chan* over again. This class of women live on a vegetable diet. When the worship of any particular book is completed, a ceremony is performed in the nunnery or monastery, called *Wan king*, or 'complete book.' . . . Another ceremony . . . is that of procuring a *Lu-yin*, or passport. This is a large sheet of paper, having in the middle an engraving of *Kwan-yin*. . . . Individuals, having bought this sheet, go to the monastery, and worship the engraving, continually chanting *Na mi o mi ta fuh*. The repetition of this name a certain number of times (generally 1,000), is marked by an impression on the paper with a round stamp. When the borders of the sheet are filled with these impressions, . . . the paper is laid aside till the death of the possessor, when it is burned, and it is thus supposed to pass to the departed spirit and secure her uninterrupted entrance to any department of the regions of the dead. The different kinds of worship above described may be performed by proxy, and many persons gain a livelihood by engaging their services in this way to the sick."—*Nevius, China and the Ch.*, pp. 99–112.

Processions, etc.—Besides the ordinary processions, "there are several more strictly religious, such as the annual mass of the Buddhists, the supplicatory sacrifice of farmers for a good crop, and others of more or less importance."—*Williams, Midd. King.*, i. 820.

"Theatrical representations constitute a common amusement, and are generally connected with the religious celebration of the festival of the god before whose temple they are exhibited. They are got up by the priests, who send their neophytes around with a subscription paper, and then engage as large and skilful a band of performers as the funds will allow."—*Ibid.* i. 820.

Festivals.—"The Chinese dread wandering and hungry ghosts of wicked men, and the priests are hired to celebrate a mass called *ta tsiao* [*ta chiao*], to appease these disturbers of human happiness, which, in its general purport, corresponds to All Souls' Day, and from its splendour and the general interest taken in its success is very popular. The streets at Canton are covered with awnings, and festoons of cheap silk, of brilliant colours, are hung across and along the streets. Chandeliers of glass are suspended at short intervals, alternating with small trays, on which paper figures in various attitudes, intended to illustrate some well-known scene in history, amuse the spectators. At night the glare of a thousand lamps shining through myriads of lustres lights up the whole scene in a gorgeous manner. The priests erect a staging somewhere in the vicinity, for the rehearsal of prayers to *Yen wang* (Yama or Pluto), and display tables covered with eatables for the hungry ghosts to feed on. Their acolytes mark the time when the half-starved ghosts, who have no children or friends to care for them, rush in and shoulder the viands, which they carry off for their year's supply. Bands of music chime in from time to time, to refresh these hungry ghosts with the dulcet tones they once heard; for the Chinese, judging their gods by themselves, provide what is pleasing to those who pay for the entertainment, as well as to those who are supposed to be benefited by it. After the services are performed the crowd carry off what is left, but when this is permitted the priests sometimes cheat them with merely a cover of food on the tops of the baskets, the bottoms being filled with shavings."—*Ibid.* ii. 257–8.

"Another festival in August is connected with this, called *shau i*, or 'burning clothes,' at which pieces of paper folded in the form of garments are burned for the use of the suffering ghosts, with a large quantity of what may be properly called *fiat money*, paper ingots which become valuable chiefly when they are burned. Paper houses with proper furniture, and puppets to represent household servants, are likewise made. Medhurst adds that 'writings are drawn up and signed in the presence of witnesses to certify the conveyance of the property, stipulating that on its arrival in hades it shall be duly made over to the individuals specified in the bond; the houses, servants, clothes, money and all, are then burned with the bond, the worshippers feeling confident that their friends obtain the benefit of what they have sent them.' . . . This festival, like all others, is attended with feasting and music. In order still further to provide for childless ghosts, their ancestral tablets are collected in temples and placed together in a room set apart for the purpose, called *wu sz'tan*, or 'corbate temple,' and a man hired to attend and burn incense before them."—*Ibid.* ii. 258–9.

[Koeppen says that Sakyamuni's birthday is kept in May in China, and is, in the Imperial Calendar, enumerated among the festivals of that month, but is somewhat overshadowed by several national festivals which come about the same time, especially that of Agriculture. In 1829, it fell on May 10.]—*Die Rel. des Buddha*, i. 577. See also *Zeitschrift für die Kunde des Morgenlandes*, iii. 113.

Foundation.—"Wherever these pagodas are in good repair (for many are mere ruins), they are found attached to extensive establishments partaking of the nature of foundations, with a portion of their revenues derived from land adjoining. They are enriched by the contributions and bequests of their votaries, and most of them support a crowd of idle and ignorant priests but the government has nothing to do with their maintenance."—*Davis, Chinese*, ii. 88.

In Puto "the revenues are derived from rent of the lands belonging to the temples, from the collection of those priests who go on begging excursions over the Empire, and from the alms of pilgrims who resort to this agreeable locality."—*Williams, Midd. King.*, i. 126. See also *supra, Priesthood.*

Legislation.—"The *ritual laws* assign to the emperor the exclusive privilege of worshipping the Supreme, and prohibit subjects from offering the great sacrifices. Magistrates are required to superintend the sacred rites in their various districts; and on such occasions are to prepare themselves, by fasting and self-denial, and abstinence from every indulgence, under penalty of forfeiting one month's salary. The neglecting to prepare the proper animal and grain for the sacrifice is punished with 100 blows; and a wilful destroying of the public altars is visited with as many strokes, and perpetual banishment. The deities to be worshipped by the magistrate are the local gods, the genii of the hills and rivers, and of winds and rain, the ancient kings and holy emperors, faithful ministers and illustrious sages,—who are all to be honoured with the accustomed rites by the respective officers of each district."—*Medhurst, China*, pp. 133–4. See also *Williams, Midd. King.*, i. 388.

[It was a punishable offence to erect without official authorization (*i.e.*, emperor's permission) any Taoist or Buddhist convent, or to rebuild any (legally established) on a larger scale. The object of this enactment was to keep the number of monasteries at a minimum (see also pp. 107–8). Common temples for the three religions were forbidden (pp. 108–9). It was also an offence to take and grant ordination without an official diploma (see also pp. 109–11). This and the Ming dynasty occasionally temporarily stopped the issue of diplomas. To embrace religious life, where the sons or orphan brothers in a family were less than three, rendered the offender and the officer or abbot privy to the offence liable to exposure in the cangue and deprivation of office or dismissal respectively. Taking pupils before one is forty, or adopting more than one, was punishable with fifty blows, implicated clergy or officials being also liable to punishment. Clerics who committed any offence were secularized. As the same "polity still prevails in our day, extermination of the clergy by withholding the certificates is a matter of imperial caprice, an imminent danger for the two churches."]—*De Groot, Sectarianism*, i. 96–112.

[The duties of the clergy were to have charge of the temple rites; they were not to hold sutra-readings in market-squares, nor to go about with alms-bowls, nor explain the fruits of salvation, nor collect moneys; they were to keep themselves undefiled, wear the customary religious dress, and live in the convents; abbots were to inform the authorities if any monks or nuns sinned against the rules of monastic life, etc.; monks and nuns were not to congregate in one convent; only the Controllers were to carry seals; adoption of pupils or disciples was only to take place with official sanction; a woman under 40 might not become a nun; in a family not having three sons, none might enter the clerical state, nor an only son; exorcists were forbidden to dance about possessed; images were not to be placed in the street nor subscriptions collected there; altars were only to be erected indoors; women were not allowed to appear in convents or temples (frequently re-enacted).]—*Ibid.* i. 113–8.

[For the rescripts concerning Lamaism, see *ibid.* i. 118–20; and for the legislation against the secular priesthood, pp. 120–7.]

[The text of the law against heresies and sects is given on pp. 137–48.]

"A formal discourse, lecture, or harangue is something almost unheard of in China, and which we seldom read of in their books. Their sages and public teachers have influenced the masses through individuals, and have communicated their instructions by adopting the conversational or catechetical method. The recorded teachings of Confucius are all in this form. At present, when the natives wish to instruct or influence others, they generally do it in long conversations with single persons. When a company meets for conference, their business is conducted informally, politeness and deference for each other being the only parliamentary rules for deliberative assemblies for which they are acquainted."—*Nevius, China and the Chinese*, pp. 327–8.

Sects.—The Friends of Virtue (see previous Period) "incurred the wrath of the Manchu potentate and his satellites for existing apart from the Buddhist and the Taoist monastic systems laid by the State under oppressive restrictions. It is certainly remarkable that this tyrant [T'ai Tsung], who . . . showed himself also far from well-disposed towards Buddhist and Lamaist clergy even long before his hosts had gained the throne, marked that poor sect for persecution and extermination merely" for "privately using seals, misleading mankind, and practising falsehoods among the people, thus creating confusion in the regular course of affairs." "Fanaticism, and nothing else, evidently was his true motive. . . . Whether his decree had the desired effect of exterminating the Friends

of Virtue we cannot say. One thing is certain: we have found no more mention of them. Possibly their sect became merged into other sects, or continued to exist under other names."—*De Groot, Sectarianism*, i. 152, 151.

"Necessarily, more must be known about the sects mentioned in the Law against Heresy in the articles not emanating from the Ming dynasty. These sects either have existed under the now reigning house, or still exist side by side with, or merged in, the White Lotus sect. They are (see p. 146) that of the White *Yang* or *Peh-yang kiao*, the Red *Yang* sect or *Hung-yang kiao*, that of the Eight Diagrams or *Poh-kwa kiao*, and the sect of the Patriarch who ascended on high. They were under this dynasty objects of cruel persecution, and hence the reluctant cause of sanguinary revolts, smothered in blood and fire, in some cases after long months and even years of devastating warfare. . . . The three first-named sects exist especially in Shantung, Honan, Chihli, and Shingking, and that of the Lotus and the Patriarch flourish over a much larger area, if not over the whole realm." Ramifications of the sect of the Patriarch are the *Hsien T'ien* and *Lung Hua* sects described below.—*Ibid.* i. 152.

"The further history of the Lotus sect . . . is simply a part of the general history of the state-persecutions and of the disturbances and revolts organized by the sects for self-defence. . . . The fate of the Lotus sect in this still unfinished period of its existence, evinces its bitter suffering and struggling probably as much as it did under the Yuen and the Ming dynasties."—*Ibid.* i. 169.

"The Lotus society was ever under this dynasty the most powerful. Possibly it is the greatest religious corporation in China, embracing all the others, or at least the chief ones." It flourished "over a much larger area [than the others], if not over the whole realm."—*Ibid.* i. 152.

[Other sects mentioned in the *Ta Ch'ing hui tien*, about which, however, with the exception of the Smelling Incense Sect, nothing is known, are: Incense Burners (*Fên Hsiang*), Smelling Incense (*Wên Hsiang*), Origin of Chaos (*Hun Yüan*), Origin of the Dragon (*Lung Yüan*), All-submerging *Yang* (*Hung Yang*), and Rounded or Perfect Intelligence (*Yüan T'ung*).]—*Ibid.* i. 153–4. Numerous other less conspicuous sects and societies are mentioned in *ibid.* vols. i. and ii., *passim*.

The silence of the legislator, which, thus considered [*i.e.*, that the proscribed religious corporation is not of tested Confucian metal without any alloy] is perfectly rational, does not prevent us from forming some idea as to the general character of the sects. Nothing indicates their having been imported from abroad in times relatively modern. We may therefore admit at starting that they have in the main grown out of the old native Heathenism or Taoism, and Buddhism, the only great religions which have had a firm footing on the soil of the empire [see reasons given on p. 155]. . . . "We necessarily come to the conclusion that the various sects are a mixture of Taoist heathen elements and Buddhist material. Like the two main religions which produced them, they cannot possibly be otherwise than eclectic-syncretic." "Further deductions are now permitted. . . . The sects must have strongly marked features and characteristics in common, derived from these common sources. They must on this account be well aware of their brotherhood, naturally precluding mutual accusation of heresy—not counting the fact that the ever-threatening sword of their arch-enemy, the State, hangs over them all alike, and joins them together in a bond of fraternity for common martyrdom and self-defence." We have "no right to conclude that there are as many distinctly different, disconnected religious corporations. Each corporation may have off-shoots, parishes, communities, under various denominations; and the probability is that the number of actual sects is much smaller than that of sect-names. Besides, it must often have happened that a sect, or a branch of a sect, took a new name to mislead the persecuting mandarinate. And so, amongst the names mentioned in the Law against Heresy and in the *Hwui tien* there may be some which in this manner have fallen into disuse. Some may also indicate sects now exterminated or dispersed." "So . . . the sects are altogether pagan-Taoistic, and Buddhist. They must also have marked Confucian characteristics, because Confucianism is simply ancient heathenism petrified. But the Buddhist element largely predominates in this Sectarianism [for reasons see pp. 156–61]. And so, although we can faintly sketch the general outlines of Sectarianism, no Chinese state document or book furnishes the material by means of which we might draw up the religious character and organization of each sect in particular. Hundreds of imperial decrees, however, teach us, that all Sectarianism is proscribed and persecuted by the Government as heretical, and that these persecutions have often induced the sects to arm themselves in self-defence, and even to rise in open rebellion, in consequence of which all are officially branded as dangerous to the imperial authority."—*Ibid.* i. 154–61.

Attitude towards Foreign Religions and Persecution.—"The rigorous state policy followed with regard to" the Buddhist religion "by the Ming dynasty," has in the main been pursued by "the descendants of T'ai Tsung."—*De Groot, Sectarianism*, i. 94.

The adoption by the Manchus of the Ming laws concerning the Buddhist and Taoist clergy, etc., "enforces the conclusion, that the rigorous régime of the Ming prevails to this day. Could we . . . expect anything else from a dynasty which, on conquering the empire, left the foundations of the State totally unaltered, . . . a dynasty which, from the very outset, exactly like its predecessor, sought the highest good and felicity of throne and people in Confucianism, the utmost danger for state and society in non-Confucian heresy, religion, and ethics?"—*Ibid.* i. 95.

"The classical principles are as much in force now as they were in the Fu Yih's time [*v.* REST. OF UNITY]. Christians, remember therefore that, on account of your doctrines, you, like the Buddhists, stand convicted of violating the imperial rights, of weakening the imperial authority, of sowing moral corruption among the mandarinate; that, in a word, you disorganize and demoralize China's government. And again, by collecting money from the converts for the maintenance of your church, as the Buddhists do, you and the latter defraud the imperial house, you sap the dynasty; the highest Confucian bible of politics itself has declared it!"—*Ibid.* i. 38–9.

As in previous Periods, the attitude of the government towards foreign religions was bitterly hostile. It is expressed in the phrase, "conversion to orthodoxy by the expulsion of heresy." Rescripts "against heresy and religion" were issued by almost every emperor. De Groot relates them *seriatim* (*Sectarianism*, ii. 263–565). They are summarized below. They had practically all the same object, namely, that indicated in the phrase here quoted. The mildness of Shih Tsung's decree concerning Mohammedanism (1729) was due to fear of their military power (ii. 269–70). The hostile attitude towards Christianity "was the necessary result of the State-polity with regard to all non-Confucian religions. Even the persecuted missionaries seem not to have been aware of this fact." "The later emperors of the Ming dynasty, and the earlier ones of the now reigning house" were tolerant to Romanism only so long as "the professors of Christianity kept within bounds. But their attitude must have promptly changed when the converts became so numerous that their growth could no longer escape attention; and when they were no longer lost among the masses of the people. As early as 1616 and 1617 the missionaries were expelled from the empire by the way of Canton (*Williams, Midd. King.*, ii. 292–3), and a period of persecutions was entered upon which did not end until 1622."—*Ibid.* ii. 263–71.

"But especially about the middle of that century, when the conquest of the empire by the Ts'ing dynasty had become an accomplished fact, and this house thus got more leisure to attend to Confucian improvement and civilization of the people, the anti-heretical spirit showed itself in its true character also with regard to Christianity. In 1648, the Dominican Capellas who had laboured for six years to establish a Christian community at Fuh-ngan, in Kuhkien, was put to death on the 15th of January, an event followed, of course, by the persecution of his converts. In 1664 and 1665, the seventy-five year old Schaal was imprisoned at Peking, together with Verbiest, owing to the zeal of the regency during the minority of Shing Tsu. Schaal was sentenced by the Board of Rites and that of Punishments to be slashed to death, but thanks to the empress-mother, the sentence was not executed. All missionaries residing in China were hunted up, imprisoned, tortured, and, with the exception of four retained at Peking in the service of the government, banished from the country by the way of Canton; and the profession of Christianity was prohibited throughout the empire (*Huc, Le Christianisme en Chine*, III. i. 3). True, a decree of 1669 allowed Verbiest and his fellow Jesuits to practise their religion in private, but it prohibited anew the promulgation of Christianity among the people (*Lettres Edifiantes*, xix. 16). In March, 1671, another decree peremptorily forbade the people to embrace Christianity, although the missionaries, owing to Shing Tsu's personal affection for Verbiest had been re-established at Peking as official astronomers and almanac-makers."—*Ibid.* ii. 271–2.

"One of the earliest incidents in the reign of Kanghi was an agitation got up by some of the most bigoted courtiers, and fanned by popular ignorance and fanaticism, against the Christian priests, who . . . had obtained various posts under the Chinese government. They had not been very successful as the propagators of religion, but they had undoubtedly rendered the Chinese valuable service as mathematicians and men of science. The Emperor Chuntche had treated them with marked consideration," but the Chinese officials by accusing them of "propagating a false and monstrous religion," caused them to be imprisoned and condemned to death; but they were saved with the exception of the Abbé Schaal, who died from his sufferings, by the interposition of one of the regents named Sony.—*Boulger, Short Hist.*, pp. 132–3. See also *infra*.

"The amplification of Kang-hi's Sacred Edict (A.D. 1670) issued by his son Yung-cheng (A.D. 1724), attacks, in the case of Christianity, not merely abuses as in the case of Buddhism, but it declares Christianity itself to be 'an unsound and corrupt religion,' and expressly calls upon the people that they 'should on no account believe it.' The policy of modern Chinese statesmen consistently carries out the views of Yung-cheng when it declares European Christianity to be as radically dangerous to the welfare of China as Indian opium."—*Eitel, Buddhism*, pp. 38–9.

"Within the last three centuries all [Jews] have lived in Kaifung, the capital of Honan, wherever they may have lived in earlier days."—*Williams, Midd. King.*, ii. 271.

"Enmity and opposition of the high official world against Christianity—which, thanks to the perseverance, tenacious devotion and self-sacrifice of the missionaries, maintained its ground, and even spread, in spite of constant oppression—remained the order of the day. In 1692 the Viceroy of Chehkiang and Fuhkien set to work effectually. The manifesto in which he demanded the arrest of Intorcetta, the head of the mission at Hang-cheu . . . is quite an exposition of the Confucian anti-heretic dogma" already set forth. Intorcetta was saved through court influence, "but the communities of converts were pillaged, the flock persecuted and scattered abroad, until an Imperial resolution taken in favour of the Christians put a stop to the cruel work."—*De Groot, Sectarianism*, ii. 272.

"By the Treaty of Nerchinsk of August, 1689, the Russians agreed to abandon Albazin, and a number of them were removed as prisoners to Peking, where they were incorporated in the 'banner' system. Provision was made for their religious instruction, and this is really the germ of the Russian Orthodox Mission at Peking."—*Parker, China*, p. 97.

"They [Jesuits] were given permission to remain in China on account of their practical knowledge and usefulness, but for many years they were denied leave to publicly practise their religion, and this point they fought for with equal tact and pertinacity. They were willing to give up all thought of returning to Europe, but they would not make this great sacrifice if they were forbidden to follow their religion in the church they had built with their own money at Pekin. The question was discussed and contested for many years; but at last, in 1692, the Tribunal of Rites passed a decision in favour of the foreigners. This order of the Tribunal of Rites has been very appropriately called the great Charter of Christianity in China, and it so happened that in the very year of its being sanctioned, the French missionaries saved the life of Kanghi, after his own doctors had given up all hope. Some years later Kanghi showed his gratitude for this signal service by presenting them with the site for a church next his own palace and a large sum of money towards the building. This exceptionally favourable treatment was entirely due to the sagacity and magnanimity of Kanghi; but unfortunately the Jesuits thought that it signified that the Chinese were ripe for conversion, and came to China in ever-increasing numbers. There was no employment for these persons, and the more they came the greater did the national and official antipathy to them grow. When they travelled into the provinces and attempted to build new churches, their project was opposed on the ground that the edict of 1692 only referred to Christianity being preached in churches already existing; but Kanghi again came to their assistance, and declared that 'they have never been the cause of any trouble to the Empire, nor ever committed any reprehensible act, and that their doctrine is not bad.' . . . Unfortunately, it was becoming too evident that the Christians only enjoyed their position by the favour of an enlightened ruler, and not from the regard of the people or the intelligence of the ministers; and their increasing numbers rather weakened this favour, for even Kanghi had never advocated that the Chinese should adopt the Christian religion. As missionaries, the Jesuits were complete failures."—*Boulger, Short. Hist.*, pp. 149–50.

"As the great ruler grew more feeble from age and ill-health the fanatical opposition of the Chinese officials [to Christianity] increased, and his patronage showed some decline, for in 1718 he sanctioned measures placing some restriction on the construction of churches, and thus arrested the propagation of Christianity."—*Ibid.* p. 150.

"Matters grew worse when the ecclesiastical orders, represented in the mission, drew the Government into their religious disputes, and thus fixed the attention of the State directly upon their heretical work and propagandism. Now the evil moment drew rapidly near in which the Government would make more of the harm done by the Christian heresies to the Confucian State and society, than of the benefits obtained from the missionaries in their functions of imperial astronomers, chronologers, physicians, gun-founders, and topographers. This crisis came in the latter years of the reign of Shing Tsu. In the 'Lettres Edifiantes' we have but to read the frequent complaints of the missionaries about the thwarting of their labours by the grandees, and the increasing difficulties they had to battle against. The chief cause of all this, viz., the prevailing principles regarding heresy, remained a mystery to them, at least they never mention it in their reports. It was especially the Board of Rites—so they frequently state—that was hostile to them, and they dreaded nothing so much as any correspondence between this Department and the provincial Viceroys and Governors. In truth, to this Board, as its name *Li Pu* implies, the maintenance is entrusted of the *Li* or old orthodox rules for private and social life, rites, ceremonies and official religion (i. 8); and accordingly it is also responsible for the maintenance and execution of the Law against Heresy, which . . . is a part of the legislation bearing upon the proper preservation of the *Li*."—*De Groot, Sectarianism*, ii. 272–3.

In 1717, owing to a Brigade General in Canton having pointed out "the dangers for the empire from the missions," Shêng Tsu "prohibited all missionaries from residing in China without a special licence granted by himself, and he let the mandarins in the provinces carry on the work of persecution to their hearts' content. Before the death of this emperor, as Father Gaubil wrote from Canton on November 4th, 1722, the chapels were in ruins, the Christians dispersed, the missionaries banished out of the country. And the new emperor, Shi Tsung, had only been on the throne for a year when he dealt the death-blow to the missions."—*Ibid.* ii. 273.

"It appears as if they [Yung Chêng's brother Sessaka and others] were specially punished for having become Christians, and there is no doubt that their conversion embittered the Emperor's mind against the Christian missionaries and their religion. It enabled him to say, or at least induced him to accept the statement, that the Christians meddled and took a side in the internal politics of the country." "Yung Ching next turned his attention to humbling the old band of foreigners who had established themselves in the capital and throughout the country, as much by their own persistency and indifference to slight as by the acquiescence of the Chinese Government, and who, after they had reached some of the highest official posts, continued to preach and propagate their gospel of a supreme power and mercy beyond the control of kings, a gospel which was simply destructive of the paternal and sacred claims on which a Chinese Emperor based his authority as superior to all earthly interference, and as transmitted to him direct from Heaven. The official classes confirmed the Emperor's suspicions, and encouraged him to proceed to extreme lengths. On all sides offences were freely laid at the doors of the missionaries. It was said of them that 'their doctrine sows trouble among the people, and makes them doubt the goodness of our laws.' In the province of Fuhkien their eighteen churches were closed, and the priests were summarily ordered to return to Macao. At Pekin itself the Jesuits lost all their influence. Those who had been well-disposed towards them were either banished or cowed into silence. The Emperor turned his back on them and refused to see them, . . . the Emperor's brother . . . said . . . 'What would you say if our people were to go to Europe and wished to change there the laws and customs established by your ancient sages? . . . Your disputes about our customs have greatly injured you. . . . I declare to you that China will want for nothing when you cease to live in it, and that your absence will not cause it any loss.' . . . The final expression of Chinese policy with regard to the Christians was given, however, by the Emperor himself, when at last he agreed to receive the missionaries in audience," when, in a speech, Yung Chêng dispelled their illusions respecting their prospects in the country. "The progress of the Christian religion of the Roman Catholic Church in China was quite incompatible with the supposed celestial origin of the Emperor, who was alleged to receive his authority direct from Heaven. . . . There is no room to doubt that the Catholic priests had drawn a too hasty and too favourable deduction from the favour of Kanghi. . . . The difficulties inherent in the task they had undertaken stood for the first time fully revealed, and, having been denounced as a source of possible danger to the stability of the Empire, they became an object of suspicion even to those who had sympathised with them personally, if not with their creed."—*Boulger, Short Hist.*, pp. 155–7.

"There is nothing surprising to learn that in consequence of the pardon and restitution of the men who had nominally suffered for their Christian proclivities, the foreign missionaries began to hope and to agitate for an improvement in their lot and condition. They somewhat hastily assumed that the evil days of persecution were over, and that Keen Lung would accord them the same honourable positions as they had enjoyed under his grandfather, Kanghi. These expectations were destined to a rude disappointment, as the party hostile to the Christians remained as strong as ever at Court, and the regents were not less prejudiced against them than the ministers of Yung Ching had been. The Emperor's own opinion does not appear to have been very strong one way or the other, but it seems probable that he was slightly prejudiced against the foreigners. He certainly assented to an order prohibiting the practice of Chris-

tianity by any of his subjects, and ordaining the punishment of those who should obstinately adhere to it. At the same time the foreign missionaries were ordered to confine their labours to the secular functions in which they were useful, and to give up all attempts to propagate their creed. Still some slight abatement in practice was procured of these rigid measures through the mediation of the painter Castiglione, who, while taking a portrait of the Emperor, pleaded, and not ineffectually, the cause of his countrymen. There was one distinct persecution on a large scale in the province of Fuhkien, where several Spanish missionaries were tortured, their chief native supporters strangled, and Keen Lung himself sent the order to execute the missionaries in retaliation for the massacre of Chinese subjects by the Spaniards in the Philippines. After he had been on the throne fifteen years, Keen Lung began to unbend towards the foreigners, and to avail himself of their services in the same manner as his grandfather had done."—*Ibid.* p. 160. See also *Giles, Bio. Dic.*, p. 143, and *infra*.

"At the request of Man Pao, the Viceroy of Fuhkien and Chehkiang, and of the Board of Rites, he issued a decree on the 11th January, 1724, commanding the expulsion of all missionaries, except a few whom he wished to keep at Peking in official employ —forcing the converts to renounce their religion, and threatening with punishment the mandarins, should they not act rigorously enough against them. The chapels were to be confiscated and even the . . . French church at Peking, according to Huc, was in August converted into a kind of hospital. The direct cause of this *débâcle* was the unfortunate Christian community in Fuh-ngan, founded by Capellas, and sealed with his blood. Some literati of the place had lodged a complaint against those heretics with the local magistrates, who in 1723, by order of the Viceroy, proceeded to persecute and punish them, with confiscation of their eighteen chapels. The history of this persecution, which soon extended over the whole Viceroyalty, has been described in detail by Father De Mailla in his letter from Peking, dated 16th October, 1724. Of especial interest, as characterizing China's polity with regard to the Christians and heresy in general, is the correspondence which passed between the mandarins about this event. It is accurately reproduced in De Mailla's letter."—*De Groot, Sectarianism*, ii. 273–4.

"Since this crusade, which gradually passed over the whole empire, Romanism in China had to share the fate of the sects and religious communities sprung from Paganism and Buddhism: it was given over defenceless to the mercies of a fanatical Confucian mandarinate, equipped by the State with that terrible scourge which we know as the Law against Heresy, until at last, in 1858, the treaties with European powers brought relief. Only in hidden spots could the scattered seed now germinate and grow, thanks to the care and devotion of native priests and catechists. Only carefully hidden amongst his flock could a missionary here and there manage to live, labour, and distribute the sacraments, often protected and succoured with touching fidelity and affection, often also tracked and hunted down, tortured, and martyred, with a greater or less number of converts, of whose sufferings, until doomsday, no human lip can tell."—*Ibid.* ii. 274.

"It is difficult to admit that Shi Tsung acted in this matter under the pressure of a special anti-Christian spirit. Indeed the fact that . . . he issued in that same memorable year 1724 a decree against native heresy, proves, we believe, that he simply wanted to take rank as the Great Exterminator of heresy generally. But Christianity was by no means exterminated. Over and over again the mandarins would have to brandish the sword over it. The *Shing hiun* [*Shêng hsün*] contains a certain number of imperial ordinances on this subject, placed for the most part under the same headings as the decrees for the persecution of native sects and Mohammedans."—*Ibid.* ii. 274.

"As for the emperors who reigned after Shi Tsung—their *Shing hiun* never lack the special subdivision about Repression of Refractory People. They give us a picture of most awful persecution, of tremendous rebellions called forth by heresy-hunting and smothered in streams of blood."—*Ibid.* ii. 274–5.

"A great famine about the same period [1776] is chiefly remarkable for the persecution it entailed on the Christian missionaries and those among the Chinese themselves professing the foreign religion. . . . The famine was laid to the charge of the Christians, and a commission of mandarins drew up a formal indictment of Christianity, which has stood its ground ever since as the text of the argument of the anti-foreign school. . . . Several thousand native converts were branded on the face and sent to colonise the Ili valley."—*Boulger, Short Hist.*, pp. 179–80.

Chia Ch'ing "was strongly opposed to missionaries, and expelled the famous Père Amyot."—*Giles, Bio. Dic.*, p. 126.

"It was almost at this precise moment [when Keying arrived at Canton, 1843] . . . that Taoukwang made the memorable admission that the Christian religion might be tolerated as one inculcating the principles of virtue."—*Boulger, Short Hist.*, p. 248.

[Persecutions of Christians took place in 1746–48; of the Mahayana sect in 1746; in 1747 unclassical religious practices were forbidden; the persecuted sect of Lo-hwai, in Fu Kien, mutinied in 1748; the same sect in Fu Kien and Kuang Tung was persecuted in 1749; the Christians were persecuted in 1754; further persecutions of various heretical sects took place in 1760 and 1763; in 1768 sects in Kiangsu were persecuted on the charge of tail-cutting; in 1772 there occurred a persecution of the White *Yang* sect and its hierarch; leading in 1774 to an insurrection of this and the White Lotus sects, which was put down only after much bloodshed, followed by extermination of the scattered rebels and sectaries; at the same time a fierce persecution of heresy was set on foot in Honan; persecution and slaughter of the Red Yang and other sects continued during the years 1777–8; and in 1779 there was a violent anti-heretical persecution in Ssŭ Ch'uan; suppression of the Wahhabee (Mohammedan) movement in Kan Su in 1781, after what is accurately described as a "religious war," endangered "the State itself, the dynasty and its throne," and led to the issue of stringent decrees against the Moslems, a second rising of the Wahhabees in 1783, and a second campaign and further decrees against them in 1784, followed by the banishment of the Islamic religious leaders; the *Ts'iao Ts'iao* sect was persecuted in 1788 (see also below, 1805), and there was a new collision with the Wahhabees in Kan Su in 1789; general persecution of Christian missionaries and native Christian priests continued throughout the same year; and persecution and mutiny of the sect of the Eight Diagrams from 1786–8; in 1787 persecution was begun of the Heaven and Earth Society, which was also the cause of the rebellion in Formosa, and "drenched that island with blood," and continued during 1788 and 1791; in which latter year repressive measures were taken against the exiled sectaries in Turkestan; a great rebellion in the Western provinces, the result of a "heretic hunt" by the government's agents, led to persecutions in Ho Nan, Hu Pei, and Ssŭ Ch'uan in 1794, which soon spread into Shen Si and Kan Su, the "work of purification" being continued until 1800; in that year imperial decrees forbade pilgrimages; in 1803 sectaries among policemen were suppressed; and mention is made of "sedition and persecution of religionists in Kiang Si and Fu Kien"; 1805 was a year not only of renewed persecution of the *Ts'iao Ts'iao* sect but of persecution of Christians in Peking and the issue of an imperial decree against Christianity; followed by similar decrees in 1806 and 1811; in 1806 a sectarian rising in An Hui was suppressed; in 1812 the *Wu Wei* religion in Ssŭ Ch'uan was persecuted and prohibited, a Hindustanee traveller was expelled from Tibet under suspicion of being a Christian; and in the same year a decree was issued against "kidnappers and Christians"; in 1813 Christians were persecuted in Hu Pei; persecutions of peculiar rigour in Chih Li, Shan Tung, and Ho Nan culminated in the great rebellion of Liu Kuo-ming in 1813, associated with which were the Boxer and other movements, resulting in immense and widespread carnage; a conspiracy of the Mahayana sect in Chü Lu was suppressed in 1814, and orders issued for the extermination of rebels and heretics, persecution of sectaries in various districts continuing unabated; and rigorous measures against the exiles in Turkestan were followed by barbaric sentences on the part of the imperial authorities; persecutions of Christian and other sects are mentioned during the period 1813–20 in Kuang Tung, Fu Kien, Chih Li, Hu Pei, Mongolia, Ssŭ Ch'uan, Turkestan, and Hu Kuang; in 1821 there were persecutions of sects in Chih Li; in 1822–3 in Ho Nan, An Hui, and Shan Tung; in 1823–5 in Chih Li; in 1826 in Chih Li and Jehol; in 1827 in An Hui and Ho Nan; in 1828 in Chih Li; in 1825–37 of the sectaries of the tribute-rice fleet; in 1827–8 of the Blue Lotus Sect in several provinces; in 1830–2 in Kiang Si, Chih Li, Ho Nan, and Kiang Nan of various sects and societies, followed by the usual imperial decrees; 1833, 1834, and 1835 saw persecutions in Manchuria, Chih Li, and Ho Nan, pilgrimages being forbidden and made punishable; a mutiny, the result of persecution of the *Sien T'ien* sect, broke out in 1835; and orders were issued in the same year to prosecute sectarian soldiers and yamên-servants; in 1836, persecutions took place in E. Shan Si and Chih Li, which year also saw the first symptoms of the T'ai P'ing rebellion in a rising provoked by persecution which took place in south-western Hu Nan; in 1837 there was persecution and mutiny in Shan Tung and an imperial order was issued for a general persecution of sects; in 1838, a prince and his son who had adopted Christianity were punished and banished, and the religionists in Shan Tung were further persecuted, sectarian temples being demolished; in 1839, fresh persecutions took place in Chih Li and a new edition of the "Sage Edict" (or Sacred, *sc.* imperial, Edict) was distributed; and in this and the following year persecutions took place in Hu Pei, Chih Li, Ssŭ Ch'uan, and Ho Nan; in the latter year also there occurred persecutions of Christians in Hu Pei, a Lazarite missionary being publicly strangled; the T'ai P'ing rebellion, the result of religious persecution (ii. 537–40), which "drenched China in blood, brought the dynasty quite near to its fall, and would probably have annihilated it if the arms of despised western barbarians had not interfered," broke out in the southern portion of Hu Nan in 1842, and spread first to Kuang Si and Kuang Tung; rebellious movements occurred in Hu Nan and Hu Pei in 1842–3; and in 1844–5 there was further rebellion in Hu Nan and continued persecution; in 1845 there was general persecution of heretics in the Empire; in 1845–7 chiefly in Chih Li, Hu Nan, and Kiang Si; in 1847 persecution and rebellion in Hu Nan; in 1848–9 persecutions in the Two Kuang and rebellion in Hu Nan; the uprising affecting practically all the provinces of the empire until 1864, when the "coercion of Christian armies [under General Gordon] with Confucian heretic-butchers paved the way for the fall of Nanking (19th July), the residence of the T'ai P'ing Emperor, and for the reconquest of the rebellious provinces"; the following year saw new decrees ordering persecution of heretics.]—*De Groot, Sectarianism*, ii. 277–565. See also i. 242–59, and *Ch. Rec.*, xii. 1–15.

"With the opening years of the nineteenth century, during the reign of Chia Ch'ing, Protestant missionaries initiated a systematic attempt to convert the Chinese to Christianity; but the religious toleration of the latter, which on the whole has been a marked feature in their civilisation in all ages [? *v. Persecution*], had been sorely tried by the Catholics, and but little progress was made."—*Giles, Historic China*, p. 118.

[For a Chinese account of Christ see *Davis, Chinese*, ii. 96, and *Ch. Gleaner*, p. 105.]

"French interests in China up to the date of the Second War were almost exclusively religious, and her missionaries during all this long period of self-effacement suffered great persecution. In spite of the noble services done by Bouvet, Regis, Jartoux, and other Jesuits in mapping out the empire, Christianity was prohibited, and many missionaries were martyred in the provinces. But the limited toleration of Christianity secured by the Treaty of Nanking encouraged Louis Philippe to obtain in 1847 a similar treaty (Whampoa) for France, whose missionaries were thenceforward allowed to settle in the five treaty ports."—*Parker, China*, p. 100.

"The great Taiping rebellion of 1850 . . . had for one of its ostensible objects the establishment of Christianity in China. This incongruous mixture of rebellion and religion naturally led to fresh persecutions, for the rebel leader claimed a kind of personal relationship with Jesus Christ. The torture and judicial murder of Father Chappedelaine in 1856 gave Napoleon III. a welcome justification for joining the British in the Second War, as a result of which further advantages were secured, in a rather underhand way, to the missionaries, and the old cathedral at Peking was solemnly reopened."—*Ibid.* p. 100.

"At last, in 1850, the direct connection of Christianity with rebellion was made perfectly clear when the standard of revolt was raised in Kwang Si by a student of the Christian doctrine named Hung Sui-ts'üan: he styled his sect the Shang-ti Hwei, or 'Society of God,' and reigned for ten years as 'King of Heaven' at Nanking, claiming blood relationship with Jesus Christ. It was not until 1864 that the late Marquess Tsêng's father succeeded in retaking the city; and meanwhile half China had been ravaged."—*Ibid.* p. 290.

"During the two first centuries of Manchu rule there were not many serious popular rebellions; but, such as they were, religion was always at the bottom of the trouble. In 1778 a revolt in South Shan Si brought the White Lily Society once more under review. In speaking of a Mussulman schism of the same date, the Emperor says: 'It is similar in principle to the White Lily faith amongst bonzes.' Rebellions were now spreading rapidly all over the Empire, which was really in a very parlous state when the aged Kienlung abdicated in 1795 to his son, after a splendid reign of sixty years. In that year the leading White Lily chief was taken and executed. . . . In 1813 a 'Boxer' revolt broke out once more in the old spot (South Shan Tung), and some of its sectaries even gained admission to the Peking Palace. . . . Though the term 'Boxer' is used by General Nayench'êng in connection with its rising, its lineal descent from the White Lily sect is amply attested by him, though its official name at the time was *T'ien-li*, or 'Heavenly Order' Faith. Its indirect connection with Christianity, or at least with Christian ideas, is evident from the fact that the term 'White Ocean Faith' is also vaguely used by some of the conspirators."—*Ibid.* pp. 289–90.

There was now hardly a trace left of the numerous Taoist monasteries of early periods. "Official persecution has cleared them all away, and the crowds of *Tao-sze*, or 'Taoist doctors,' workers of miracles and anchorites of whom Chinese writings are full, have been converted into a class of popular pagan priests, whose name is legion." "The manner in which the State has achieved this clearance" has been shown under previous Periods.—*De Groot, Sectarianism*, i. 27.

"As a testimony to the fact that in 1869 religious liberty was in an equally sad plight as during previous reigns," there is the imperial decree of that year strenuously prohibiting theatrical performances (at religious services) in Buddhist convents.—*Ibid.* ii. 564; i. 117.

[The prevailing state of decay of Buddhism and Taoism is described by *De Groot*, i. 132–5. "From whatever point of view one considers the matter, conventual life is at best a shadow of what it was in past centuries."]

PROFESSIONAL.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

"Wu P'êng [Yao's physician] was the first doctor."—*Shuo wên, Yüan chien lei han, Fang shih pu, c.* 322, p. 6*b*.

"Wu Hsien, with exceeding ability, fulfilled the post of King Yao's physician."—*Kuo P'u fu hsü, Shih wu yüan hui, c.* 36, p. 1*b*. See, however, *Mayer's Manual*, 861.

"I Yin [Ch'êng Tang's Minister] was the first to decoct [or boil] medicine."—*Shih lei t'ung pien, c.* 62, p. 6*b*.

[Blind musicians are said to have been employed in antiquity (see *Shu ching*, Pt. III. Bk. IV. Ch. II. 4), because their loss of the sense of sight was supposed to sharpen that of hearing (*Legge, Shu ching*, III. i. 166, note).]

[Painting is said to have been introduced by a woman, namely, Miss Lei, the sister of Shun.]—*Ko chih ching yüan, c.* 39, p. 17*a*.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Physician.—"The *chi i*, official physician, has the control and care of the sicknesses and diseases of the people."—*Chou li T'ien kuan, Pei wên yün fu, Ssŭ chih yün, c.* 4*b*, p. 14*a*.

"There were practitioners in the healing art who looked after the internal and external diseases generated among the people; and by this [their appointment] may be seen the benevolent feeling of the former kings for their people. And there were also practitioners who observed the diseases incidental to cattle, which still further manifests the former king's benevolent regard for all material things."—*Chou li, Gingell*, p. 102. See also *Shih lei t'ung pien, c.* 62, p. 6*a*.

"Pien Ch'iao [Ch'in Yüeh-jèn, 5th century, B.C.] whilst still a youth, met Ch'ang Sang Chün, who made known to him a rare prescription, and took out from the breast of his coat some medicine, which he handed to Pien-ch'iao, giving him also to drink of some superior water from a [certain] pond, saying, 'After 30 days you will have insight [supernatural intelligence].' Pien-ch'iao acted according to his words, drank the water and took the medicine for 30 days, the result being that when he treated diseases he could tell all about the obstructions of the five viscera by no other indication than the pulse."—*Shih chi, Shih lei t'ung pien, c.* 62, p. 7*a*.

"Pien-ch'iao went to Hsien Yang, and hearing that the people of Ch'in were devoted to their offspring, gave himself up to the study of medicine in relation to children."—*Shih chi, P'ei wén yün fu, Ssŭ chih yün, c.* 4*b*, p. 16*a*.

"Whilst crossing Hang Tan [he] heard that women were held in respect, and accordingly set up as a mid-wife."—*Ibid.* p. 16*a*.

"Whilst passing through Lo Yang [he] heard that the people of the Chou State held old people in respect, so he set up in that country as an eye and ear doctor" (lit., a doctor to cure numbness or rheumatism of the eyes and ears).—*Ibid.* p. 14*b*.

"When Pien Ch'iao was passing through Ch'i, [Duke] Ch'i, whose posthumous title was Huan Hou, showed him hospitality and invited him to Court. When [Pien Ch'iao] saw him he said: 'Your sickness is between the skin and the flesh; if not cured it will become worse.' Huan Hou said: 'I (lit., the Lonely One) have no illness.' After the lapse of five days he saw him again, and said: 'The illness is in the veins (or arteries).' After another five days he saw him again, and said: 'The illness is in the intestines and stomach.' After a further period of five days he looked at Huan Hou from afar, and then ran back saying: 'The sickness is in the marrow of the bones;

even a saint could not now effect a cure.' After five days more it was evident that Huan Hou was ill, and he sent for Pien Ch'iao. Pien Ch'iao, however, had already run away. Huan Hou accordingly died."—*Shih chi, Shih lei t'ung pien*, c. 62, p. 6*b*.

"Pien Ch'iao with his brothers, three in all, were clever physicians. Duke Wei asked, saying: 'Of your three brothers which is the cleverest?' He replied: 'The eldest is good at judging by the colour [of the complexion], so his reputation does not extend beyond his house; the second brother is good at judging by the hair and down on the body, so his reputation does not extend beyond the gate; I use acupuncture for [the diseases of] the veins [or arteries], and administer noxious medicines, so my name has spread to all the dukes [of the various States].'"—*Hou kuan tzŭ, ibid.* p. 9*b*. See also *Tzŭ shih ching hua*, c. 116, p. 9*a*.

"The *yang i*, 'ulcer doctors,' had control of the various kinds of medicines for swelling ulcers, broken ulcers, ulcers from cuts, and ulcers from broken bones."—*Chou li T'ien kuan, P'ei wên yün fu, Ssŭ chih yün*, c. 4*b*, p. 14*a*.

"The *shou i*, animal doctors, had the control and curing of the internal and external illnesses of animals."—*Ibid.* p. 14*a*.

"A man of the Ch'in State, named Ho, first made medical prescriptions."—*Shih lei t'ung pien*, c. 62, p. 6*b*.

"The Marquis of Chin, being sick, sent for a physician from the Ch'in State. The Earl of Ch'in ordered a physician named Huan to [go and] cure his disease. Before he had arrived the Marquis of Chin dreamt that two catamites were discussing his sickness, the one saying: 'He [*i.e.*, Huan] is an exceedingly clever physician; I fear that he will injure us [they being the sickness-devils in the patient]. We ought to escape him. The other replied: 'We live above the *huang* (the region between the heart and the diaphragm) and below the *kao* (marrow); how can he injure us?' When the physician arrived, he said: 'The sickness cannot be cured; it is seated above the *huang* and below the *kao*, and can be neither expelled nor dissipated nor reached by medicine—there is nothing to be done.' The Marquis of Chin said: 'Good doctor!' loaded him with presents and sent him back.'—*Tso chuan, ibid.* pp. 6*a*–6*b*.

"In another passage [of the *Chou li*] mention is made of 'hereditary professions,' which are explained to be those referring to magic, medicine, and divination."—*Simcox*, ii. 55.

"According to the rules of propriety, 'The physic of a doctor, in whose family medicine has not been practised for three generations, should not be taken.'"—*Ibid.* ii. 55, note.

[Prayer-makers, writers, doctors, and diviners, are mentioned in *Li chi*, iii. iv. 10, and *Yu hsüeh hsü chih*, c. 4, *Chih yi*, p. 9*a*. See also the case of fortune-telling by written characters respecting the sons of Shu Fu in the *Tso chüan*.]

[The *wu*, exorcising priests, were also "professors of the healing art": they were expellers of demons, and illness was ascribed in the main to demoniacal possession.]—*De Groot, Rel. Syst.*, vi. 1201–4.

Musician.—"We know for certain that before Confucius there were national music teachers."—*Ch. Rec.*, xxi. 307.

"To the year B.C. 523, when Confucius was twenty-nine years old, is referred his studying music under a famous master of the name of Sëang."—*Legge, Ch. Class.*, i. Prol. p. 63.

[The ordinary musicians were blind men (*Shih ching*, III. i. VIII. 4; IV. i [ii.] V.). 'The blind man is arrived,' says this last ode; and in the passage in the *Shu ching* (III. iv. 4) on the famous eclipse of Chung-k'ang: 'The blind man has beaten the drum.']

[Bands of female musicians were sent as presents by one State to another. Musical gatherings took place in Chêng.]

Poet.—"Versification and music have always been two inseparable sisters in the eyes of the poets of China. The *Chou-king* says the Emperor sang the verses he composed, and that his minister Kao-yao answered him by following his example. These are exactly the songs which the *Sse-ki* has preserved for us; the odes of the Chang and Tcheou had their sacred music."—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, p. lxi. See also *P'ei wên yün fu*, c. 67*a*, p. 139*a*.

[*Actors* are mentioned.]

Ceremonialist.—[There were professors of ceremony occasionally employed by the people to assist them on occasions of mourning and sacrifice. They were not paid by the imperial treasury (as were the official directors of ceremony, the "priests of the Confucian religion": see GEN. GOVT. and ECCL.). Their assistance was rewarded by fees or wages, varying according to circumstances. Besides their food, they expected a liberal fee from rich patrons. Custom made their employment (which was not legally obligatory) reputable and fashionable in wealthy and literary families. They were "quite numerous and influential" and of good standing.]—*Doolittle, Social Life*, i. 250–2.

Teacher.—"In his twenty-second year, Confucius commenced his labours as a public teacher, and his house became a resort for young and enquiring spirits, who wished to learn the doctrines of antiquity. However small the fee his pupils were able to afford, he never refused his instructions."—*Legge, Ch. Class.*, i. Prol. p. 61. Mencius was also a "professor of morals and learning" (*ibid.* ii. Prol. p. 21).

[It was the rule for retired officers to occupy themselves in the villages with teaching the young.]—*Ying Ta*, quot. *ibid.* III. ii. 442, note.

Painter.—"It is only several centuries after the beginning of our era that the writers of China furnish us with details about their painters. On careful search, however, one finds in the annals of Sse-ma-tsien the memorial of a king of Tsin [Ling Kung], who reigned 600 years before the Christian era, and who had a very keen taste for painting."—*Rev. Contemp.*, xxv. 245.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Physician and Surgeon.—"Sun-yü opened the skull and healed the brain." The commentator adds: "The surname of the Duke of T'ai Ch'ang was Sun Yü, his second name being I; he was a physician of superior intellect in the Han period."—*Shih lei t'ung pien*, c. 62, p. 8*b*.

The doctor Chua-to [? Hua T'o] "is still venerated as the patron saint of the medical profession, and has incense burnt before his tablet by every member of the faculty. He is said to have invented anæsthetics and to have been put to death by a general who suspected the motives of his offer to try trepanning as a cure for headache"—*Simcox*, ii. 130.

"[Hua] T'o originally was a scholar, but took to medicine for a livelihood. He, however, constantly repented [of having had to do so; for the occupation of a scholar was more respectable]."—*Wei chih, Hua T'o chuan, P'ei wên yün fu, Ssŭ chih yün*, c. 4*b*, p. 15*a*. His skill in surgery is described in *Shên Yüan Chin shu, Yüan chien lei han*, c. 322, *Fang shu pu*, p. 8*b*.

"At the end of the reign of Chao Ti [86–73 B.C.] famous physicians were summoned from all over the empire. [Tu] Yen-ming was appointed to control medical affairs [connected with the government.]"—*Han shu, P'ei wên yün fu, Ssŭ chih yün*, c. 4*b*, p. 14*b*.

[In the time of Chêng Kuan two female *musicians* were presented to the throne.]

[*Actors and actresses* are mentioned.]

Poet.—"The dark years between A.D. 196 and 221, which witnessed the downfall of the House of Han, were illumined by the names of seven writers, now jointly known as the Seven Scholars of the *Chien-An* period. They were all poets."—*Giles, Hist. of Ch. Lit.*, p. 119.

Historian.—"Like the great Italians, these high officials [historiographers] were at once statesmen and scholars, wrote books and led armies."—*Johnson, Or. Rel.—Ch.*, p. 478.

The Emperor Ho-ti was "the patron of Pan-hoei-pan, a sister both of the General Pan-tchao and of an eminent historian, Pan-kou. Pan-hoei assisted her brother in his literary labours during his life, and completed his historical manuscripts after his death. She also wrote on her own account a curious treatise on the duties of her sex, the humility of which is perhaps less profound than it seems, for when emperors issue proclamations about their own lack of virtue, a learned lady with pretentions to good manners could hardly do less than claim for her sex to 'occupy the lowest rank in the human species.' Pan-hoei, at all events, was not without honour in her own country; all the treasures of the Imperial Record Office were placed at her disposal, and the history of the first Han empire, which she published in her brother's name, and for which she received quite half the credit, still ranks among the best of the ancient historical works which survive. She occupied a special post as instructress to the Empress and the other ladies of the palace."—*Simcox*, ii. 117–8.

Calligraphist.—[Shih I-kuan is said to have been the best writer of the *li* character in both ancient and modern times.]—*Chiao chêng shang yu lu*, c. i, p. 12*a*.

Architect.—"Builders or architects form a separate profession. and the occasion for their services is considered to arise when a capital city is to be founded."—*Ibid.* ii. 62.

Period of Disruption (221 *to* 589).—*Table IV.*

Physician.—"Tung Fêng, a hill-dwelling man who, however, did not [any longer] cultivate the ground, daily cured people's illnesses, and did not take any money. Those whom he had cured [of severe sickness] he ordered to plant five apricot trees, those who had had slight sickness [he ordered to plant] one tree, so that the trees becoming more and more numerous [lit., thickly wooded] formed a forest (or grove)."—*Shên hsien chuan, P'ei wên yün fu, Shang shêng êrh chung*, c. 32, p. 47*a*.

"Hsü Chih-tsang, because his mother was often sick, constantly studied medical books, exerting himself greatly [to obtain a thorough knowledge of them]. In [a short] time he became known as a celebrated physician. He then spoke to his sons, saying: 'When a man's sons taste the food or try the medicine, if they do not understand the arts of medicine, how can they be called filial? This profession has accordingly been handed down from father to son.'"—*Pei shih, ibid., Ssŭ chih yün*, c. 4*b*, pp. 14*b*–15*a*.

"Huang-pu Mi, whose style was Shih-an, but who called himself Yüan-an *hsien-shêng*, was constantly occupied in writing down the sayings of the ancient sages as a means of livelihood. Afterwards he got the 'numb-sickness' and in consequence took to studying medicine. He carefully perused the Books of Prescriptions, not laying them down for an instant, and thus acquired great proficiency."—*Chin shu, Yüan chien lei han*, c. 322, p. 8*b*.

[Other celebrated physicians mentioned are Hsü Chien (Ch'êng Po), who could tell the illness of a patient by feeling his pulse; Li Yüan-chung, who had a complete knowledge of acupuncture and drugs; Hsüeh Po-tsung, skilful in the treatment of boils and ulcers; Chang Yüan-su; and Liu Wan-su, author of several medical treatises. Superstition continued to pervade medical treatment.]—*Tzŭ shih ching hua*, c. 116, *Fang shu pu*, p. 3*b*; *Yüan chien lei han*, c. 322, *Fang shu pu*, pp. 11*b*, 12*b*.

[Instances of the *wu* (see previous Periods) acting as exorcising priests occur in this and the following Periods. See *De Groot, Rel. Syst.*, vi. 1227.]

[*Actors and Actresses* were under official control.]

Painter.—[The family of Ho hiu (Ho Hsiin) had specialised in painting pictures of the Goddess of Mercy for successive generations, until perfection was reached in his own productions.]—*Tzŭ shih ching hua*, c. 121, p. 25*a*.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

The Sui dynasty "is notable as the first in which a famous artist in pottery is commemorated by name, an honour conferred upon one who brought to the capital some vases which were described as 'artificial jade' (*Julien, Hist. et Fabr. de la Porce. Chin.*, p. xxiv)."—*Simcox*, ii. 131.

"Chang Chung-wên when young was well up in all medical practices, and became a Court physician."—*T'ang shu Chang Chung-wên chuan, P'ei wên yün fu, Ssŭ chih yün*, c. 4*b*, p. 15*a*. See a similar instance in *Tzŭ shih ching hua*, c. 116, p. 16*b*; & *cf.* p. 18*a*. Ma Ssŭ-ming was noted for his independent disregard of precedents.—*P'ei wên yün fu, Ssŭ chih*, c. 4*b*, p. 15*a*. Other physicians and medical writers are mentioned in *Yüan chien lei han*, c. 322, pp. 10*b*, 11*a*; *Shih lei t'ung pien*, c. 62, *Chi shu pu*, p. 10*a*; *Tzŭ shih ching hua*, c. 116, *Fang shu pu*, p. 4*b*; *P'ei wên yün fu, Ssŭ chih yün*, c. 4*b*, p. 15*a*; etc.

[Dancers and musicians are mentioned in *Chin T'ang shu Yin yüeh chih, Tzŭ shih ching hua*, c. 105, p. 7*b*. There were departments for teaching the people music. The profession of musician was a popular one.]

[Priests, especially during the reign of the Empress Wu, were also generals, artists, and men of letters.]—*Parker, China*, p. 298.

[Priests were versed in astrology.]—*Wû lai chi*, quot. *Kuang shih lei fu*, c. 15, p. 10*a*.

[Wei Chêng (581–643) was at the same time a scholar and a military commander. Wang Wei (699–759) was equally famous as a poet and physician. Han Yü (Han Wên-kung; 768–824) was a poet, statesman, and philosopher.]—*Giles, Hist. of Ch. Lit.*, pp. 149, 160.

[Shih Chien-wu was a doctor, poet, and essayist.]—*Chiao chêng shang yu lu*, c. 1, p. 10*b*.

Ssŭ-ma Chêng, "who flourished at this period, is the first historian, at least the first whose works survive, who gives an account of the legendary period preceding the sufficiently mythical emperor Fou-hi."—*Simcox*, ii. 143–4.

[Chang Chi 張 繼 was a poet of the 8th century whose poems are still much admired.]—*Giles, Bio. Dic.*, p 11.

"Thou-fou and Li-taï-pé sang their verses."—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, p. lxi.

907–960.

"Liu Han's [family] had followed the profession of medicine for generations. Chou Shih-chung ordered him to be a Han-lin doctor."—*Sung shih Fang chi chuan, P'ei wên yün fu, Ssŭ chih yün*, c. 4*b*, p. 16*a*.

Sung Period (960 *to* 1280).—*Table VI.*

Physician.—"Huang-fu T'an, a native of Chia Chiang, in Shu (Ssŭch'uan), was very clever in the arts of medicine. The empress Hsien Jên suffered from an eye complaint, which the government physician could not cure, so an imperial edict was issued summoning other doctors. Chang Ch'êng, a prefect of Lin An, reported [to the emperor] about T'an. The emperor was glad, and amply rewarded him."—*Sung shih Fang chi chuan, P'ei wên yün fu, Ssŭ chih yün*, c. 4*b*, p. 15*a*. Fan Chung-yen, a Prime Minister, was also a physician.—*Chih yen, Shih lei t'ung pien*, c. 62, p. 10*a*.

[The fame of the physician Sunhao survived to the present day. "He has long since been deified, and temples innumerable have been erected to his honour."]—*Macgowan, Lights and Shadows*, p. 164.

[Another skilful physician and reviser of the medical works of Chang Chung-ching, Sun Ssŭ-miao, etc., was Kao Jo-no. Physicians of repute mostly came from Wei Chou, having originally studied under Kao.]—*Sung shih Kao Jo-no chuan, Tzŭ shih ching hua*, c. 116, *Fang shu pu*, p. 4*a*.

[Chang Kao succeeded his father and grandfather in his medical practice. He was also the author of a medical treatise, the *I Shuo*.]—*Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu*, c. 10, *Tzŭ pu, I chia lei*, p. 10*b*.

[Huang-fu Tan is said to have been so skilful a medical physiognomist that he foretold that a girl would become the "Mother of the Empire" (Kuang Tsung's Empress).]—*Tzŭ shih ching hua*, c. 180, p. 14*a*.

[Dancing and music continued to be associated.]

Poet.—"There were few, if any [literary men], who could be ranked as professional poets, that is, as writers of verse and of nothing else, like Li Po, Tu Fu, and many others under the T'ang dynasty."—*Giles, Hist. of Ch. Lit.*, p. 232.

Painter.—[A celebrated artist Hsing Chih, originally the priest Chih Jung, was a physician and then an official, rising to high rank, being also an able poet.]—*Kung k'uei chi, Sung Yüan hua jên hsing shih lu*, c. 36, *Shih tzŭ*, pp. 9*a*–9*b*.

[Ko Shou-ch'ang was a skilful painter of birds, and Chao Ch'ang of flowers, fruit, and insects.]—*Tzŭ shih ching hua*, c. 121, p. 19*a*.

[Hu Yen excelled in painting gods, people, forests, aquatic stones, and trees.]—*Chiao chêng shang yu lu*, c. 2, p. 12*a*.

Kuo Kung-ch'ên, a portrait painter, "thoroughly caught the expression and reproduced the mind of the sitter."]—*Giles, Dic.*, 3120.

LIAO.

[Ti-li-t'ê, an able mounted archer, was also a skilled physician.]—*Liao shih Ni ch'ên chuan, Tzŭ shih ching hua*, c. 116, *Fang shu pu*, p. 4*a*.

KIN.

[Chang Ts'ung-chêng was a famous doctor, who wrote the *Liu mên*, "Six Gates," and *Erh Fa*, "Two Methods," which were universally esteemed.]—*Ibid.* p. 4*a*.

[Actors were not allowed to enter the palace nor to associate with state officials.]

Mongol Period (1280 *to* 1368).—*Table VII.*

Physician.—[Friar Odoric says that, when he was at Peking (1322–8) "of leeches (physicians) to take charge of the Royal person, there be four hundred idolators, eight Christians, and one Saracen."]—*Yule, Cathay*, i. 133.

"The same [Mongol] history . . . recorded the death, in about 1312, of a "Fulin" man from the West who had served Gayuk and Kublai Khan as physician, astronomer, and historian. . . . He was probably at least a Syrian, if not a Frank."—*Parker, China*, p. 99.

[A famous physician and author of medical works, Wei Yi-lin, is mentioned in *Ch'in ting ssŭ k'u ch'uan shu chien ming mu lu*, c. 10, *Tzŭ pu i chai lei*, p. 14*a*.]

[All female musicians were placed under the Music Department. Dancing girls are mentioned.]

Scribe.—"The four scribes [described by Odoric], who wait in readiness 'to take down all the words that the King may utter,' carry the imagination back three thousand years to the origin of such note-making, which furnished the first materials for the classic book of History."—*Simcox*, ii. 232–3.

Man of Science.—"There were three other very excellent Chinese mathematicians [besides Su Sung?] during Kublai's reign; one, Kwoh Shou-king, the best China ever had, was also engineer of the famous Grand Canal."—*Parker, China*, p. 302.

Painter.—Ibn Batuta describes "the skill of the native portrait painters, who were employed, apparently in lieu of passports, to depict the features of foreigners whom the Government may wish to identify."—*Simcox*, ii. 235.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Man of Letters.—Chang Erh-ch'i "distinguished himself by his writings on the *Canons of Rites* and of *Changes*, and also on the *Spring and Autumn*."—*Giles, Bio. Dic.*, p. 20.

Painter.—"All the famous artists of this period are known by name. One Lo (1426–35) was celebrated for his representations of cricket fights; and two sisters, the elder and the younger Sieou, excelled at the same time, in making cups

engraved with similar subjects. Between 1465 and 1487 two artists flourished, one of whom excelled in wine cups, while the other made jars ornamented with hens, or with a peony in flower above and group of hen and chickens like life below. Early in the following century, a Governor of Yünnan obtained cobalt blue from foreign parts for twice its weight in gold; and the china of this period (1506–21), known as Tching-te, painted in blue, is justly valued by collectors."—*Simcox*, ii., 256.

"In the middle half of the 16th century, 1522–72, an artist known as the venerable Tsoui was famous for imitations of the best work of the preceding century; his pieces were in request all over the empire. A little later one of the most illustrious artists of the dynasty settled at King-te-tching. The price at which his largest masterpieces are stated to have been sold may have been equivalent to £1,000 of modern money, but this was either a collector's extravagance or, perhaps, a rhetorical phrase. We are told as a fact that a sum equivalent, at the same rate of reckoning, to £40 was given him for a copy of an ancient tripod, undistinguishable from the original, which he made after a single inspection."—*Ibid.* ii. 256.

"In the same period another artist was famous for his reproductions of the work of the elder Tchang, one of two brothers, who flourished early in the Sung Dynasty, and were famous for vases mostly of a pale blue colour, but differing from each other in the enamel and crackle. Not less highly esteemed was the work of a poetical potter, who called himself 'The old man who lives in retirement," a signature which appears on all his works; some of these were of white egg-shell china, others brilliant red, some again blue, like those of the elder Tchang, but without crackle, and others purple and dead-leaf colour."—*Ibid.* ii. 256–7.

Manchu Period (1644 *to* —).—*Table IX.*

Physician.—"The medical profession is open to every one in China, whether it be man or woman, without any of the limitations that in England strictly confine it to those who have studied for it." It is, perhaps, the ease with which every one may become a doctor that induces almost every Chinese to profess some knowledge of medicine. . I have rarely met with any one that could not, at a moment's notice, prescribe for diseases that require the highest skill in their treatment. —*Macgowan, Lights and Shadows*, p. 161.

"The practice of medicine is so entirely empirical and strange that the few experienced practitioners are not enough to redeem the class."—*Williams, Midd. King.*, i. 783.

[Physicians are numerous and influential, and undergo a highly specialized training.]—*Cobbold, Pictures*, p. 79.

"A regular system of fees exists among the [medical] profession, but the remuneration is as often left to the generosity of the patient."—*Ibid.* ii. 128.

[There was a class of doctors who specialized in castrating eunuchs for the palace. *Cf.* Div. of Lab.]

"I have heard that in this city [Soochow] there are two ladies, the daughters of physicians, who trained them in their own professions. They, therefore, have read the usual Chinese medical courses, can write their prescriptions, and they practise amongst the women. . . . [My informant said] the fee for a visit . . . varied, but that the highest charge was three dollars and chair hire. These ladies are both married, and one of them is said to have attained some local celebrity as a practitioner."—*Woman's Work*, ii. 102.

At Canton, an old lady, the principal of a large girls' school, "is also a physician, and spends every morning in visiting patients."—*Ibid.* ii. 136.

[Women dentists at Ningpo are mentioned by *Cobbold, Pictures*, pp. 1–4.]

"The Chinese have a profound faith in doctors, and a capacity for taking large doses of medicine. . . . This well-known infirmity has given rise to a class of strolling quacks who travel about the country and profess to cure every disease that flesh is heir to." "These men are clever scamps who have failed in every other profession, and have taken up this itinerant doctoring as a last resource."—*Macgowan, Lights and Shadows*, pp. 167–8.

[The priestly exorcisers known as *wu* "drive the *sié* of insanity, delirium, fever, etc., out of patients, and the *sié* which cause sterility out of women. They also treat patients with caustics and needles, and blow on buffalo-horns over and around their beds." With no less frequency they "cast out devils by wielding the spectre-whip . . . or 'magic rope.'"]—*De Groot, Rel. Syst.*, vi. 1256.

Musician.—"Professional musicians, like actors, generally belong to the poorest classes of society. In Peking they are for the most part blind men; in Canton nearly all the musician-girls are blind, except courtesans living in 'flower boats.' It need scarcely be said, therefore, that the majority of Chinese professional musicians are totally ignorant of the principles and theory of music."—*Van Aalst, Ch. Music*, p. 36.

[*Gray* (*China*, ii. 3–4) says that blind soothsayers or minstrels are "in some respects among the best informed of their countrymen."]

Orator.—"In oratory the Chinese seem fitted to excel, were any public encouragement afforded to the exercise of the art. I deduce this influence from what we see in the streets, where we should not be prepared to meet with the best samples. Many of the strolling vendors of drugs . . . have a choice of language and arguments just suited to the minds they are addressing; and such a profusion of changes in tone and modulation to give life and reality to their sentences, that many believe their stories while they listen. . . . [This class of men not only speak or recite, but also read with spirit and expression, and a dramatic regard to pauses, &c., from illustrated books which they carry about with them, showing the pictures to the audience.] Dealers in books sometimes [do the same], and read their stories with excellent humour, and a voice rendered flexible and melodious by long and frequent use."—*Lay, Chinese As They Are*, pp. 181–3.

Poet.—The same custom [of singing their verses] rules even at this day amongst modern poets; certain national airs, consecrated by use to the expression of such or such an order of sentiments and ideas are thus transmitted from antiquity from generation to generation.—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, p. lxi.

"*Actors* in China are divided into four classes"; (1) those who take the parts of mandarins or royal personages; (2) those who assume the rôle of female slaves or of women in common life, women not being allowed to appear on the stage; (3) those who personate ladies in respectable life; (4) the clowns—not so grotesque as in the West, but naturally full of humour and with a facetious look. The third class is the best paid. "Every actor has to go through a severe course of training by specially qualified masters before he is allowed to take a leading part in any play. As a rule he begins as a boy. The manager of a troupe will either buy some lads from their parents, or he will have them indentured to him for a term of years." "Play-actors in China have a hard life, but this is not entirely the fault of the public. Their dissolute habits are the real cause." "The end of these men is generally a very sad and a very miserable one. . . . Many of them become beggars or street musicians."—*Macgowan, Lights and Shadows*, pp. 185–97.

"It is a very extraordinary fact that though the nation has" a "profound love for theatricals, actors are looked down upon with contempt by every class of society. Their profession is considered to be so disreputable that their children are not allowed to enter the public examinations for any of the four literary degrees. They, consequently, can never become recognized scholars, nor take any position under the government. . . . They are generally opium-smokers, gamblers, and prodigals of the lowest type."—*Ibid.* p. 185.

Man of Letters.—"In his 懷舊詩 *Retrospect* (1779) the Emperor Ch'ien Lung numbered him [Chang Chao 張照] among his 五詞臣 Five Men of Letters, the others being Ch'ien Ch'ên-ch'ün, Liang Shih-chêng, Shên Tê-ch'ien, and Wang Yu-tun."—*Giles, Bio. Dic.*, p. 10.

Lawyer.—Lawyers are unknown in China, and a Chinese cannot understand that a barrister in our sense is not the same as "a certain disreputable class . . . to be met with in every Chinese town of importance, and generally residing in the vicinity of a magistrate's or judge's yamên. These fellows are always ready to undertake for a small remuneration the conduct of cases, in so far as they are able to do this by the preparation of skilfully-worded petitions or counter-petitions, and by otherwise giving their advice. Of course they do not appear in court, for their very existence is forbidden, but their services are largely availed of by the people, especially the poor and ignorant."—*Giles, Chinese Sketches*, p. 78.

"The legal profession, as distinct from the possession of office, is not an occupation in which learned men can obtain an honourable livelihood."—*Williams, Midd. King.*, i. 783.

"These notaries buy their situations, and repay themselves by a fee upon the documents; they are the only persons who are analogous to the lawyers in western countries, and most of them have the reputation of extorting largely for their services."—*Ibid.* i. 504.

"Some moody writers (for the most part, one may conjecture, disappointed litigants) have described China as the happiest of nations, in that lawyers are there unknown. Is not this statement, however, somewhat too liberal? Leaving out of account the problem whether the presence of lawyers in a country is or is not conducive to its higher happiness there remains the question—Do they exist in China? Now of course no one will pretend that the familiar bewigged and begowned species of western lands is to be found haunting the courts of a Chinese yamên, but surely there is evidence enough to show that his humbler congener, the attorney, or something very closely resembling him, has practised there for generations. He is not, it is true, in harmony with the spirit of Chinese polity, which is very severe on what our jurists (who are never so delighted as when they are unintelligible to the profane vulgar) call 'champerty and maintenance.' Nevertheless the Chinese lawgivers had to recognise the logic of facts, and his existence. Section CCCXL of the Fundamental Laws as given by Staunton lays down, that 'the person who draws up the information for the prosecutor and by any aggravation or extension deviates from the truth shall be liable to the same punishment as the false accuser.' This is very hard on a conscientious, but imaginative, solicitor anxious to do the best by his client, and his position would become altogether impossible but for the saving clause that follows: 'If anyone meets with a simple and uninformed person, who is unable to state the injuries and injustice which he has suffered; and consequently advises and instructs such person rightly and truly how to act upon the occasion, and moreover, without extenuating or aggravating the particulars, draws up an information for him in the legal and customary manner, the giver of such assistance shall not under these circumstances, be in any manner punishable.' But how easy to catch the poor attorney tripping! If his instructions to his client are not right and true, if the petition he indites deviates, as Sir George politely puts it, from the truth, or is not drawn up in legal and customary form, he is liable to the punishment of a false accuser; nay, more, and this seems the hardest condition of all, if his client turns out not to have been a 'simple and uninformed person,' but a very wide-awake knave, ruin and the bamboo will stare the lawyer in the face. Social position, anyway, he can hardly aspire to; for he is one of the best abused individuals in the Sacred Edict. 'There is,' observes the Commentator on the Twelfth Maxim, 'a class of idle vagabonds, who, having gained some vague knowledge of the way in which to draw up a sentence or two of a half intelligible indictment, pose as masters of form. They conspire with the yamên runners and clerks to cheat folk out of their money. If a case comes to trial, they get their share; if it is settled out of court, they get their share all the same; while if by some lucky chance their client wins, though both he and his opponent may be losers, they are the gainers, what is more, lay claim to gratitude ever after! If their client loses, they stand aside, and you may take your beating and get angry if you like: it is no affair of theirs.' And so the writer continues through an octavo page or two of wholesale abuse, it never occurring to him, good simple man, that he was doing his best to strangle in its infancy a highly lucrative branch of business that might have afforded many a useful opening for his superfluous grandsons. That he and his Imperial exemplar did not succeed is clear from the present existence in China of a class of beings known as *taishu*, who are defined by Meadows as, 'half official personages somewhat resembling our attorneys, their business being the same in its nature.' Meadows' account of their status and functions is so much to the point, so little accessible (for his *Notes* have long been out of print), and so concise, that it is well worth quoting *in extenso*:—'It would seem that the *taishu* are not recognised by the general government; and it is certain that in looking over the Chinese codes I have never seen them noticed. The great convenience, nay, the absolute necessity where there is much business, of having attached to courts of law some persons to act for litigants acquainted with the forms of business, and able to free documents intended to be presented there from irrelevant matter, has, however, been the cause of the establishment in practice of the *taishu*; and as each mandarin on assuming office holds an examination of persons desirous of acting in this capacity at his yamên, they may be said to have been formally admitted by the courts at which they practise.'" "After the examination just alluded to, the mandarin gives into the custody of such as he may select the wooden stamps held by the *taishu* and which are delivered every time the mandarinship becomes vacant. Usually the same individuals who acted in this capacity before are again selected, but this is not always the case; hence an insecurity of the post, which, joined to the circumstance of its not being recognised by the general government, renders the calling a comparatively much less respectable one than the profession of attorney in England." "The *taishu* pastes up a large red card at his door, stating his occupation and the name of the yamên at which he practises. He generally lives in the neighbourhood of the latter. His business, strictly speaking, is confined to the putting into a proper form his client's accusation or defence; which he generally demands from him in writing, and retains as a proof that he himself has not made additions to the statements contained in it. It is said, however, that the *taishu* sometimes invents stories for his clients when their cases are not strong, and also gives them such advice as 'you should contrive to provoke your opponent to give you a beating, etc., etc.' If it comes out, though, that they have done this, the mandarin will order their stamps to be taken from them. Their incomes are derived from fees paid by their clients for the documents they prepare, or for affixing an impression of their stamp to such as are presented to them ready drawn up, for without an impression of a *taishu's* stamp, no accusations or petitions are formally received at the yamên. The *taishu* hand in the papers of their clients to the yamên, and disburse for them the various customary but illegal fees. This should show conclusively enough that the Chinese have acquired a very fair idea of what the business of an attorney is and of what it ought to be,—that Chinese attorneys exist and that they have not so very much to learn from their brethren of the West. If more evidence is required there is a native essay recently published to maintain the necessity for 'adding dignity to the legal profession.' 'Those,' the essayist remarks, 'who observe the excellence of Western governments, the happiness of the people and their daily increase in wealth, attribute it all to the system of joint government by prince and people, not understanding that the real lever is the law: for the constant operation of justice is a preventive of evil.' Much more follows in the same strain and then he draws his moral: 'If China desires to have a parliament' (which he had previously advocated) 'she must pay honour to the legal profession and to do that must create the dignity of Chief Barrister of the State,' in other words, Lord Chancellor. (The term for 'barrister' is one coined for that purpose a few years ago, when those august beings first dawned on the far East). 'The other pillars of the law in the West are solicitors (*sung-sze* 'masters of litigation,' as Milne would have called them) and policemen. The attorney is the people's mouthpiece in their wrongs, and a powerful instrument for the redress of grievances. But the Chinese solicitor (*sung-sze*, as before) in almost every possible case, turns black into white.' After that, can there be room for further doubt? The lawyer is in evidence in China as in the West, and if there is a difference between them it is so gracefully admitted on the Chinese side, that the Western practitioner should not, could not hesitate to take to his metaphorical embrace his true, if misguided brother."—*N.C. Daily News*, Nov. 8, 1888.

Teacher.—[There were private teachers who taught special learning or science in the family.]—*Chang Shao shih, Pei wén yün fu*, *c.* 92, p. 135*b*.

"Tuition has always been cheap in China, where the remuneration of the learned professions is still as nearly on a level with that of the mechanical arts as it was in mediæval Europe; and the presents of silk, wine, and meat required from the students were very modest in amount."—*Simcox*, ii. 143.

"Scholarship was so ill paid, that professors complained that they had to eke out their salaries by taking to agriculture."—*Ibid.* ii. 144.

"There being no government education board, the elders or leading men of a village or district engaged teachers for a year to instruct the children in the local schools, salaries being paid out of the fees paid by the parents." The teachers "constitute what are called the gentry of the country, and are most tenacious of their rights. They are proud and haughty, intensely conservative, and mortal foes to everything that is not Chinese. From an English standpoint, they are grossly and hopelessly ignorant; for their education has never embraced any of the liberal arts, nor even such elementary subjects as arithmetic, geography, or history. The only one branch in which they have been thoroughly trained are the standard classical books, that are the product of the sages who lived more than twenty centuries ago." "Every teacher is a king in his own school and will brook no interference or reproof from anyone for his conduct of it."—*Macgowan, Lights and Shadows*, pp. 58–69.

"There is one class of scholars in China that is peculiar to the country. The men belonging to it go by the name of 'strolling scholars.' They are all able, clever men, but they are absolutely without any moral character. They are the waifs and strays that float about society, and are a disgrace to the learned profession. They are very generally opium smokers. . . . As they earn no regular salary, and are absolutely without private funds, they make it a practice to stroll round the country, and visit all the schools they come across. An unwritten law compels the teachers of these to invite them to take a meal or to stay the night. If the teacher is incompetent he is induced by threats of losing his post to 'buy him off with a good round sum.'"—*Ibid.* pp. 69–70.

Day-chooser.—[Dr. Nevius (*China and the Chinese*, p. 191) speaks of 'professional day-choosers'—*i.e.*, men who fix on lucky days for undertaking any work, or as a branch of the fortune-telling profession.]

[Divination is a highly specialised profession, with numerous branches. Allied to these is the occupation of the physiognomist. Taouist priests are frequently employed as professional exorcists. Street beggars and singers are in some sort recognised as professionals.]—*Cobbold, Pictures*, pp. 77, 79, and *passim*.

[The "spokesmen of the gods," sorcerers who interpret the wills of the gods (idols) for those who come to them with special presents, are described by *Macgowan, Lights and Shadows*, pp. 99–110. To become qualified they were obliged to pass through an uncanny initiation ceremony. They were "men of dissolute lives and absolutely without moral character."]

ACCESSORY INSTITUTIONS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Educational Institutions.—"There were the lower schools which boys entered when they were eight, and the higher schools into which they passed from these. But . . . these institutions are mentioned not in connection with education, but as they were made available for the assembling and cherishing of the aged. They served various purposes. . . . It was the rule in ancient China that the young should be taught and the old ministered to in the same buildings."—*Li chi*, III. v. 10; *Legge*, i. 242, note. See also *I chih lu*, *Shih wu yüan hui*, *c.* 8, p. 1*a*.

[Mêng Tzŭ advised the prince of Teng to establish three kinds of schools on the ancient system: *sin*, *hio* and *hiao*. The first seem to have been intended for learning archery; the *hio* was a superior school at the capital; the *hiao*, local elementary schools. By the Hsia dynasty, the name *hiao* was used; by the Yin, that of *seu*; and "as to the *hio*, they belonged to the three dynasties." "The object of them all is to illustrate the human relations."]—*Biot, Essai sur l'Histoire de l'Instruction*, &c., pp. 16–7; *Legge, Ch. Class.*, ii. 118–9, and note.

[According to the great commentary (*Shang shu ta ch'üan*) on the *Shu ching*, the custom under the Shang dynasty was for boys to enter the lower school (*hsiao hsüeh*) at 15, and the upper (*ta hsüeh*) at 18 years of age. According to the *Li chi* (ch. x. *Ming tang wei*) this dynasty also established a special school for music and dancing (*Ku tsung*) held in a building close to the Imperial palace.]—*Biot*, p. 21.

Charitable Institutions.—[*Biot.* (p. 13) says it is evident from the *Li chi* that there existed, near the Imperial palace, two almshouses for old men, one higher and lower class respectively; and the first at least of these establishments was also a school where reading and writing were taught. The almshouses were called *tsiang*, 'places for feeding' (p. 17).]

"We read in the V chapter of the *Li ki* . . 'The princes of Hia maintained old men connected with the State, or former officials of the higher administration, in the Eastern *Sin* college, and old men belonging to the common people, in the Western *Sin* college."—*Ibid.* p. 18.

[The earliest books consisted of thin slabs of bamboo engraved with a pointed metal stylus, and collections of these would have formed the first *libraries*.]

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Schools and Education.—"The importance of generally instructing the people was acknowledged even before the time of Confucius, and practised to a good degree at an age when other nations in the world had no such system; and although in his day feudal institutions prevailed, and offices and rank were not attainable in the same manner as at present, on the other hand magistrates and noblemen deemed it necessary to be well acquainted with their ancient writings. It is said in the *Book of Rites* (B.C. 1200), 'that for the purposes of education among the ancients, villages had their schools, districts their academies, departments their colleges, and principalities their universities.' This, so far as we know, was altogether superior to what obtained among the Jews, Persians, and Syrians of the same period."—*Williams, Midd. King.*, i. 520.

"This [the peace of the people] having been secured, there ensued the institution of schools."—*Li chi*, iii. iii. 15.

"When the ancients founded a kingdom . . . their first care was education."—*Tzŭ shih ching hua*, *c.* 31, p. 11*a*.

"The Chows founded a university, the shadow of which remains at the present day."—*Giles, Historic China*, p. 11. See GEN. GOVT.

"There [Hau = Si-an-fu] he [Wu Wang] established schools, divided into six classes, the three lower ones of which were to serve for the education of boys of the age of eight to fifteen years. In admitting young candidates to the highest possible degrees of learning, no distinction was made between high and low, between rich and poor. In this he laid the foundation of that democratic principle which has, up to the present day, been characteristic of the system of education and the subsequent promotion to high offices among the Chinese. His own son, the heir presumptive to the throne, was educated at one of these schools like the son of a common labourer."—*Hirth, Anc. Hist.*, p. 99.

"Regular promotion according to merit, by means of examinations, not only for admission to the higher schools, but also for admission to administrative offices, is recognised by all the best-informed authors, as an institution of the *Chou* dynasty."—*Biot*, p. 34.

"When the son of Heaven ordered a prince to institute instruction, he proceeded to build his schools; the children's [*i.e.*, of the princes], to the south of his palace, on the left of it; that for adults, in the suburbs. (The college of) the son of Heaven was called (the palace of) Bright Harmony (and had a circlet of water). (That of) the princes was called the Palace with its semicirclet of water."—*Li chi*, iii. ii. 20; *Legge*, i. 219. See also *P'ei wên yün fu*, *c.* i, p. 60*b*; *Tzŭ shih ching hua*, *c.* 31, pp. 9*b*, 11a.

"According to the Li ki (Bk. xvi., *Record on the Subject of Education*, § 4), there was anciently a school [*tien*] for every twenty-five families, a college [*hsing*] for 500 or the department, an academy [*hsü*] for 2,500 or the county, and a university [*hsüeh*] for the whole kingdom. The ordinary curriculum extended over seven or nine years; examinations took place every other year, and selected candidates from the ordinary colleges were transferred to the Imperial college. The competitors were exempt from forced labours in their own villages, and the students of the Imperial college were excused from all manual work."—*Simcox*, ii. 72.

"The district school was a sort of secondary school, situated near the capital, and open to the children of the people. The most distinguished pupils of this school were chosen to pass into the superior establishment, the *Tching kium*, where they received, as a mark of favour, a cup of wine from the hand of the Emperor." The choice of candidates for promotion by examination to the higher school "seems to have included all meritorious persons, independently of birth." Those who did not satisfy the examiners had to "continue to study and await a new examination." The district school corresponded to the college of Shun, in which was also an almshouse for old men. Hsüan Wang had special schools attached to his court for training the children of the Imperial family, and chose from among the latter those who might be fit to be placed at the head of principalities. It seems to have been a general practice to have colleges attached to the chiefs' palaces.—*Biot, Essai sur l'Hist. de l'Instruction*, &c., pp. 33–37.

"It would be an anachronism to assume . . . that during the Chow Dynasty, or earlier, a system of graduated schools provided a complete ladder of learning from the village to the court. The Grand Director of Public Works is required by Chow-Li to teach the people 'the six virtues, the six praiseworthy actions, and the six branches of knowledge;' *i.e.*, music, dancing, archery, charioteering, writing, and arithmetic. But so wide a curriculum warns us to understand the word 'to teach' as referring to the educational effects of good government rather than to any special supervision of the schools, where virtue can hardly be taught in class."—*Simcox*, ii. 72.

Education was State-conducted. "The Minister of Instruction [or 'superintendent of the multitudes'] defined and set forth the six ceremonial observances:—to direct and control the nature of the people; clearly indicated the seven lessons [of morality), to stimulate their virtue; inculcated uniformity in the eight objects of government, to guard against all excess; taught the sameness of the course (of duty) and virtue, to assimilate manners; nourish the aged, to secure the completion of filial piety; showed pity to orphans and solitaries, to reach those who had been bereaved; exalted men of talents and worth, to give honour to virtue; and dealt summarily with the unworthy, to discountenance wickedness." "This, then, was the conception anciently of what government had to do for the multitudes—to teach them all moral and social duties, how to discharge their obligations to men living and dead, and to spiritual beings."—*Li chi*, iii. iv. 1; *Legge*, i. 230–1, 8, note.

"When the child was able to take its own food, it was taught to use the right hand. When it was able to speak a boy (was taught to) respond boldly and clearly; a girl submissively and low." "At six years they were taught the numbers and the names of the cardinal points; at the age of seven boys and girls did not occupy the same mat nor eat together; at eight, when going out or coming in at a gate or door, and going to their mats to eat and drink, they were required to follow their elders: the teaching of yielding to others was now begun; at nine they were taught how to number the days. At ten (the boy) went to a master outside and stayed with him (even) over the night. He learned the (different classes of) characters and calculation; he did not wear his jacket or trousers of silk; in his manners he followed his early lessons; morning and evening he learned the behaviour of a youth; he would ask to be exercised in (reading) the tablets and in the forms of polite conversation. At thirteen he learned music, and to repeat the odes, and to dance the *ko* (of the Duke of Kâu). When a full-grown lad he danced the *hsiang* (of King Wu). He learned archery and chariot driving. At twenty he was capped and first learned the (different classes of) ceremonies, and might wear furs and silk. He danced the *tâ hsiâ* (of Yü) [see ÆSTHETIC PRODUCTS], and attended sedulously to filial and fraternal duties. He might become very learned, but did not teach others;—(his object being still) to receive and not to give out." "At thirty he had a wife, and began to attend to the business proper to a man. He extended his learning without confining it to particular subjects. He was deferential to his friends, having regard to the aims (which they displayed). At forty he was first appointed to office; and according to the business of it brought out his plans and communicated his thoughts. If the ways (which he proposed) were suitable, he followed them out; if they were not, he abandoned them. At fifty he was appointed a Great officer, and laboured in the administration of his department. At seventy he retired from his duties."—*Li chi*, x. ii. 32–5; *Legge*, i. 476–9.

"A girl at the age of ten ceased to go out (from the women's apartments). Her governess taught her (the arts of) pleasing speech and manners, to be docile and obedient, to handle the hempen fibres, to deal with the cocoons, to weave silks and form fillets, to learn (all) woman's work, how to furnish garments, to watch the sacrifices, to supply the liquors and sauces, to fill the various stands and dishes with pickles and brine, and to assist in setting forth the appurtenances for the ceremonies." "At fifteen she assumed the hair-pin; at twenty, she was married, or, if there were occasion (for the delay), at twenty-three. If there were the betrothal rites, she became a wife; and if she went without these, a concubine."—*Ibid.* x. ii. 36–7; *Legge*, i. 479.

[Respecting the special course of education for young princes, see *Li chi*, xvi. and vi. i. 5–17; and for the system of graduated training, *Legge, Lî Ki*, i. 346, note.]

The above passages treat "of the children in a family of the higher classes, but those of the common people would be dealt with in a corresponding manner according to circumstances. And even in the early feudal times the way was open for talent and character to rise from the lower ranks in the social scale, and be admitted to official employment. The system of competitive examinations was even then casting a shadow before." "There is nothing in what is said of the daughters to indicate that they received any literary training. They were taught simply the household duties that would devolve on them in their state of society; though among them, be it observed, were the forms and provision for sacrifice and worship. It will be observed, also, at how early an age all close intercourse between them and their brothers came to an end, and that at ten they ceased to go out from the women's apartments."—*Legge, Lî Ki*, i. 477, note.

[The higher school was under the regulation of the Superintendent of Music, who taught not only the chords of music, but also virtue, good pronunciation, and dancing.]—*Biot, Essai*, p. 35.

"The fact seems to be that under the first three dynasties the idea of public instruction as a State function, over and above independent local schools, was mixed up with that of other public establishments, such as the official academy of music, the Court of the Heir Apparent, with whom the sons of high officers and nobles were educated, and the 'college,' as it would be called by analogy with mediæval endowments, where State pensioners were maintained at the public cost. 'It was the universal rule in ancient China that the young should be taught and the old maintained in the same buildings' (*S.B.*, xxvii. 242, n.; *Tcheou-li*, i. 82; ii. 211). A prince of Tse, who headed one of the federal leagues formed by the feudal States, was credited with a desire to revive the educational as well as the other good customs of the kings of Chow. His allies pledged themselves to 'honour the aged, protect the orphans, name the deserving to office, nourish capable men, and bring forward virtuous ones'—all of which undertakings would anciently have been included under the head of 'teaching' the six virtues."—*Simcox*, ii. 72–3.

"Ma-twan-lin saw plainly that the system of examinations was only a modern and not very successful expedient for the detection of capacity and virtue, and he supposes that in the good old times men were first recommended for employment on account of their character and reputation, and were then examined to see if they possessed the special knowledge required for the discharge of their duties; whereas subsequently scholars applied themselves to one kind of study with a view to the examinations, and, as soon as the examination was over, all that they had learnt was put aside and neglected, while they began a fresh education in the practical work belonging to their offices, so that science and government were divorced."—*Ibid.*, ii. 73. For the public examinations, see GEN. GOVT.

[Chu Hsi expresses doubts as to whether the State, under the ancient dynasties, could have afforded to maintain more than a part of the institutions described in the *Chou li*, and it may be conjectured that even in the days of the Chou the system described was an ideal rather than a transcript from reality. See *Biot, Essai sur l'Instr.*, &c., p. 375.]

"We are not to conceive of the disciples [of Confucius] as forming a community, and living together. Parties of them may have done so. We shall find Confucius hereafter always moving amid a company of admiring pupils; but the greater number must have had their proper avocations and ways of living, and would only resort to the master when they wished specially to ask his counsel or to learn of him."—*Legge, Ch. Class.*, i. Prol. p. 67.

Mencius "probably imitated Confucius by assuming the office of a teacher—not that of a schoolmaster in our acceptation of the word, but that of a professor of morals and learning, encouraging the resort of inquiring minds, in order to resolve their doubts and inform them on the true principles of virtue and society."—*Ibid.* ii. Prol. p. 21.

Freemasonry.—"Now the *Book of History* embraces a period reaching from the twenty-fourth to the seventh century before Christ, so that even if we begin where the *Book of History* ends we find curious masonic expressions to have been in use, at any rate in the written language, more than seven hundred years before the Christian era. . . . But inasmuch as there are no grounds whatever for impugning the authentic character of that work as connected with periods much more remote, this would give to speculative masonry a far higher antiquity than has ever yet been claimed."—*Giles, Historic China*, p. 380.

"The published *Discourses* of Confucius provide us with several masonic allusions of a more or less definite character. . . . But it is in the works of his great follower Mencius, who flourished nearly two hundred years later, that we meet with a fuller and more expressive masonic phraseology."—*Ibid.* pp. 380–1. Many allusions are also to be found in various other Chinese authors of note such as the philosopher Wên-tzŭ of the fourth century B.C., and others named under later periods.

Charitable Institutions.—"In nourishing the aged, (Shun), the lord of Yü, used the ceremonies of the drinking entertainment; the sovereigns of Hsiâ, those at entertainments (after) a reverent sacrifice or offering; the men of Yin, those of a substantial feast; and the men of Kâu cultivated and used all the three." Those of fifty, sixty, seventy, etc., received their nourishment in the different schools, various kinds of food being provided according to the age of the recipient.—*Li chi*, iii. v. 1–3; see also x. ii.; *Legge*, i. 240.

"Every device for relieving the burden of taxation and public service is exhausted in the older legislation, which is extremely minute and explicit on the duties of government in times of popular distress (*Biot, Tcheouli*, ix. 31–34; *Mencius*, I. ii. 5). . . . In old feudal China, the care of the poor, of widows and orphans, was specially commended by the King to his chiefs, who were expected to provide for these classes by local institutions. (*Plath, Verfass u. Verwalt. d. Alt. China, Abh Phil. d. Bag. Akad.* x.)."—*Johnson, Or. Rel.—Ch.*, pp. 43–5.

"The kings of the three dynasties [Hsia, Shang, and Chou], in nourishing the old, always had the years of those connected with them brought to their notice. Where (an officer) was eighty, one of his sons was free from all duties of government service; where he was ninety, all the members of his family were set free from them. In cases of parties who were disabled or ill, and where the attendance of others was required to wait upon them, one man was discharged from those duties (for the purpose). Parties mourning for their parents had a discharge for three years. Those mourning for one year or nine months had a discharge for three months. Where an officer was about to move to another state, he was discharged from service for three months beforehand. When one came from another state, he was not required to take active service for a round year." Orphans, old men who had lost their sons, old widowers, and old widows received regular allowances. "The dumb, the deaf, the lame, such as had lost a member, pigmies, and mechanics, were all fed according to what work they were able to do."—*Li chi*, iii. v. 12–14; *Legge*, i. 243–4.

"The surplus produce from the common fields was regarded as a sort of national grain bank, and the officers in charge of the stores were allowed to make advances to the cultivators at seed-time, to be repaid in harvest. To the very poor the loans

might be made gratuitously, and in any case the repayment had the effect of renewing the stores with fresh grain for old, while the profit upon some of the advances served to increase the common fund which could be drawn upon in times of dearth."—*Simcox*, ii. 37.

"According to a passage in the Li Ki (*S.B.*, xxvii. p. 261), corn is distributed from the king's vaults to the friendless and destitute in the last month of spring—the time when the pinch of want is most felt by a purely agricultural community."—*Ibid.* ii. 37, note 3.

[Kou Chien (Yüeh Wang, 496 B.C.) sent physicians, nurses, and presents to those who bore children.]—*Kuo yü, Yüan chien lei han, c.* 244, p. 3*b*.

[There were apparently public pharmacies, since those established in the Ming Period were copied from those existing at this time.]—*Mém. conc. les Ch.*, xi. 458.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Literary Associations and Poetical Gatherings.—"The princes of the house of Lieu gathered round them a choice school of literati and engaged them in discussions on the history of early times and on philosophical and religious dogmas."—*Journ. N.-C.B.R.A.S.*, N.S. xxix. 269.

Libraries, &c.—"During the reign of Han Wu Ti, the prince of 河 間 (near Peking) son of the Emperor King Ti, made a large collection of old books anterior to the Tsin conquest, including the 毛 詩, the 周 禮, Mencius, the Tso Chuan, &c."—*Ch. Rec.*, xii. 442.

"Ts'ao Tsêng, being afraid that the ancient essays might be lost, built a stone storehouse for keeping books in; it was called the Bookstore (Library) of Mr. Tsêng."—*Shih i chi, Yüan chien lei han, c.* 249, p. 31*a*.

"Wên Wêng [179–156 B.C.] of the Han Dynasty established a Lecture Hall in a stone building constructed by him located at the South of the City in the Shu Province."—*Chin Ch'ang Chi Hua Yang kuo chih, Shih wu yüan hui, c.* 8, p. 3*b*.

"In the 6th year *Kêng yin* [A.D. 30] of the reign of Kuang Wu of the Han dynasty, the lecture-hall of the Imperial Academy was built; its length was 10 *chang* and its breadth 2 *chang*."—*Chin Lu Chi Lo Yang chi, Shih wu yüan hui, c.* 8, p. 3*b*.

Schools and Education.—"Accounts of the common schools are given by two writers of the first century A.D. (*E. Biot, Essai sur l'Histoire de l'Instruction publique en Chine*, pp. 54, 64): 'When the plough has been brought under cover, the harvests gathered, and the operations of the year ended, the unmarried youths go to school, at fifteen to the lower school, at eighteen to the higher; at the winter solstice they leave school for forty-five days (as is the usage even until now), and prepare for the labours of cultivation.' So far Ma-yong, while Pan-kow (58–76 A.D.), in his history of the first Han Dynasty, adds that in winter, to save lights and firing, the villagers assembled in the common hall, the women with their work, while the young men not yet taxpayers repaired to the school-house. The lads who entered the elementary school at eight begin at fifteen to learn music and the Rites. The teachers in these schools were not appointed by the State, but the district officers were expected to keep an eye on their efficiency."—*Simcox*, ii. 72.

"Literary degrees were first established."—*Giles, Historic China*, p. 42.

[According to *Han shu P'ing Ti chi, Tzŭ shih ching hua, c.* 40, p. 17*a*, the various classes of schools were now (A.D. 1–6) the *hsü, hsiang, chiao*, and *hsüeh* (*cf.* previous Period). In every *hsüeh* and *chiao* a classical instructor, and in every *hsiang* and *hsü* an instructor in the *Classic of Filial Piety*, was installed.]

[The *T'ai Hsüeh* or High College was re-established by the After Han Emperor Kuang Wu (A.D. 25–58).]—*Ch. Rev.*, xiii. 55.

[Scholars were allowed to bring their mothers and brothers to reside with them in the Imperial Academy.]—*Ku chung sui pi*, p. 66*a*.

"The *T'ai Hsüeh* of the Han dynasty was located about 7 *li* N.W. of Ch'ang An. When Wang Mang was Prime Minister there were 10,000 rooms for students."—*San fu huang t'u, Tzŭ shih ching hua, c.* 31, p. 12*b*.

"When [Yang] Jên became Magistrate of Shih Fang he advised the sons and brothers of petty officers to study in the schools. Those who mastered the Classics and Sciences were selected for merit, and their names put on record, or they were introduced to the Court. By this means Education greatly prospered."—*Hou Han shu Yang Jên chuan, Shih wu yüan hui, c.* 8, p. 3*b*.

"For the sons and brothers of meritorious ministers consisting of 4 families and distant royal relatives the Emperor Ming [A.D. 58–76] built a separate college and selected those who were eminent in ability to be taught a profession. Scholars from the body-guards of Ch'i Mên were ordered to learn the Classic of Filial Piety. The Hsing Nu also sent their sons to this school. There were many more scholars at that time than in the reign of Yung P'ing."—*Hou Han shu, Yüan chien lei han, c.* 201, p. 31*a*.

"When Ho Wu became President of a Board he first entered the Confucian College and visited all the students, examined them in essays, and questioned them on what is advantageous and what disadvantageous (or right and wrong)."—*Han shu, P'ei wên yün fu, c.* 1, p. 63*b*.

"The Emperor Shun [A.D. 126–45] being moved by the words of Ti P'u, repaired the colleges; those he built (or repaired) contained 240 apartments and 1850 bedrooms. He examined those versed in the classics who had not gained degrees, so as to fill the vacancies in the studentships, and increased [the number of] the *chia* and *yi* literary examinations. Also 10 men were selected to be appointed Directors of Studies attached to the prefecture or to fill the post of Collegian."—*Hou Han Ju lin chuan, Tzŭ shih ching hua, c.* 31, p. 10*a*.

"In the first year [A.D. 132] of the period *Yang Chia* the new imperial academy was built. An imperial decree was issued that pupils might be entered after Examination showing their proficiency in the Classics."—*Kuang chih p'ing lüeh, Liang Han hsüeh chiao, c.* 24, p. 2*b*.

"In the *kuei wei* or 8th year [A.D. 203] of the period *Chien An* of the reign of Hsien Ti of the Han dynasty an order was issued that all the provinces should pay more attention to literary matters. Districts of 500 families were to appoint an officer of instruction, who was to select promising youths and teach them."—*Wei chih Wu Ti chi, Shih wu yüan hui, c.* 8, p. 1*b*.

Period of Disruption (221 *to* 589).—*Table IV.*

Schools and Education.—"The 400 years before the accession of the Tang Dynasty belong to the Dark Ages of Chinese history. It was complained that not one in forty of the dignitaries employed at court knew how to handle a pencil (*Biot, Essai sur l'Instruction*, p. 211). The State colleges seem to have degenerated into boarding schools for a class of privileged idlers, as their endowments survived, while the custom of employing collegians fell into obeyance. The private schools, which generally enjoyed and deserved the confidence of the learned, were refused all official countenance, apparently from the suspicion that voluntary schools, as we may call them, were destined to promote the interests of religious sects rather than disinterested study of the native classics; and even if this suspicion was to some extent justified by fact, it is certain that the discouragement of all private schools indifferently had an injurious effect on the standard of education (*De Mailla*, v. 45, 54)."—*Simcox*, ii. 126.

"Cheap paper and good ink and pencils have promoted popular education and enlightenment."—*Journ. P.O.S.*, ii. 149.

Ming Ti, the grandson of the Eastern Han Emperor Hsien, "instituted a system of examinations."—*Ch. Rev.*, xii. 444.

"Education seems to have been kept up during the strifes of the Tsin Dynasty. But in the year 352 A.D. the students at the metropolis were all dismissed."—*Ibid.* xiii. 119.

[The first Emperor of the Liang Dynasty established colleges in every district.]—*Giles, Bio. Dic.*, p. 285.

[Under the Chin, the sons of Great Ministers had posts bestowed on them as government students with the name High Pupils (*Kao Mên Shêng*). At the old palace an east *hsiang* was built, in which the ceremonies *hsiang she* were performed. Every month Mo-jung Fang came to the school to examine the pupils. He was fond of literature and diligent in teaching, and his pupils were more than 1,000 in number. (*Tzŭ shih ching hua, c.* 31, p. 10*a*.) The *hsiang* and *hsü* schools in P'o Yang were repaired (*Yüan chien lei han, c.* 201, p. 32). In 366 the *kuo hsüeh* was rebuilt and the village schools repaired (*Tzŭ shih ching hua, c.* 31, p. 10*b*.) In 438, Wên Tsung established a college for four kinds of learning, Confucianism, science of nature, history, and literature, professors being appointed for each. It was built outside the city on the plan of the *chiao* colleges of ancient times (*Pei wên yün fu, c.* 92, p. 135*a*). In the time of Kao Yün (390–487) a gradation of instructors and students was introduced: in the college of a first-class prefecture, 2 doctors, 4 preceptors, and 100 students; in a second-class prefecture 2 doctors, 2 preceptors, and 80 students; in a medium prefecture 1 doctor, 2 preceptors, and 60 students; and in a small prefecture 1 doctor, 1 preceptor, and 40 students (*Shih wu yüan hui, c.* 8, p. 2*a*). In 466 District Colleges were instituted, to which 20 scholars were admitted, there being in each district a Director of Studies and two Sub-Directors (*ibid.* p. 2*a*). In 505 a decree was issued establishing five colleges for the teaching of the Five Classics (*Ko chih ching yüan, c.* 19. p. 15*b*), and many colleges were built to teach the young. Every college had several hundred students who were provided with board. Separate professors were appointed to teach each classic, and scholars who became proficient were given official posts. "The students gathered in the capital like clouds" (*Yüan chien lei han, c.* 201, p. 32*b*; *Kuang chih p'ing lüeh, c.* 24, p. 3*b*). In 506 the *Chi Ya* College was established with the object of inviting scholars from a distance (*Tzŭ shih ching hua, c.* 31, p. 11*a*). In 541 a *Shih Lin* College was built on the west of the palace, and many scholars assembled there (*ibid.* p. 10*b*). The Emperor Yüan, when Magistrate of Ching Chow, built a college in the Confucian temple (552) (*ibid.* p. 11*a*).]

Poetical Associations.—"During the third century [*c.* 275] A.D. another and more mercurial set of poets, also seven in number, formed themselves into a club and became widely famous as the Seven Sages of the Bamboo Grove."—*Giles, Hist. of Ch. Lit.*, p. 125. See also p. 61.

[Literary associations were formed.]—*P'ei wên yün fu, c.* 68, p. 9*b*.

Libraries.—"Wên Ti of the Wei Kingdom established a library. Anyone who had studied 1,000 works was allowed to make use of it (lit., to ascend to it). But there were only six people in all [who did so]."—*San kuo i lu, Ko chih ching yüan, Kuan lei*, p. 11. Other libraries, public and private, are mentioned in *P'ei wên yün fu, c.* 90*b*, p. 168*b*; *c.* 93*a*, p. 100*b*, &c.

Poor Relief.—The Heir Apparent [of the Ch'i State, 479–501] "established six hospitals for the relief of the poor."—*P'ei wên yün fu, c.* 44, p. 43*b*.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Education, Colleges, and Schools.—"Kao Tsu towards the close of his reign had shown preference for laws and punishments and a dislike for schools, which he had abolished, with the exception of one national college containing 72 scholars. 'When the Emperor Yang ascended the throne he re-established the *hsiang, hsü, kuo tzŭ* Imperial Academy, *chien* Prefectural and *hsien* district colleges.'"—*Kuang chih p'ing lüeh, c.* 24, *Wei Chin Lin Ch'ao hsüeh chiao*, p. 3*b*.

[The *Chiu T'ang shu Chih kuan chih* (*Tzŭ shih ching hua, c.* 40, p. 17*a*) says that under the *Chi Chiu* and *Ssü Yüeh* (see GEN. GOVT.) there were six colleges: the *Kuo Tzŭ*, State College, *T'ai Hsüeh*, Great College, *Ssŭ Mên Hsüeh*, Four Department Colleges, *Lü Hsüeh*, Law College, *Shu Hsüeh*, Classic College, and *Suan Hsüeh*, Mathematical College.]

"In the year A.D. 601 the district schools [*chou hsien hsüeh*] were abolished in China, and also the *t'ai hsüeh*, which last name was, however, now applied to the *kuo tzŭ hsüeh*."—*Ch. Rev.*, xiv. 52.

"When the T'ang first received the appointment of Heaven [was founded] an Imperial decree was issued ordering the magistrates to build *Chou Kung* and Confucian temples in the State College. There was the Imperial Academy with 300 students, and also the *Ssŭ Mên* College with 1,200 students. There were colleges for law, writing, and mathematics—the college of law contained 50 students, of writing and of mathematics, each 30. In the metropolitan prefecture there was a college containing 80 students; the students in the college of the metropolitan districts numbered 50. Colleges were established in all departments and districts in the empire; they were divided into three kinds:—Colleges in the large departments contained 60 students; whilst in the medium and small departments the students were decreased by 10. Colleges in the large districts contained 40 students, and in the medium and small districts the number was also decreased by 10."—*Kuang chih p'ing lüeh, c.* 24, *T'ang tai hsüeh chiao*, p. 4*a*.

"The so-called Imperial College consisted of six higher schools, to which youths were admitted between the ages of 14 and 19; the total curriculum extended at furthest over 10½ years. The first school received 300 students, and corresponded to that in which the emperor's sons were anciently supposed to receive their education along with the sons of higher officers of State; it was open to the sons of lower, and the sons, grandsons, and grandsons of higher officers. The second school, or 'Great College,' admitted 500 sons or remote descendants of inferior officers. The third, or 'College of the Four Gates,' received 1,300 students—500 drawn from the class of landowners and inferior officials, while 800 were 'men of the people' distinguished in the examinations held all over the kingdom. The fourth, or school of laws, had only 50 students, and the schools of writing and arithmetic only 30 each, all of whom were taken either from among the people or the sons of the lower officers, and these were doubtless intended to provide a kind of technical training for clerks on the permanent staff of Government boards (*Biot, L'Instr. Publ. en Chine*, p. 256)."—*Simcox*, ii. 143.

"The actual number of the students probably fluctuated with the imperial liberality and the reputation of the schools, and it was said to have reached 10,000 in the reign of Tai-tsong (629–49). Students of the great college who distinguished themselves might be promoted to the college of superior dignity nominally reserved to the sons of high officers. In 729 A.D. we meet with the complaint that correct pronunciation was more attended to than the meaning of words, and Han-yu pleads for less respect of persons and greater strictness in the examinations. But the purely literary and unpractical character of the tests was not yet acquiesced in. Three papers, so to speak, were set, one in the classics, one to test the candidate's style and literary attainments, and one containing five questions relating to affairs of the day,—to one of which the famous denunciation of the eunuchs was an answer."—*Ibid.* ii. 143; *Biot*, pp. 276–9.

[In 624, colleges were established in the departments, districts, and villages. Those versed in the classics had their names put on record (*Kang mu, Shih wu yüan hui, c.* 8, p. 2*a*). In 632 the schools were increased to the number of 1,200. Three colleges were added (1 for instructing licentiates in the composition of official documents and two being departments of writing and arithmetic (*Tzŭ shih ching hua, c.* 31, *p.* 12*a*). In 658 a mathematical college was established (*Parker, China*, p. 52). In 719 an order was issued that students of department and district colleges under 25 years of age, sons of officers of the 8th rank, and common people under 21 years of age, who were versed in the classics, or who, though not so versed, were clever in essays and history, were to be sent to the *Ssŭ Mên* College as scholars (*P'ei wên yün fu, c.* 92, p. 133*a*). In the flourishing *K'ai Yüan* period (713–42) schools were ordered to be established in every department, district, and village throughout the empire: "no village in the empire was left without a school" (*Shih wu yüan hui, c.* 8, p. 2*a*). The establishment of schools in various provinces is also referred to in *T'ang shu, Yüan chien lei han, c.* 201, p. 32*a*; *Kuang chih p'ing lüeh, c.* 24, *T'ang tai hsüeh chiao*, p. 4*b*; *Tzŭ shih ching hua, c.* 31, p. 12*a*.]

[Under Hsüan Tsung schools were established in every village. He also founded a college for training youth of both sexes in music.]—*Giles, Bio. Dic.*, p. 451.

"Fond of music, he [Ming Huang, 712–40] founded a college for training youth of both sexes in this art."—*Giles, Hist. of Ch. Lit.*, p. 168.

"Towards the middle of the eighth century A.D., the Emperor Ming Huang of the T'ang dynasty, being exceedingly fond of music, established a college, known as the Pear-Garden, for training some 300 young people of both sexes. . . . It was apparently an institution to provide instrumentalists, vocalists, and possibly dancers, for Court entertainments, although some have held that the 'youths of the Pear-Garden' were really actors, and the term is still applied to the dramatic fraternity." *Ibid.* p. 257. He also built the *Li Chêng* College, wherein were taught "elegance and correctness" (*Shih wu yüan hui, c.* 8, p. 4*a*).

"By an edict of 706 A.D. the payment to be made by scholars to their teachers was laid down (*L'Instr. Publ. en Chine*, p. 283). Tuition has always been cheap in China, where the remuneration of the learned professions is still as nearly on a level with that of the mechanical arts as it was in mediæval Europe; and the presents of silk, wine, and meat required from the students were very modest in amount. The reason for prescribing the payment probably was that the State had hitherto paid the teachers' salary, and that it was an innovation for the professors to depend on the students' fees."—*Simcox*, ii. 143.

"In 736 A.D. an important change was made, which on the one hand raised the standard of the examinations and on the other diminished the chances of the successful candidates obtaining office. The director of the examinations was transferred from the 'minister of Offices' to the minister of Rites, presumably because the former allowed extraneous circumstances to weigh in the bestowal of degrees. But as the bestowal of office still rested with the department by which the officers were employed, a constant feud between the two was kept up for several centuries. Candidates who had passed successfully the examination conducted by the Board of Rites were only thereby qualified for appointment to office; their actual nomination for active service rested with the Board of Offices, which, not being able to employ all the successful candidates, used its discretionary powers of rejection in a way which the mass of graduates resented as unfair, even when preceded by a third examination (*Biot*, p. 310)."—*Ibid.* ii. 144.

"The famous Han-lin college, which now furnishes the imperial historiographers, examiners, and directors of public instruction, was founded in 740 A.D. to 'answer the emperor's questions about language and literature' (*Biot*, p. 305). Pauthier gives 712 A.D. as the date of the foundation. But its complete constitution might easily occupy a generation."—*Simcox*, ii. 143. The *Shih wu yüan hui* says that the name existed in the period *K'ai Yüan* (713–42) of Ming Huang (= Hsüan Tsung), and that after the period *Chih Tê* (756–8) of Su Tsung, "Eastern" and "Northern" Han Lin colleges were established.

"In the middle of the 8th century orthodoxy was exposed to a danger like that which threatened under the Souy Dynasty, when public examinations were held in the works of Buddhist theology. Hiouen-tsong's partiality for Taoism showed itself by

the attempt to add the works of Lao-tze to the official literature, and between 741 and 763 A.D. students were allowed to 'take up' the works of this philosopher, either instead of or in addition to the regular classics (*Biot, L'Instr. Publ. en Chine*, p. 289). In the next reign this concession was revoked, and we hear no more of Taoist degrees till the beginning of the 12th century; but learning was affronted by the appointment of an ambitious eunuch as examiner, and scholarship was so ill paid, that professors complained that they had to eke out their salaries by taking to agriculture. That the importance of success in the examinations on the whole continued to increase, is proved by the precautions first taken at this time, by order of the Empress Wu . . . to prevent favouritism or corruption, by concealing the authorship of the papers given it."—*Simcox*, ii. 144.

"Special learning or science were taught in the family by private teachers."—*Chang Shua shih, Pei wên yün fu, c.* 92, p. 135*b*.

Libraries.—Wên Ti "opened public libraries."—*Giles, Bio. Dic.*, p. 898.

T'ai Tsung's Empress "was a patron of letters, and an Imperial Library and College in the capital owed their origin to her."—*Boulger, Short Hist.*, p. 30.

"The imperial library was founded in 723 A.D., but the funds at its disposal must have been scanty, as the buildings when injured by rain were not repaired."—*Simcox*, ii. 143. Private libraries also existed; see *P'ei wên yün fu, c.* 36*b*, p. 115*a*.

[Allusions to *freemasonry* occur in the writings of the poet Liu Tsung-yüan (773–819).]—*Giles, Historic China*, pp. 380–1.

Literary Associations.—"[Yang] Shih-tao, after his retirement from Court, used to gather together the eminent and talented scholars of the time and feast them in a flower-garden. Literary meetings never flourished more than at that time."—*Chiu T'ang shu Yang Shih-tao chuan, P'ei wên yün fu, c.* 68, p. 9*b*.

"Formerly when I attended them the poetical gatherings were crowded, but now I find them empty. This was probably only a local decline."—*Mêng Chiao shih, P'ei wên yün fu, c.* 68, p. 12*b*.

[For *newspapers* see DISTRIBUTION.]

[A species of *insurance* is indicated in *Reinaud, Rel. des Voy., etc.*, i. 34–5. "When a vessel arrives from abroad, the agents of the government cause the merchandise to be delivered up to them, and shut it up in certain houses. The goods are subject to the *dork* for six months, till the last vessel has come in (*i.e.*, till the end of the monsoon). Then the Chinese take three-tenths of each kind of goods, and give up the rest to the owner." The *dork* (Arabic) was a sum deposited by the seller in the hands of the buyer, as a guarantee that the thing sold is of good quality.]

Poor Relief.—The Arab travellers of the 9th century noticed the absence of diseased mendicancy: "Scarce a one-eyed or a blind person is to be seen or anyone subject to the like afflictions."—*Ancient Accounts of India and China, &c.*, trans. *Renaudot*, p. 37.

907–960.

"The periodical examinations were held regularly under the five posterior dynasties, though literature and learning were neglected. In 930 we find the head of the imperial college complaining that the students' fees (about twelve shillings) remained unpaid, and Ma-twan-lin regards the attempt to exact them as part of the general venality of the age when poor scholars were oppressed and administrative offices put up for sale."—*Simcox*, ii. 209.

"Lo Shao-wei was fond of learning and books; he was well versed in literary science. Having collected several tens of thousands of books he established a college and invited scholars from all quarters."—*Wu Tai shih chuan, Yüan chien lei han, c.* 294, p. 29*b*.

Sung Period (960 *to* 1280).—*Table VI.*

Schools and Education.—[Education was fostered by T'ai Tsu.]—*Giles, Bio. Dic.*, p. 70.

"In the Sung Dynasty all colleges belonged to the Imperial Academy, and the Academicians were the sons or grandsons of metropolitan officers of the 7th rank, but there was no fixed number. Afterwards it was limited to 200 men. The students of the *T'ai Hsüeh* were the sons or brothers of officers of the 8th rank or of common people who were clever. When the system of *San Shê* was in force, the *T'ai Hsüeh* was in order. The students in the *Wai Shê*, outer school, numbered 2,000, in the *Nei Shê*, inner school, 300, and in the *Shang Shê*, upper school, 100."—*Kuang chih p'ing lüeh, c.* 24, *Sung tai hsüeh chiao*, p. 5*a*.

[The imperial college received steel plates and various other benefactions from the first two Emperors of the dynasty.]—*Simcox*, ii. 209.

"The provincial colleges had almost ceased to exist, and the first step towards their reorganization seems to have taken the form of charters, granted to existing libraries founded by private persons or associations. Such libraries had schools attached to them, and when these were well attended and thriving it was obviously needless for the Government to incur the expense of fresh foundations. In the neighbourhood of the modern Nan-king, one of these libraries was founded and endowed with lands for its support; in all, six such libraries and schools were recognized in different parts of the Empire, and their organization was imitated in the official establishments afterwards founded: the supply of the cantonal schools was left to the discretion of the local functionaries."—*Ibid.* ii. 109.

"When the Sung dynasty was at the height of its prosperity it imitated the S. T'ang in establishing a *Pai hu* College, and this, together with the *Sung Yang, Yo hu*, and *Tsui Yang*, were the four largest colleges in the Empire."—*T'ung k'ao, Shih wu yüan hui, c.* 8, p. 4*a*.

[For the College of Imperial Physicians (*T'ai I Chü*) (1068–86) see GEN. GOVT.]

"M. Biot gives (*Essai sur l'Histoire de l'Instruction*, &c., p. 341), after Ma-twan-lin, full particulars respecting the examinations, including the rules followed in marking papers under the Sung. It was considered a frivolous reason for putting candidates in the first rank that they had finished their papers sooner than others. The list of literary statesmen who made the dynasty famous in spite of its defeats, is enough to show that the examinations did bring men of varied ability into the public service. We hear less than formerly of the jealousy shown by the Board of Offices to the competitors selected by the Board of Rites, and, as M. Biot observes, the bestowal of the highest degrees was regarded as an important affair of State."—*Simcox*, ii. 209.

In 1001 "an imperial decree was issued bestowing [copies of] the Nine Classics on Colleges of Departments and Districts, and on Lecture Rooms."—*Sung shih Chên Tsung chi, Shih wu yüan hui, c.* 8, p. 2*b*.

"Wishing to establish education we should select an Elder out of 25 families, and appoint a teacher out of 100 families. Youths of 13-17 should be sent to learn the classics and be taught records, maps, and law; the principles of filiation, loyalty, humanity, and righteousness; the rules of incorruption, courteousness, diligence, and respect. He [Chou Lang] came to the school every month to examine students to see how they had learnt the classics. Those who finished their course in 5 years' time were reported to the *Ssŭ Tu* (President of the Board of Revenue)."—*Sung shu Chou Lang chuan, Tzŭ shih ching hua, c.* 31, p. 10*b*.

"The Emperor Jin-tsung opened a college for Sanskrit studies in the year 1035 A.D. and appointed fifty youths to study that language."—*Eitel, Buddhism*, p. 26.

"The military school was introduced by Jên Tsung [1023–64] of the Sung dynasty in the 3rd year [1043] of the period *Ch'ing Li*."—*Shan t'ang k'ao so, Shih wu yüan hui, c.* 9, p. 14*a*.

"Jên Tsung promoted education" (*Giles, Bio. Dic.*, p. 55). "The old 'College of the Four Gates' was re-established by Gin-tsong in 1043, and admitted both sons of officers and promising scholars taken from the ranks of the people. The 'Great College' was reorganized later and did not reach its full number of 900 pupils till 1068. About the same time complaints were made of the quality of the teaching at the State Colleges, where the teachers were ill paid, as well as at the surviving private schools. The students came, not for love of learning, but to qualify for a post in the public service, and having got the desired office or degree, troubled themselves no more about their books; hence, the number of competent teachers fell off, with the result of still further lowering the standard of education. It is quite possible, however, that these complaints were partly also a sign that the examinations were being taken more seriously than before, and were being watched by really learned scholars on behalf of the Government."—*Simcox*, ii. 209–10.

"In the year 1071, at the recommendation of the reformer Wang An-shih [*Mayers*, No. 807], poetry ceased to be the sole subject of examination, as it was found then (as now) that northerners were weak hands at such rubbish. Four 'goes' were established, to wit:—1. Classics; 2. Ten passages of Classics and 大義; 3. One stanza of 論; 4. Three passages of 策. At the 禮部 examination two passages of the last were added. At the 殿試 there was nothing but 策. The first two ranks were 進士及第; the third were 進士出身; the fourth 同進士出身; the 5th 同學究出身."—*Ch. Rev.*, xv. 52, and *cf.* vol. vi., and *Sung shih Hsüan chü chih, Tzŭ shih ching hua, c.* 31, p. 12*a*.

The result of the report of a Commission to enquire into the conduct of the examinations was that Wang An-Shih, "under the plea of making the study of the Classics more practical . . . abolished the tests in mere caligraphy and the verse compositions; and, to ensure the Classical texts being understood, instead of only learnt by heart, the examinations were to include the meanings—as expounded in his own commentaries."—*Simcox*, ii. 210.

"In 1071 a thousand *mow* were allotted to each district college, in addition to their other endowments, to provide for the maintenance of the students, and in 1079 a vain attempt was made to enlist the sympathies of the professoriate on the side of the new regulations, by making an allowance for the support of the district colleges, out of the proceeds of the land and house-tax and the interest on the State loans. In the same year the 'Great College' was reconstituted and divided into three grades, with 2,000 students in the first, and 300 and 200, respectively, in the second and third; and the magnificent annual income of 180,000 string of cash was allotted to it. The highest class had privileges in regard to examinations and employment, so it is to be supposed that the object was to attract the best scholars to the college from the open provincial examinations (*Biot, Essai sur l'Instr., &c.*, p. 347)."—*Ibid.* ii. 210.

"Special edicts invited men of virtue and ability to come forward and prove themselves worthy to save their country in a special competition, and the title of graduate was accorded *honoris causâ* to those who furnished corn gratuitously to the armies, or the cultivators in districts which had suffered from the war. This last measure . . . must not be understood as involving the sale of office, only of the honorary degree equivalent to that which, if obtained by competition, would qualify its holder for official employment."—*Ibid.* ii. 212.

"Every hamlet of 25 families [in Lei Chou] had a *tien*, private school, and every lane had a *chiao shih*, school."—*Yü Ching Lei Chou hsüeh chi, P'ei wên yün fu, c.* 22*a*, p. 117*b*.

"In the 7th year [1074] of the period *Hsi Ning* of the reign of Shên Tsung an imperial decree was issued establishing a Law College."—*Wên hsien t'ung k'ao hsiang chieh, c.* 17, *Hsing k'ao*, p. 5*a*. See Ssŭ-ma Kuang's objections to it in *ibid.*

"In the 2nd year [1079] of the period *Yüan Têng* an education order was issued to build 18 *chai* (schools); each *chai* was of five pillars and contained 30 persons. The collegians of the *wai shê* numbered 2,000, of the *hei shê* 300, and of the *shang shê* 100."—*Sung shih Hsüan chü chih, Tzŭ shih ching hua, c.* 31, p. 12*b*.

[The building of schools was general. Many were private and some also free.]—*Yüan chien lei han, c.* 201, p. 32*b*; *P'ei wên yün fu, c.* 90*b*, p. 169*a*; *Tzŭ shih ching hua, c.* 40, p. 17*b*.

"But the literati, who as a body seem never to have much loved or trusted the State colleges, were not likely to be attracted to them when serving as a Propaganda for the views of the hated Innovator. And to overcome their reluctance and obtain a supply of civil servants trained to believe in the new regulations, the very strong measure was taken, in 1103, of abolishing the public competitions for the higher degrees. Three grades like those of the great college were introduced, and success in each degree meant promotion to a higher school, while it became impossible for private students to obtain employment without passing through the training colleges. This was virtually giving the State patronage into the hands of the college staff, who were thought capable of sending up students for promotion in return for bribes. Anyway it was said that the number of graduates was improperly increased, and in less than twenty years the open examinations were restored."—*Simcox*, ii. 210–1.

In 1121, "an imperial decree was issued ordering the colleges of Departments and Districts and the system of *San Shê* to be abolished, leaving only the Imperial Academy."—*Kuang chih p'ing lüeh, c.* 24, *Sung tai hsüeh chiao*, p. 5*b*.

Chu Hsi "introduced a regular system of examinations, dividing the Classics into three groups, the Yi-King, the Shoo, and the Shi forming the first, the three Li the next, and the Chun Tsew with three commentaries the third. He gave out in advance in which King and which historical book the papers would be set, and by taking them all in turn obliged the candidates to go through a serious course of study in all."—*Simcox*, ii. 211.

"In 1142 the Southern Sung opened a 'Great College,' at their new capital, and 5,000 students entered to compete for the 300 vacancies. A few years later we hear of complaints that rich families had appropriated the college lands to their own use; and the Emperor, by way of putting matters to rights, ordered some of the lands belonging to the Buddhist monasteries to be given to the defrauded colleges instead of their own. Choo-hi described the estates of one college, and maintained all to be insufficiently endowed in proportion to the number of students admitted. The State was, however, too poor to do more for them, and the critical commentator frankly admits that he does not know how the ancient dynasties contrived to pay for the elaborate system of education which they are supposed to have maintained (*Biot, Essai sur l'Instr.* 81, p. 375). . . . China could not in his day support more than a part of the institutions described in the Chow Li."—*Ibid.* ii. 211.

"In the 12th century attempts were made to raise the standard of military efficiency by examinations in the theory and practice of archery and other warlike arts; but the civil degrees were in the highest repute, and in 1170 we find the minister of war complaining of the too rapid promotion to high office of brilliant competition wallahs. . . . The Sung princes steadily discouraged the admission of candidates to office by 'protection' or family interest, and the number of sons of officers entitled to employment as such was rigorously limited. During the brief interval of peace and splendour enjoyed by the Southern dynasty, letters and the public examinations were more popular than ever; the half empire produced as many graduates as the whole had done in its brightest days, and even when the Mongols had invaded the provinces north of the Kiang, rather than allow the learned of those provinces to miss the privileges of civilization, supplementary examinations were held for their benefit on the south bank of the river."—*Ibid.* ii. 212.

"In the 6th year [1246] of the period *Shun Yu*, the Emperor bestowed upon all the colleges tablets written by his own hand and a roll of silk to every student in order to encourage him."—*Kuang chih p'ing lüeh, c.* 24, *Sung tai hsüeh chiao*, p. 6*a*.

In 1275 Yang Kung-i "carried a measure by which only men of good character and well-read in the Classics were allowed to be nominated for the public examinations."—*Giles, Bio. Dic.*, p. 909.

Hospitals.—[Marco Polo says that at Kinsay (Hangchow) there were many hospitals "founded by the ancient kings, and endowed with great revenues," for the maintenance of the destitute who were unable to work.]—*Yule, Marco Polo*, ii. 172 (2nd ed.).

Orphan Asylums.—"In connection with the exposure of new-born infants, of which Marco Polo speaks, in Southern China, he mentions the orphan asylums, maintained by the Sung emperors, and the applications made to them by childless rich men wishing to adopt an heir; those not thus provided for were married to one another and started in life at the emperor's expense, as many as 20,000 boys and girls being thus provided for every year."—*Simcox*, ii. 224.

"Ts'ai Lien, a native of Yang Chou, had established an orphan asylum and called on many people to assist him in his good work. The rules in it were that every four men should rear a child and each contribute 1½ mace of silver monthly. If any foundling was found on the roadside it was to be brought into this asylum. If any poor woman offered herself as a wet nurse she was paid 6 mace a month. On the 15th of each month the payment was made, and after examining the children to see whether they were stout or thin, rewards or fines were decided upon. When a term of 3 years was complete, they were allowed to be taken by anyone who wished to bring them up."—*Jên p'u lei chi, c.* 5, p. 61*b*.

Poor Relief, &c.—[Institutions for relieving the poor are mentioned in *Jên p'u lei chi, c.* 5, p. 60*a*. Ch'ên Yao-shou, when Commissioner of Grain Transport in Kuang Hsi, planted trees, dug wells, and built pavilions provided with drinking vessels for the relief of travellers (*Sung shih Ch'ên Yao-shou chuan, P'ei wên yün fu, c.* 53, p. 38*b*).]

[Allusions to *freemasonry* occur in the works of the poet Su Tung-p'o (1036–1101).]—*Giles, Historic China*, pp. 380–1.

Literary Associations, etc.—[An "Aged and Virtuous Society" (*Ch'i Ying Hui*) composed of worthy ministers was formed in Lo.]—*P'ei wên yün fu, c.* 22*a*, p. 110*b*.

"The sayings and doings of the head of a school in China are dutifully written down by his immediate disciples, whose works are faithfully reproduced by the successive generations of commentators."—*Simcox*, ii. 211.

Storehouses.—[Marco Polo says that the houses at Kinsay (Hangchow) "are provided with lofty towers of stone in which articles of value are stored for fear of fire; for most of the houses themselves are of timber, and fires are very frequent in the city."]—*Yule, Marco Polo*, ii. 171 (2nd ed.). These towers had evidently been in existence for a long time when Polo wrote, in fact some of the particulars he gives are taken from a document drawn up by the Queen of Manzi before the conquest of Hangchow by the Mongols.

Libraries.—[Libraries were numerous, and those formed by T'ai Tsung were increased by the books collected from conquered States (*Sung shih I wên chih, Yüan chien lei han, c.* 294, p. 28*a*). In Chên Tsung's time the imperial library was largely destroyed in the burning of the palace, but the rescued portions were housed in the Tsung Wên Hall built by Jên Tsung (*P'ei wên yün fu, c.* 76*a*, p. 123*a*). A collection of 100,000 volumes was transported when the Court removed to Nanking to the Pien Hill in Hsia Ch'uan and stored in a building there (*Wang shih Fei chu lu, Yüan chien lei han, c.* 294, p. 30*b*).]

Museums.—"The Imperial Museum is described [in the *Hsüan-ho Po Ku T'u*] by a contemporary visitor. 'The new Pao-ho-tien, a lofty building with three rows of large pillars, was finished in the eighth month of the present year (A.D. 1119). It is surrounded by clumps of tall bamboos and rows of fine trees in thick leafy groves. The central hall is occupied by the

imperial throne, the eastern and western halls are filled with objects of value and curiosities, with ancient tripods, sacrificial vases, jade ornaments, etc. There are in addition many side halls filled with various antiquities; of which the Stone Drums of Hsüan Wang occupy the first rank, preserved in the Hall of Ancient Research.'"—*Journ. N.-C.B.R.A.S.*, N.S. viii. 141.

KIN.

"In 1151, a great college was founded after the Chinese fashion."—*Simcox*, ii. 174.

Mongol Period (1280 *to* 1368).—*Table VII.*

Education, etc.—"In the Yüan dynasty colleges were established in all the provinces. Every year difficult subjects in the 13 *kwo* (medical practice, such as internal and external) were written out and sent to the College of Imperial Physicians, whence the same were issued to the provincial medical colleges. Licentiates were ordered to study medical works according to the rules. At the end of the year a list (or pamphlet) was made out and sent to the officer in charge, for him to decide as to their capacity."—*Yüan shih Hsüan chü chih, Tzŭ shih ching kua*, *c.* 116, p. 4*a*. The first college was established in 1234 by T'ai Tsung before the conquest had been completed (*Kuang chih p'ing lüeh*, *c.* 24, *Yüan tai hsüeh chiao*, p. 6*b*).

"In the 24th year [1283] of Shih Tsu the Imperial Academy and College of State were established, the students attending them numbering 120. Half of them were Mongolian and half Chinese. Their stationery and board were supplied by the Government."—*Kuang chih p'ing lüeh*, *c.* 24, *Yüan tai hsüeh chiao*, p. 6.

"In 1287 the Imperial Academy was opened."—*Giles, Bio. Dic.*, p. 387.

"In the Yüan dynasty Presidents of colleges began to be appointed. In the biography of the Emperor Shun in the Yüan histories it says: 'In the 3rd year [1343] of the period *Chih Chêng*, the *kuei wei* year and *jen shên* month, the Censor Ch'êng Tsun memorialized the Throne saying: "A disappointed M.A. may be appointed to fill the post of President of a College."' In the *T'an hsing fu* it says: 'By this it would seem that the President of a College in the Yüan dynasty was in the list of appointed officers, not as in the present dynasty filled by engagement."'—*Hsü wên hsien t'ung k'ao, Shih wu yüan hui*, *c.* 8, p. 4*a*.

"[Tuan Chih] repaired the Confucian Temple, and for 1,000 *mow* of cultivated land purchased 10,000 volumes of books. He then engaged Li Tsun-min as teacher to instruct scholars who came from abroad."—*Yüan shih Tuan Chih chuan, Tzŭ shih ching hua*, *c.* 31, p. 12*b*.

Foundlings and Poor Relief.—"In those provinces [Manzi = China S. of the Huang Ho] they are wont to expose their new-born babes; I speak of the poor, who have not the means of bringing them up. But the King used to have all those foundlings taken care of, and had note made of the signs and planets under which each was born, and then put them out to nurse about the country. And when any rich man was childless he would go to the King and obtain from him as many of these children as he desired. Or, when the children grew up, the King would make up marriages among them, and provide for the couples from his own purse. In this manner he used to provide for some 20,000 boys and girls every year."—*Yule, Marco Polo*, ii. 109 (2nd edition).

"A passage found only in the Ramusian text of Marco Polo's travels . . . describes a rather cheap form of charity practised by Kubla, which consisted in giving clothes to the poor and to mendicant monks, the materials for which were obtained by a tax, while the labour of making them up was provided by an onerous corvée, as all artisans were bound to give a day's labour weekly. He makes no mention of the very enlightened Mongol institution of free dispensaries, established in 1237, during the reign of Ogatai, at the suggestion, we may be sure, of his temperance-preaching, rhubarb-collecting minister, Yeliu-tchoutsai [*cf.*, however, Tcheou-li, i. 92–7]."—*Simcox*, ii. 224.

"Chang Yüan-chên established a charity granary, in which 200 *shih* of rice were stored up yearly for relieving his clan and neighbours; also he put by 400 *shih* of rice to lend to villagers, those who wished to borrow having to obtain a certificate from the local magistrate before their address was put on the record."—*Jên p'u lei chi*, *c.* 5, p. 61*a*.

Libraries.—[Several large private libraries are mentioned (*P'ei wên Yün fu*, *c.* 22*b*, p. 119*b*, etc.). Chih Pi, when Governor of Tung P'ing, placed 2,000 volumes of his own in the college for the use of the students (*Yüan chien lei han*, *c.* 249, p. 33*b*).]

Miscellaneous.—"Marco Polo does not exactly give his authority to the description by Mandeville (after Odoric of Pordenone) of the 'gode custome' in Jamchay of the great Chan, whereby innkeepers supply *diners à domicile*, at so much a head, to persons wishing to entertain their friends without trouble; but his description of a pavilion on the . . . Si-hou ['Western Lake'], where glass, china, linen, and service are supplied to picnic parties, points to something of the same kind." Odoric localizes this custom at "Yang-chow."—*Simcox*, ii. 223, 232.

"The existence of fireproof towers for the storage of valuables, and the need for them arising from the frequent conflagrations which spread through the streets of wooden houses," are mentioned by Marco Polo.—*Ibid.* ii. 222–3.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Education, etc.—Hung Wu "passed a great measure of gratuitous national education, and, in order to carry out this reform in a thoroughly successful manner, he appointed all the masters himself."—*Boulger, Short Hist.*, p. 81.

"Most of the edicts respecting the public Examinations and the imperial Colleges, which continue in force, date from the earlier years of this period [*circ.* 1368–1427]. Immediately after his [Yung Lo's] accession (1368), Tai-tsou founded an imperial college at the then capital, Nanking, and in the following year he issued an edict for the restoration of provincial and departmental colleges. A decree of 1370, which is still in force, declares that 'all places of civil officers, whether attached to the court or to the government of the provinces, must be obtained by passing the test of examination.' This was repealed for a time in 1373, but definitely re-enacted in 1384 after a short experience of the drawbacks to promotion by favour. In 1375 village schools, after the pattern of the Rites of Chow, were required to be provided, but this decree was never completely carried out. In 1382 a slight alteration was made in the allowance of rice for the maintenance of scholars and teachers in the different district colleges, and grants of newly confiscated lands were made to the latter, so that they might grow their own grain instead of receiving it periodically from the Government."—*Simcox*, ii. 254.

T'ai Tsu "organised the present system of examinations."—*Giles, Bio. Dic.*, p. 193.

"Before T'ai Tsu of the Ming dynasty had ascended the throne he had built an Academy. In the 2nd year [1369] of his reign he issued a decree ordering that a college should be built in every prefecture, department, and district in the empire, and said: 'The Emperors and Kings of ancient times, when cultivating the talents of the people and correcting the manners and customs, first cared about education. Now that I have united the Empire I wish to renew the old practice.'"—*Kuang chih p'ing lüeh*, *c.* 24, *Ming tai hsüeh chiao*, p. 7*a*.

[Particulars as to the schools maintained "at the King's own cost, and the annual inspection," are found on pp. 121–2 of *Mendoza's History*; and Chapter XIV. of Book III. (pp. 124–8) is devoted to "the examination of such whom they prefer to the degree of Loytia, which is with us the degree of a doctor."] See also GEN. GOVT., *Judicial*.

"The king hath in every city colleges or schools at his own cost, in the which they do learn to write, read, and count, as well as to study natural or moral philosophy, astrology, laws of the country, or any other curious science. They that do teach in these schools be such persons as excel in every faculty, such as may be found none better, but specially in writing and reading; for that there is none, although he be never so poor, but doth learn to write and read, because amongst them he is accounted infamous that cannot do both. Unto higher studies come a great number of students, and do travail all they may possibly to profit, for that it is the best course and surest way to obtain the name of a Loytia, or gentleman, or other dignity."—*Mendoza, Hist.*, pp. 122–3.

In 1366, T'ai Tsu "ordered all the magistrates to search for ancient and modern books and place them in the *Pi Fu* [Library] for purposes of research."—*Ming chi, Yüan chien lei han*, *c.* 294, p. 28*b*.

[In 1375, *shê hsüeh*, village schools, were built to give instruction to the sons of the common people in the imperial decrees and works on law.]—*Ming hui tien, Shih wu yüan hui*, *c.* 8, p. 3*a*.

"The regulations of 1384 show that the examinations had become purely literary; law, mathematics, riding, and shooting had dropped out altogether, in spite of the anxiety shown by the Emperor to revive the solemn archery of the Chow, with a view to restoring the military spirit of the people. The first examination for the degree of Doctor took place at the capital in 1385, together with one of a more arduous character for admission to the Han-lin College. Students from Corea, Cochin China, and Japan resorted to the imperial college, and the sons of officers stationed in the remoter provinces, like Yünnan and Sz'chuen, were allowed to send their sons to enjoy the same privileges as foreigners. Special apartments adjoining the Empress's side of the palace were assigned for the residence of wives and children of married students. The local colleges were allowed to send a certain proportion of picked scholars to the imperial establishment, and for some time the ranks of the official hierarchy were recruited to a considerable extent from amongst the imperial scholars, who were transferred to a sort of apprenticeship in the various departments, after which they were qualified for office without examination."—*Simcox*, ii. 254–5.

"In 1391, Tai-tsou complained that the students learnt by heart stock pieces of composition, which they wrote out for the examiners as original; and the side entrance to office, through the administrative bureaux, had to be closed to prevent all the imperial students from deserting the colleges in favour of what they thought an easier road to preferment. Private examinations of the college students were held, and those who did best were allowed to compete in the general examination for degrees, while those who failed were beaten, reprimanded, or dismissed. In the middle of the 16th century the colleges seem to have suffered so much from the competition of unattached students assisted by local libraries, that edicts were passed for the suppression of the latter, but fortunately withdrawn before being executed."—*Ibid.* ii. 255.

"The education of the young is carried on mainly by private tutors, not in public schools; and Semedo explains that unsuccessful candidates for degrees become teachers while waiting to try again. Rich families employ the successful licentiates who are still pursuing their studies with a view to the degree of Doctor, a dignity which those who take office at once are not entitled to go in for. The examinations are described at length. At the second examination of bachelors, the second day's task consists either of three essays on set historical questions, or a memorial to the Emperor as to the course to be taken in a case proposed."—*Ibid.* ii. 267.

"Another abuse, which increased with the financial embarassments of the Government, was the bestowal of degrees in return for gifts of money or grain. In the middle of the 15th century a professor of the Imperial College protested against students being admitted to the college by purchase; and the continuator of Ma-twan-lin waxes eloquent upon the injury done to the public service when degrees, not merely honorary, but carrying with them eligibility to official employment, were bestowed upon men who have only frequented the market-place and cannot even understand the literary style. In the account of the first three Tsin-sse, or doctors, appointed by examination, it appears that each received a special title and had a special duty assigned to him in which his literary attainments would find full scope. The first on the list was employed to revise the works prepared for publication, while the second and third revise the official editions of works which have been published before. On this occasion a fourth officer was also appointed as 'Collector of documents.'"—*Ibid.* ii. 255–6.

"The number of degrees conferred annually seems to have risen from 500 to over 2,000, and this number was sufficient to meet the wants of the administration. In the earlier years of the Ming dynasty, any acting official could retire from his post in favour of his son and secure the reversion to him as a matter of grace. Both provincial governments and court places were so bequeathed, and officers' sons were also considered to have a special claim to admission at the colleges; but these privileges were gradually curtailed, and in 1595 some members of the imperial family were required to pass a regular examination before receiving office."—*Ibid.* ii. 255.

Taitsong, with a view to gain the favour of the Chinese, "established schools in which Chinese were taught."—*Boulger, Short Hist.*, p. 113.

In 1634 the Mantchu emperor "instituted examinations on the Chinese model, and founded schools and prizes for the study of the three languages, Mantchu, Mongol, and Chinese."—*Simcox*, ii. 249.

Libraries.—Hung Wu "also founded many public libraries, and he wished to establish one in every town, but this was beyond his power."—*Boulger, Short Hist.*, p. 81.

[A "thousand volume library" was bestowed by a Mr. Yang Hung upon his son, Wei-chên.]—*Yüan chien lei han*, *c.* 294, p. 31*a*.

Charitable Institutions and Poor Relief.—[Mendoza (*Hist.*, i. 66-8) says no one is allowed either to beg or to give alms; all beggars to be reported to a special "justice of the poor." Parents of deformed or invalid children also have to report them:—if capable of learning any occupation, they were allowed a certain time in which to teach them. If the children were quite incapable, and the parents destitute, and there were no relations able to maintain them, they were supported in a public hospital. Old and disabled soldiers were also received into these "hospitals," whose inmates were allowed to "bring up hens, chickens, and hogs, for their recreation and profit." The institutions were periodically inspected by Government officials.]

"The blind folks are not accounted in the number of those that of necessity are to be maintained by their kinsfolks, or by the king; for they are constrained to work; as to grind with a quern wheat or rice, or to blow smiths' bellows, or such like occupations, that they have no need of their sight. And if it be a blind woman, when she cometh unto age, she doth use the office of women of love, of which sort there are a great number in public places. . . . These have women that do tend upon them, and do paint and trim them up, and they are such that with pure age did leave that office. So by this order, in all this kingdom, though it be great and the people infinite, yet there is no poor that do perish nor beg in the streets."—*Ibid.* pp. 66–8. See, however, following Period.

"Not content with providing for the minds of his subjects, Hongwou did his utmost to supply the needs of the aged. He cut down the court expenses and issued sumptuary laws, so that he might devote the sums thus economised to the support of the aged and sick. His last instructions to the new officials, on proceeding to their posts, were to 'take particular care of the aged and the orphan.'"—*Boulger, Short Hist.*, p. 81.

"Yung lo . . . established public pharmacies for the people, following the example of the ancient Chou."—*Mém. conc. les Ch.*, xi. 458.

Memorial Halls.—"Mention is made of an interesting foundation of the 16th century called the 'temple of emperors and kings'; it contained the tablets of all good emperors, irrespective of dynasty; the tyrants, enemies to liberty, and usurpers were excluded."—*Simcox*, ii. 256.

Manchu Period (1644 *to* —).—*Table IX.*

Schools and Education.—"At the present day education is widely diffused throughout China. In no other country is the schoolmaster more abroad, and in all schools it is Confucius who is taught. The plan of competitive examinations and the selection for civil offices only from those who have been successful candidates—good so far as the competition is concerned, but injurious from the restricted range of subjects with which an acquaintance is required—have obtained for more than twelve centuries. The classical works are the text-books. It is from them almost exclusively that the themes proposed to determine the knowledge and ability of the students are chosen. The whole of the magistracy of China is thus versed in all that is recorded of the sage, and in the ancient literature which he preserved. His thoughts are familiar to every man in authority, and his character is more or less reproduced in him." "The official civilians of China, numerous as they are, are but a fraction of its students, and the students or those who make literature a profession, are again but a fraction of those who attend school for a shorter or longer period. Yet, so far as the studies have gone, they have been occupied with the Confucian writings. In many schoolrooms there is a tablet or inscription on the wall sacred to the sage, and every pupil is required, on coming to school on the morning of the 1st and 15th of every month, to bow before it, the first thing, as an act of worship. (During the present dynasty, the tablet of 文昌帝君, the god of literature, has to a considerable extent displaced that of Confucius in schools. Yet the worship of him does not clash with that of the other. He is 'the father' of composition only.) Thus all in China who receive the slightest tincture of learning do so at the fountain of Confucius. They learn of him and do homage to him at once . . . during his life-time he had three thousand disciples. Hundreds of millions are his disciples now. It is hardly necessary to make any allowance in this statement for the followers of Taouism and Buddhism, for, as Sir John Davis has observed, 'whatever the other opinions or faith of a Chinese may be, he takes good care to treat Confucius with respect.' (*Chinese*, ii. p. 45.) For two thousand years he has reigned supreme, the undisputed teacher of this most populous land."—*Legge, Ch. Class.*, i. Prol. pp. 93–4.

"Education is probably as good now as it ever was, and its ability to maintain and develop the character of the people as great as at any time; it is remarkable how much it really has done to form, elevate, and consolidate their national institutions."—*Williams, Midd. King.*, i. 521.

[Miss H. Kirkland speaks of two native schools in Hangchow (presumably for girls, though this is not expressly stated) taught by old ladies—one in the city, and one in the suburbs. These were indigenous and "heathen" schools, not in any way missionary associations. The teachers seem to have been widows, with no sons.]—*Woman's Work*, iii. 111–2.

"Compared with many other parts of China, a considerable number of the Hangchow women can read and write. It is well known that there are no native girls' schools in China; but sometimes well-to-do people educate their daughters privately. I have had the estimate given by a native of the place, that one-tenth of the respectable women can read and write. My own school teacher [woman] is a very good scholar, and has even prepared pupils for the public examinations."—

Ibid. i. 27. But see preceding extract. One is, moreover, stated to have existed at Canton.

[Mrs. Crossette, writing from Chenanfoo, says that she finds a great many well-taught women, and not all from wealthy circles. On announcing that she wished to start a girls' school, she immediately received three applications from women well qualified to teach (subjects not specified).]—*Ibid.* i. 74.

"In China, studies are carried on in the family. Well-to-do families have tutors; but in every village the poorest can send their children to schools; and there are both day and night schools. The children attending them are so numerous that the fees are very trifling."—*Tcheng-ki-tong, Chinese Painted by Themselves*, p. 67.

"Speaking broadly, an apt parallel [to education in China] is ready to hand, in the strict classical curriculum of our forefathers, before modern languages and the physical sciences had successfully asserted their claims to at least an equal place in the education of Englishmen with the literatures of Greece and Rome. It is a system of mental culture by which the faculties of memory, ratiocination, and judgment are largely developed and rendered more capable of application to the ordinary problems of life. . . . They have one beaten track, along which each and every student must necessarily pursue his way, over precisely the same ground, in each and every case. Nothing is optional, and consequently there are no alternative courses adapted to individual tastes or abilities. The dogmas—ethical, political, and social—of their early sages are, one and all, without reference to the changed surroundings of modern times, regarded as some divine legacy of wisdom, infallible in doctrine, and not to be altered or improved upon by the degenerate race of to-day. It is true that Mencius, 'the second,' as he is called, of China's immortals, expressly warned his countrymen that they should strive to live in harmony with the spirit of the age in which they might chance to be born; but this valuable precept has always been carefully overlooked, and greater prominence given to others, couched in a less liberal and less practical tone. And so it is that the Chinese are now, in the hurry and excitement of this nineteenth century, pretty much where they were hundreds upon hundreds of years ago. A movement is indeed now being made in the right direction; but the Chinese move slowly, and the impulse has moreover arisen, not from any internal conviction of its desirability, but from a forced contact with Western nations. Schools for the study of science and foreign languages have either been formed or are in course of formation at various great centres of population; and so far so good, though as yet no way is open through these channels to the posts of real honour and emolument which the Government of China has to bestow. . . . Until about seven years of age the life of a Chinese boy is an intellectual blank; then comes a mighty change. He must either be sent to school or a tutor must be engaged for him at home. In any case, he must forthwith enter upon that course of study by which alone the wordly successes most prized by the Chinese are to be obtained. Up to this moment he has learned absolutely nothing, save, perhaps, to be respectful to his seniors, and not to step on written paper, or even to let it fall on the ground. But now he has a tedious task before him, to accomplish which we will suppose that he goes to the village school, and thither we will follow his steps, lighter at first starting than a few months later on. Here he is formally presented to the master, to whom he usually conveys some trifling present over and above the wretched monthly fee with which the latter is remunerated for his services. He prostrates himself before the image of Confucius, the recognised fountain of all knowledge; and then the schoolmaster proceeds to choose for him an appropriate personal name to be retained in after life, after which he settles down to his allotted task. For the past six centuries this initiatory task has always been the same—the committal to memory of a tiny primer, called the *Three Character Classic*, containing miscellaneous information on a variety of subjects compressed into the narrowest possible compass. Each character, as it occurs, is associated in the mind of the learner rather with its sound than with its meaning in the sentence where it stands, since some portions of this primer, occasionally simple enough, would be quite unintelligible to a child. The opening verses, for instance:—

Man at birth;
By nature good;
In instinct similar;
In practice diverging."

"This would of course be a hard nut to crack for a totally uneducated boy of six-and-a-half; further on, however, easier subjects are treated, and the pupil is taught that the three great lights are the sun, moon, and stars, and that the six domestic animals are the horse, ox, sheep, pig, dog, and fowl. A little history, biography, and so forth, make up the sum and substance of the work, of which so many lines, or more correctly 'columns,' are daily committed to memory. While learning his task the boy hums the words aloud in a noisy sing-song voice, together with all his schoolfellows at the same time, the result being an almost unbearable din, in the midst of which the master will calmly hear one of them repeat his lesson in a similar but louder tone, while the pupil stands with his back to the magisterial desk to guard against any chance of furtive assistance from the book. When thoroughly familiar with the *Three Character Classic*—so called, by the way, because arranged in columns of three characters to each—our youth will have familiarised himself with the shapes and sounds, and partially with the meanings, of something like 400 separate characters, and he will now be considered sufficiently advanced to take the second set step upon the road to knowledge, and to proceed to commit to memory in like manner the *Thousand Character Essay*. This singular piece of composition was the production of a man who is said to have been supplied in prison with 1,000 different characters jumbled together, and to have been ordered to make out of them a poem. He accomplished the feat in a single night, but his hair turned white with the effort. The poem consists of 250 columns of four characters to each. Its subjects are varied and, from the nature of the case, inconsequent, as witness the following specimen:—

Like arrows, years fly swiftly by;
The sun shines brightly in the sky;
The starry firmament goes round;
The changing moon is constant found;
The heat remains, the fuel spent;
Be then on time to come intent;
etc., etc., etc."

"Here, again, the chief object is to store the pupil's memory with the shapes and sounds of a large number of written symbols; and by the time that the *Thousand Character Classic* has been mastered, it follows that 1,000 new characters will have been added to the boy's stock-in-trade, besides which he will have acquired a knowledge of a very useful cardinal series of numbers from 1 to 1,000, these characters being constantly employed as such in every department of life. The next step is an important one, analogous to the old school transition from *Delectus* to *Cæsar*—from the elementary to the advanced—and it is generally with renewed interest that the budding student opens at the first page of *The Four Books*, a collection of writings which form the leading feature in the great competitive tests, to which he will hereafter be subjected [see ÆSTHETIC PRODUCTS]. These *Four Books* are now committed, one by one, to memory, in precisely the same way as the two foregoing primers, anything like explanation or consultation of the authorised commentary being postponed until some progress has been made in the arduous task of learning by heart. Meanwhile the boy is taught to write, shaping his characters in accordance with accepted canons of elegance and finish, by means of a copy placed under a semi-transparent sheet of paper and traced over and over, until the pupil acquires some freedom of manipulation and is able to imitate from sight. The proper way to hold the camel's hair brush, used as a pen, and the method of rubbing ink on the ink-slab to a due consistency, equally come in for a share of the pupil's attention during the excessively long school hours—9 a.m. to 6 p.m.—which are customary in China. By-and-by, too, he is initiated into the art of essay-writing, perhaps the most practically important, and, at the same time, most unpractical, part of the Chinese educational scheme. It is on his proficiency in this respect that the student's ultimate success for the most part depends. A candidate, receiving a given theme, is not at liberty to sit down and write an essay in the terms or sequence which unassisted fancy may dictate. He must abide by fixed rules, introducing the subject in so many balanced sentences, developing it in so many more, summing up his arguments and finally reaching the conclusion according to received principles of composition. And so also with poems. These are invariably upon the same model—a stated number of characters to each line, arbitrary rules of rhyme, trite similes, and forced allusions to the past. The bookshops of Chinese cities are flooded with collections of essays and poems by famous authors of all ages, and these are carefully studied by intending competitors, in the hope of borrowing therefrom something of their vigour and refinement of style. Successful and even unsuccessful candidates often print their literary efforts in this direction, at any rate for private circulation; and good, bad, or indifferent, these are always much admired by the writers themselves. Hence a curious and caustic saying, that men generally prefer 'their own compositions, but other people's wives.' At this point the youth's name is entered at the bureau of the local magistrate, to accomplish which it is, however, first incumbent upon himself to show that his genealogical record has been unsoiled through the three preceding generations of father, grandfather, and great-grandfather, in the sense that none of these have been engaged in certain tabooed occupations, such as acting, holding the post of executioner, and some other menial offices in government employ. His surname and personal name are then carefully registered, and a note is appended as to his physical appearance, with a view to establish identity in cases of doubt. The first and second examinations to which our new undergraduate is admitted are merely tests leading on to the third, which, in point of fact is really the first of the series, being that at which the bachelor's degree is conferred."—*Giles, Historic China*, pp. 233–42. Examinees must be native born. See also *Tchêng-ki-tong, Ch. Painted by Thems.*, pp. 112–7; *Peking Gazette*, Feb. 20 and April 10, 1891. Though education was private, examinations were public; the system is therefore described under GEN. GOVT. (*q.v.*).

"Nearly opposite to the Observatory [in Peking] stands the Hall for Literary Examinations, where the candidates of the province assemble to write their essays."—*Williams, Midd. King.*, i. 72.

"The *Kung Yuen*, or Examination Hall, lies in the south-eastern corner of the Old City [of Canton], similar in size and arrangement to these edifices in other cities."—*Ibid.* i. 166.

Near the Protestant Cathedrals in Peking "are large schools and seminaries for the education of children and neophytes."—*Ibid.* i. 75.

In the country district of Wang Mo Khi, Ku Kien, "schools are very numerous; we may say that there is one to every fifteen houses; the Buddhist pagodas contain several libraries, besides those which the generosity of some families places at at the disposal of all, in the buildings consecrated to their ancestors and their archives. Lastly, besides these Buddhist temples, there is in each of the ten wards of Wang Mo Khi a peculiar building, called by Europeans a pagoda, but serving many other purposes besides those of worship." It is a large quadrangle, surrounded by colonnades, and serving as a market, a theatre, a kind of club or social meeting-place, and a caravanserai for travellers. It is also the place where the pageants of the trade-guilds and other festivals and processions are arranged, and the starting-point of the latter.—*Simon, Cité chinoise*, p. 255.

[De Courcy says that Kang-hi, struck with admiration by Father Pereira's skill in noting down times by ear, founded a college for studying Western music, of which his third son was president. This body published three large volumes "On the true doctrine of Music," but had no lasting influence.]—*L'Empire du Milieu*, p. 409.

[Yüan Yüan, when Governor of Chekiang, established colleges, schools, soup-kitchens, etc.]—*Giles, Bio. Dic.*, p. 976.

[For a map showing the chief examination centres, see *Little* (*Mrs. A.*), *Int. Ch.*, p. 296.]

[Prince Kung's memorial (1887) on the establishment of a college for the teaching of Western science is quoted in *ibid.* pp. 311–6.]

[For an account of the *Kuo Tzŭ Chien*, see GEN. GOVT.]

Charitable Institutions and Poor Relief.—"These institutions [foundling hospitals] are common all over China. As a rule they are mismanaged, and the children die by hundreds."—*Giles, Historic China*, p. 187.

[There are foundling hospitals, but on a small scale, and dependent on private donations only.]—*Barrow, Travels*, p. 176.

"The Foundling Hospital at Canton has accommodation for 500 foundlings, and, like the other benevolent institutions, is supported out of the salt-tax. The rooms, which are small, are furnished with beds for the nurses, and with cradles, made of rattan, for the infants. The cradles are suspended from the beams by cords, to protect them from the rats. . . . One rule of the institution prescribes a wet-nurse for two infants. I have, however, in my numerous visits not infrequently seen nurses burdened with three infants each. The cries which always assailed my ears as I entered convinced me that the children received little or no nourishment. The many deaths which take place among them afford the most incontestable proof of the fact. I have more than once seen five or six dead infants huddled together in a corner of the room. On entering the gates at an early hour, it is not unusual to see a coolie hastening on his way to the cemeteries . . . with a basket containing dead infants on his shoulder. As a rule the foundlings are French children. When they have reached the age of eight or ten months, they are sold to childless married people, or those who want future wives for their sons [so also in *Lettres Edifiantes*, Rec. xv. 83 *seq.*] . . . which is 'not infrequent among the peasantry in various districts of the southern provinces.' Those who buy them ostensibly for adoption sometimes sell them as slaves, etc., when grown up. There is a temple of Kum Fa attached to the hospital."—*Gray, China*, ii. 49–50. *Doolittle* (*Social Life*, ii. 171–4) describes a native foundling asylum at Foochow.

"In the city of Ningpo there exists a Native Society for the prevention of Infanticide . . . called the Ying-cheng-hwei 嬰孩會, 'Society for saving Infants.' It was certainly in operation here before the Taeping ravages in 1861–62 [but the writer is not aware when it was founded]. [Its] funds were at first dependent upon voluntary contributions, but . . . it has now degenerated into a system of extortion, though some good elements survive. The superintendent . . . appoints agents in different country districts; and these agents receive a reward of some 5,000 cash for each case of infanticide reported by them. Of course this hope of reward leads to numerous abuses; female infants still-born, or dying naturally a short time after birth, are often reported as drowned by the parents. The parents are punished in case of infanticide either by a money fine or by mulcting them in their land. I know a case where a poor man in despair at the birth of his eleventh daughter, drowned her, and was at once pounced down upon by the Society's agent, and a large piece of his field taken from him. Poor persons receive from 3,000 to 5,000 cash on the birth of female children, and with all its abuses the very knowledge of the existence of such an institution must act as a check upon the crime."—*N. and Q. on C. and J.*, ii. 81–2. See also *Milne, Life in Ch.*, pp. 48–72; *Nevius, China and the Ch.*, pp. 213–25.

"Another form of justice is that due to the infirm, mutes, blind, and deaf. . . . They are no more forgotten there than elsewhere, and I may say that the establishments provided for them, whether founded and supported by the State or by private charity, might well serve as models to countries where more is sacrificed to pomp and appearance than to the comfort of the inmates. I have seen instances in Chinese establishments of patients being allowed each a small enclosure of two rooms, with permission to have one of their relatives with them as a nurse."—*Simon, China*, Pt. i. p. 21.

In 1667, Têng Fu, Vice-President of the Board of Civil Office, "established an orphanage at Peking, the pattern for many such institutions throughout China."—*Giles, Bio. Dic.*, p. 225.

There are "orphan asylums in almost every city, and frequently in villages societies for aid to widows; free day schools everywhere, supported by the rich; public asylums for the sick, old, and poor, sustained by the government,—and, as these are apt to be ill-provided, support by the clans, of their own poor; a general belief in the meritoriousness of alms-giving, and in the inauspiciousness of sending beggars away empty; gratuitous distribution of medicines, and of books of moral edification (*Nevius*, pp. 214–225; *Morache*, p. 118). Not less numerous are societies for aiding indigent persons in paying marriage and burial expenses; for distributing second-hand clothing; for establishing granaries; for building roads and bridges to facilitate industry; for saving drowning persons, and furnishing biers for the drowned; for taking care of foundlings and lepers (*Doolittle*, ii. 193–196; *De Mas*, i. 273, 274; *Ch. Repos.*, Aug., 1846; *Speer*, pp. 636–7; *Williams*, ii. 282). There are no hospitals for the insane, for deaf mutes, cripples, or the blind. . . . Mutual-aid Associations have their bureaus and halls in the cities. . . . It is common for wealthy people to furnish great jars of tea under canopies for travellers and wearied labourers, and especially on the mountain roads (*De Mas*, i. 273–4). There is a college at Ningpo to aid the poor in getting educated, deriving its income from lands and products, and founded two hundred years ago (*Ch. Repos.*, Jan., 1844). Many reports from sanitary institutions in Chinese cities indicate great defects in their management during the present century; they have suffered severely from the agitated and depressed condition of the country; and the extreme pecuniary distress of the government has, of course, caused its benevolent activities to fall into decay (*Girard, La France en Chine*, pp. 170–80; *Williams*, ii. 283; *Ch. Rec.*, Feb., 1870; *Ch. Repos.*, Jan., 1844; *Lockhart, Medical Missionary*, for native institutions in Shanghai). Yet in all prosperous times the imperial bounty has flowed out in fixed channels, to relieve the miseries arising from local floods or famines, and to secure the comfort and happiness of the people. The patriarchal theory makes it a prime duty of the ruler to provide for their physical needs, and especially in the matter of food. Hence granaries have been maintained from earliest times on the frontiers, at the capital, and in all the departments, in which the abundance of favourable years has been stored up for years of famine; and edicts exhorting to private benevolence abound at all periods."—*Johnson, Or. Rel.—Ch.*, pp. 43–5.

Yang Tsung-jên, who became Viceroy of Hu-Kuang in 1722, "introduced there many reforms, and also established a system of relief for the poor."—*Giles, Bio. Dic.*, p. 916.

"The Emperor gives liberal alms, from his private purse, to sufferers by fires, drought, or floods."—*De Courcy, L'Emp. du Mil.*, p. 274.

"The flooding of the Hoangho [1723] entailed a famine, which spread such desolation throughout the northern provinces that it is affirmed, on credible authority, that 40,000 persons were fed at the state expense in Pekin alone for a period of four months."—*Boulger, Short Hist.*, p. 157.

"Not only do the rich assist their unfortunate friends, but the poor also come to the aid of those poorer than themselves. If you belong to the literary class, all your literary friends subscribe to help you. If you are a labourer, your comrades act in the same way. It is a custom among people of the same class. There are even subscriptions among friends to contribute towards the marriage of one of their circle . . . to assist a friend's widow or to educate his children. The human being is not isolated."—*Gray, China*, ii. 49–50.

"Independently, however, of Buddhism, the Chinese have a great idea of the efficacy of charitable and merciful acts, and of the merits of alms-giving. 'The good and evil deeds of the fathers (they say) will be visited on the children and grandchildren.' The Emperor himself, on occasions of drought and public calamities, or when some of the imperial house are ill, grants general pardons and amnesties. The same ideas are attached to public fasts, when a severe interdict is laid on the slaughter of animals, and no meat can be offered for sale. . . . The system of promiscuous alms-giving is one principal encouragement to beggary. It has been mistakenly asserted that there are no beggars in China, while there are, in fact, a great many, notwithstanding the religious attention paid to the claims of kindred. Beggars are seldom turned away from houses and shops without a trifle, which they extort by their whining and persevering importunities."—*Davis, Chinese*, ii. 90–1.

"There is a beggars' guild in every Chinese town of any size. Its members levy regular contributions from the various shopkeepers, who thus purchase an immunity from molestation."—*Giles, Historic China*, p. 187.

"Beggars find their lodgings in the porches and squares of temples, or sides of the streets, and nestle together for mutual warmth. This class is under the care of a headman, who, in order to collect the poor-tax allowed by law, apportions them in the neighbourhoods with the advice of the elders and constables. During the day they go from one door to another and receive their allotted stipend, which cannot be less than one cash to each person. They sit in the doorway and sing a ditty or beat their clap-dishes and sticks to attract attention, and if the shopkeeper has no customers he lets them keep up their cries, for he knows that the longer they are detained so much the more time will elapse before they come again to his shop. Many are blind, and all present a sickly appearance, their countenances begrimed with dirt and furrowed by sorrow and suffering. The very difficult question, how to assist, restrain, and employ the poor, has been usually left to the mercy and wisdom of the municipal officers in the cities; and the results are not on the whole discreditable to their humanity and benevolence. Many persons give the headman a dollar or more per month to purchase exemption from the daily importunity of the beggars, and families about to have a house-warming, marriage, or funeral, as also newly arrived junks, are obliged to fee him to get rid of the clamorous and loathsome crowd."—*Williams, Middl. King.*, i. 742.

"Private alms of rice or clothes are frequently given, and the modes of collecting the poor-tax are very direct and economical, bringing the householders into some intercourse with the beggars in their neighbourhoods, but offering no rewards to tramps and idlers. A retreat for poor aged and infirm or blind people is situated near the east side of Canton, the expenses of which are stated at about seven thousand dollars, but the number of persons relieved is not mentioned. The peculation and bad faith of the managers vitiate many of these institutions, and indispose the charitable to patronize them. Lazarettos are established in all large towns in Southern China, where a large entrance fee will secure a comfortable living for these outcasts to the end of their days; the prevalence of the disease leads everybody to aid the measures taken to restrict its ravages." "Similar establishments [foundling hospitals] are found in all large towns, some of them partly supported by the government. . . . These hospitals seem to be of modern origin, less than two centuries old, and may have been initiated from or suggested by the Roman Catholics. Candida, a distinguished convert about 1710, did much to establish them."—*Ibid.* ii. 264–5.

"In large towns other voluntary societies are found, having for their object the relief of suffering. . . . Humane societies for restoring life to persons rescued from the water, and providing coffins if they are dead, exist along the riverine towns. Associations to give decent interment to the poor in a public potter's field are found in large cities, where gratuitous vaccination is often given to all who apply. Soup kitchens are constantly opened as cold weather comes on, and houses prepared for vagrants and outcasts who have been suddenly reduced. Societies for the relief of indigent and virtuous widows are of long standing, and a kind of savings bank for the purpose of aiding a man to get married or to bury his parents exists among the people." "The government is obliged to expend large sums almost every year for relieving the necessities of the starving and the distressed, and strong calls are made on the rich to give to these objects."—*Ibid.* ii. 265–6.

"The bearers were swabbing themselves down and refreshing themselves at a rustic stall (under the inevitable travellers' banyan tree, which shades every Sz Ch'wan village) with a cup of gruel and a smoke."—*Parker, John Chinaman*, p. 313.

"In the summer months wealthy folk cause huge pans of ready-made tea to be placed at the corners of streets or in crowded thoroughfares, for the convenience of the poor; very much as permanent drinking fountains are now erected in our cities."—*Medhurst, For. in Far Cathay*, p. 100.

Vaccination Institutes.—"There are (1870) in Peking several institutions for vaccinating children. Introduced at Canton early in the present century, the practice of vaccination was brought to the capital forty or fifty years ago. . . . The public vaccinators have regular days for vaccinating children brought to them, and also frequently visit the families of princes for the same purpose. New supplies of vaccine lymph, when it fails, are now regularly obtained by the Chinese operators from the English missionary hospital."—*Edkins*, in *Williamson, Journeys*, ii. 367.

Anti-Opium Associations.—"Both in Hong Kong and Canton local associations have lately been formed by natives for the purpose of composing and publishing tracts and placards with a view to warn the people against the evils of opium-smoking. We have seen several such placards issued by the Canton Association. The Hong Kong Anti-Opium Society has not yet, as far as we are aware, published anything, and we are curious to see what this Society has to say on the subject, as we understand the local opium farmer is himself a member of the local Anti-Opium Society's Committee."—*Ibid.* iv. 267.

Foreign Hospitals.—[Over twenty hospitals and dispensaries were opened by missionaries, between 1820 and 1876, in Macao, Canton, and Hong Kong. A total of 1200 *in*-, and 7221 *out*-patients were registered at the Hong Kong Hospital between 1843 and 1847. In 1857, a Chinese named Wong (the first to obtain a European medical degree) conducted a dispensary at Hong Kong, and afterwards (1858–60), the Kam-li-fan Hospital at Canton. The total number of in-patients at the Medical Missionary Society's Hong Kong hospital, from 1854 to 1876 was 10,979.]—*Ch. Rev.*, iv. 329–31.

Life-saving Institutions.—"Admiral Ho 'sat' for many years as Brigadier-General of the Ichang division; . . . he also has under him a very efficient life-saving 'navy,' locally called 'red boats'; . . . one is stationed at every dangerous spot, in order to render gratuitous assistance to any and every person. If (as daily happens) a cargo-junk breaks adrift, gets into a whirlpool, or snaps her rope above a rock, out flies a red boat like a spider from some concealed nook, and with a few sweeps of her powerful oars is on the spot within a few seconds to seize on (and save, not devour) the poor struggling flies."—*Parker, John Chinaman*, p. 236.

"To save their cities from destructive fires the Chinese observe many necessary precautions. In the streets of many of their cities wells are sunk, called Taipingtsieng, or great peace wells. They are large, and contain abundant supplies of water, and over the mouth of each a stone slab is placed . . . only removed when [a] neighbouring house is on fire. It is provided by law that there shall be placed in various parts of a Chinese city large tubs, to be kept at all times full of water. . . . Earthenware jars containing water [are also frequently placed on the tops of houses.] . . . In each large city there are several fire brigades, maintained entirely by . . . the citizens. The fire engines, water-buckets, and lanterns which belong to them, are kept, as a rule, in the different temples of the city; and each brigade is distinguished by a peculiar name. [Each guild defrays the expenses of a fire-brigade of its own, and the men of the latter have a distinctive uniform.] Besides these provisions by the citizens themselves . . . the local government of each city are called upon to render their assistance. [At] Canton, each magistrate . . . has in his service several men, whose duty it is, on the occasion of a fire, to prevent robberies, [and others] to assist in putting out the fire. . . . [There are at Canton 48 guard-houses, from each of which two men are sent, when a fire breaks out. . . . Every month,] the provincial judge and the provincial treasurer . . . are supposed to inspect all the government servants whose duty it is to assist in putting out fires. . . . It is enacted that, in the case of eighty houses being destroyed by fire, all the officers of the city in which the conflagration occurred shall be degraded in rank one step; and that in the case of ten houses being destroyed, the matter shall be reported to the central government at Pekin. (*Cf. Williams, Midd. King.* i. 743, who, however, differs somewhat in his description.) A few days after a conflagration, the members of [the] fire-brigades present [at it] receive, as an acknowledgment, roast pigs, jars of wine, and small sums of money. The men [who hold] the horses attached to the fire-engines, receive . . . extra rewards. Wounded firemen are remunerated according to the nature of their wounds. . . . Persons who, through carelessness or otherwise, are the cause of fires, are, when caught, severely punished."—*Gray, China*, i. 12–14.

Loan Societies and Pawnbrokers.—A loan society "may be started in the first instance, by a deposit of so much per member, which sum, in the absence of a volunteer, is handed over to a manager, elected by a throw of the dice, whose business it is to lay out the money during the ensuing month to the best possible advantage. Frequently, one of the members, being himself in want of funds, will undertake the job; and he, in common with all managers, is held responsible for the safety of the loan. At the end of the month, there is a meeting at which the part manager is bound to produce the entire sum entrusted to his charge, together with any profits that may have accrued meanwhile. Another member volunteers, or is elected manager, and so the thing goes on, a running fund from which any member may borrow, paying interest at a very low rate indeed. Dividends are never declared, and consequently some of these clubs are enormously rich; but any member is at liberty to withdraw whenever he likes, and he takes with him his share of all moneys in the hands of the society at the moment of his retirement. To outsiders, the market rate of interest is charged, or perhaps a trifle less, but loans are only made upon the very best securities."—*Giles, Ch. Sketches*, pp. 47–8.

[*Giles* (*ibid.* pp. 45–7) says that 3 per cent. per month is the maximum interest allowed by Chinese law: the lender has the security of one or more "middlemen," generally shopkeepers whose solvency is unimpeachable—but they may, and often do, repudiate their liability, without giving a reason. Creditors avoid going to law to recover debts, because: 1. Both creditor and debtor have to bribe the gate-keeper of the magistrate's yamên, before they can present their petitions. 2. They have to pay the magistrate and his subordinates ("make a slit"). In many yamêns there is a regular scale of charges, but this is almost always exceeded in practice. 3. When the case is heard, it can as a rule be only gained by bribery. 4. The successful litigant has to "sew up the slit," by paying a further fee before he can be allowed to depart. Creditors therefore prefer taking the law into their own hands, and going, with a tea-pot, a pipe, and a mattress, to the shop of the debtor or his security, and staying there till paid. If the debtor cannot pay at once, he will take a percentage out of the daily receipts till the debt is discharged. No violence is resorted to, as the local officials would then interfere.]

"The act of pledging personal property in order to raise money is regarded more in the light of a business transaction than it is with us, and less as one which it is necessary to conceal from the eyes of the world at large. Nothing is more common than for the owner of a large wardrobe of furs to pawn them one and all at the beginning of summer, and to leave them there until the beginning of next winter. The pawnbrokers in their own interest take the greatest care of all pledges, which, if not redeemed, will become their own property, though they repudiated claim for damage done while in their possession; and the owner of the goods, by payment of the interest charged, is released from all trouble and annoyance." "Pawnshops in China are divided into three classes, one of which has since the days of the T'aip'ings totally disappeared from all parts over which the tide of rebellion passed. This is the *tien tang*, whose property could be left for three years without forfeit, and to establish which it was necessary to obtain special authority from the Board of Revenue in Peking. At present there are the *chih tang* and the *ssŭ ya*, both common to all parts of China, and to these we shall confine our remarks. The former . . . is a private institution, . . . but licensed on payment of a small fee by the local officials, and regulated in its workings by certain laws which emanate from the Emperor himself. A limit of 16 months is assigned, within which pledges must be redeemed, or they become the property of the pawnbroker; and the interest charged, formerly 4 per cent., is now fixed at 3 per cent. *per month*. Before the license can be obtained, security must be provided for the existence of sufficient capital to guard against a sudden or fraudulent collapse. For any article not forthcoming when the owner desires to redeem it, double the amount of the original loan is recoverable from the pawnbroker. Should any owner of a pledge . . . lose his ticket . . . he may proceed to the pawnshop with two substantial securities, and if he can recollect the number, date, and amount of the transaction, another ticket is issued to him, with which he may recover his property at once, or at any time within the original 16 months. Pawn-tickets are not unseldom offered as pledges, and are readily received, as the loan is never more than half the value of the deposit; and tickets thus obtained are often sold either to a third person or perhaps to the pawnbroker who issued them in the first instance. Formerly, when the interest payable was 4 per cent. per month, it was a standing rule that during the last three months in every year, *i.e.* the winter season, pledges might be redeemed at a diminished rate, so that poor people should have a better chance of getting back their wadded clothes. . . . But since the rate of interest has been reduced to 3 per cent., this custom has almost passed away; its observance is, however, sometimes called for by a special proclamation of the local magistrate, when the necessaries of life are unusually dear and the times generally are bad. The following is the translation of a ticket issued by one of these shops, which may often be recognised by the character for *pawn* painted on an enormous scale in some conspicuous position. 'In accordance with the instructions of the authorities, interest will be charged at the rate of 3 per cent. [per month] for a period of 16 months, at the expiration of which, the pledge, if not redeemed, will become the property of the pawnbroker, to be disposed of as he shall think fit. All damages to the deposit arising from war, the operations of nature, insects, mildew, &c., to be accepted by both sides as the will of Heaven. Deposits will be returned on presentation of the proper ticket, without reference to the possession of it by the applicant.' Besides this, the name and address of the pawnshop, a number, description of the article pledged, amount lent, and finally the date, are entered in their proper places upon the ticket, which is stamped, as a precaution against forgery, with the private stamp of the pawnshop. Jewels are not received as pledges, and gold and silver only under certain restrictions." "The other class is not recognised by the authorities, and its very existence is illegal, though of course winked at by a venial executive. Shops of this kind, which may be known by the character for *keep*, are very much frequented by the poor. A more liberal loan is obtainable than at the licensed pawnbroker's, but . . . the rate of interest charged is very much more severe. Pledges are only received for three months, and on the ticket issued there is no stipulation about damage to the deposit. No satisfaction is to be got in case of fraud or injustice to either side; a magistrate would refuse to hear a case either for or against one of these unlicensed shops. They carry on their trade in daily fear of the rowdies who infest every Chinese town, granting loans to these ruffians on valueless articles which in many cases are returned without payment either of interest or principal, thereby securing themselves from the disturbances which 'bare poles' who have nothing to lose are ever ready to create at a moment's notice, and which would infallibly hand them over to the clutches of hungry and rapacious officials. The counters over which all business is transacted are from 6 to 8 feet high, strongly made, and of such a nature that to scale them would be a very difficult matter, and to grab anything, with the view of making a bolt for the street . . . impossible. In a Chinese city, where there is no police force to look after the safety of life and property, and where everybody prefers to let a thief pass rather than risk being called as a witness before the magistrate, it becomes necessary to guard against such contingencies as these. As things are now, pawnshops may be considered the most flourishing institutions in the country, and in these establishments many even of the highest officials invest savings squeezed from the districts entrusted to their paternal care."—*Ibid.* pp. 54–8.

Burial Societies.—"The Foochow correspondent of the *Shên Pao* says that in that city there are burial societies (发毋轩之會), which, on a monthly payment of 300 cash (which ceases after continuing eight years), provide the sum of 20,000 cash, wherewith to defray burial expenses on claim (報故)."—*Ch. Rev.*, xiii. 429.

Libraries.—"It [Nanking] is renowned, too, for its scholars and literary character, and in this particular stands among the first places of learning in the country. . . . Its large libraries and book stores, all indicating and assisting literary pursuits, combine to give it this distinguished position. In the monastery on Golden Island, near Chinkiang, a library was found by the English officers."—*Ibid.* i. 103.

"It is not, I believe, generally known that circulating libraries exist in Canton, and considering the reading and money-saving habits of the Chinese, it is to be presumed throughout the Empire. It would be difficult to distinguish the Cantonese establishments of this kind from ordinary second-hand book-shops, were it not that the upright signboards of the former display the characters 古今書賃 in addition to the shop-name. . . . It will be found that historical romances and novels are the only mental food supplied, and a choice can easily be made by an inspection of a well-thumbed catalogue. A register is kept in which the names and addresses of those taking out books are entered. The usual rate at which books are lent is . . . a cash a day for each volume. . . . Fines are . . . inflicted when a book is lost, torn, or injured in any way, or [not returned at the proper time], and . . . the rules of the library, as well as its name [are] stamped on the outside cover of each volume. A Chinese friend informs me that very few pawnbrokers would venture to make advances on books marked in this way. . . . Security [is] required [of any reader personally unknown to the library keeper.]" "Only four or five circulating libraries of the class I have described, exist, so far as I am aware, in Canton; but the Chinese, not content with these establishments, seem determined that literature should be brought to their very doors, for portable travelling circulating libraries are also to be met with. A man in charge of two large boxes on which also the [above] characters appear conspicuously may be occasionally seen trudging along, and now and then halting at the request of some Chinese [wishing to hire a novel]. Of course these book-lenders always take care to return for the books at the proper time."—*N. and Q. on C. and J.*, i. 100–1.

"Journalism has proved to be a terrible thorn in the official side. It was first introduced into China under the ægis of an Englishman who was the nominal editor of the

Shên Pao or *Shanghai News*, still a very influential newspaper. For a long time the authorities fought to get rid of this objectionable daily, which now and again told some awkward truths, and contained many ably-written articles by first-class native scholars. Eventually an official organ was started in opposition, and other papers have since appeared. An illustrated Chinese weekly made a good beginning in Shanghai, but unfortunately it soon drifted into superstition, intolerance, and vulgarity."—*Giles, Hist. of Ch. Lit.*, pp. 428-9. See also DISTRIBUTION.

Banks and Insurance Companies.—"The mysteries of banking and insurance are familiar to them. In all the great cities the former function is fulfilled by respectable merchants, who afford facilities for commerce, payment of taxes, and the administration of the State. Mercantile credit is everywhere sustained by mutual insurance companies, by which aid is given in business difficulties (*Courcy*, p. 472; *La Chine Ouverte*, p. 166). So universal are mutual loan societies, that, out of twenty millions of people, scarcely a thousand will be found who are not in the course of their lives associated (*N.-C.B.R.A.S.*, Dec., 1868). Neither this nor any other form of joint-stock company was ever reached by the Greeks. There is no class in China that cannot rise in this way to high position. Honest management of such interests is a point of honour (*Giles, Sketches*, p. 51)."—*Johnson, Or. Rel.—Ch.*, pp. 53-4.

"There is no system of insuring against fire."—*Williams, Midd. King.*, i. 739.

Guilds, Clubs, etc.—"The people crystallize into associations; in the town and in the country, in buying and in selling, in studies, in fights, and in politics, everybody must co-operate with somebody else—women as well as men. To belong to one or more *hwui*, and be identified with its fortunes, and enlisted in its struggles, seems to be the stimulus to activity, resulting from the democratic element in the Chinese polity, to which we are to refer . . . many singular features of the national character. In trade capitalists associate to found great banks, to sell favourite medicines, or engross leading staples; little farmers club together to buy an ox, pedlers to get the custom of a street, porters to monopolize the loads in a ward, or chair-bearers to furnish all the sedans for a town. Beggars are allotted to one or two streets by their *hwui*, and driven off another's beat if they encroach. Each guild of carpenters, silkmen, masons, or even of physicians and teachers, works to advance its own interests, keep its own members in order, and defend itself against its opponents. Villagers form themselves into organizations against the wiles of powerful clans; and unscrupulous officials are met and balked by popular unions when they least expect it. Women and mothers get up a company to procure a trousseau, to buy an article of dress or furniture, to pay for a son's wedding. Associations are limited to a year, to a month, to a decade, according to their design. These various forms of co-operation teach the people to know each other, while they also furnish agencies for unscrupulous men to oppress and crush out their enemies, gratify their revenge, and intimidate enterprise."—*Williams, Midd. King.*, ii. 87-8.

"Workmen of the same profession form unions, each person contributing a certain sum on the promise of assistance when sick or disabled, and this custom prevents and alleviates a vast amount of poverty."—*Ibid.* i. 277-8.

"In the towns the guilds represent family life on a larger scale. A man comes from Kiangsi, let us say, to Chungking, over a thousand miles away, and having probably spent months on the journey. He has brought no letters of introduction, but he straightway goes to the guild-house of his province, . . . and there, making due reverence, he relates how he is So-and-so, the son of So-and-so, and straightway everyone there knows all about him, and can easily ascertain if his story be correct. Here are friends found for him at once, a free employment agency, if that is what he is after, or a bureau of information about the various businesses of the city, their solvency and the like. Here is a lovely club-house, where he can dine or be dined, have private and confidential conversations in retired nooks, or sit with all the men of his province sipping tea or eating cakes, while a play is performed before them by their own special troupe of actors, who act after the manner of their province."—*Little* (*Mrs. A.*), *Int. Ch.*, pp. 539-40.

"If occasion needed, the guild would see after the newcomer's funeral, even give him free burial if the worst came to the worst. . . . In every guild-house there is a temple. And before every great banquet part of the ceremony of marshalling the guests to their seats (and a very stately ceremony it is) is pouring a libation of wine before an altar in the banquetting-hall, before which also each guest bows in turn as he passes to the place assigned him."—*Ibid.* p. 541.

"Chinese cities abound in travellers' clubs and mercantile corporations, and in halls for conversation and discussion on trade and administration, on local interests and public rites. Secret societies—benevolent, political, religious, and of all qualities of aim—honeycomb the national life, as vigorously as they did France on the eve of her great Revolution, or as they do America in the present day of political and social transition."—*Johnson, Or. Rel.—Ch.*, p. 55.

"The assembly halls or club-houses are numerous, and in their internal arrangements form a curious feature of native society. It is the practice among residents or merchants from other provinces to subscribe and erect on the spot where they are engaged in business a temple, dedicated to the patron deity of their native province, in which a few priests are supported, and plays acted in its honour. Sometimes the building is put in charge of a layman, called 'a master of ceremonies,' and the current expenses defrayed by subscription. The club-houses are places of resort for travellers from the several provinces or districts, and answer, moreover, to European coffee-houses, in being points where news from abroad is heard and exchanged."—*Williams, Mid l. King.*, i. 122.

"The various guilds among the people, and the clubs of scholars and merchants from other provinces, have, each of them, [in Canton] public halls, which are usually called *consoo* houses by foreigners, from a corruption of a native term *kung sz'*, *i.e.*, public hall; but the usual designation is *kwui kwan*, or 'Assembly Hall.' Their total number must be quite 150, and some of them are not destitute of elegance."—*Ibid.* i. 167.

The portion of Peking "lying south of the cross-wall is inhabited mostly by Chinese, and contains hundreds of *kwui-kwan*, or club-houses, erected by the gentry of cities and districts in all parts of the empire to accommodate their citizens resorting to the capital."—*Ibid.* i. 76.

"The assembly-halls, or club-houses, form a peculiar feature of Chinese society. . . . They are built sometimes by a particular craft as its guildhall, or more commonly erected by persons resorting to the place for trade, study, or amusement, who subscribe to fit up a commodious establishment to accommodate persons coming from the same town. In this way their convenience, assistance, oversight, and general safety are all increased. All buildings pay a ground rent to the Government, but no data are available for comparing this tax with that levied in western cities. The Government furnishes the owner of the ground with a *hung ki*, or 'red deed,' in testimony of his right to occupancy, which puts him in possession as long as he pays the taxes. There is a record office in the local magistracy of such documents."—*Ibid.* i. 739.

"The popular associations in cities and towns are chiefly based upon a community of interests, resulting either from a similarity of occupation, when the leading persons of the same calling form themselves into guilds, or from the municipal regulations requiring the householders living in the same street to unite to maintain a police and keep the peace of their division. Each guild has an assembly hall, where its members meet to hold the festival of their patron saint, to collect and appropriate the subscriptions of the members and settle the rent or storage on the rooms and goods in the hall, to discuss all public matters as well as the good cheer they get on such occasions, and to confer with other guilds. The members often go to a great expense in emulating each other in their processions, and some rivalry exists regarding their rights, over which the government keeps a watchful eye, for all popular assemblies are its horror. The shopkeepers and householders in the same street are required to have a headman to superintend the police, watchmen, and beggars within his limits . . . . Several of the leading men in the city [Canton] are known to hold meetings for consultation in still more popular assemblies for different reasons of a public and pressing nature. There is a building at Canton called the *Ming-luñ T'ang*, or 'Free Discussion Hall,' where political matters are discussed under the knowledge of government, which rather tries to mould than put them down, for the assistance of such bodies, rightly managed, in carrying out their intentions, is considerable, while discontent would be roused if they were forcibly suppressed."—*Ibid.* i. 487-8.

[The Sacred Edict (1661-1723) contains some allusions to freemasonry.]—*Giles, Historic China*, pp. 380-1.

BODILY MUTILATIONS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

"There was a great drought for seven years. The Astrologer divined and said: 'Human victims should be offered during prayer.' T'ang replied: 'I prayed for rain for the sake of the people; if human victims are to be offered during prayer, I would request that I may bear the sacrifice myself.' At that he fasted, and cut off his hair and nails, and prayed outside the city of Sang Lin, reproaching himself with six matters. [Was the government extravagant? Did the people lack occupation? Was the palace too high? Were the maid servants too many? Did corruption prevail? Were revilers too many?] Before he had finished speaking, a great rain descended over an area several thousands of *li* in extent."—*Kang chien ch'üan pien, Shang T'ang chi*, *c.* 1, p. 41*a*.

[Branding, cutting off the nose, cutting off the ears, cutting off the feet, and castration were among the punishments inflicted. See *Legge, Ch. Class.*, III. i. 38-9; ii. 591, and notes. *Cf.* LAWS.]

"Pi Kan, in giving advice to the sovereign, disobeyed [the sovereign's orders] to take his departure for three days. Chou [Wang], greatly angered, said: 'Pi Kan, you say you are a sage; I hear that the sage's heart has seven openings, but I do not know whether that is really so.' So he killed Pi Kan, and cut out his heart."—*Kang chien ch'üan pien, Shang chou chi*, *c.* 1, p. 53*b*.

"Tai-Po and Yü-Chung, knowing that their father wished to bequeath the rank to Chi Li and then hand it on to Ch'ang, fled [Yü-Chung] to Chin [*i.e.*, Ch'u] and [T'ai-Po] to Mang [*i.e.*, Wu], [the former] covering his body and cutting his hair [after the fashion of the Ch'u State]."—*Shih chi Yüan chien lei han*, *c.* 260, *Jên pu*, p. 17*a*.

"The civilized settlers from Anterior Asia, who reached the north-west of China about 2282 B.C., were, as disclosed by the inquiry argued in my paper on *The Black-heads of Babylonia and Ancient China* (1892), a fair race, with blue eyes and nut-black hair. Unlike the greater part of the populations inhabiting their adopted country, they did not tattoo their bodies for the sake of taste and ornament, as in the focus of culture to which they were indebted for their achievements; marking indelibly the skin by pricking (not by gashing or by burning) was among them a stigma of infamy or servility. Slaves were thus stamped among them, as in Babylonia. Moreover, tattooing the forehead was one of their five standard punishments, reducible by mulcts."—*Bab. and Or. Rec.*, vi. 192.

"If they did not practise tattooing for ornamental purposes, they appear to have practised another custom of a more singular character. They would flatten the skull of their babies, that it should assume in growing an approved shape. This shape was that of a head tapered at the top, so that the lower part, that of the mouth, should have a broad and large appearance. We are not told from where they had derived this ideal of beauty, of which they liked to see the distinctive features thus exaggerated by artificial compression."—*Ibid.* p. 192.

"Their traditional descriptions of their first heroes are plainly suggestive of the practice. Hwang-ti was reputed to have a large front, and a forehead tapering like that of a dragon (*Hok'u*). Of Tchwen-hiüh it is said that his head was as broad as a shield, and pointed as a spear. Yao had a face sharp above, and broad below, and bearded. Yü, the great, had a tiger's nose and a large mouth. Tch'eng t'ang, founder of the Shang dynasty, had the lower part of his face broad, and it tapered down; it was white, and whiskered. Such are the portraits preserved by tradition, and handed down to posterity in the Bamboo Books, several centuries before the Christian era. Their probable genuineness with reference to the ideal standard is shown by the opposite portraits which were made of rebels. For instance, in the last year of Tchwen-hiüh's reign (*c.* 2147 B.C.), a certain Shuh-ki wanted to interfere with the works of damming the great river, which were then going on. This revolt was put an end to by the Prince of Sin, the future Ti-Kuh. Shuh-ki was not of Chinese descent, and his head was square, not tapered above. This is specially stated in the *Shan Hai King*, and in the annals of the Bamboo Books."—*Ibid.* p. 194.

"A confirmative evidence of the antiquity of that custom among the early civilized Chinese occurs in one of their ancient written characters, where so many features of their customs, habits, and notions were forcibly registered for our enlightenment. The complex symbol *shih*, great, made of stone and head, and therefore meaning head made great by stone, occurs among their oldest characters, thus describing the flattening of the head by a stone. . . . The favourable meaning of the complex symbol shows the esteem with which it was looked upon in olden times."—*Ibid.* p. 194.

"Having in mind the indisputable origin from Anterior Asia of so many features of the civilization introduced by Nai Hwang-ti and his followers, we cannot help thinking that so peculiar a custom must have come from the same source as so many others have done. And it seems at first glance that we are not mistaken in our surmise. Going westward to the old focus, we met it twice on our way. We are indebted for the following remarks to the famous Buddhist pilgrim, Hiuen-tsang:—At Kiu-tchi, the former Kiu-tse and the modern *Kucha*, he noticed that the children of common parents had their heads flattened by the pressure of a wooden board. At *Kie-sha*, the modern Kashgar, he noticed also that the custom was, when a child was born, to compress his head with a wooden board (*Cf.* S. Beal, *Buddhist Records*, I. 19, ii. 306). This was in the 7th century of our era, and therefore may or may not be survivals of olden times left *in situ*. A more satisfactory evidence is that which we can derive from the classical writers, Jornandes, Ammianus Marcellinus, and Priscus about the same practice among the Huns of Attila. Cranial deformation was also customary among the Colcharoi or Makrokysteloi of Hippocrates, and the Signum of Strabo, near the Caspian Sea, but it belonged to another class of deformation."—*Ibid.* p. 194-5. See also *Lacouperie, West. Orig. of Early Ch. Civ.*, p. 318.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

"It was customary to cut the ears from the bodies of the slain."—*Giles, Historic China*, p. 10.

[The *P'ei wên yün fu* (*c.* 95, p. 59) quotes the *Li chi* to the effect that at the end of the 3rd moon the hair was cut so as to form a top-knot. The *Yü p'ien* explains this as applying to children.]

"If babies do not have their heads shaved they will have stomach-ache."—*Han Fei-tzŭ* [*Hsien hsüeh p'ien*], *P'ei wên yün fu*, *c.* 55, p. 38*b*. The heads were pricked with a needle, only once, and soon after birth.

"In the Wu State they cut off the hair and tattooed the body."—*Ku liang chuan, yen shan wai shih*, *c.* 7, p. 9*b*.

"Wu Ch'i, when going away from home to seek an official post, bit his arm [swearing that if he did not succeed in obtaining office] he would not return."—*Yüan Chieh-jang Jung Chou piao, P'ei wên yün fu*, *c.* 63, vol. 4, p. 58*a*. Other instances of biting the arm occur in *Shih chi Wu Ch'i chuan*, *c.* 65, p. 2; of cutting off the arm, in *Yüan chien lei han*, *c.* 261, *Jên pu*, p. 19*a* (*bis*); of cutting off the feet, in *Han Fei Tzŭ, P'ei wên yün fu*, *c.* 98, p. 94*a*; *Kang chien ch'üan pien, Chou Hsien Wang*, *c.* 3, p. 17*a*; of biting or biting off fingers, in *Sou shên chi, P'ei wên yün fu*, *c.* 34*a*, p. 68*b*; *Pan Ku Yu t'ung fu, Yüan chien lei han*, *c.* 261, *Jên pu*, p. 16*a*; of cutting off hands and feet, in *ibid.*, p. 12*b*; of cutting off flesh, in *Kang chien ch'üan pien, Chou Hsiang Wang*, *c.* 2, p. 52*a*; of cutting off the nose, in *Han Tzŭ, Yüan chien lei han*, *c.* 260, *Jên pu*, p. 13*b*; of plucking out the eyes, in *Kang chien ch'üan pien, Chou An Wang*, *c.* 3, p. 10*a*; and of piercing the ears in *Tso chuan chü chieh, Hsi Kung*, *c.* 2, p. 39*a*.

[An instance of pulling out teeth as a punishment is given in *Kang chien ch'üan pien, Chou Nan wang*, *c.* 3, p. 49*a*.]

"Kou Ch'ien, Prince of Yüeh, ordered Lien Ch'i to present the people [*i.e.*, some territory] to Prince Chin [of Ch'u]. An official belonging to Chin came out to receive him, and said: 'Unless you wear a head-covering, you cannot have audience of my sovereign.' Lien Ch'i said: 'The people of Yüeh live on the Chekiang seaboard; they clothe their bodies and cut their hair, and that is all. Now, having come to your State, if it is insisted that unless I wear a head-covering I cannot see your sovereign, then when your State sends an Envoy to Yüeh, he in turn will be required to clothe his body and cut his hair before he will be admitted to audience."—*P'ei wên yün fu*, *c.* 95, p. 59.

[Shaving the head was a punishment for criminals, and was substituted in the palace for castration (*Giles, Dic.*, No. 6552; *Li chi chu su, P'ei wên yün fu*, *c.* 7, p. 56). See also LAWS. Other instances of shaving the head or beard are given in *P'ei wên yün fu*, *c.* 95, p. 59*b*; *Yu t'ung fu chu, Yüan chien lei han*, *c.* 260, *Jên pu*, p. 30*a*; etc.]

[For palace eunuchs, see GEN. GOVT.]

"Su ch'in, when he felt inclined to sleep during study, took an awl and pierced the flesh of his leg."—*Shih chi Su ch'in chuan, P'ei wên yün fu*, *c.* 37, p. 108.

"Tight-lacing . . . never obtained among women in China, and but transiently among the men . . . [it] came into vogue in the court of King Sing, of the State of Chu, 539–28 B.C., [who] admired small-waisted courtiers ; . . . all his officers starved and tight-laced themselves by their belts to such an extent that they were unable to rise without reclining against the wall, by which regimen, in the course of a year, they acquired a ghastly appearance. (This anecdote is given by Mo-tzu . . . to show what discipline may effect)."—*Ch. Rev.*, xix. 290.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

[Ho Ti was surrounded by numerous eunuchs (*Hou Han shu Huan ché chuan, P'ei wén yün fu, c.* 75, p. 39).]

[Eunuchs seem to have increased greatly in numbers when they had grants of land made to them and could be promoted to be officials in the palace. See *ibid. c.* 14, p. 124*a* and *b*.]

"From the time of the Empress Dowager Ho Hsi, she, a woman, being in charge of government affairs, did not see the great ministers, but had eunuchs to wait upon her."—*Yuan chien lei han, c.* 96, p. 19.

"The Empress Dowager of Ch'in [Ch'in Shih Huang's mother] plucked out Lao Ai's beard and eyebrows, in order that he might be a eunuch."—*Shih chi, Yüan chien lei han, c.* 260, *Jén pu*, p. 27*a*.

[Shaving the head and eradicating the beard are mentioned in *Hsiao Kuang-chi Hsiao Tzŭ chuan, Yüan chien lei han, c.* 271, *Jén pu*, p. 6*b* ; *Hsing shu shih ming, P'ei wén yün fu, c.* 24*a*, p. 68*b* ; *Ch'ien Han Chi Pu chuan, Yüan chien lei han, c.* 288, *Jén pu*, pp. 28–9 ; *Lin Yi Kuo chi, ibid. c.* 260, *Jén pu*, p. 19*a* ; branding the face and cutting off the nose, in *Han shu Hsüan Ti chi, Hsing che pu k'o hsi chu, P'ei wén yün fu, c.* 63, p. 216*a* ; *Lieh nü chuan, Yüan chien lei han, c.* 260, *Jén pu*, p. 15*b* ; biting fingers, arms, etc., in *Shih chi Chang Erh chuan, P'ei wén yün fu, c.* 34*a*, p. 68*b* ; *Hou Han shu, Wu Yu chuan, ibid.* p. 68*b* ; *Hou Han shu Yang Hsüan chuan, ibid. c.* 63, p. 58*a* ; *Hsü Han shu, Yüan chien lei han, c.* 261, *Jén pu*, p. 19*a* and *b* ; cutting off hand, feet, etc., flaying the face, and plucking out eyes, in *Kang chien ch'üan pien, Hui Ti chi, c.* 6, p. 1*b*, *Yüan chien lei han, c.* 315, *Jén pu*, p. 16*b*, etc.]

Ts'ao Ts'ao bit his tongue, making it bleed, "as an example to subsequent generations to avoid indiscretion in speech."—*Ying hsiung chi, P'ei wén yün fu, c.* 98, p. 99.

[There seemed to be an idea that bodily injury could affect any one of the "same flesh and blood." See a story of a mother biting her fingers to bring her son home in *Hou Han shu, Yüan chien lei han, c.* 271, *Jén pu*, p. 30.]

[An instance is given in the *Shih lei t'ung pien, c.* 60, p. 4, of a widow in Ch'ao Chün cutting off her ears and nose because she did not wish to be compelled to marry again. See similar cases in *Hou Han shu, ibid.* p. 5*a*, etc.]

"We do not know when this curious practice [head-flattening] fell into disuse, but in the dynastic history of the Tsin, it is said in the 4th century, that a princely head must be small and tapered above. When the King of Ts'in, founder of the Empire, conquered the region forming the principality of Han, in 230 B.C., in South Shansi and Honan, a part of the population, afraid of the new yoke, fled away, and took refuge in Corea. They were described during the Han dynasty, as flattening with a stone the head of their infant boys. This was apparently a survival of the ancient Chinese practice which was still lingering in a part of the country when they had left it."—*Bab. & Or. Rec.*, vi. 194.

"Among the *Shin-Han* of the south-west, at the beginning of our era and long afterwards, when a child was born they pressed his head with a stone in order to flatten it (*Hou Han Shu*, Riv. cxv.), and the practice was followed so extensively that they all had flat heads."—*Ibid.* vii. 256.

Period of Disruption (221 *to* 589).—*Table IV.*

[Widows mutilated themselves to prevent re-marriage.]—*Nan shih, Kuang shih lei fu, c.* 18, p. 9*b* ; and see MARITAL.

"Chang Mi was exceedingly filial. When he was employed as Censor, his mother being ill, he abstained from food, and cut off flesh from his thigh, mixed it with medicine, and gave her to eat—by which means she was restored to health."—*Wei shu Hsiao tzŭ chuan, P'ei wén yün fu, c.* 37, p. 108.

[Chi, wife of Su Ch'i, cut off her ears and nose as a token of fidelity to her deceased husband (*Lieh nü chuan, Shih lei t'ung pien*, sect. *Ho pi*, comm. *c.* 60, p. 4 ; p. 3*a*). An instance of a husband cutting off his nose on the abduction of his wife occurs in *Tsê fu yüan kuei, P'ei wén yün fu, c.* 63, p. 176*a* ; cutting off the hair, shaving the head, and plucking out hair, are mentioned in *Chin shu, Yüan chien lei han, c.* 260, *Jén pu*, p. 19*a* ; p. 22*a* ; *Pei shih Ch'i Yu chu chi, c.* 67*b*, p. 18*a*, etc.]

"The punishment of castration was abolished by the Western Toba dynasty in A.D. 547."—*Ch. Rev.*, xiv. 226.

"It is recorded that Hau-Chu, of the Chin dynasty, in the year A.D. 583, ordered Lady Yao to bind her feet so as to make them look like the new moon ; and that the evil fashion has since prevailed against all subsequent prohibitions."—*N. and Q. on C. and J.*, ii. 27, 43. But see REST. OF UNITY AND SUNG PERIODS.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

[Cutting off, piercing, and marking the arm, in confirmation of an oath, are mentioned in *T'ang shu, Li Ssŭ-yeh chuan, c.* 138, p. 1 ; *Ts'é fu yüan kuei, P'ei wén yün fu, c.* 63, p. 59*a* ; *T'ang shu Tung chang chuan, ibid.* p. 58*b* ; cutting off flesh, in *Jén p'u lei chi, c.* 5, p. 63*b* ; cutting off the ear, in *T'ang shu, Chang Shuo chuan, c.* 125, p. 5*b* ; *c.* 79, p. 1 ; *Hsin Tang shu, c.* 110, p. 5 ; cutting off the hair, in *Ch'üan T'ang shih hua, P'ei wén yün fu, c.* 67 *hsia*, p. 20*a* ; and shaving the beard, in *T'ang shu, Yüan chien lei han, c.* 260, *Jén pu*, p. 28*b* ; *Liu tien, ibid.* p. 29*a*.]

"At the end of the Sui dynasty, when the levies and enactions were oppressive, people frequently broke their arms and legs and called it 'happy arm' and 'happy leg,' because it would not have to work."—*Hui yüan, Yüan chien lei han, c.* 261, *Jén pu*, p. 22*b*.

"Military offenders [*chün fan*] were branded on the face, from the time of Liu Jên-kung onwards."—*Shih wu yüan hui, Wu tai shih pu, c.* 15, p. 4.

"In Hu [Hsien] people used to cut their flesh to offer to their mothers, who thereupon recovered from their ailments."—*Han Yü wên chi, P'ei wén yün fu, c.* 37, p. 109.

"When [Wang] yu-chên's mother was ill, the doctor said : 'You must get some human flesh for her to eat, and then [the disease] will certainly be cured.' Yu-chên scraped some flesh from his leg and gave it to her ; whereupon his mother recovered. [The Emperor] commanded an honorary distinction [to be affixed] on the door of his house."—*T'ang shu Wang Yu-chên chuan, ibid. c.* 37, p. 109.

"[Wu ch'ung-i] being very fond of the military under his control, treated even the small officials with benevolence. When he died, over 30 of them cut off flesh from themselves and offered it in sacrifice."—*T'ang shu Wu Ch'ung-i chuan, ibid. c.* 37, p. 108.

"The Empress [Chang] pricked her [skin to obtain] blood wherewith to write a Buddhist book, in order to show her sincerity."—*T'ang shu Chang hou chuan, ibid. c.* 98, p. 95.

"[Wan Ching-yu], when one of his parents died, built a hut on the tomb, and pricking [his skin used] the blood to write a Buddhist book, and cut off two of his fingers."—*T'ang shu Wan Ching yu chuan, ibid. c.* 98, p. 94.

[Nan Chi-yün cut off one of his fingers to show his concern for the starving people of Chü Yang, when Ho Lau refused to entertain his petition for their rescue (*Han Yü Chang Chung-ch'êng chuan hou hsü, Yen shan wai shih, c.* 5, p. 3).]

"Before the time of Ta li, officials' wives, when jealous of serving maids and concubines, when they even but slightly displeased them, branded them on the face, so that it became a common saying that they bore [*i.e.*, so-and-so's maids were covered with] 'moon' or 'cash' marks."—*Shih lei t'ung pien, c.* 60, p. 9.

[Castration continued to be performed. See *P'ei wén yün fu, c.* 89, p. 19*a*.]

"The practice of deforming up[wards ?] the skull of a child was disused in East China at the time of the Arab travellers (9th century A.D.). Abu-zeid (*Relation* II. 115, ed. Reinaud) says positively that they did not do it, contrariwise to the custom of the Arabs."—*Bab. and Or. Rec.*, vi. 264.

907–960.

[Castration was forbidden by imperial decree.]—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 2*a*.

"From the time of Liang T'ai Tsu, soldiers [lit. strong men] were branded on the face."—*Shih wu yüan hui, Wu tai shih pu, c.* 15, p. 4.

[When Miss Li was travelling through the K'ai Têng Prefecture she rested in a lodge, but the owner would not allow her to pass the night there, but seized her by the arm and dragged her out. Miss Li said, "I am a woman, and my arm has been grasped by a man." So she procured an axe and cut off her arm.]—*Wu Tai Shih, P'ei wén yün fu, c.* 63, p. 54*b*.

"Ho Jo-pi's father Tun, an official under the [Hou] Chou, who was put to death for murmuring [against the emperor], when about to suffer the penalty of the law, called Pi to him, and said : 'I am dying on account of my tongue ; do not fail to keep that in mind.' Thereupon he took an awl and pierced his son's tongue so that it bled, as a warning to keep a watch over his words."—*Pei shih Ho Jo-pi chuan, P'ei wén yün fu, c.* 98, p. 100.

"The discreditable custom of cramping women's feet into the so-called 'golden lilies' belongs probably to this date, though referred by some to a period several hundred years earlier. How it originated there is really no sufficient or trustworthy evidence to show."—*Giles, Historic China*, p. 60. See also *N. and Q. on C. and J.*, ii. 27.

"Yao *niang*, a concubine of Li Hou-chu, slight in figure and handsome, and accomplished in dancing, bound her feet with pieces of silk, causing them to be small and graceful in [the shape of] a small bow, the upper part resembling the shape of the new moon. Consequently every one imitated them. Thus the fashion of binding the feet originated in the time of the Five Dynasties."—*Shih wu yüan hui, Tao shan hsin wên, c.* 40, p. 7.

[A writer in *The Far East* for Feb. 1877, says (pp. 27–8), that the custom of foot-binding dates from the time of the Five Dynasties, . . . and repeats the story of the empress (name and date not given) who had very small feet. The court ladies, anxious to imitate her, forced their feet into shoes too small for them, and finally hit on the device of shoes which could only accommodate a part of the foot,—the wearer merely inserting her toes, and being supported, when walking, by two maids. The next step was to bandage the feet of children, so that their shape might be modified to fit the shoes. The writer adds that it was early foreseen that women whose feet were thus crippled would need assistance, and so "it became an established custom never to employ maid-servants with compressed feet ; and thus some of the poorer classes ceased to observe the custom, which the richer classes continue to the present day."]

[The *Ko chih ching yüan, c.* 18, *Kuan fu lei*, p. 17*a*, quotes a passage from the *Tai tsui pien* in which it is argued that binding the feet was not introduced during the Five Dynasties.]

"A difference of opinion exists respecting its origin. Some accounts state that it arose from a desire thereby to remove the reproach of the club feet of a popular empress, others that it gradually came into use from the great admiration of and attempt to imitate delicate feet, and others that it was imposed by husbands to keep their wives from gadding. Its adoption was gradual, however it may have commenced, and not without resistance."—*Williams, Midd. King.*, i. 766–7.

"The honour of having first set this fashion is ascribed to one of the concubines of the last prince of the latter T'ang dynasty, A.D. 934. By means of bandages she compressed her feet into the shape of the new moon. Reference is made by some authorities to a similar process in the Chên dynasty A.D. 583, but the likeness in the names of the two Emperors, their characters, and their being each the last princes of dynasties, may have given rise to a similar origin. The Empress of Hieuntsung (A.D. 713) had large feet ; it is therefore highly probable that the practice does not date farther back than the 10th century. The poetical term for small feet, "golden lilies," is as old as the Chên dynasty. It originated in this way—Chen heu chu caused the palace floor to be adorned with lilies figured in gold, and exclaimed, as his favourite concubine P'an fei walked upon them, 'every step produces a lily.' Some date its origin as far back as the Shang dynasty (B.C. 1766–1122), but this is not to be relied on."—*Report of the Peking Hospital*, 1868.

"The age at which the cramping process begins varies with regard to the social status of the family. The usual period is from 6, 7, or 8 years to 13 or 14 years of age. The feet are bandaged each day, and undone each night, when sleeping shoes without soles are worn to prevent the feet expanding. The bandages are about six feet long by three inches broad. The feet often suppurate, and the sores are very difficult to heal, because they cannot intermit the bandaging. At night, when unloosed, they are dusted with alum to dry the perspiration. They do not seem to suffer much. It is wonderful that this severe and constant suppuration does not lead, in many cases, to disastrous results." "The fashionable size is about 4 inches, but many reach to 5 and 7 inches. The size depends upon the time when it was begun and the regularity and tightness with which it is maintained. The bandages are never left off, for after the standard size has been attained, they are still retained to keep the shape and give strength to the feet. The feet are not encased in iron shoes. Simple bandages are all that are employed, and are applied across the foot so as to carry the 2nd, 3rd, 4th, and especially the 5th toe quite under the foot, and thus obtain the least possible breadth, and by one or two turns of the figure-eight bandage the foot is shortened ; the heel is brought close to the ball of the big toe, and, instead of forming an angle with the leg bones, it looks more like a continuation of them. The bones of the instep are thus pushed out of their place and made to bulge, thus giving a great prominence and arched crescentric form, resembling the new moon, to that part. The three joints, therefore, upon which the foot rests are, the heel in its new position, the ball of the great toe, and the 4th and 5th toes. The foot and leg are greatly atrophied and the skin shrivelled. The leg tapers from the thigh joint to the foot without the usual feminine risings and depressions, owing to the undeveloped calf, and that again is caused chiefly by want of exercise and proper motion to call these muscles into action. Were it from atrophy entirely we should expect the limb to grow from bad to worse until it was entirely destroyed. The knee and ankle joints do not bend. The gait is mincing, the arms slinging from side to side, and the body is never straight or steady. They walk or stand, as we might say, on their heels, and yet from the nature of the shoes with the heel one or two inches higher than the toes, they might be said to walk on their toes. The heel extends upwards and backwards beyond the heel of the shoe, sometimes entirely outside the shoe, thus showing a smaller foot than is really possessed. In this way also Chinese ladies look taller than they truly are."—*Ibid.*

"A good account of the effects of this practice is given in a paper contained in the *Transactions of the Royal Society of London*, written by Dr. Cooper, detailing the appearances presented on dissection. The foot belonged to a person in low life ; it was five and one-fourth inches long, which is full eighteen lines over the most fashionable size. The big toe was bent upward and backward on the foot, and the second twisted under it and across, so that the extremity reached the inner edge of the foot. The third toe somewhat overlapped the second, but lying less obliquely, and reaching to the first joint of the great toe. The ball of the great toe, much flattened, separated these two from the fourth and fifth toes. The fourth toe stretched obliquely inward under the foot, but less so than the little toe, which passed under and nearly across the foot, and had been bound down so strongly as to bend the tarsal bone. The dorsum of the foot was much curved, and a deep fissure crossed the sole and separated the heel and little toe, as if the two ends of the foot had been forced together ; this was filled for three inches with a very condensed cellular tissue ; the instep was three and one-half inches long. The heel bone, which naturally forms a considerable angle with the ankle, was in a direct line with the leg bones ; and the heel itself was large and flat, covered with a peculiarly dense integument, and forming, with the end of the metatarsal bone of the great toe and the two smallest toes bent under the sole, the three points of taction in walking. When the operation is begun earlier, and the bones are more flexible, four of the toes are bent under the foot, and only the big toe laid upon the top. The development of the muscles of the calf being checked, the leg tapers from the knee downwards, though there is no particular weakness in the limb. The appearance of the deformed member when uncovered is shocking, crushed out of all proportion and beauty, and covered with a wrinkled and lifeless skin like that of a washer-woman's hand. It is surprising how the circulation is kept up in the member without any pain or wasting away ; the natural supposition would be that if any nutriment was conveyed to it, there would be a disposition to grow until maturity was attained, and consequently constant pain ensue, or else that it would be destroyed or mortify for want of nourishment."—*Williams, Midd. King.*, i. 767–8. See also *Morache, Note sur la déformation du Pied chez les Femmes Chinoises*, and *Fuzier, Rec. des Mém. de Med. Mil.*, 3rd *Sér.*, t. vii.

Sung Period (960 *to* 1280).—*Table VI.*

"[Li] T'ai-po sang the praises of women with natural feet. This shows, I think, that footbinding did not originate before the end of the T'ang dynasty. It flourished in the Sung and Yüan periods."—*Shih wu yüan hui, c.* 40, p. 7. It is said by some to have been first instituted in a state ruled by Li Yü, Prince of the pseudo Southern T'ang dynasty in the year corresponding to the 3rd year of Chien Lung (962). Li Yü succeeded to the throne in 961. The *T'ai p'ing yü lan* (published 983) speaks of the shoes used by women as round at the toes, and evinces no knowledge of the practice of foot-binding. *Giles* (*Strange Stories*, No. 12) refers the custom to A.D. 970. See *Ch. Rev.* xx. 51 ; *Ch. Repos.*, iii. 537–42 (quoting *Du Halde* to the effect that the custom was invented by Ta-Kê, the last Shang Empress, *Morrison, View of China, etc.*) ; *Recueil de Mém. de Méd. Mil.*, III Sér., vol. vii, 1862, where it is stated that the earliest [foreign] mention of foot-binding is by Sir John Mandeville (1322–55), but Yule (*Cathay*, i. 153) says that Mandeville stole his account of China from Friar Odoric (in China for 3 years between 1322-8) : *Bull. de la Soc. d'Anthr.*, II Sér. tom. vi. 304–13 ; and previous period.

"Before the periods *Hsi Ning* and *Yüan Fêng* [*i.e.*, 1068-1086] footbinding was not much in vogue, but after this everyone imitated the fashion, and not to bind was considered a disgrace."—*Shih wu yüan hui, Tao shan hsin wên, c.* 40, p. 7.

"In 1071, the Chinese, like modern Egyptians, Servians, etc., took to mutilating themselves [截指斷腕] to escape conscription."—*Ch. Rev.*, xv. 52.

[Soldiers when impressed for service were branded on the back of the hand.]—*Ibid.* xiv. 357. See also MILITARY.

[Piercing the tongue is mentioned in *Su-Shih shih chi, P'ei wén yün fu, c.* 98, p. 100*a* ; cutting out the liver, in *Sung shih*

Hsiao i chuan, ibid. c. 25, p. 79*a* ; cutting off the finger, in *Sung shih Hui Tsung chi, ibid. c.* 63, p. 59*a* ; cutting off the wrist, in *Sung shih Shih huo chih, ibid. c.* 70, p. 138*b* ; cutting off the arm, in *Ou-Yang Hsiu Kung pu Lang chung Ou-yang kung mu chih, ibid. c.* 63, p. 54*b* ; pricking marks on the face (tattooing), in *Sung shih Jên Tsung chi, ibid. c.* 70, p. 138*a* ; scorching the back and branding the forehead, in *Sung shih Chu Shou Ch'ang chuan, ibid.* p. 93*a* ; tattooing the back, in *Sung shih Ho Chu chuan, ibid.* p. 91*a*.

[People who took refuge in temples in order to escape work or taxes imposed by officials were ordered to shave their heads and become priests (*P'ei wên yün fu, c.* 25, p. 145). See also *Nan shih, ibid. c.* 7*a*, p. 57*a* ; *Su Ch'ê shih, ibid.* p. 58*a* (plucking out the beard was common in T'ang and Sung times) ; *T'an yüan, Yüan chien lei han, c.* 260, *Jên pu*, p. 30*b* ; etc.]

[In 1110 branding the crown, cutting off fingers, and other priestly practices were forbidden. See ECCLESIASTICAL.]

"Eunuchesses and eunuchs undermined the nation incurably" (like white ants, eat into its vitals).—*Sung shih Hsü chiao chuan, P'ei wên yün fu, c.* 75, p. 39*b*.

"Under the *Sung* dynasty, a description of the inhabitants of Kao-li says that they have no salient bone at the occiput, as their head is bent flat (*Ma-tuan-lin, Wên hsien t'ung k'ao*). The old custom of deforming the child's skull had therefore not yet died out."—*Bab. and Or. Rec.*, vii. 256.

[In *Ch. Rev.*, vol. xix., in an article on "Gynæcocracies in Eastern Asia, with Anthropological notes" (pp. 285–308), Mr. D. J. Macgowan says (p. 287), quoting from the Sung Geography (2–4), that "the Breaking-loins Pu (折腰濮) broke the backs of their children to give them a forward bend. Head-flattening, by stones, of infant boys was practised by the Chen-han in Korea, and on the coasts of Mongolia. . . . ; a similar custom prevailed among the Kashgarians."]

[For mutilations practised by various tribes, see *Ch. Rev.*, xix. 288–91.]

LIAO AND KIN.

"Whenever Tê Kuang took captive any Chin [*i.e.*, Hou Chin dyn.] men, he had them branded on the face, the characters being : 'By imperial command not to be killed, but to be sent back to the south.'"—*P'ei wên yün fu, Ch'i tan lu, c.* 76, p. 27.

[An instance of branding on the arm is given in *Yüan lieh nü chuan, Yüan chien lei han, c.* 261, *Jên pu*, p. 19*b*.]

"The Ch'i Tan were fond of human blood. Many of the maids and concubines pricked their arms to suck [the blood]."—*Wu tai shih, P'ei wên yün fu, c.* 63, p. 59*a*.

Mongol Period (1280 *to* 1368).—*Table VII.*

'Ch'ên Yu when young was fond of study, but his family was poor. His mother Mrs. Chang, cut off her hair in order to buy books (with the money from its sale) so that he might study them."—*Yüan shih Ch'ên yu chuan, P'ei wên yün fu, c.* 95, p. 59*b*.

"When Yang Te-erh died, a powerful minister wished to take his wife by force to give to another. But Lady Lin took a vow and cut off her hair and disfigured her face, thus escaping [the disgrace]."—*Yüan shih lieh chuan, Yüan chien lei han, c.* 260, p. 21*a*.

[An instance of a wife cutting off a piece of her leg to make soup for her sick husband, is given in *Lieh nü chuan, Yüan shih, P'ei wên yün fu, c.* 8, p. 22*a*, where similar cases are quoted.]

Odoric describes "the long nails and compressed feet cultivated by men and women of gentility."—*Simcox*, ii. 232.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

[Various disfiguring punishments were abolished. See *Ming shih, c.* 3, p. 30*b*, and LAWS.]

[Cutting the nails is mentioned in *Yung Pei lei p'ien, Yüan chien lei han, Jên pu, c.* 261, p. 23*a*.]

[The very large number of eunuchs at this time shows castration to have been common. See *Ming shih, c.* 6, p. 6*a* ; *c.* 7, p. 11*b* ; *c.* 8, p. 1*b* ; p. 5*a* ; etc.]

Manchu Period (1644 *to* —).—*Table IX.*

1621. "The garrison [of Liaoyang] was massacred to a man. Yuen Yingtai, brave, if incapable, committed suicide, and those of the townspeople who wished to save their lives had to shave their heads in token of subjection. This is the first historical reference to a practice that is now universal throughout China, and that has become what may be called a national characteristic."—*Boulger, Short Hist.*, p. 109. See also *Tung hua lu, c.* 5, p. 13*a*.

"In the 10th month of the 3rd year [1629] of T'ien Tsung, a military official named Li fêng, serving under the banner of a Ming colonel, ordered his soldiers to shave their heads and go out to receive [the conquerors]."—*Tung hua lu, c.* 2, p. 7.

"In the 3rd year [1638] of Ts'ung Tê an imperial decree was issued to the Board of Ceremonies to the effect that if anyone imitated the costume of the Ming Dynasty, or the manner of doing the hair, or of binding the feet, they were to be severely punished."—*Ibid. c.* 3, p. 8.

"In the 8th year [of Ts'ung Tê, 1643] Wu San Kuei, being advanced to the rank of P'ing Hsi Wang, had bestowed upon him the jade girdle, the dragon robe, and other articles, and ordered that all the troops and people within the city wall of Shan-hai Kuan should shave their heads."—*Ibid. c.* 4, p. 12.

1644–5. "The Manchus established themselves in that city [Nanking], and reinstated all the Chinese officials, who agreed to shave their heads and recognise the Tartar authority."—*Boulger, Short Hist.*, p. 123.

"The Manchu cavalry, operating in small bodies, occupied towns at a considerable distance from the main army, and compelled the Chinese to shave their heads in token of surrender."—*Ibid.* p. 123.

"It did not become the rule in China to shave off the hair all round the crown from any religious motive but simply by military compulsion. . . . . The change was made from the north-east province as the conquest proceeded, till the whole nation had their heads shaved except the crown."—*N.-C. Herald*, Jan. 23, 1891, p. 87.

[At Foochow at the time of the Manchu conquest, small presents were given to Chinese who shaved. The system of pecuniary rewards was adopted to aid in the carrying out of the law. Many were most unwilling to adopt the Manchu fashion. At last the new law prevailed, and the whole population in that city fell in with the new arrangement. Only the Taoist priests and women are now allowed to wear their hair in the old fashion (*Doolittle*).]

"As to the satisfaction felt by the immense Chinese race in losing this natural ornament by the shaving process three times a month or oftener, there seems little doubt. They do not show a desire to return to their ancient fashion."—*N.-C. Herald*, Jan. 23, 1891, p. 88.

"The complete shaving of the head and beard of the common Buddhist, and unshaven hair of the hermits who are bound by the higher vows," continued.—*Ibid.* p. 87.

"In the 6th moon of the 3rd year [1646] of Shun Chih, the Board of Ceremonies was instructed that the former regulations concerning shaving the head had not been uniformly observed, but that [the officials], following their own convenience, wished to wait until the whole empire was at peace before putting the regulation into force. Now, interior and exterior [*i.e.*, capital and provinces] being one family, and the emperor, as it were, a father [to the people], and the people, as it were, a son [to the emperor], and father and son having one body, how can they rightly be differentiated? If a uniform system is not followed, and the people are of two minds, will not this be as if they were another nation? In this matter do not [you, the Board of Ceremonies] wait for our command. We think that the officials and people throughout the empire must also be aware of this. From now, after the publication [of this edict], both in the capital and out of it, let a limit of ten days be fixed, and in the metropolitan and every other province let a limit of ten days also be fixed from the day of the arrival of the Board's despatch, within which it will be obligatory to shave the head, and those who obey shall be reckoned as people of my nation, whilst those who, when the period has elapsed are still undecided, shall be [considered as] criminal offenders against my command, and must be heavily punished. If any make objection and evading [the regulation] spare their hair, and by plausible excuses cause disputes, they must on no account be leniently dealt with. All the civil and military officials of the district must make a strict investigation [of the circumstances.] If any official again on account of this matter causes annoyance by [repeated] memorials, and shows a desire to allow the regulations of the Ming [dynasty] to be preserved in any place in which the people have become pacified (*i.e.*, subject to our rule), and refuses to follow the laws and regulations of the present dynasty, he shall be put to death without hope of pardon. Clothing, headgear, and fashions in dress, may be gradually altered in accordance with the regulations of the reigning dynasty, and no departure from them will be allowed. The Board will take the necessary steps to make this edict known both in the capital and out of it, in the [metropolitan province of] Chihli, and in the *fu, chou*, and *hsien* of each province, the transport stations, the large and small walled cities, and other places, and cause the officials, clerks, teachers and scholars in the civil and military yamêns, uniformly with the common soldiers and the people, etc., and one and all to obey this edict."—*Tung hua lu, c.* 2, p. 10.

"Most of this class [eunuchs] are compelled to submit to mutilation by their parents before the age of eight (and not always from poverty), as it usually insures a livelihood. Some take to this condition from motives of laziness and the high duties falling to their share if they behave themselves. From very ancient times certain criminals have been punished by castration."—*Williams, Midd. King.*, i. 407–8. See also *Tung hua lu, c.* 5, p. 2*b*.

"The ancient Israelitish ceremony of circumcision is practised in China at the present time by the Jews and Mahommedans. The former perform this ceremony on every male child on the eighth day after its birth, and the latter in the sixteenth year after birth."—*Mesny, Ch. Misc.*, ii. 148. See also *Prejevalsky, From Kulja to Lob-Nor.*

"The custom of compressing the feet of female children is much practised. . . . In the northern provinces, I noticed that nearly all the women had contracted feet, and the same may be said of the island of Formosa. In some other portions of the empire, the custom does not prevail to the same extent. . . . It is not unusual to see women with small feet riding along the high roads on the backs of their female attendants. When houses are on fire, the female inmates who have small feet often perish from sheer helplessness."—*Gray, China*, i. 233.

"He [K'ang Hsi] tried to prevent the Chinese women from cramping their feet, and contrary to the stipulations agreed to by his predecessor, he actually forbade the custom. Prejudice, however, proved too strong, and at the end of four years the prohibition was unwillingly withdrawn."—*Giles, Historic China*, p. 114.

"In the 3rd year of K'ang Hsi . . . an edict was issued to the deliberative body of princes, the *beiléh*, the great ministers, the 9 chief ministers, the [6] Boards, the [13] circuits of the censors, commanding these officials to consult together and report on a measure for preventing footbinding in the case of any girls born after the first year of the reign. The Board of Ceremonies reported the decision [arrived at], *viz.*, that if anyone broke the law by binding the feet of any girl born after the first year of the reign, if the girl's father were an official, he should be handed over to the Board of Civil Office or of War [according as he was a civil or a military official], for the determination of a penalty ; [ordinary] soldiers or common people were to be sent to the Board of Punishments, beaten with 40 strokes of the bamboo, and banished for 10 years."—*Edict of K'ang Hsi.*

Footbinding "is practised by all classes of society except the Manchus and Tartars, poor as well as rich."—*Williams, Midd. King.*, i. 766–7.

[The Hakkas do not bind the feet.]—*Ch. Rec.*, ix. 358.

[The method and age at which the binding was begun remained the same as before.]—*Little* (*Mrs. A.*), *Int. China*, p. 137.

"A peculiar kind of mutilation is practised on the feet of girls belonging to families of acrobats. It is begun almost at birth ; but instead of the ordinary bandages, the foot is confined in an inelastic shoe, so that while keeping its shape, it cannot grow. It is said that two-thirds of the girls subjected to this treatment die under it, though the greatest care is taken of them ; and healthy, well-formed infants (sometimes kidnapped, or bought at high prices) are specially selected for this purpose."—*Bull. de la Soc. d'Anthr., II Sér.* VI. 310.

"The Manchus, not satisfied with his death, sent his head to Pekin to be placed on its principal gate in triumph, and the body of Wou Sankwei himself was exhumed so that his ashes might be scattered in each of the eighteen provinces of China as a warning to traitors."—*Boulger, Short Hist.*, p. 137.

[Filial children cut off pieces of their flesh to make soup or medicine for their invalid parents. See instance in *Peking Gazette*, Feb. 6, 1891, and *passim*.]

"In the 8th year of K'ang Hsi, in Ch'in Hsien in Shantung, a filial son named Wang Tso-ch'ang excised his liver to cure his father ['s sickness]. The father's sickness was immediately cured."—*Tung hua lu, c.* 9, p. 17.

"Last summer, at our temple, a priest cut off his finger as a work of merit ; and another whom we met had cut off two fingers. An elderly priest who had endured the agony of slowly burning off two of his fingers, thought there was very little merit in cutting them off."—*Woman's Work*, iii. 33.

"Many [Buddhist priests] have marks burned on their heads or arms, as the means and evidence of merit. Not a few have one of their fingers burned off for the same reason."—*Nevius, China and the Ch.*, p. 98.

"An amusing account is given in the *Shên Pao* of the slicing off of a piece of a Chinese pickpocket's ear by an irate Mongol who took him in the act. Unimportant though this act may seem, it may have historical connection with the Turkish custom of running an arrow through thieves' ears."—*Ch. Rev.*, xv. 253.

"The *Shên Pao* of the 4th of April mentions certain offenders at Port Arthur [旅順] with arrows run through their ears [插耳箭]."—*Ch. Rev.*, xiv. 357.

[Dr. Ernest Martin, in *Revue d'Ethnographie*, Vol. II. (Paris, 1888), pp. 504–6 (*Les Déformation Craniennes en Chine*), says that the Emperor Kien-lung, in a work entitled *Mandchou-yuen-liou-kao* states that the Manchus lay their new-born children down on their backs, so that the skull may be flattened behind ; while the Chinese lay them down on their side, so that the head, resting on the temple, may be flattened sideways. Martin says that these practices are kept up at the present day ; the infant's head is laid on a little cushion filled with rice called *Tchan-tou*, in North China, with the back of the head resting on the cushion so as to flatten the occiput and broaden the face and so make it approach the type achieved in that part of the country. The Southern Chinese prefer a long head and narrow face, and always lay a child on its side, first on one, then on the other, taking care that the head rests on the *tchan-tou* in such a way as to be flattened in the right direction. He adds that what Kien-lung says of the Manchus should equally apply to the Coreans and Tunguses, who, with the Manchus, formed the San Han.]

"I have often been struck with the flat appearance of the back of the heads of children of the better class here [not said where] and especially among the Manchus. There is no occipital protuberance whatever. In difficulties between Taipings and Manchus this test has sometimes been the sole one resorted to in distinguishing the latter [? former] prior to beheading them. In the third year of Hienfung this test was put in force at Tien-tsin. This effect is the result of the practice of keeping children for the first 100 days on their backs, lying on hard pillows. The development of the muscles of the shoulder from the bow exercise, may sometimes help to decide a Manchu."—*Ch. Rec.*, iii. 163. See also *Ch. Rev.*, xiii. 44 ; xiv. 171, 220.

FUNERAL RITES.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

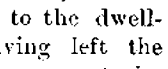
Re-calling the dead.—"The custom of calling back the dead was highly developed in China in olden times. Confucius cherished the conviction that it prevailed there already at the dawn of civilization, for, according to the 30th chapter of the *Li ki* (l. 20) he said : 'when ceremonial usages were coming into existence, people, in case of death, went up to the housetop and exclaimed : 'Ho . o . o . So-and-so, come back!'"—*De Groot, Rel. Syst.*, i. i. 245–6. For the death-howl, dancing, etc., see following period.

"The literature of the empire affords abundant evidence that the practice in question [recalling the soul] has obtained throughout all ages both amongst the ruling classes and the common people as a sacred custom."—*Ibid.* i. i. 253.

Feeding the soul.—"If we . . . call to mind the rooted belief of the Chinese of all ages that the soul does not abandon the body after death, it appears quite natural the conviction arose at a very early date, that it is the soul which enjoys the food, as nobody ever saw the body touch it. The numerous presentations of edibles and liquors to the dead body even after it has been nailed up in an enclosure of six substantial planks, are in this way easily accounted for."—*Ibid.* i. i. 360.

Burial.—"Burial having been practised in China since semi-historical and even legendary times, it would appear at first sight a rather hopeless task to try to find out how it came into existence. But a careful examination of the ancient writings acquaints us with some curious customs of historical China, which were evidently survivals of times more ancient, and these enable us to build up a theory on the subject, especially if we consider them in connection with the ancient

belief in the resurrection of the dead." "Knowing as we do . . . that the ancient Chinese, as we have learnt from their oldest records, systematically delayed the dressing, coffining and burying of their dead for a considerable time, in hopes that the corpse might revive, we are certainly not going too far when we suggest that in the very deepest night of barbarous ages they may have kept their dead unburied for even a much longer time. Families in which a case of death occurred may then have shrunk altogether from removing the corpse out of their dwelling, den or cavern, and have abandoned the latter to the deceased, taking up their dwelling elsewhere."—*Ibid.* ii. i. 363.

"Taking now for granted that in very ancient times the dwellings of the living were used in China as graves, it is easy to see how burial in the earth has there become the prevalent method of disposing of the dead; for we may presume that the ancient Chinese lived in caverns excavated in the clay [see HABITATIONS]." "Considering now that in primeval times the dwellings of the living were caves excavated in the clay, or hollow heaps of clay strengthened inside by means of branches or rude pieces of wood; admitting also that the ancient Chinese, when a case of death occurred, left the corpse alone in such a dwelling, covering it up with branches or pieces of wood over which they put some clay—then we have not only an answer to the question how the custom of burial arose, but also a fair idea of the shape of the oldest graves. As civilisation advanced, improved methods of house-building arose [see *Shih ching*], . . . and the houses gradually became too valuable among the well-to-do to be deserted for the sake of the dead. Then the custom will have arisen of depositing the latter elsewhere in a hut constructed after the more ancient and cheaper fashion; and it is remarkable that during the Cheu dynasty and that of Han this is still recognizable in the graves in so far as we know them from the ancient descriptions. Indeed, at the temporary burial inside the dwelling [see following Period] . . . pieces of wood were piled up around the coffin and a wooden shed plastered over with clay was constructed around these, and this was done as late as the Han dynasty at the final burial in the grave, a wooden vault taking, however, the place of the shed. . . . But further, even at the present day the graves in the central and northern provinces of the Empire resemble the huts of the living in ancient times, being round heaps of clay, either vaulted on the top ∩, or semi-globular ⌒, or conical △ in shape; the coffin inside is in many cases not sunk deep beneath the level of the soil around, and people hardly ever neglect to cover it with reeds, rushes, or mats before piling the earth over it. It is remarkable also that at such tumuli of the better class there often is a stone standing in front, inserted in the clay, about one foot in size, and cut so as to represent a closed door, like these figures:  . No practical object being connected with this stone, we can scarcely doubt that it represents the entrance to the dwellings of clay in which, in times past, the living left the dead behind. It will be seen . . . that in former centuries many of the large grave hills, such as were thrown up for kings and grandees, possessed a sort of tunnel, denoted in the books by the character 隧, being evidently nothing more than a modification of the door of graves of humbler size [*cf.* MING PERIOD]."—*Ibid.* ii. i. 372–4.

"Among savage and semi-civilized people in general, families do not separate when their numbers are increased by birth. They remain together for many generations, thus forming a clan or tribe, the members of which display great mutual coherence. Such is still the actual state of affairs in the Chinese Empire, and has undoubtedly been handed down from antiquity. Under these circumstances, the custom of burying the dead in their houses must, in primeval times, naturally have called into existence a village of the dead in or near each settlement of the living [*cf.* MANCHU PERIOD]."—*Ibid.* ii. i. 376.

"Burial underneath a layer of earth, in coffins, is the usual way in which the Chinese dispose of the dead throughout their Empire. Other methods . . . are exceptional." "Such burial of the dead has generally obtained in China since the remotest times into which written documents of the Empire allow us to penetrate. Whenever record is made of the disposal of the bodies of sovereigns and rulers, even of fabulous or prehistoric ages, it is stated that they were buried. From the oldest times, the written character generally used in the native literature to denote burial is 葬, pronounced *tsang*, or whatever the local pronunciation may be in the different parts of the realm. . . . On analyzing this character, we find that it designates a dead person (死) placed upon grass and shrubs (艹) and with grass and shrubs over him; indeed . . . there are grounds for believing that, in the dark mist of ages, burial consisted of a simple covering up of the dead with brambles over which some clay was laid. In ages less remote, the character for *tsang* more commonly occurs in this shape 塟, the element grass at the foot being replaced by 土 ('earth')."—*Ibid.* ii. i. 361.

"When the ancients buried their dead, they covered the body thickly with pieces of wood, having laid it in the open country. They raised no mound over it, nor planted trees around; nor had they any fixed period for mourning. In subsequent ages the sages substituted for these practices the inner and outer coffins."—*I ching*, App. III. Sect. II. ch. 2. 22; *Legge*, p. 385.

"In the eleventh chapter of the *Li ki* (l. 29) we read that a grandee of the state of Ts'i, who bore the name of 'Kwoh Tszĕ-kao,' said that the word *tsang* meant hiding away (藏), and that such hiding away arose from a desire that men should not see the corpse." This "seems . . . to indicate that burial was not originally a deep burial in the ground, but rather a superficial concealing of the corpse—in a word, a mode of dealing with the dead in such a way as is graphically depicted by the character 葬."—*De Groot*, ii. i. 361–2.

"Besides the word *tsang* and its various local forms, the languages of China contain other words denoting burial. Of these we shall mention only *mai* (埋). . . . As the *Shih ming* said . . . about a score of centuries ago, 'burying without observance of the customary rites is called *mai*, this word being synonymous with *mei* (to disappear, to do away with), and signifying a hasty delivery of the body to interment and decay.' In Amoy, only the very poorest burials are sometimes denoted by the word *bâi* or *tâi*, but in all other cases people prefer to use the word *siu* [*shou*] (收), which means 'to put by, to clear away,' and is almost synonymous with *tsŏng*. In the compound *siu-bâi*, which is likewise in general use to denote burying, the element *siu* totally does away with the disagreeable impression aroused by the word *bâi* when it stands alone."—*Ibid.* ii. i. 362.

Coffins and grave-vaults.—"Embalming having never played a part of any importance amongst them, the Chinese were naturally thrown back upon the coffins as a means of preventing the decomposition of the dead. The ways in which they have concentrated their attention and sharpened their inventive genius upon coffins, form an interesting page in the book of their religion of the body and the soul."—*Ibid.* i. i. 281.

"All the Chinese records, either authentic or apocryphal, show that, from the highest antiquity, burial in the ground has been the usual method of disposing of the dead in the Kingdom of the Midst, and that coffins have always been inseparably connected therewith. Only one classic, the *Yih king*, pronounces another opinion. 'In times of antiquity,' it says (ch. 15), 'those who buried their dead covered them thickly with firewood and committed them to the earth in the open field; they did not raise a tumulus over the grave, neither did they plant trees on the spot. The length of the period of mourning was not regulated by numbers. The holy men of subsequent ages modified this state of things by introducing coffins and vaults.'"—*Ibid.* i. i. 281. But De Groot discredits this statement respecting the absence of coffins as disagreeing with the evidence furnished by the *Li chi*; *v. infra.*

"When the Emperor Yao was buried, they used a hollow tree for a coffin and Dolichos creepers for coffin-bands; in digging the pit they did not disturb the springs of ground-water, but they took care that the smell of death should not escape to the surface."—*Ch'ien Han chi*, ch. 67.

"An ancient tradition preserved in the *Li ki* (ch. 9, l. 23), . . . runs as follows: 'In the time of Yiu-yü (*i.e.*, the Emperor Shun, . . . 23rd century B.C.) they used coffins of earthenware.'"—*De Groot*, i. i. 282.

"To further the resurrection of the dead being the most important point in the use of coffins and vaults, it is quite natural that these were anciently made of special sorts of timber of great durability, and by preference of such kinds as were believed to be imbued with vital energy, that is to say, with *shen*, or afflatus produced by the great *Yang* element. . . . The ancient books mention as such: I 杝, Rottlera 梓, Pine 松, and Cypress 栢. . . . Throughout Chinese literature, even in recent works such as the *Tu Ts'ing hwui tien* and the *Ta Ts'ing thung li*, the expression 'structure or building of Rottlera' occurs as a special name for the imperial coffins, which fact shows that the wood of this tree played a prominent part in their construction." "A place no less important is occupied by the Pine and the Cypress," both on account of their durability and as being "the two other possessors of vital energy which are universally used in this capacity of protectors of the dead from putrefaction."—*Ibid.* i. i. 293–7.

[Other kinds of timber used for coffins in former ages were the *Chang* (樟), *Chia* (檟 or 榎), *P'ien* (椑), and the *Tung* (桐) or *Wu-t'ung* (梧 桐). The last is called *Ch'ên* (櫬) in the *Erh Ya*, and in the oldest Chinese documents, the word *ch'ên* is very frequently used to denote an inner coffin. "The word denotes the coffin nearest the body, and the wood got the name *ch'ên* from the fact that it was placed *next to* (親) the body." (See K'ang Hsi's Dic.)]—*Ibid.* i. i. 301–2.

"The word by which they [coffins] are denoted throughout the native literature reads *kwan* [*kuan*]; and as the written form of this word (棺) is composed of 木, 'wood' and *kwan* 官, 'official,' there is ground for supposing that wooden coffins were at the outset used for the ruling classes only; but we have nowhere any direct evidence for this in the books."—*Ibid.* i. i. 285.

"Under the sovereigns of Hia (22nd—18th cent. B.C.) they built brick enclosures over the same [coffins]."—*Li chi*, ch. 9, l. 23; *ibid.* i. i. 282.

"The people of the Yin dynasty (18th—12th cent. B.C.) used coffins and grave vaults of wood."—*Li chi*, ch. 9, l. 23; *ibid.* i. i. 282.

Soul inhabiting the grave.—"A belief in the cohabitation of the body and the soul after the former has been deposed in its last resting place is traceable, by means of Chinese literary remains, to very high antiquity. . . . It lies at the bottom of a very large category of conceptions and practices relative to the tomb, the treatment of the body which lies therein, and the worship of the soul residing on the spot." "The *Li ki* (30, l. 20) has bequeathed an allocution of Confucius to his disciples, in which the following passage occurs: 'When ceremonial usages were coming into existence, people in case of death, went up to the housetop and there exclaimed: "Ho . o . o . o So-and-so, come back!" After this, they filled the mouth of the dead with uncooked rice and placed cooked food upon stands. They looked up to heaven and hid the corpse on the ground; the soul connected with the body descended, while the sentient afflatus remained on high.' This extract shows that Confucius cherished the conviction that the belief in the soul's abiding at the grave had existed from times immemorial, as also that the human manes were thought to consist of two parts which separated after death (Bk. II. ch. i)." "The prevalence in pre-Christian times of a belief in the presence of the soul in the grave is also evidenced by the 27th chapter of the *Li ki*. This relates (l. 29) that Confucius, on being asked by Tseng-tszĕ what the son of a concubine must do when his eldest brother by the principal wife happened to die in a foreign country, answered: 'When such an heir-son dies, the other shall announce it at the graves of the ancestors.'"—*Ibid.* ii. i. 378–9.

"The Chinese not only think that the soul of a dead man intimately coheres with the coffin in which his body is enclosed, provided such a coffin be properly made of wood imbued with *Yang* afflatus [i. 348] . . . they extend this belief also to the grave, feeling convinced that the manes thoroughly pervade the earth which envelops the coffin. This conception is closely connected with the doctrine preached by the *fung shui* system [see PERIOD OF DISRUPTION] . . . that a grave works efficaciously upon the prosperity of the offspring in case it is placed on such a spot and in such a position that the life-emanating influences of the heavens or the *Yang* principle can freely concentrate upon it and pervade it in all its parts."—*Ibid.* ii. i. 381.

Food, drink, etc., placed in the grave.—"We have described how the Chinese, in the most ancient times on record, filled the mouth of the dead with rice, and set eatables by the side of the corpse, that it might have food ready at the moment of revival. And . . . we have stated that they placed scorched grain with dried fish and meat near the corpse when it was temporarily buried inside the dwelling. No wonder then that they observed this same custom also on depositing the corpse in the grave, graves being, according to our theory . . . originally the common human dwellings of clay wherein the living left the dead alone in expectation of their return to life."—*Ibid.* ii. i. 382.

"The Chinese of antiquity satisfied the imaginary wants of their dead with a lavish hand, and few things afford stronger proof of the veneration in which they held them than the treasures and valuables which they have buried in their tombs until comparatively recent times." "Considering that by far the most savage tribes, in whatever part of the globe they are living, are in the habit of deposing in the grave articles of daily use, and that the same custom widely prevailed among the Chinese in ancient historical times, it can scarcely be doubted that the articles buried with the dead by the prehistoric Chinese must have been exceedingly numerous."—*Ibid.* ii. i. 390.

Grave-clothes prepared during life.—"The material way in which the Chinese prepare for making their appearance in the next world is, like most of their funeral customs, rendered sacred by precedents set by the venerated forefathers of the nation. Speaking of the three most ancient dynasties of the empire the *Li ki* states in its 19th chapter (leaf 8): 'After sixty they [grave-clothes] are put in order every year; after seventy, once in every season; after eighty, once a month; and after ninety, they are kept in good repair every day. Only the swaddling-bands, the sheet which is to be wound around the corpse, the palls, and the sack enveloping the body, are put in order after death.'"—*Ibid.* i. i. 64.

Status of corpse.—Confucius said, "According to the statutes of Hea, the corpse was dressed and coffined at the top of the eastern steps, treating the dead as if he were still the host." "Under the Yin," this ceremony "was performed between the two pillars, as if the dead were both host and guest."—*Legge, Ch. Class.*, i. Prol. p. 88.

Clothes buried with corpse.—It "has been described [pp. 34, 340 etc.] how in ancient times zealous superiors, relations and friends used to contribute large numbers of grave garments to notable persons. As already suggested [p. 341] . . . it seems not improbable that those garments, inasmuch as they could not be used for dressing the corpse, were placed in the grave, or that at least it was so in the earliest ages."—*De Groot*, ii. i. 392.

Size of graves, etc.—"As has been shown . . . the style in which the dead were anciently equipped for the grave in China were regulated by the position and wealth of the deceased. Taking this fact into consideration, it may readily be suggested, without documentary evidence, that the dimensions of the graves and the mode of constructing them were likewise proportioned to the social standing of the occupants and to their pecuniary circumstances in life. This is in point of fact the case. At the outset the clay dwellings of the living became their graves; and as the better classes naturally improved their dwellings under the influence of steadily advancing civilization, so they began to pay more attention to their graves." "Indeed, some tumuli which tradition pointed out as having covered the remains of sovereigns of China in mythical times, were of considerable size. According to the Memoirs of the Department of P'ing-yang (a part of the province of Shansi), 'the mausoleum of the monarch Nü Kwa (28th cent. B.C.), situated near the village of Heu-ts'un in the district of Chao-ch'ing, contained two grave mounds, east and west of each other with a distance of forty-nine *pu* (of six feet?) between them; each of these mounds was two *chang* (of ten feet) high and had a circumference of forty-eight *chang*. The ancient mausoleum of T'ao T'ang (*i.e.*, Yao, 23rd cent. B.C.) was at a distance of seventy miles to the east of the capital of the (P'ing-yang) department; the hill was one hundred and fifty feet high and over two hundred *pu* broad. And the mausoleum of Shun of Yü (23rd cent. B.C.) was twenty miles to the west of the district city of Ngan-yih; the hill was three *chang* high and begirt with bricks, and on every side it was over forty *pu* broad. The demains belonging to it inside and outside covered an area of more than a hundred *mau*, and all the old cypresses on the spot had a circumference of about ten spans.'" "So far for the alleged tumuli of monarchs of a fabulous or semi-fabulous antiquity."—*Ibid.* ii. i. 418–9.

Sepulchral trees.—"If there be truth in the theory . . . that, in China, graves were at the outset the clay dwellings of the living, it necessarily follows that the planting of grave trees came into vogue at a later period. This is confirmed by the *Yih king*, which avers that in the highest antiquity no trees were planted upon the graves [*v.* p. 281]."—*Ibid.* ii. i. 460–1.

Mourning.—[From the Works of Mencius (sect. 滕 文 公, i.) it appears that the customs with regard to mourning were the same during the dynasties of Hsia, Shang, and Chou.]—*Ibid.* ii. i. 503.

"In the most ancient times on record in native literature music was forbidden to mourners. Mourning being in point of fact a renunciation of all superfluous luxury, it is but natural that music, a means of merry-making for the living, should before all things be vetoed by customary law. Moreover, in the darkest mist of ages, when nearly everything the dead man left behind was placed in his grave, the rude instruments of music in the possession of the family followed to the same place, as they could be dispensed with by the survivors better than anything else." "It is recorded of Yao . . . that, in the twenty-eighth year of his reign, when he died and the whole people mourned for him for three years as for a father or a mother, the musical instruments between the four seas were stopped and stored away (*Shu king*, sect. 舜 典, Pt. II. bk. i. ch. v. 12)."—*Ibid.* ii. i. 605–6.

If "the religion of the Chinese people commenced with the worship of the dead, it is highly probable that the most ancient and, perhaps, the original form of all fasting was fasting on behalf of the dead. As a matter of fact, in the oldest relics of the native literature which afford data on religious subjects, we find it so intimately, not to say inseparably coupled with mourning, that it would seem as if a proper observance thereof could not exist without mourning; and if we take into consideration that the origin of mourning is doubtlessly rooted in the very dawn of Chinese life and religion . . . the natural conclusion is that the origin of fasting must likewise be traced back to the same stage. Nothing is found by us in the ancient books which refutes this conclusion."—*Ibid.* ii. i. 646.

"In the *Li ki* (ch. 27, l. 46) we read: 'Confucius said: During the reign of the House of Hia, those who had to mourn till in the third year resigned their public duties when the temporary burial in the dwelling had been completed.'"—*Ibid.* ii. i. 571.

"Dwelling for a time in . . . mourning sheds is mentioned already in ancient records treating of the epoch covered by the house of Yin. Speaking of Kao Tsung, a monarch also known by the name of Wu Ting, who was seated on the throne fourteen centuries before our era, the *Shu king* says: 'When the sovereign was in mourning, he dwelt in a *liang-ngan* until the three sacrifices had been offered, and he did not speak until he was entirely discharged from mourning.' This term *liang-ngan*, 亮陰, which seems to mean 'shed of meditation,' or 'shed of enlightenment,' is written differently in other ancient works."—*Ibid.* ii. i. 480; *cf. Shu ching*, IV. viii. i. i.

[Under the dynasty of Yin those who had to mourn till in the third year resigned their public offices after the final burial.]—*Ibid.* ii. i. 571; *Li chi*, ch. 27, l. 46.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Preparations for death.—"Like many other customs now-a-days observed by the Chinese, that of removing a dying man from his sick bed and changing his clothes can be traced to very ancient times. The *I-li* (儀禮) has in chapt. 31 (leaf 1 *seq.*) the following passages, referring to the ages prior to the Han dynasty: 'An officer is placed in the principal back-chamber, and lies down there with his head towards the east, under the northern wall. If sick, he composes his mind, and those who attend on him all compose their minds too. Lutes and lyres are removed. When the illness is extreme, they sweep the premises both inside and out. They take the contaminated clothes off and put new ones on the sick man. Four attendants sit down to hold his limbs, and males and females change their dress. Some fine floss of cotton is put on the mouth and nostrils, to mark when the breath is gone. A man does not expire in the hands of women, nor a woman in the hands of the men. They go and address prayers to the five objects of sacrifice, and at the demise the chief mourner cries, and the brothers wail. They then erect a bed with mats near the lattice-window. As for these sleeping mats, one of *kien*-straw is placed under, and one of fine bamboo above. They place on the bed a pillow for the head, and subsequently transfer the corpse to it.' Nowhere is it said that the patient was allowed to expire on a bed; so it would follow that, while still alive, he was merely laid down upon the floor. This is, indeed, admitted to be so by commentators, who base their opinion on this passage in ch. 57 of the *Li-ki* (leaf 1): 'When the illness is extreme, he lies down with his head towards the east under the northern wall, having left his bedstead.' Although, in those times, people of distinction were not allowed to die on a bed, it was considered bad form to leave the body on the floor while preparing it for the coffin. Besides the above quotation from the *I-li*, it is proved by the following clause, taken from chapter 11 of the *Li-ki* (l. 22). 'Pen, the superintendent of officers, said to Tszĕ-yin (a disciple of Confucius): "I beg permission to dress the corpse on a couch," whereupon Tszĕ-yin said: "I allow you to do so." Hien-tszĕ, on hearing this, said: "How arrogant is this senior, he privately allows people to do what is the proper rule."' In the age of Confucius some classes, however, seemed to have deemed it sufficient to ensure a happy and fashionable demise if the sleeping mat of the dying man was simply changed for a fresh one. Chapter 9 of the *Li ki* (l. 38) says: 'Tseng-tszĕ (a disciple of the sage) was lying in his chamber very ill. "Yuen," said he (to his son), "get up and change my mat." But Tseng-Yuen replied: "The illness of my master is extreme, therefore it may not be changed. If we are so happy as to see you survive until the morning, I will beg your leave to reverently change it." To which Tseng-tszĕ replied: "What do I ask of you, nothing but to die in the correct way." Whereat they took him up and changed the mat. When he was replaced upon the mat he expired before he could compose himself.'"—*De Groot*, i. i. 6–8.

The water-bed.—"In many cases, especially with the rich, it [the 'water-bed'] is screened from view by means of a white sheet hanging down from the ceiling at a distance of a few feet—obviously a very old custom, as in chapt. XI (leaf 17) of the *Li ki* we read: 'Tsang-tszĕ (a disciple of Confucius) said: "Because the ornaments are not yet put on the corpse they curtain off the main apartment of the house, and when the slighter dressing is over they remove the curtain." Chung Liang-tszĕ said: "They curtain the main apartment off because husbands and wives are in confusion at that time, but after the slighter dressing they take the curtain away."'"—*Ibid.* i. i. 4.

The death-howl.—"It appears that in ancient China the dead were bemoaned in much the same way [as in modern times]. Besides the testimony of the *I-li* . . . we have in chapter 57 of the *Li ki* (l. 10 and 13): 'Immediately after the demise the principal mourners cry, the brothers wail, and the women wail and stamp their feet. . . . Whenever they wail beside the corpse in the back chamber the chief mourner, while wailing, holds up the shroud with both his hands.'"—*Ibid.* i. i. 10.

"'Calling the soul back,' it is said in chap. 12 of the *Li ki*, 'bears the character of a prayer.' . . . This statement implies that, during the Cheu dynasty, the departed spirits of the dead were wailingly addressed in coaxing terms to induce them to revive the corpse, as is still the case at the present day. . . . It also suggests to us that a connection exists between the recalling of the dead and the methodic lamenting to which the modern Chinese give themselves up at some important moments of the funeral rites, a lamenting which has, through all ages, obtained in Chinese life as a sacred rite regulated by minute rescripts and well-defined customary rules. We do not hesitate to say that at one time *both rites were probably one and the same thing*. This is decidedly confirmed by the statement of the *Li ki* . . . that 'nothing but howling preceded the recalling of the soul.' Bearing in mind the fact . . . that recalling the dead anciently held a place in China as a ceremony of the greatest import, and as a sacred rite which nobody might presume to neglect, our theory then fully explains why in those same ancient times a place of no less importance was assigned to the death-howl."—*Ibid.* i. i. 254–5.

The *Li chi* "'shows that, like the recalling of the soul, so the death-howl was observed for everybody, from the emperor downwards; princes even wailed for members of their family who had expiated crimes under the executioner's hands.' Chapter 9 has on leaf 28: 'Tseng-tszĕ said: "The sorrow displayed by the wailing and weeping, the feelings expressed by the deep mourning garments, and the food of congee and rice, extend from the Son of Heaven to all."' And ch. 29 relates on l. 26: 'When a kinsman of the Ruler's had committed a crime, the Ruler did not offer condolence, wore no mourning, and wailed for him in a temple of people of another surname, because he kept the man who had disgraced his ancestors aloof from the latter.' This passage, showing that the ancestral temple was selected as a place for performing the death-howl, confirms the supposition that this was intended to cause the soul to return, for indeed, one must have naturally wished the dead man to take up his abode with the spirits of his ancestors in the place of worship specially dedicated to them all. The formal recalling . . . took place in the ancestral temples in point of fact. Chapter 10 of the *Li ki* moreover has (l. 12): 'Poh-kao having died in Wei, news of the event was sent to Confucius. He said: "Where shall I wail for him? For a brother I wail in the ancestral temple, for my father's friend outside the temple gate, for a teacher in the back chamber, for a friend outside the *ts'in* gate, for an acquaintance in the field. If I now wail in the open field, I behave as if there existed only a remote relationship between us; if I do so in the back chamber I make too much ado about him."' We see from this that the death-howl was performed in exactly the same places as the formal calling back of the soul. . . . The close relation between the two rites is further manifest by the fact that people were accustomed to wail also on the tombs, that is to say, on the very place where the body lay which it was desired to resuscitate. According to ch. 13 of the *Li ki* (l. 39), Yen Yuen, a disciple of Confucius, said to Tszĕ-lu, his father, who was also a disciple of the sage: 'I have been taught that, on leaving the country, one wails at the grave before starting, and that, on returning, one goes to look at the grave without wailing, and then enters the city.' Finally, it is deserving of attention that, in ancient times, those who wailed for a person who had recently died repeatedly placed their hands on the corpse, pulled at its clothes and leaned over it, the greatest amount of enthusiasm being displayed by those whose relationship was closest. This practice . . . must undoubtedly be regarded as a very ancient survival of barbarous attempts to resuscitate the dead by shaking them while speaking to and shouting at them."—*Ibid.* i. i. 255–7.

The spots where, and the times when, the death-howl was to be made, were regulated by minute rules. "There are even precepts fixing the length of the period during which the howling was to be kept up: 'For the Son of Heaven,' says ch. 70 of the *Li ki* (l. 23), 'they wail nine days, for a feudal prince seven, for a nobleman and a great officer five, for an ordinary officer three days.' And ch. 9 (l. 18) adds: 'Tseng-tszĕ declared that, when on the tomb of a friend there are shrubs of one year old, one should wail for him no more.'"—*Ibid.* i. i. 257.

"The death-howl being in those ancient times thus minutely regulated by precepts with regard to time, place, and duration, it follows that it had then already become a studied rite and was no more than an artificial expression of grief. . . . We have incontrovertible evidence of this in the following passage, occurring in ch. 71 of the *Li ki* (l. 3): 'The howling of one who wears the deepest mourning is as if breath were constantly emitted without returning (in other words, it is without the slightest intermission). That of one wearing the mourning of the second degree is as if breath were alternately exhaled and inhaled. In the third degree one sobs after every three dirges, and in the fourth or fifth degree it is allowed to lament. In this manner grief is manifested by the modulations of the voice.' In the *Cheu li* we read amongst the instructions of the Master of Collocation . . . that 'at great funerals he orders the titled ladies, whether or not belonging to the royal house, to set up the death-howl in turns'; besides this one, there are many more precepts in the same codex which show that much howling was done by command."—*Ibid.* i. i. 258–9.

The death-howl was in some cases carried to the verge of fanaticism, but Confucius preached moderation. "'In Pien,' says Chapter 10 of the *Li ki* (l. 53 *seq.*), 'there were people who, at the death of their mother, wept like children. Confucius said: "Such grief is grief indeed, but it would be difficult to persist in it. The rites are institutions which require to be handed down and to be observed with persistency; hence there should be moderation in howling and in stamping the feet."' On the other hand the sage showed himself fully impressed with the importance of the howling as a rite, manifesting an anxiety lest it should fall into disuse; at least, the same chapter of the *Li ki* (l. 37) reports that his disciple 'Tszĕ-lu said: "I have heard the sage declare that, in the rites of mourning, insufficient grief with a superabundance of ceremonial is not so good as an insufficient ceremonial with an excess of grief."'"—*Ibid.* i. i. 257–8.

"The howling of the nearest relatives of the deceased is in the ancient books of rites very often mentioned in the same breath with the stamping of the feet (踊), in some instances also with beating the breast (辟). . . . These manners of expressing grief . . . probably . . . may be also considered as remnants of savage life, when the bereaved worked themselves into a wild and ecstatic frenzy not only by screaming and howling, but also by leaping, dancing, tearing their hair and clothes. Perhaps the beating of the breast represents in a milder form the more ancient lacerating of the flesh. This supposition derives confirmation from the circumstance that, as native commentators unanimously declare, this manner of displaying grief was a special act of the women; and it is well known that, among savages, the weaker sex are particularly vehement and frantic in their grief, losing all self-control in the expression thereof."—*Ibid.* i. i. 260–1.

"The howling to revive the dead having been changed by the ancient Chinese into a formal rite, it is a matter of course that the leaping and the beating of the breast, which were inseparably connected with it, have been dealt with in exactly the same manner. Chapter 12 of the *Li ki* (l. 27) says: 'Beating the breast and stamping the feet are the highest expressions of grief. They are restricted by fixed numbers, and there exist written precepts regulating them.' . . . The *I li* frequently speaks of a rite which it calls 'a full stamping of the feet' and which, according to the commentators, consisted of three stamps thrice repeated."—*Ibid.* i. i. 261.

"Facts have been adduced [pp. 128, 156, 206] clearly intimating that men, and even gods, are averse from coming in contact with the dead. Consequently it cannot but be recognized as logical on the part of the Chinese to consider it dangerous to attend at other people's death-howl, as this naturally suggests the presence of the soul which is called back by it. Now it is also clear why, as the *Li ki* (ch. 11, l. 53) says, 'Confucius detested those who howled for their dead in the open field,' and why this classic, in giving rules how to behave when hurrying to the funeral rites of relations who have died at a distance, prescribes (ch. 70, l. 2) that, 'while howling, one shall avoid the markets and the Court.' Formal prohibitions against howling in public seem to have been in existence during the Cheu dynasty, as the code of political institutions of this house contains a clause running thus: 'The Officer of Mouth-gags forbids screaming and crying, lamenting and uttering wailings of woe inside the capital, and prevents people from singing and pouring forth death-howls on the ways in the capital.' And ch. 9 of the *Li ki* (l. 6) relates: 'Ki Wu-tszĕ'—a contemporary of Confucius and, like him, a grandee of the state of Lu—'had built a dwelling, at the foot of the western steps of which there was a grave of the Tu family. This family having asked his permission to bury a second person in that grave, he granted them leave to do so. When they entered the premises (with the coffin), they did not dare to wail, whereupon the Wu-tszĕ said: "Burying two persons in the same place is not a custom which dates from high antiquity; nevertheless, since the time of the Ruler of Cheu (the founder of the Cheu dynasty) nobody has abolished it. I have allowed them to do the principal thing, why should I not grant the smaller portion of it as well?" And he ordered them to set up their death-howl.'"—*Ibid.* i. i. 261–2.

"The ancient conception . . . that it was improper to howl in other people's premises [p. 24] is still in full sway at the present day."—*Ibid.* i. i. 262.

Re-calling the soul.—"The *Li ki* gives also very valuable particulars connected with the custom [of recalling the soul] as it was practised in the pre-Christian era. In its 57th chap. (l. 5 sqq.) it has: 'In calling back the dead, if there are forests and thickets in the territory, the foresters arrange the steps, but if there are no woodlands, the serfs do so. The calling back is done by an officer of low rank, who uses the court dress of the defunct. . . . In all cases he ascends by the corner on the east, advances to the middle of the roof where it is dangerous to stand, and, turning his face to the north, there shouts to the dead three times. Then rolling up the dress, he casts it down in front, where the Officer in Charge of the Official Dresses receives it, after which it descends by the corner on the north-west.' 'In case the deceased is a visitor from another country, his soul is called back in the mansion of the head of the State, not in a private house. If he dies in the open country, they call his soul back standing on the left wheel of his carriage. The garments which have been used in calling the dead back are not used for dressing the corpse, neither for the second nor the third dressing. In calling back the soul of a woman her wedding garments are not used. Whenever a soul is called back, a man is called by his personal name, a woman by her title. Nothing but howling precedes the calling back. The calling finished, they perform what is required in cases of death. In calling back the soul of a Son of Heaven, they exclaim: "Come back, O Son of Heaven!" (ch. 6, l. 50). In calling back a feudal prince, they say: "Return, Sir So-and-so" (ch. 7, l. 32). In calling the soul back and in writing the soul banner the same terms are used for all, from the Son of Heaven down to ordinary officials' (ch. 46, l. 6)."—*Ibid.* i. i. 246–7.

"It will be seen from the above extract that a suit of the deceased was made to play an important part in the ceremony. It must be his court dress, the principal costume he possessed, and which therefore was dearest to him;" chap. 53 of the *Li ki* (l. 25 *sqq. q.v.*) describes the dresses used for various ranks. "There is scarcely any doubt that the dresses mentioned in this extract were special uniform attires connected with the dignity and rank of the persons to be recalled. It is, indeed, quite natural that the use of such dresses should have been preferred in alluring the soul, since it would feel particularly inclined to slip into such of its garments as it had been proud to wear during life. Kia Kung-yen (賈公彥), a renowned commentator on the ancient books who lived in the 7th century, says: 'They used the clothes he was wont to wear during his lifetime, supposing that the vital spirits, on recognizing them, would re-enter them and seek refuge therein.' In the end they were placed upon the body, just as is done at the present day in the case of a sick person or one who has fainted. . . . This we may learn from the *I li*, whose account of the way in which the calling back was performed at the death of ordinary officers, their parents and wives, runs as follows: 'A person charged with calling back the soul takes the dress which was worn by the defunct with his official cap or his cap of leather, and fastening the petticoat to the coat he hangs both over his left shoulder, putting the collar into his girdle. Ascending by the eastern corner of the gable-front of the building, he advances to the middle of the roof, turns his face to the north and holding the clothes, he calls the soul, exclaiming: 'Ho-o-o. So-and-so, come back.' He holds the collar of the court dress in his left hand and the waist in his right, and, whilst calling, moves his hands to the left side. Having ejaculated his exclamations three times, he lets the clothes down by the frontside of the building; they are received in a basket and taken up the eastern steps, to be placed upon the dead body. The man who called the soul then descends at the back of the house, by the western corner. 'The garments,' the Khienlung editors add, 'were received in a basket because the soul had taken shelter in them, therefore people of low rank were not permitted to receive them in their hands; this was a mark of care, of respect.' As the above extract shows, the men who performed the calling back ascended the roof by the eastern corner of the gable-front and descended at the back of the dwelling, on the west side;" *i.e.*, at the south-eastern and north-western corners, the east and south, and west and north being the regions assimilated with the *Yang* and *Yin* parts of the Universe respectively. "The learned Khung Ying-tah says: 'Calling back the soul immediately after death was an attempt at finding back the life of the deceased; hence the man who had to do the calling ascended by the eastern wing. But, after having tried in vain to find the soul, he felt averse from going back without having gained his object; hence he proceeded in the direction of the dark *Yin* and then went down from the house.' The assimilation of the north with *Yin* and death also explains why the dead was called from this region, as both the *Li ki* and the *I li* have told us. 'Calling back the soul,' says the *Li ki* (ch. 12, l. 21), 'is the way to manifest one's love and affection in all

their fulness; it partakes of the character of a prayer. To look for their return from the region of darkness is the right way when seeking for disembodied spirits in general; hence the custom of turning one's face to the north in calling back a soul signifies that it is sought for in those dark regions. The West being likewise a part of the great domain of the *Yin*, the man who called the soul held the clothes up in that direction . . . ; moreover, it was on the west side of the others that the principal caller stood when calling back the soul.' This statement, which occurs in ch. 53 of the *Li ki* (l. 28), is doubly important, as it also intimates that in some instances more than one person was employed to perform the ceremony."—*Ibid.* i. i. 247–50.

"The great importance anciently attached to calling back the dead is manifest from the numerous passages in which the three Books of Rites refer to it, as well as from the fact that these passages contain very minute descriptions as to the way in which this ceremony was to be observed in peculiar and exceptional cases." See the instances given.—*Ibid.* i. i. 250–1.

"The following passage occurring in ch. 11 of the *Li ki* (l. 38) . . . points to the prevailing conviction that, the longer revival absented itself, the further the soul was away, so that, in calling it back, the circle of activity must be gradually widened. 'In the case of the ruler of a state, the soul is called back in the smaller back chamber, in the larger back chamber, in the smaller ancestral temple, in the greater ancestral temple, at the gates of the arsenals and treasuries, in the four suburbs of the capital.' 'The Hia-ts'ai,' adds the *Cheu li*, 'when officiating at Great funerals, takes the robe which is worn with the crown and calls back the soul in the great ancestral temple; then, on the driving car on which the yak's tails of the defunct are erected, he calls back the soul in the four suburbs of the city. The Servants attending at the sacrifices, at Great funerals call back the soul in the small ancestral temple, and the Assistant Servants on such occasions recall it in the smaller back chamber and in the larger one.'"—*Ibid.* i. i. 251–2.

De Groot, who is the only scholar who has systematically investigated the funeral rites, proceeds to deal further with the custom of recalling the soul. "In those ancient times it seems to have been customary after battles to call back the souls of the brethren slain in arms. In chap. 9 of the *Li ki* it is related on l. 42, that 'in Chu-lü they used arrows for recalling the dead, a practice which had taken its rise from the battle at Shing-king.' This bloody conflict between the armies of Chu and Lu, which took place in the year 637 or 638 B.C., is recorded in the *Tso ch'wen*, under the heading: 'Twenty-second year of the ruler Hi'; those of Chu carried the day. 'Notwithstanding their army then remained in possession of the field,' says Ching Khang-ch'ing, 'the number of their slain and wounded was very great, and they had no clothes wherewith to call back their souls.' 'The men of Chu,' adds Khung Ying-tah, 'having set their minds upon carrying the day, they had taken their arrows closely to heart. Hence the victors, in calling back the souls, availed themselves of these arrows on which the slain had been so bent, in hopes the souls might be brought back by the same.'"—*Ibid.* i. i. 252.

Washing the corpse.—"The great solicitude manifested by the ancient Chinese to keep the bodies of their dead in a good condition, that they might at any time be fit to be re-occupied by the soul, naturally suggests their being very particular in subjecting corpses to a scrupulous cleansing before enclosing them in their coffins. The correctness of this inference is fully confirmed by the old books of the nation."—*Ibid.* i. i. 331.

"The *I-li*, describing the funeral rites of ordinary officers, their parents, wife and eldest son, has: 'The overseers of the waste and cultivated grounds dig a pit between the steps, a little towards the west side, and contrive a furnace under the western wall (of the court-yard) with its frontside facing the east. Water-basins, washing-tubs, a water-dipper, a vase without feet, and double-cauldrons, all new, are washed clean at the foot of the western steps. The servant in charge of the apartment draws water, and without removing the rope from the bucket, coils it on his hand. The Invoker (after the manner of the Hia dynasty) rinses rice in the hall, turning his face southwards and using a water-basin (wherein to pour the rinsings). While he performs this work, he separates, on filling the water-basin, the bad grains from the good ones. The servant in charge of the apartments now ascends the whole flight of steps. Without going so far as the hall, he receives the rinsings and boils them on the furnace, employing a double-cauldron. An attendant for the outer apartments occupied by the males accepts the thus prepared wash for the head and enters with it; the principal mourners all leave the door to stand outside with their faces turned to the north, after which the head is washed, combed, and wiped with a towel. Subsequently the body is washed with towels and wiped with bathing clothes, that is to say, the four attendants lift up the shroud, and so the washing is performed. There is then no mat upon the couch. At the death of an officer's mother, the washing is done by attendants of the inner apartments where the women live; no hair-pin is in this case put in the coiffure. The washing water is cast into the pit. The nails are pared and the beard trimmed as on other days (before death); the coiffure is bound with a tape and the hair-pin put into it. They then place the grave-clothes on the body, the chief mourners finally entering and repairing to their places."—*Ibid.* i. i. 16–18. "A similar account very likely referring to Rulers and Great Officers also," is given in the *Li chi*, ch. 37, ll. 35–6 (*ibid.* i. i. 18–19).

"During the Cheu dynasty, other substances besides water and washings of rice and millet were, in the case of Rulers, used for cleansing the dead. We have ample evidence of this in the *Cheu-li*. 'When the sovereign dies, at the great exposition (of his body on the couch), the Underintendent of Religious Worship washes the corpse with fragrant spirits made from millet. The Master of Collocation (whose function is to arrange the seats and implements at sacrifices), at great funerals, when the great washing with fragrant spirits takes place, puts up the cooking implements. When, at a great funeral, the great washing of the body is performed, the Officer of the Millet-wine lays out the ladles and furnishes the millet-wine for perfuming the corpse. At a great funeral, immediately after the demise, the Great invoker washes the corpse with the millet-spirits set out at the exposition of the body, assists in putting rice into the mouth of the dead, helps with the dressing, and removes and puts out the sacrificial implements. And the Sub-invoker, at a great funeral, assists at the washing of the corpse, sets out scorched grain, and erects the banner which is inscribed with the name of the dead.'"—*Ibid.* i. i. 19–20.

Hiding the corpse.—The custom of hiding the dead from view is "mentioned by both the *I-li* and *Li-ki* . . . ; moreover, the latter classic (ch. 57, l. 34) says: 'Immediately after the demise, the corpse is transferred (from the ground . . .) to the couch and covered with the shroud that is to be used also at breath was drawn are taken off.'"—*Ibid.* i. i. 21.

Placing lights near the corpse.—"The *Li-ki* (ch. 57, l. 34) also has: 'In the case of a Ruler, there are two candles above in the hall and two below. In that of a Great officer, the numbers are respectively one and two, and in that of an ordinary officer, one and one.' And the *I-li* says: 'At night they light a torch in the central part of the courtyard.'"—*Ibid.* i. i. 21.

Removing the furniture.—"No doubt there is a close connection between it [the modern custom of removing the furniture] and this ancient prescript occurring in chap. 4 of the *Li-ki* (l. 2): 'He who has suffered a loss by death sits on a single mat. In the China of ancient times the mourners used to occupy small sheds of wood and clay, specially erected for the purpose and entirely without furniture of any kind, there to spend the days in wailing and fasting, their nights on straw or matting 'with a clod of earth for a pillow.'"—*Ibid.* i. i. 27–8.

"This theory [of removal of the deceased's family] will appear more probable on learning that such a line of conduct was pursued" during this period. . . . "The *I-li* has: 'The sacrificial articles set out on the last are the following:—Two earthen jars, holding must and spirits. Round wine cups with a handle, and similar cups without a handle. Wooden spoons. A couple of white pots filled with uncut *kwei*, pickles, taro, and pickled meat of snails. Two baskets without strings (to fasten the covers), but with pieces of linen (to place over them), the one containing chestnuts, unselected, and the other four slices of dried meat. Mats to place the offerings on, stand on the north side of the articles, and mats to stretch the corpse upon while it is being dressed stand on their east. The pit for storing away the coffin is now dug, but only so deep as to leave the pegs which fasten the lid to the case visible.' The *Li ki* (ch. 10, l. 25) states: 'Confucius said "Under the sovereigns of the Hia dynasty the coffin was stored away at the top of the eastern steps. The people of Yin stored it away between the two pillars, but those of Cheu do so at the top of the western steps."' 'When the coffin is brought in through the gate,' . . . the *I-li* continues, 'the principal mourners do not wail. It is taken up the steps by means of a bier-carriage, and the lid is at that moment placed underneath the case.' According to Ngoa Ki-kung and the editors of the Khienlung edition, it was forthwith placed in the above-mentioned pit. 'On the south side of the western stand of earth they place scorched corn, to wit, two baskets of millet and two with panicled millet, each containing also dried fish and dried meat. And outside the gate they arrange three cauldrons, the principal one to the north of the others. (They contain respectively): a pig, being a full set of joints; nine fishes belonging to the *chwen* and *fu* kinds; dried meat, namely, the left side (of a pig)' without the ham. For the rest everything is the same as on the previous occasion,' that is to say, as at the sacrifice of the slighter dressing, (p. 84)."—*Ibid.* ii. i. 363–4.

Visits of condolence.—"The ancient books of rites teach us that, during the Cheu dynasty, even sovereigns and potentates were in the habit of sending messages of condolence at the death of their officers, also of going in person to the house of mourning. Their consorts acted in a similar manner; noblemen and grandees attended part of the funeral rites of their colleagues, not excluding those of lower rank; everybody, from the very ruler down to remote kinsmen and friends of the deceased, presented grave clothes, obviously the forerunners of the modern 'coffin-paper.' Even the curious idea that pollution is incurred by such visits was strongly entertained in those times. The *I-li* says in its chapters on the funeral rites of ordinary officers: 'The Ruler sends a man to condole with the mourners. The curtain (suspended in the hall to screen the back-chamber from view) is tucked up, and the principal mourner receives the man outside the *ts'in* [inner] gate, but he does not wail on seeing the visitor. He then precedes him in entering the gate, turns to the right, and stands there with his face towards the north. The condoler, after entering, ascends the western steps and places himself with his face eastward, whereupon the principal mourner advances to the middle of the courtyard, and the condoler delivers his message. This done, the principal mourner wails, bows, knocks his forehead against the ground, and performs a full stamping (consisting of three stamps with the feet, thrice repeated); the visitor then leaves the gate, and the principal mourner bowingly sees him off outside the outer gate. The Ruler sends a man to bring grave clothes. The curtain having been tucked up, the principal mourner acts as in the foregoing case. The messenger with the clothes, holding the collars with his left hand and the waists with his right, enters, ascends the steps, and delivers his message, the principal mourner making his reverences as in the last case. The man with the clothes then enters (the back-chamber) and places the clothes on the corpse; this done, he leaves the gate and is bowingly seen off by the principal mourner as in the case before-mentioned. Only if a message comes from a Ruler, the principal mourner appears (from the back-chamber to receive it). But when he ascends or descends the western steps, he makes reverences to the visitors (that happen to be present at that moment). If there is a Great officer, he makes reverences to him separately from the others and places himself at the foot of the western steps with his face to the east, but he does not stamp his feet, and enters the back-chamber again even though the Great officer has not told him to go.' He has, of course, to show the utmost anxiety to be at the side of his father's corpse." "'The near relatives (uncles, aunts, sisters, and so on of the dead) present grave garments. They do not deliver a message with them, but lay out the clothes immediately (in the apartment on the east side of the back-chamber).' 'The several kinsmen present grave clothes, but through messengers who have to deliver an address in the back-chamber. The principal mourner makes reverences to them from the place assigned to him, whereupon the clothes are deposited on the east-side of the corpse, upon a couch. The friends present grave clothes. They bring them in person; the principal mourner bows to them, and they put down the garments as in the last instance.' 'And when (such a messenger or friend) retires, the principal mourner wails, but without stamping his feet.'"—*Ibid.* i. i. 33–5.

[Visits of condolence amongst various ranks and the subtile rules of etiquette observed are given in the *Li chi*, ch. 58. (l. 26) and *I-li*, ch. 28 (ll. 24–34), reproduced by *De Groot*, in *ibid.* i. i. 35–9. See these passages also for allusions to the stamping of feet, the running out of the chief mourner, the leaning on the corpse, plastering of the coffin, offering of sacrificial articles, etc.]

Imposition of hands.—"Another act of great importance was the imposition of hands. It implied great reverence for the dead, hence we find it minutely regulated in the ancient rites by rescripts. 'The Ruler,' says chap. 58 of the *Li ki* (l. 16), 'lays his hand on a Great officer and on his own principal wife; a Great officer does so on his palace-elder, on his niece, and his brother's wife. A Ruler and a Great officer lean on the bodies of their parents, wife, and eldest son, but not on those of their other sons; an ordinary officer leans on his parents, wives, eldest son and other sons. If such a son but the eldest has a son, then the parents do not lean on his body. The parents of the dead do it prior to the man who generally performs the ceremony (*i.e.*, the principal mourner), and the wife and sons after him.' 'A Ruler lays his hands on the bosom of his minister. A father and mother hold (the dress on the breast of) their child with their hands, but a child leans over the body of its father or mother. A woman pulls up the dress (on the breast) of her father-in-law or mother-in-law, but a father-in-law and mother-in-law only lay the hand on the bosom of the woman. A wife grasps the dress of her husband firmly, but a husband merely holds that of his wife and his own brother with his hands.' 'On leaning over a corpse, the spot which the Ruler occupied on doing the same thing may not be trodden on. And everyone who performs the act must, on rising, surely stamp his feet.' So, leaning over a corpse implied the deepest sorrow and affection, merely imposing the hands, the slightest. Between these two extremes lay consecutively: pulling up the dress at the breast (奉), grasping it firmly with the hands (拘), and merely holding it in the hands (執)."—*Ibid.* i. i. 39–40.

"A few words now remain to be said on the Exorcist and the Invoker, who escorted the Ruler on his visit. We may not pass these men by in silence, as they distinctly point to the existence in those ancient times of similar ideas on pollution by contact with death as we have found prevalent at the present day. . . . Exorcists are, under the name of *Wu* (巫), very frequently mentioned in ancient Chinese literature. Already the *Shu king* makes distinct mention of them. By collating all the passages relating to them, it is seen that they were a certain class of priests and priestesses entirely possessed by spirits of *Yang* material . . . and, as such, were deemed especially fitted to perform chiefly three several functions: (1) to call upon the spirits of the dead in order to make them partake of offerings; (2) to foretell future events by interrogating the spirits and communicating their will to the living; (3) to expel diseases and evil in general, especially droughts, by neutralising through the *Yang* power residing in their persons the influence of the element of darkness *Yin* . . . and the evil spirits that are identified with it. Now it is in this last quality that we see them in the retinue of the ancient Chinese potentates when about to expose themselves in a house of death to the attacks of invisible agencies. Commenting on the passage referring to the Exorcist in the above extract from the *I li*, the learned Ngao Ki-kung (敖繼公) of the Yuen dynasty says indeed: 'Certainly a *Wu* and an Invoker were employed by him because he had also to come in contact with the ghost.' Chap. 12 of the *Li ki* says on l. 46: 'When a Ruler goes to the funeral rites of a minister he has with him a *Wu* and an Invoker holding respectively a piece of peach wood and reeds, as also lancers—because he dislikes (the influences of death).' 'The peach tree,' says Ching Khang-ch'ing (鄭康成), the most famous of all the commentators on the books of rites, who lived in the second century, 'is dreaded by ghosts, and bundles of reeds are available for sweeping inauspicious things away; they were used then because there were inauspicious and evil influences about.' It is a pity that the books say nothing about the doings of those men on that occasion, for it can scarcely be doubted that they performed many superstitious rites during the Ruler's visit, or at the moment of his arrival and departure. The *Cheu li* says in the 25th chap., on ll. 30 and 39: 'When the Sovereign pays a visit of condolence, the Invoker for the funeral rites marches in front of him in company of the *Wu*,' and 'The male *Wu* on the same occasion walks ahead of him with the Invoker, but no noteworthy information whatever is afforded by any of the books of rites. Turning over the pages of the *Tso ch'wen* (左傳), the well-known commentary of Tso Khiu-ming (左邱明) on Confucius' *Ch'un ts'iu* (春秋), we find under the heading '29th year of duke Shang' (B.C. 543): 'The people of Ch'u required the duke to bring grave clothes in his own person (for their King Khang). He disliked doing so, but Muh-shuh said: "Have the inauspicious influences driven away from the place in the hall where the coffin is stored away awaiting burial, and then take the grave clothes thither: they will then be mere (harmless) cloth and silk." Accordingly a *Wu* was despatched first to dispel such influences from the spot by means of peach wood and reeds, which the people of Ch'u did not prevent; but after it had been done, they were sorry for it.' It follows from this, that the practice had already in those early times fallen into some discredit; indeed, though highly salutary for the safety of the Ruler's holy person, it could not but be looked upon as rather insulting to the dead person against whom it was directed."—*Ibid.* i. i. 40–2.

"Considering now that even at the present day scarcely anybody related to the deceased or the mourners would dare to fail in going up to the house of death, in order to discharge himself of what he deems a holy duty on his part, it may be taken for granted that in the entire succession of generations lying between ancient and modern China, such visits have formed an inseparable, nay, an integrate part of the range of social customs. It would lead us too far from our subject to confirm this, if confirmation were necessary, by long quotations from the native literature. Let a single extract suffice for the purpose. It is taken from the sixth section of the *Yen-shi kia hiun* (顏氏家訓) or 'Domestic Instructions by Mr. Yen,' a highly interesting ethical work of the sixth century, treating of the rules of conduct to be observed in domestic life. 'In the countries south of the Yang-tszĕ, at every heavy loss by decease, connections with acquaintances living in the same town are broken off, if they do not pay a visit of condolence within three days after the death. And even on coming across them when the mourning rites are all over, all contact is avoided, owing to the grudge entertained against them for not having shown sympathy. Those who have an excuse, or a long way to go, are allowed to send a letter, and if they neglect to do this, they also are dealt with in the same

way. In the north there are no such customs.'"—*Ibid.* i. i. 42–3.

Feeding the corpse.—"Confucius himself was convinced that, like the calling back of the soul, these customs [feeding the dead] had originated in the darkest ages; for, according to the *Li ki* (ch. 30, l. 20), he said: 'When ceremonial usages came into existence, people, whenever a case of death occurred, went up to the housetop and exclaimed: "Ho-o-o So-and-So, come back!" After this they filled the mouth with uncooked rice and put cooked food upon stands.'"—*Ibid.* i. i. 356.

"At the time of the Cheu dynasty we find that stuffing of the mouth [of the dead] was considered a rite of so much importance that it had a place allotted to it among those funeral observances which no one might neglect. This may be inferred from the following passage in the *Li ki* (ch. ii. l. 37): 'Calling back the soul, plugging open the teeth, binding the legs on a seat to keep them straight, filling the mouth with rice, laying out the clothes for the dead, and curtaining the hall—these things are performed conjointly.' According to the unanimous assertion of commentators, this plugging open the teeth served to prevent the mouth from closing tightly when the body grew cold, which would have rendered the stuffing very difficult; therefore it was done almost immediately after the last breath had escaped from the lips of the dying man."—*Ibid.* i. i. 356–7.

"The practice of stuffing the mouth of the dead is denoted in the *Li ki* and the *Cheu li* by the character 飯. This occurs in all the works of antiquity in the sense of 'a meal, or to take a meal,' as its composition from the elements 反, 'to come back,' and 食, 'to eat,' implies; which clearly shows that the stuffing of the mouth was indeed conceived . . . by the people as a feeding process."—*Ibid.* i. i. 358.

Placing food near the corpse.—"Chap. 13 of the *Li ki* (l. 11) says: 'Presently after the demise dried meat and pickled meat are set down.' And the *I li*, immediately after giving rescripts as to the calling back of the soul, plugging open the mouth, and tying the legs to a stool, says: 'They set down dried meat, pickled meat, must and wine. These articles having been taken up the eastern steps, they are deposed on the east side of the corpse. They are set down near the couch, close to the shoulder. No funereal vessels are employed. Either must is offered, or spirits, but no covers of cloth are used, nor spoons.' The *I li* thus explicitly forbidding the food to be placed in such vessels as were used for the service of the dead, we are justified in suggesting that the patient was not considered dead in reality, but only in appearance. It is also noteworthy that Ngao Ki-kung says in his commentary upon the above passage: 'Those articles were set down after the demise as if a living person were being waited upon. The dead man was now lying with his head southward, so that the east was on his right hand, and the articles were placed on this side to enable him to partake more easily of the food and the drink.'"—*Ibid.* i. i. 359.

Placing precious objects in the mouth of the corpse.—"The idea that death is merely a long protracted sleep and that corpses may come to life again, has, besides recalling the soul, howling, and postponing of burials, given rise in China to some other practices. . . . In the first place, it has prompted the people since times immemorial to stuff the mouth of the dead with things that are supposed to be imbued with vital energy derived from the great element *Yang*, and therefore deemed able to facilitate revival and at the same time to retard decomposition, so that the soul, on returning, might at any time find its flesh and blood in a state fit for re-occupation. Among these articles, a certain class of minerals called *yuh* [*yü*] (玉), embracing probably sundry sorts of jade or jasper, nephrite and agate, have always obtained a first place. The *Cheu li* informs us that, 'at funerals of the highest order, the Manager of the Signets of Jade provided (bruised) jade, to be mixed up with the rice for the mouth, as also (pieces of) jade to be put into the mouth.' A similar duty at those times was incumbent upon a certain official styled Manager of the Stores for Jade. The *Li ki* contains many references to the custom with which the above passage acquaints us, which proves that it held a very important place among the funeral rites at that time. This is still more evident from the fact that princes and sovereigns were in the habit of sending to one another, by special messengers, the jade required for stuffing the mouth." See *Li chi*, ch. 14, l. 19, for instances.—*Ibid.* i. i. 269–70.

"Of the way in which such jade for the mouth was presented by such a messenger," see ch. 54 of the *Li ki* (l. 29). "We see from this passage that jade for the mouth was still offered even though the messenger came too late for the family to make use of it, which is a proof of the great importance attached to the custom in question."—*Ibid.* i. i. 270.

"Already in those ancient times it [jade] was identified by philosophy with the heavens, whereas the *Yih king* (ch. 17) says: 'Heaven is jade, is gold.' Now, the empyrean region being . . . the depository of all life in Nature, of the vital energy which Nature deals out over the world, its symbols must likewise be bearers of these good things. Moreover, the celestial sphere is unchangeable, indestructible, beyond the influences of decay, and the same qualities attach to its symbols. Hence jade and gold naturally endow with vitality all persons who swallow them, in other words, they intensify their souls or *shen*, which are, like the heavens, composed of *Yang* matter . . . ; and they hold at a distance from the dead corruption and decay, thus furthering their return to life. That such ideas were prevalent in ancient China may be inferred from time-honoured works and from opinions expressed by native authors on the point." [See *Chou li* and the writings of Ch'ing K'ang-ch'ing and Wang Chao-yü.]—*Ibid.* i. i. 270–1.

"One question still requires elucidation, to wit, why jade and gold were, in China, so especially identified with heaven. No satisfactory answer to this is supplied by any of the ancient books; so we can only guess at the reasons. Semi-civilized, simple-minded man naturally cherishes puerile ideas about the Cosmos, the constitution of which he does not at all understand. So it is not surprising to find the ancient Chinese identifying the source of precious rains, warmth and light with the most precious thing they possessed on earth and, in a reverse sense, simply regarding such things as emanations from the *supremum bonum*. The beautiful azure colour by which many sorts of jade are distinguished from other minerals, may likewise have had some share in establishing this identification. If the above hypothesis be correct, it is as natural . . . that the ancient Chinese used also other precious metals for preserving their dead. To this end they availed themselves, in the first place, of cowry shells obtained from rivers, lakes and seas, which were so valuable in ancient times that they were generally used for currency [See EXCHANGE]. 'The mouth of the Son of Heaven,' says ch. 56 of the *Li ki* (l. 14), 'is stuffed with nine cowries, that of a feudal lord with seven, that of a Great officer with five, and that of an ordinary official with three.' The way in which they were introduced into the mouth in the case of an ordinary official, is described in the *I li*" (ch. 26, l. 50, 52; 27, l. 9–14; 31, l. 14). "People in those times were in the habit of plugging the teeth open immediately after death by means of a kind of spoon of horn, lest the mouth should shut and render the stuffing thereof difficult." Uncooked rice was also used in the stuffing.—*Ibid.* i. i. 274–5, 276.

"The same reasons why gold and jade were used for stuffing the mouth of the dead holds good for the use of pearls in this connection; indeed, the latter are also very frequently alluded to in Chinese literature as depositories of *Yang* matter, and as such ranked amongst the bearers of vitality. Medical works . . . say that pearls can be useful for recalling to life those who have expired or are at the point of dying. The native literature abounds with tales about pearls so full of *Yang* matter that they emitted rays of light; it has much to relate of 'effulgent pearls,' 'pearls shining during the night,' 'pearls lighting like the moon,' 'flaming or fiery pearls,' etc., etc. Similar legends have always been current in the empire about jade stone, and these are all based, of course, on similar conceptions. The 'Record of Forgotten Matters' . . . says that at the time of the Emperor Shen-nung (28th cent. B.C.), 'there existed jade which was obtained from agate rocks under the name of "Light, shining at night." If cast into the water, in the dark, it floated on the surface, without its light being extinguished.'"—*Ibid.* i. i. 277–8.

Dressing the dead.—"Despatching the dead to the next world in sacrificial robes was generally practised already during the Cheu dynasty."—*Ibid.* i. i. 51.

"The dressing of a dead body was usually done in three stages: first, they put on the body clothes, which proceeding they denoted by the character 襲; then came the so-called slighter dressing, and finally the greater or fuller dressing. These proceedings are referred to by the *Li ki* so frequently, as to fully justify the conclusion that they were matters of the greatest concern to the ancients."—*Ibid.* i. i. 331–2.

Confucius said, "The rule of Chow is to perform it [the dressing and coffining] at the top of the western steps, treating the dead as if he were a guest."—*Legge, Ch. Class.*, i. Prol. p. 88.

"Dressing the dead in numerous suits obtained as an established custom already during the dynasty of Cheu. This is clearly proved by the *I li*. 'The articles of dress for the deceased are arranged in the apartments, the collars on the west side. The principle articles are placed on the south of the less important ones. The clothes are not folded. The coats and petticoats for the manes (the body clothes) are of linen.'" "'These coats and petticoats are of curtain-linen; the sleeves are as wide as the breadth of the linen, and so long as to reach below the knees. The petticoat consists of a front and a back part, but it is not open at the sides.' (In other words, this garment was composed of two broad square pieces hanging down from the waist, the one in front and the other behind, and passing a little over each other at the sides); 'it hangs down upon the upper part of the feet. There is a hem of a light red colour along the openings and along the lower edge, and a black hem round the neck, as also round the cuffs.'" "'The pin for the hair-knot is of mulberry wood' (according to the commentators this was so because the mulberry is called *sang* 桑, which word is synonymous with another *sang* 喪, meaning 'funeral, loss by death'); 'it is four inches long and tapers away in the middle. The cowl for the head is of well finished taffety, as broad as a full width of cloth and five feet long; a slit is made in the lower end. The ear-plugs are of fine white floss. The cover for the eyes is of black silk; it is one foot two inches square, has a red lining and strings to fasten it (behind the head).' 'The object to be placed in the hands of the dead is of a dark stuff with a red lining. It is one foot two inches long and five inches broad. In the middle (where the hands grasp it) it is narrower by one inch on either side. A string to fasten it by is attached to it.' 'The archer's thumb ring is of genuine royal Kih wood, or of Tseh kih wood. It is tied on by means of strings. The covers for the fingers, made of cotton floss, are two in number.' (In ancient China such covers were put on the fingers of the right hand to prevent them from being singed by the string of the bow.) 'As to the corpse-sack, the sack proper is of black silk and so long as to reach to the hands. The red half, which tapers away, covers the legs.' In ch. 55 of the *Li ki* (l. 25) we read: 'What is a corpse-sack? It serves to conceal the corpse.' And ch. 58 of this Classic (l. 11) says: 'For the Ruler of a state the corpse-sack is embroidered; the part which tapers away is ornamented with axes, and the side is closed with strings in seven places. For a Great officer it is black, the tapering part is likewise ornamented with axe-like figures, but there are only five strings at the side. For an ordinary officer it is of dark silk; the part which tapers away is red and has three strings at the side. In general, such a sack is long enough to reach down as far as the hands, and the tapering part measures three feet.' So the sack was not exactly a sack, as one of the sides was open and had to be tied by cords or ribbons after the body had been wrapped up in it."—*De Groot*, i. i. 66, 332–4.

"The *I li* continues its enumeration of the grave-clothes as follows: 'The attire such as is worn with the official cap, and a dress of fine silk. The attire such as is worn with the leathern cap. A black attire with a red hem. A girdle of black silk. Knee-pads of leather. A tablet of bamboo (such as courtiers hold before their breast at audiences). Shoes of Dolichos cloth in summer, white shoes in winter, in both cases with strings between the sole and the upper leather, with strings of black silk at the points, and loops serving for button holes of the same material. On the shoes there are also ribbons and strings to fasten them at the heels. All the clothes that have been presented by the Ruler, friends and relations . . . are laid out along with the rest, but are not used for dressing the dead.'"—*Ibid.* i. i. 334.

"The clothes were not put on the dead man until he had been properly washed . . . and the mouth had been stuffed with cowries and rice. . . . 'The Invoker after the manner of the Shang dynasty lays the clothes out on a couch, successively placing upon it the sacrificial garments' (they were called sacrificial garments because they were worn by the officials when in attendance on the Ruler while he sacrificed to his ancestors), 'and the black attire with red hemmings. Having placed the cowl on the head of the dead man, he puts the plugs into the ears and binds the cover before the eyes; then he puts on the shoes, knotting the strings over the top of the foot and fastening the bindings of the points. (After the dead man has been placed upon the clothes laid out on the couch just mentioned), he dresses the body, which has three suits put on, in addition to the body clothes. He then adjusts the knee-pads and the girdle, and sticks the tablet into the latter. The archer's ring is now put on the lower part of the thumb, so that it is held up by the base of the thumb, and the object for the hands of the dead is fixed in its place by being tied to the lower parts of the fingers. This is done in such a way, that the lining comes in contact with the skin; the cord is wound round the middle finger and knotted on the lower parts of the fingers. The corpse-sack having been laid out, the body is sheathed up in it and covered with a shroud. The cloth (which is placed over the face when the mouth is being filled with rice and cowries), the plug for the teeth, and the spoon (used for pouring in the rice), are buried in the pit . . . , together with the trimmings of the hair, beard and nails, the pit being thereupon filled up by the Overseers of the waste and cultivated grounds.' 'On the next day they again arrange clothes in the apartments, the collars on the south. The principal of these articles of dress is placed on the west side of the less important. They are folded. The scarfs for winding round the corpse, three crosswise and one straight, are as broad as a whole piece and have a slit at the ends. Then follows a black sheet with a lining of a dark red colour, but without the usual hem at one end. Next comes a sacrificial attire, then the upper clothes, in all nineteen suits; subsequently they display the clothes (presented by the Ruler, friends and relations), but it is not necessary to use all these.' Some particulars about this display of the grave garments to be used at the slighter dressing are to be found also in the *Li ki* (ch. 58, l. 1)."—*Ibid.* i. i. 33–46.

"'Strong men,' continues the *I li*, 'having washed their hands, take up a position in pairs at the foot of the western steps, with their faces to the east. Mats are spread out in-doors (in the back chamber), one of Kien straw underneath and one of fine bamboo over it, and the Invoker after the manner of the Shang dynasty lays out over them successively the scarfs, the sheet, the upper clothes, and the sacrificial garments. These (two) sacrificial garments he does not place in irregular order, but the finest he lays underneath the other. Thereupon the said strong men lift the corpse up and transfer it (to the dresses), returning them to the spot which they previously occupied.' 'All those,' says the *Li ki* (ch. 58, l. 8), 'who dress the corpse, have the upper parts of their bodies naked, but those who transfer it to the clothes are dressed. At the obsequies of a Ruler, the Great Adjuncts do the dressing, assisted by the ordinary Adjuncts; at those of a Great officer the Great Adjuncts merely stand by, while the others do the work; and at those of an ordinary officer the ordinary Adjuncts stand by, while the strong men perform the dressing.'"—*Ibid.* i. i. 336.

"'A couch with mats,' so the *I li* continues, 'is now placed between the two pillars and covered with mats as before.' (That is to say, as in the case when the dead had just expired.) 'A pillow is placed on it for the head. The dressing finished, they remove the curtain. The principal mourners, their faces turned to the west, now lean on the corpse . . . stamping their feet an unlimited number of times, and the female mourners, their faces turned eastward, lean on it also, acting in the same manner. The strong men then lift the corpse up; the males and the females sustain it, and so it is carried to the hall, where (placing it on the aforesaid couch) they cover it with a corpse-pall.'" "'The next morning, after having extinguished the torches, they lay out the garments (for the fuller dressing) in the apartment, the collars on the south side and the principal garments on the west side of the others. They are folded up. There are scarfs for swathing the corpse, a sheet and two palls, further the grave clothes presented by the Ruler . . . , a sacrificial attire, upper clothes, and grave clothes presented by relations and friends, thirty suits in all, without counting the sheet. It is, however, not necessary to use them all.'"—*Ibid.* i. i. 337.

"Now the *I li* describes the fuller dressing. . . . 'The principal mourners support the corpse while (the strong men) deposit it in the coffin. They stamp their feet in the same manner as they have done before, and the lid is fixed on. The scorched corn having been arranged on the spot, one basket (of each kind) on either side, the coffin is covered (or plastered over) with clay, while the bystanders stamp their feet a number of times not subject to any fixed rules.' Chap. 58 of the *Li ki* (l. 38) says: 'In the case of the ruler of a state they use eight baskets of scorched grain, containing four different kinds; for a Great officer six baskets are used, containing three kinds, and for an ordinary officer four baskets of two kinds. Besides, fish and dried meat are put in them.'"—*Ibid.* ii. i. 364–5.

"'For the fuller dressing,' the *Li ki* says (ch. 58, l. 3), 'there are scarfs of linen, three laid straight and five laid crosswise, further, a sheet of linen and two palls; this holds good as well for a Ruler as for a Great officer and an ordinary officer. In the case of a Ruler they display one hundred suits of clothes in the court-yard, with the collars towards the north, while the principal clothes are laid out on the west side of the others. For a Great officer there are fifty suits, displayed in the eastern corridor, the collars towards the west and the principal clothes on the south side of the others. For an ordinary officer they exhibit thirty suits in the corridor on the east, with the collars towards the west and the principal clothes on the south of the others. The scarfs and the sheet are of the same quality as the court robes. Three scarfs are cut out of one width of cloth, and they are not split at the ends. The sheet is made of five pieces of full width, and has not the usual hem at one end.'"—*Ibid.* i. i. 337–8.

"'The hall,' continues the *I li*, 'having been curtained off, the women arrange themselves on the west side of the corpse, turning their faces towards the east. The principal mourner and the near relations ascend the western steps, pass by the feet of the corpse, and stationing themselves with their faces westward, they bare the upper part of their bodies. The strong men, having washed their hands, take up a position as before (*viz.*, as at the slighter dressing), and mats are also spread out as at the slighter dressing. The fuller dressing takes place near the eastern flight of steps.' 'The Invoker after the manner of the Shang dynasty successively lays out upon these mats the scarfs, the sheet, the palls and the clothes, so that the finest of the latter shall be outermost when the corpse is dressed. The grave clothes which have been presented by the Ruler are not

placed upon one another in reverse order. Now the strong men lift the body (from the couch between the two pillars) and transfer it (to the pile of clothes). As they return to their place, the principal mourners stamp their feet an unlimited number of times. The dressing finished, they remove the curtain, and the chief mourners lean on the corpse as they did at the slighter dressing, the principal female mourners acting in a similar manner.'"—*Ibid.* i. i. 338–9.

"The fact that in ancient China the dead were dressed in so many expensive suits, indeed in more suits than ever living man wore, is a most convincing proof that this part of the funeral observances was the object of peculiar interest. We read in the Domestic Discourses of Confucius . . . that, 'when Confucius died, the clothes put on him at the first dressing consisted of eleven suits, to which was added one court dress, besides a *chang-fu* cap,' that is to say, a cap after the fashion of the Yin dynasty. Over these eleven suits the numerous attires of the slighter and the fuller dressing were put on."—*Ibid.* i. i. 339.

A "proof . . . of the interest bestowed by the living upon the dressing of the dead" is "the anxiety shown by relations and friends in presenting garments for the purpose; . . . it was an established custom for all the kinsmen and friends, and in the case of an ordinary officer even for the Ruler in whose service he was, to contribute grave garments. Rulers even went so far as to send them to their princely colleagues of other feudal kingdoms. 'This was an established ceremonial usage,' as the *Tso ch'wen* relates. 'The feudal princes presented to one another their condolences and congratulations, and even when the garments could not be of service (because they arrived too late), they were accepted as a mark of courtesy and recorded as such, that the good understanding which had existed heretofore between the parties, might not fall into oblivion.'"—*Ibid.* i. i. 340.

"The grave clothes presented in such large quantities by anxious relations, friends, and superiors were . . . displayed during the dressing. The object of this no doubt was to express the willingness of the family to make use of all of them in behalf of the dead. The question now arises: what was done with them, in so far as they were not used for dressing the corpse? Nowhere do the ancient books clearly express themselves on this head; but considering that in ancient China it was customary to stow away in the tombs of grandees all sorts of articles, implements and valuables which might be useful to the dead, it is not beyond the bounds of probability that the clothes in question went the same way, at least in the earliest ages. This supposition assists us in explaining why the ancient works denote them by the character 襚, that is: clothes 衣 which follow 遂. This character is nowhere found in the books in the sense of garments which were really used for dressing the dead, nor in that of any other sort of garments."—*Ibid.* i. i. 342.

"It is worthy of notice that the high importance which was attached in ancient China to the dressing of the dead, is testified by the fact that, in the case of grandees and their wives, the Ruler of the state and his consort attended at it personally, resorting to the house of mourning for the purpose (p. 35). . . . Besides this, the *I li* shows that Great officers were in the habit of displaying the same interest at the decease of ordinary officers. 'The fuller dressing,' it says, 'takes place near the eastern flight of steps. The Great officers ascend the western steps and station themselves on the east side of the same, where they turn their faces to the north, and each higher officer stands on the east of the one of lower rank. And when the mourners have finished leaning on the corpse, the Great officers descend the steps in reverse order and return to their places.'"—*Ibid.* i. i. 342.

Delay in dressing, encoffining, etc.—"The belief that death is only a suspended animation and that the soul may return and recall the corpse to life, having so strongly taken possession of the minds of the ancient Chinese, . . . it is but natural that they should have systematically delayed the dressing of the corpse, put off the coffining till the dead body had reached an advanced state of decomposition, and finally deferred the burial for months, nay for years. Chap. 70 of the *Li ki* says on l. 31 and 34: 'The deceased is dressed on the third day. . . . When someone asks: "Why is the dressing not performed till three days after the breath has expired?" the answer is: At the death of a parent, the filial sons are sad and sorrowful, and their minds are full of grief. Hence they crawl over the floor, pour forth their death-howls as if they would bring back life into the body in this way; how then can they allow the corpse to be wrested from them to be dressed for the tomb? Therefore, when we say that the body is not dressed until the third day, this means that we wait so long for its revival. If re-animation does not follow in three days, it will not come at all, and the heart of the filial son is still more broke down. Meanwhile the plans of the family with regard to the line of conduct they are to follow are brought to maturity, and preparatory measures as to the grave garments are taken; moreover, the relations who live at a distance have time to arrive. These are the reasons why the sages have given a decision on the matter, making three days the rule.' It appears to us that this extract fairly explains why, during the Cheu dynasty, the dressing of official persons was divided into three distinct stages separated from one another by an interval of time, the last clothes not being put on the corpse until the moment before it was deposited in the coffin. By this usage . . . the relatives clearly expressed the reluctance they felt to preparing a body for the grave, the resurrection of which they might at any moment expect."—*Ibid.* i. i. 263–4.

[For the periods of delay in encoffining and burial for various ranks, and the reasons therefor, see *ibid.* i. i. 264–5.]

"It is also interesting to see that attempts were made to prevent decay, in order that the soul, on returning, might find the body in a fit state to be re-occupied. 'For a ruler,' says ch. 57 of the *Li ki* (l. 33), 'they put down a large basin with ice, for a Great officer a corpse-basin with ice, for an ordinary officer only an earthenware vessel without any ice in it;' but, says the *I li*, 'if, for an ordinary officer ice is used, a corpse-basin may serve for it.'"—*Ibid.* i. i. 264–5.

"The rescripts regulating the lapse of time after which the dressing, coffining, and burial were to take place, do not seem to have borne the character of imperative laws during the Cheu dynasty. The *Li ki* itself declares in its 57th chap. (l. 32) that 'at the death of an ordinary officer his body was encoffined on the second day,' which in China means the day following the decease; but this may be a printer's error. The *Ch'un ts'iu* contains instances of princes who were buried after a lapse of time entirely different from that prescribed in the *Li ki*, even considerably exceeding it in length; *e.g.*, it relates that 'in the tenth year of Ruler Suen's reign (B.C. 598), in the fifth month, Hia Ch'ing-shu of Ch'en killed his ruler P'ing-kwoh (the feudal prince Ling) . . . and in the twelfth year, in spring, they buried this prince.' Which makes a postponement of the burial for at least twenty months."—*Ibid.* i. i. 266.

Sacrificial ceremonies at dressing.—"Sacrificial ceremonies connected with the dressing of the corpse were in vogue already in the age of Cheu. Indeed, in its elaborate account of the funeral rites for ordinary officers the *I li* describes them in detail, . . . no doubt the work places before us the most ancient prototype of those rites to be found in the literature of China. Having described the first part of the dressing, which took place in the back chamber, the *I li* says: 'On the east of the hall, below stairs, they set out dried meat, pickled meat, must and spirits. Linen of coarse or fine texture, to be used for covering these offerings, is placed in a basket on the east side of the articles displayed; and a wash-basin with ewer are put down on the east of those articles, with a towel. They further place one three-legged caldron outside the *ts'in* gate, near the eastern gate-room, a little southward. Its frontside is turned to the west. It holds a sacrificial pig, to wit, the four limbs (hams and shoulder-pieces) from which the hoofs have been removed, the two rib-pieces, the spine, and the lungs. They also place on the spot a carrying pole to pass through the ears of the caldron, and a cover for the caldron, which has its end on the west side; moreover, an unornamented stand is placed on the west of the caldron, in a direction from east to west, and a ladle is deposed upon it with its handle pointing eastward.'"—*Ibid.* i. i. 83–4.

"Upon this follows a description of the second part of the clothing ceremonies or the so-called 'slighter dressing,' which took place in the hall, and then the *I li* continues: 'Now follows the presentation of the sacrificial articles.'" A full description of this ceremony follows: see *ibid.* i. i. 84–5.

The double which was used during the ceremony was "a very rough human image, doing duty as a seat for the soul, which was put up in the middle of the court-yard. . . . This was evidently the prototype of the modern *hûn pêh* [*hun po*: see above]."—*Ibid.* p. 85.

Keeping the corpse unmutilated.—"The belief in the resurrection of the dead having obtained such a firm hold upon the Chinese of ancient times as to prompt the creation of numerous practices for the purpose of preserving corpses from decay, it is but natural to find them also cherishing a conviction that mutilation renders a body unfit to receive the soul again. That this notion has ever been deeply rooted in their minds may be inferred from the fact that the *Li ki* (ch. 58, l. 36) says: 'The hair and nails of the Ruler of a state and of a Great officer must be placed in the corners of his coffin, and in the case of an ordinary officer they must be buried.'"—*Ibid.* i. i. 342–3.

"The royal house of Cheu went so far as to exclude from its grave-yards those of its blood who had died from wounds inflicted by weapons. 'Those who have been killed by arms do not enter the burial grounds,' says the *Cheu li*. This passage throws a remarkable light upon the destination [? purpose] of those burial places. Indeed, whereas such people as by the mutilation of their bodies had lost all prospect of returning to life were not suffered therein, it is evident that at that time grave-yards were not grounds laid out by the living to dispose of useless human remains, but places where the dead were devoutly collected to await resurrection."—*Ibid.* i. i. 343.

"It is related in the historical documents of the Empire that Wu Tszĕ-sü, a minister of the kingdom of Wu in the sixth century before our era, having at the head of an army conquered the town of Ying, he there exhumed the body of P'ing, a former king of the state of Ch'u, and had it flogged, as a retaliation for the execution of his father who, when a minister in Ch'u, had been put to death by P'ing. The Historical Records say: 'When the troops of Wu entered Ying, Wu Tszĕ-sü tried to lay hands on King Chao (P'ing's successor); but being unable to discover him, he opened the grave of king P'ing of Ch'u, dragged his corpse out of it and gave it three hundred lashes.' This act would have been perfectly devoid of sense if Wu Tszĕ-sü had not been firmly convinced that, when flagellating a corpse, something more than a lifeless lump of flesh and bones was struck at." For official announcements made to deceased monarchs, v. *Li chi*, ch. 26. l. 1 *seq.*—*Ibid.* i. i. 349.

"The ideas of the resurrection of the body . . . have naturally prevented the Chinese from ever adopting any system of deposition of the dead which entails a quick destruction of the body, such as cremation, water burial, exposition in the open air, etc. From the earliest times we find them clinging to the system of burying their dead in the ground, in coffins of great solidity, sometimes in several coffins inclosed one within another, in receptacles calculated to ward off putrefaction for a long time. Coffins are, moreover, made of certain sorts of wood which, as philosophy teaches, are pervaded with *Yang* matter, and thus in a condition to further a speedy revival of the body."—*Ibid.* i. i. 280.

"There is no evidence that the art of embalming the dead, carried to such perfection by the ancient Egyptians, was ever known to the Chinese. Neither in their literature, nor in actual life do we find any trace of it."—*Ibid.* i. i. 280. *Cf. supra.*

Coffins and grave-vaults.—"The ancient method of burying the dead in the houses under brambles and wood over which came a layer of clay, may perhaps render it clear how it happened that . . . coffins or vaults of earthenware came into vogue even before coffins and vaults of wood were generally used [see i. 282.] The art of burning clay must have been known at a very early date, as it may be supposed that human dwellings, when filled with provisions of dry wood or other combustible matter, often fell an easy prey to conflagrations which turned the clay into one solid mass. And so it naturally occurred to the people to discontinue the use of unburnt clay for covering up the dead at home, and to use burnt clay instead thereof. Yet the ancient method was not so soon entirely supplanted by the new, as is seen from the fact that unburnt clay was still in vogue for the home-burial during the Cheu dynasty."—*Ibid.* ii. i. 376–7.

"The sovereigns of the House of Cheu . . . put in the grave the side curtains of the catafalque, and the *shah* [*v. infra*]. The people during the Cheu dynasty buried those who died between sixteen and nineteen in the wooden coffins and vaults of the people of Yin; those who died between twelve and sixteen and between eight and twelve they interred under the brick enclosures of the sovereigns of Hia, and those who died in infancy, for whom no mourning is worn, in the earthenware coffins of Yin-yü's time."—*Ibid.* i. i. 282.

"Chinese literature contains also hazy references which point to the use, during the Cheu dynasty, of coffins of solid stone, by which term may be understood marble, dolomite or granite. . . . It was considered a great privilege to be interred in a coffin of solid stone, and . . . was a mark of honour for a family to have one of its members committed to the earth in such a receptacle. . . . We may conclude from this that they were used only in very exceptional cases."—*Ibid.* i. i. 283–4.

"To prevent decomposition of the corpse being the main object of the coffins of antiquity, it is perfectly natural they should be made of very thick, substantial wood."—*Ibid.* i. i. 288.

"'For a Son of Heaven,' says ch. 11 of the *Li ki* (l. 46), 'the coffin is fourfold. One of buffalo and rhinoceros leather covers the body; it is three inches thick. Then comes a coffin of the *I* tree, then two of Rottlera wood. The four are all complete inclosures. Of the coffin bands two pass lengthwise around the coffin, and three crosswise. For each band there is one *jên*.'" And see the descriptions and numbers of the coffins of various ranks in ch. 58 (l. 34). "No doubt this rule was founded on the idea that the body of a pre-eminent person ought to be better preserved for the resurrection than that of a less important individual, an idea which . . . also prompted the ancient Chinese to defer the dressing, coffining and burial of eminent personages longer than in the case of less distinguished people." The *jên* were pegs used to clamp the case and lid together. "Three centuries after Ching [K'ang-ch'ing], Khung Ying-tah wrote: 'In ancient times coffins were not nailed; hence leather straps were used to join the different parts together. The straps laid lengthwise were wound around them twice, and those laid crosswise three times, and to each strap there was one *jên*.'"—*Ibid.* i. i. 285–6.

"It is curious to see that even in such an advanced stage of civilization as that represented by the age of Cheu, when iron was generally used, the custom still obtained of joining the different parts of coffins together by ropes or straps and wooden pegs, instead of using nails for the purpose. We do not hesitate to conclude that we are here face to face with a survival of centuries still more remote, in which iron was unknown." In "ch. 58 of the *Li ki* (l. 35) . . . we read: 'For a Ruler the coffin is lined with red stuff, fastened with nails of sundry metals; for a Great officer it is lined with dark coloured material fastened with nails of ox-bone; for an ordinary officer it is not nailed.' We feel strongly inclined to believe that those nails of bone and of various metals—probably copper and bronze—were instruments which, as late as the age of Cheu, had survived the general introduction of iron."—*Ibid.* i. i. 287.

"The custom of varnishing the receptacles of the dead . . . is proved by the *Li ki* to be of very old standing. . . . Considering that the object of coffins was to protect their contents from decaying influences, it is not improbable that such varnishing also included a previous caulking; but for this there exists no written evidence."—*Ibid.* i. i. 287–8.

"In all books, ancient as well as modern, they [grave vaults] are represented by the character 槨, now pronounced *kwoh* [*kuo*]; by way of abbreviation this is often written 椁. The fact that the prefix 木, 'wood,' enters into the composition of the character already in such early times, gives us a right to suppose that wood was the common material out of which grave vaults were constructed from the first. Nevertheless there are instances on record of vaults having been built of solid stone during the Cheu dynasty; these instances are, however, so scanty, that we cannot but conclude that such vaults were only constructed in exceptional cases. [See the instances given.] . . . There are also one or two references to copper grave-vaults, but they are unreliable."—*Ibid.* i. i. 288–90.

[As to the construction of wooden vaults, see *ibid.* i. i. 290.]

"'In the case of an emperor,' says chap. 11 of the *Li ki*, (l. 47), 'the funeral vault is made of cypress wood, cut from the foot of the trunk in pieces six feet long.' Chap. 58 (l. 47 *seq.*) adds: 'Rulers have a vault of pine, Great officers of cypress wood, ordinary officers of sundry sorts of wood. The space between the coffin and the vault can, in case of a Ruler, contain a music-stopper; in that of a Great officer it can hold a water jar, in that of an ordinary officer a liquor jar. In the case of a Ruler they line the vault, in that of a Great officer they do not do so.' Thus the width of the vaults cannot have been very large, a music-stopper being, according to commentators, a square tub which, at musical performances, was beaten from time to time with a clapper, as a sign to the musicians to begin or to stop."—*Ibid.* i. i. 290–1.

"In the age of Confucius grave vaults were by no means considered indispensable for the burial of the dead. Chap. 13 of the *Li ki* (l. 28) reports that the sage said on a certain occasion: 'If you wrap the body round from head to foot and quickly bury it without using a vault, this being suitable to your means, you may be said to act in obedience to the established rites.'" And see in the *Lun yü* on the death of Yen Yüan.—*Ibid.* i. i. 291.

"Knowing . . . how firmly they believed in the possibility of resuscitation, there is no reason for believing that the numerous and substantial enclosures for their dead served any other object than that of preserving the corpses from decay, that they might at any time be fit to harbour the soul once more." "This conclusion is confirmed by" a passage in ch. 11 of the *Li Chi* (l. 4).—*Ibid.* i. i. 292. Coffins and grave vaults must consequently have been objects of great solicitude. The ancient writings prove that this was the case (*Li chi*, ch. 11, l. 16; *K'ung-tzŭ Chia Yü*, etc.).—*Ibid.* i. i. 303.

"The expectation of a bodily resurrection . . . also led them to make provisions with regard to the coffins and vaults to be used for themselves after death. Two instances of vaults prepared during life" are "one relating to a Minister of War in the kingdom of Sung . . . the other to the Emperor Shi Hwang. . . . The *Li ki* moreover says (ch. 11, l. 36): 'When the ruler of a state ascends the throne, he has his innermost coffin made; it is varnished once every year and then stored away.' And in ch. 27 (l. 19) we read" that the innermost coffin accompanied the ruler of a state when crossing the boundaries of his territory.—*Ibid.* i. i. 304.

"So far as we are aware, the pre-Christian literature of China does not contain any clear reference to the boards of the seven stars [See PERIOD OF DISRUPTION].—In the *Tso ch'wen* it is stated that Yuen, a feudal lord of the state of Sung, in 515 B.C. said to his ministers: 'If by your energetic help I save my head and neck till I die a natural death, I pray you do

not then let the flat piece of wood, which will serve to support my body, equal that used for the former rulers.' Though this passage unmistakably shows that this piece of wood was an object of great solicitude, yet there are no means of ascertaining whether it was a seven stars' board or not."—*Ibid.* i. i. 318.

Storing of encoffined bodies.—"During the Cheu dynasty, encoffined bodies of grandees and office-bearers used to be stored away for a considerable time inside the dwelling, under the western wall of the hall, where they were screened from view by means of a structure of timber plastered over with clay. Between this timber and the coffin the survivors placed baskets with scorched grain and dried fish and meat, which would keep a long time, obviously a continuation of the . . . process of feeding the corpse."—*Ibid.* i. i. 99.

"Ch. 12 of the *Li ki* (l. 19) says: 'To have a curtain before a coffin stored away for burial is not a custom of antiquity. It originated with King Kiang's bewailing her husband Muh Poh.' This Muh Poh was a contemporary of Confucius and a minister of the state of Lu, in which the sage was born."—*Ibid.* i. i. 98.

"The *Li ki* supplies us with some further information about this custom of storing away the coffin in the hall of the dwelling. 'In storing away the corpse of a Son of Heaven,' says its eleventh chapter (l. 50), 'they place pieces of wood around the hearse, which is painted with dragons, and plaster these pieces over with clay, so that the coffin is covered with a vault. Over this vault they spread out a pall on which axe-heads are depicted, whereupon they contrive around the whole a houselet (of wood) plastered over with clay. This is a custom to be observed in the case of a Son of Heaven.'" For the custom with regard to the graduated ranks and the elaborate ceremonial see ch. 58, l. 37. . . . "We find now that in the end, when decay sets in, compelling the living to keep themselves at a distance, they cast a layer of branches or brambles over the corpse, covering these with clay, to prevent such animals as might be attracted by the smell from destroying the corpse. . . . But before thus withdrawing the dead from the teeth and claws of wild animals, the living placed a provision of eatables at their side; grain deprived of its germinating power by the process of scorching, dried fish and dried meat—food indeed which keeps good for a long time and would thus be fit for use at any moment, should the expected revival occur. Neither was the soul, hovering outside the wood and clay, forgotten; it was fed by means of a special set of provisions, arranged in a separate part of the den, well closed in, so that it might likewise be out of the reach of wild animals. All these preparations made, the living wailingly called to the corpse for the last time, in order to bring life back into it, and then withdrew, closing the entrance of the den and taking up their abode in a temporary shed, with the intention of returning to the old quarters as soon as the revival should have taken place."—*Ibid.* ii. i. 365–8.

"The inscription [placed by the Invoker on the spot where the coffin is stored] . . . was a seat for the soul, the prototype of the modern soul banner [pp. 174 *seq.*] . . . Though the custom of placing it near the spot where the corpse was stored away may have arisen in a more advanced state of civilization, this nevertheless strengthens our theory of burial inside the dwelling being closely connected with the hopes of the living, that the body might be repossessed by the soul and thus return to life. Ngao-Ki-kung says: 'The encoffined body having been covered with clay on the spot where it was stored away, the filial sons mournfully bore in mind that the soul might be in doubt whether it had to do with its own body or not, and therefore erected the Inscription on the spot, to give the soul cognizance of the place where the body had been deposited. They did this out of love and respect.'"—*Ibid.* ii. i. 368–9.

"In the historical antiquity of China as it is revealed to us by the *I li* and the *Li ki*, the storing away of the dead in the hall of the house was not a final burial, as we believe it to have been in times still more remote. After a certain lapse of time which . . . varied in length according to the dignity and rank of the deceased [see p. 264], it was then followed by a burial outside the house."—*Ibid.* ii. i. 369.

Mourning sheds.—"When, says the *I li*, the deceased was properly stored away in the house underneath a layer of wood and clay, and the nearest kindred had retired, closing the gate behind them, they took up their abode in mourning sheds. It was indeed an established custom in the pre-Christian epoch for such relations, whenever a case of death occurred, to retire to such sheds, rudely built of wood and clay. This had then even become more than a custom, being considered by the nation as a sacred rite; and as such it has been observed through all ages down to the present day, though now in the modified shape described [p. 27; and vol. ii. ch. vi.]."—*Ibid.* ii. i. 369.

Sacrifices.—Ch. 28 of the *I li* says: "In the morning and evening they wail, not omitting to do so, too, on the days *tszĕ* and *mao*. The women go to their place in the (eastern part of the) hall, the principal amongst them standing on the south, and then they wail. The males take their station outside the (inner) gate, facing the west, and the principal among them stand on the north; the male relatives of a different surname" and the visitors being stationed in their proper places [see also the following passages in the text.] . . . "We have here a simple description of the manner in which the different groups were first arranged outside the gate to receive the salutations of the principal mourner by way of a silent invitation to enter, and then how they re-arranged themselves in a corresponding manner in the court-yard. The *I li* here suddenly stops short, but Ching Khang-ch'ing is probably right in saying: 'When all the visitors had occupied the places described above, the wailing commenced, not to cease until their grief was entirely poured out.' The *I li* then goes on to describe how the sacrificial articles, offered to the soul the day before in the back chamber, were removed and forthwith replaced by fresh ones; this last proceeding which is the prototype of the modern *haò pīng*, is told in the following words (l. 44 *seq.*): 'The sacrificial articles are now set out. When the must, spirits, dried meat and pickled meat are taken up the steps, the males stamp their feet. These articles having been brought inside the chamber, they are set down in the same order as on the former occasion, but no napkins are laid over them. The men who put them down in their places then leave the chamber and station themselves to the west of the door, the principal amongst them on the west, and the torch-bearer with extinguished torch retires also. The Invoker now closes the door and precedes the others in going down by the western steps, at which moment the women stamp their feet. They then pass by the south side of the Double and proceed eastward, while the males stamp their feet.' 'The visitors now leave the gate, while the women stamp their feet. With bows the principal mourner sees them off. The chief male mourners now go out of the gate also, the women again stamping their feet, but they cease their lamentations and all go to their places when the mourners have left. The gate is then closed, and the principal mourner, having seen the visitors off with bows and made reverences to the other mourners, repairs to his shed.'"—*Ibid.* i. i. 116–8.

"That the same sacrifice was repeated in the evening is fully proved by the *Li ki*, which says in its 11th chapter (l. 41): 'The morning sacrifice is presented at sunrise, and the evening sacrifice when the sun is about to set.' By way of addition to the above particulars, the *I li* has in ch. 31 (l, 34 *seq.*): 'A meal of the usual food, eatables, exquisite dishes, warm water, and washing water for the dead are set out, as used to be done in former days; but on the new moon, and when first fruits are offered, no eatables are presented in the lower chamber.' In other words, a sacrifice was also set out in the private apartment of the dead, and the articles necessary for his toilet were taken there to him at the same time. This passage is especially important because it reveals at once the true nature of the sacrifice, which was nothing more than a continuation of similar acts of filial devotion, which dutiful children were anciently taught to observe regularly every morning while their parents were alive [see FILIAL]."—*Ibid.* i. i. 118–9.

"The close connection between the . . . precepts [of filial devotion] and the sacrifices now under notice was frankly acknowledged . . . in the second century of our era by Ching Khang-ch'ing, the ever famous founder of the authoritative school of criticism on the ancient classics. . . . Commenting on the above passage of ch. 31 of the *I li*, he says: 'Filial sons can not bear to neglect for one day their duty to serve their parents; therefore, every day they set out the articles in the lower chamber as if the deceased were still abiding with them alive.' Confucius taught: 'Serving the dead as they were served when alive, and those who have passed away as if they were still abiding amongst us, this is the summit of filial conduct.' Now considering that such filial conduct, or, in other terms, implicit submission or devotion to parents denominated among the Chinese by the special word *hiao* [*hsiao*] (孝), has since the oldest times stood foremost in China amongst all ethics, and has been preached by all philosophers as the highest of domestic and national duties, it can by no means be a matter of surprise to find that sufficient importance was attached to the ancient howling and sacrificial rite described above to induce even dignitaries of the highest rank and noblemen from other kingdoms to congregate and attend it in the case of an ordinary servant of the State."—*Ibid.* i. i. 120.

"Sacrificing to the dead outside the dwelling at the moment the coffin is carried out for the tomb, is a custom of old standing. After having described how, in case of ordinary officials, the coffin was, on the day preceding the burial, taken to the ancestral temple and left there in the open court-yard with an offering of eatables at its side, the *I li* gives an account of a bounteous farewell sacrifice presented on the same spot, which reads as follows:—'On the next morning, five caldrons are arranged outside the gate as formerly (that is, as at the sacrifice connected with the coffining). They contain the left side of a goat without the leg, and its five intestines and five stomachs, exclusive of the lungs. Further there is a similar part of a pig, cut into pieces, but without any of its intestines or stomachs. There are also fishes, dried meat, and fresh meat of quadrupeds, altogether the same as formerly. On the east of the court-yard are set out: four pots, respectively holding *p'i sih* [perhaps *pai yeh* 百葉, centifoil], pickled meat of bivalves of the kind *pi*, uncut *kwei* pickles and pickled meat of snails;—four baskets, respectively with jujube fruits, cakes of parched rice or of flour, chestnuts and dried fruit;—must, and spirits. The torches having been extinguished, candle-bearers keep near to the thill ropes of the catafalque, facing the north. The guests who enter the gate are saluted with bows (by the principal mourner). Now the caldrons are taken inside the gate and the offerings put down (on the west side of the catafalque). The pots are so placed that the principal ones come on the south; they are tilted over. The baskets come on the south side of the dried snail's meat, the principal on the north, and they lie tilted over also. Each stand for the meats is loaded with two pieces, of which the principal is on the south. They are not tilted over. There is an extra stand for the fresh meat of quadrupeds. The must and the spirits are on the west side of the baskets, the principal article (*i.e.*, the must) on the north.' 'The men who have put the offerings in their places now leave the gate, the mourners stamping their feet at the important moments.' That during the Cheu dynasty the sacrifice in question, which the *I li* calls 'sacrifice at sending away the dead,' did not merely exist in theory, is fully testified by the *Li ki*. Chap. 13 . . . (l. 11) relates that Tszĕ-yiu, Confucius' disciple . . . said on a certain occasion: 'Immediately after the demise there is an offering of dried and pickled meat; when the corpse is about to be carried off, the sacrifice of sending it away is performed and thereupon it is conveyed away; and after the interment food is presented to the deceased. Nobody has ever seen the dead enjoy these offerings, and yet, from the remotest ages to the present time nobody has ever neglected them.'"—*Ibid.* i. i. 151–2.

Music in funeral procession.—"Sundry passages in the *Cheu li* show, that the custom of having music in this connection [in funeral processions] is, in China, as ancient as the remotest ages into which the literature of the empire allows us to penetrate. Describing the functions of a Great Director of Music, the book states that 'this dignitary, at Great Funerals, controls the arrangement of the musical instruments and does so too when, at the interment, those instruments are stored away.' Further it says: 'The Master of the Music, at obsequies in general arranges the instruments of music and then takes the lead of the musical functionaries. He acts in the same manner at the wailing by regular turns.' . . . 'At Great Funerals, the Grandmaster heads the blind musicians and starts the elegy. The clear-sighted musicians start the instruments of music at Great Funerals. At Great Obsequies the Masters of the Pandean Pipes start their instruments, and at the interment they present the same and store them away (in the cave of the tomb). The Master of the Musical Bells and the Master of the Flutes start their instruments at Great Funerals; they present them and store them away in the grave. The Director of the Instruments of Merit arranges, at Great Funerals, the stands for the bells and for the sonorous stones.'"—*Ibid.* i. i. 158–9.

The spirit that clears the way.—"Chinese authors trace the use of such images [as the *k'ai-lu shên*, or 'spirits that clear the way'] at the head of the funeral cortèges back to the dawn of their national history. The *San kiao yuen liu shing ti fuh shwai shou shen ki* [*Sān chiao yüan liu shêng ti fu shuai shou shên chi*] (三教源流聖帝佛師搜神記), 'Description of Holy Sovereigns, Buddhist Leaders and sundry Divinities of the Source and Branches of the Three Doctrines,' says in its 4th chapter: 'The Divine Prince who clears the Road is the Rescuer of the Country mentioned in the *Cheu li*. A tradition says, when the emperor Hien-yuen (*i.e.* Hwang-ti, whom chronology places in the 26th century before our era), travelled through the nine provinces of his territory, his chief concubine Lo-tsu died on the road. He then ordered his concubine next in rank, who bore the name of Hao-jü, to take care of the dead body, and this woman brought a Rescuer to watch over the corpse during the night. This is the origin of the divinity in question. His popular name is Spirit of the dangerous Roads; another appellation runs: General who vociferates along the Roads and the Streets; a third is: Spiritual Prince who clears the Roads. This divinity is over 10 feet high; his forehead is three feet broad, his beard three feet 5 inches long and of a red colour. His face is dark blue, his hair is tied in a knot on the top of his head, and he wears a metal hood. He is clad in a red war-tunic and wears black leather boots; his left hand holds a seal of jade, his right a painted halberd with a square blade. When a coffin is carried out with this being in front, all baleful influences are suppressed and malevolent spectres conceal themselves. He is the spirit who ensures happiness to coffins that are in motion. This has survived, and has been transmitted as a custom to subsequent generations.' We see from this, that the *khai lō sin* have their origin in the employment of living individuals as exorcists. This explains why people are still in the habit of placing the intestines of an animal inside the image. The above extract speaks of a Rescuer of the Country, mentioned by the *Cheu li*. If we open this book, we find indeed a description of the functions of certain exorcists bearing that title; these consequently were actual officers of the state, probably also in the feudal kingdoms, among which the greatest part of the empire was divided in those times. 'It is incumbent on the Rescuer of the Country to cover himself with a bear's skin, to mask himself with four eyes of yellow metal, to put on a black coat and a red skirt, and thus, lance in hand and brandishing a shield, to perform, at the head of a hundred followers, a purification in every season of the year, which means the finding out of (haunted) dwellings and driving away contagious diseases. At royal funerals he walks ahead of the coffin and, arriving at the grave, he leaps into the pit to beat the four corners with his lance, in order to drive away the *fang-liang* spectres.'"—*Ibid.* i. i. 161–2.

Presents of friends, etc.—"It was usual for princes and dignitaries to send horses and carriages to the obsequies of deceased servants of the State and to those of friends and acquaintances, always adding some pieces of silk, which were to be placed in the tomb with the dead. The *I li*, after having related how, on the day preceding the burial of an ordinary officer, the corpse was transferred to the ancestral temple and placed there underneath the catafalque in the open court-yard, in details described in ch. 30, the sending of presents of silk and horses and the elaborate ceremonial observed. . . ." "'The brothers of the dead are allowed to give presents and to sacrifice; but acquaintances give presents without sacrificing.' These presents consisted likewise of horses and silk. The fact that they are denoted in the *I li* and all other ancient books by a peculiar character, viz. (賵), which nowhere occurs in any other sense, certainly points to a custom of established importance at that time and, very likely, also of high antiquity.' "Horses were not only presented to the deceased, in order to make them draw the carts loaded with articles and implements that were to be placed in the tomb for the use of the soul, but also to the family, for the transport of carriages and objects that were only to do service in the funeral procession. This follows from chap. 48 of the *Li ki*, which says, on leaf 6: 'Horses presented to the dead enter the gate of the ancestral temple but neither horses presented to the family, nor the additional silk, large white flags, nor war-chariots enter that gate.'"—*Ibid.* i. i. 167–9.

"The *Li ki* [ch. 54, l. 32] also gives an account of the way in which the messenger of a Ruler acquitted himself of his charge to present horses to a mourning family."—*Ibid.* i. i. 170.

"Contemporary works contain so many passages relative to the custom now under notice, that there is no room for doubt that it prevailed on a most extensive scale." See *Tso chuan*, under 471 B.C.; *Li chi*, ch. 10, ll. 11, 21.—*Ibid.* 170–1.

Linen banners.—"We read in the *I li* that, when the coffin of an officer had to be removed for burial and to this end was taken from the shed wherein it had been stored away for a time, . . . 'the Invoker, after the manner of the Shang dynasty, having bared his head and the upper part of his body, entered the gate with a cloth of linen of which mourning clothes of the third and fourth degree were made, and ascended the western steps to their top; there, without going up to the hall, he cried three times to the soul, and exclaimed thrice, "Open the shed!" finally ordering the mourners to wail. . . . Subsequently he wiped over the coffin with the cloth and covered the latter with a corpse-pall.' And describing the arrangements for the funeral procession, the *I li* says: 'The Invoker after the manner of the Shang dynasty holds the cloth of mourning material in his hands, using it to direct the movements of the coffin.' He placed himself, adds Ching Khang-ch'ing, in front of the coffin, and all the way gave signals to the men who drew the catafalque."—*Ibid.* i. i. 177–8.

Catafalques and bearers.—"However much their shapes may differ in the several parts of the Empire and for the sundry classes of society, they are all decided imitations of the wheeled catafalques, which tradition and some passages in the ancient works on ritual teach us were in use for the Rulers, nobles and officials during the oldest historical period of the empire. Chap. 58 of the *Li ki* says on leaf 39: 'In decorating a coffin they use, for a Ruler, side curtains with dragons depicted on them, three rain-catchers with moving streamers, further a roof with figures of axe heads and showing three flames side by side, as also three 卍 figures arranged side by side. There is also a tent-like cover of plain tapestry (placed immediately over the coffin), and over this comes a false roof. The scarlet strings (for connecting the roof with the curtains) are six in number. The top of the roof is composed of material of five different colours, and decorated with five cowries. There are, moreover, two *shah* with the figure of an axe depicted on them, two with the figure 卍, and two painted (with clouds); all of them are

surmounted . . . by sceptres of stone. The fishes jump and wave the rain-catchers to and fro. For a ruler there are also six scarlet cords to tie the ropes of the coffin to the catafalque, with six scarlet ends drawn through the side curtains.' In translating this passage we have closely followed the interpretation of Ching Khang-ch'ing, who, standing nearer to the Cheu dynasty than any expounder of the *Li ki*, has generally been recognized by all as a standard authority. This renowned scholar explains the rain-catchers as a sort of bamboo trays covered with blue cloth, which were suspended under the roof to represent the gutters that, on the houses of the living, catch the rain from the eaves ; in fact, says he, the catafalque represented for the dead man the dwelling he occupied during his life. A copper fish was suspended underneath each tray, and under each fish hung a moving streamer, upon which, according to the commentators, a pheasant was depicted. Such things were, however, not suspended on the catafalque of a Great officer, as may be inferred from chap. 53 of the *Li ki* (l. 28), where it is said : 'For a Great officer yellowish blue pendants are not affixed underneath the water-catchers.'" For official persons of lower rank than a Ruler, the catafalques were similar but less elaborate.—*Ibid.* i. i. 182–4. The *shah* of this period was probably of the same shape as that of the Han dynasty. See following period.

"A *shah* consists of a frame made of wood, three feet broad by two feet four inches high ; it is square, has raised corners and is covered with white linen. As to the figures painted on them, they represent clouds and for the rest they exhibit the respective insignia of the person for whom they are made. The handle is five feet long. When the funeral car moves on, men are employed to carry them behind it, and when the coffin has been lowered into the grave, they are planted inside the pit."—*Ibid.* i. i. 185.

"The *shah* formerly displayed the rank of the grandee, though not by characters, but by emblematical figures. Apart from the testimony of Ching Khang-ch'ing, who explicitly states this . . . it is proved by the yak-tails suspended over them, these objects being in ancient times symbols of official dignity. Moreover, the number of *shah* was increased in proportion to the rank of the person, as is proved by chap. 34 of the *Li ki*, which has on l. 13 : 'In some ceremonial usages the quantity of things forms the mark of distinction : the Son of Heaven has eight *shah*, a feudal prince six, a Great officer four. The symbolic meaning of the axe-heads and 亞 figures depicted on them is not clear ; the clouds which . . . decorated the ancient catafalques, and are still found on the modern ones, may have represented the blessings of the dragon or rain-god, which has from time immemorial been an emblem of a blissful government represented by the emperor and by the officials as his deputies. The Khienlung editors of the Three Rituals suggest that the two *shah* which . . . the Son of Heaven had in addition to the six of a feudal prince, were painted with a dragon, the characteristic symbol of the imperial dignity. The pendants hanging down from the two circular sceptres of stone, which surmounted the top of each *shah*, consisted of feathered ornaments ; for this reason, perhaps, the element 羽, feathers, enters into the composition of the written form of the word *shah*, which is 翣."—*Ibid.* i. i. 186–7.

The catafalques "of antiquity were, like those of modern times, moved forward by a large number of men. In ch. 56 of *Li ki* we read, on l. 17 : 'When they go up to the ancestral temple [where the coffin remained during the day previous to the burial] and there put the coffin in its place, the ropes attached to the carriage of the bier for drawing it forth are, in the case of a feudal prince, grasped by five hundred men. The men at these four ropes are all gagged. The Minister of War holds the clapper. He has eight men on his left and eight on his right (to shout out his orders). The chief of the artizans directs the movements of the coffin by means of a bundle of feathers, suspended from the top of a pole. And at the obsequies for a Great officer, when they go up to the ancestral temple and there put the coffin in its place, three hundred people grasp the ropes for drawing the coffin. The man with the clapper has then four men on either side, and the movements of the coffin are guided by means of *alang* grass.' The curious custom of gagging the men put to the carriage of the bier naturally points to a prevailing custom of loudly vociferating while conveying the coffin forward, a custom which was disliked by the higher classes. Chen Hao of the Yuen dynasty, commenting on the passage just quoted, describes such a gag as being 'something like a chopstick, which was tied in the mouth by means of two cords attached to either end and knotted together behind the neck.'"—*Ibid.* i. i. 187–8.

"On the meaning of this crying while conveying a coffin to the grave, some light is thrown by the Historical Books of the Tsin dynasty," which show "that the gags in question were used with the object of changing, in burials of the highest official classes, the customary singing into a wailing hubbub or monotonous bawling, which moralists considered to be more in harmony with the mournful character of a funeral procession. . . . It does not appear improbable that it [the singing and crying of the holders of the bier-ropes] simply originated in the ancient practice of calling back the soul by chanting death-dirges and expostulating with it in terms of reproach and grief—in short, in the death-howl already referred to. . . . This view is confirmed by the fact revealed in the *Li ki* that, in ancient times, the men who drew the catafalque to the tomb were those who resorted to the mortuary house to offer condolences, persons, in fact, closely allied to the family by ties of blood or friendship, so that wailing was incumbent on them as a duty. 'Those who condole at the time of the burial,' says the said Classic (ch. 12, l. 9), 'certainly grasp the drawing-ropes. And when they have followed the coffin to the grave, they all take hold of the veering-ropes.' Commenting upon this passage, Khung Ying-tah, one of the most renowned interpreters of the ancient books in the 7th century, says : 'Condoling at a burial in point of fact consisted in lending a helping hand in the management of the matters connected with it ; therefore the condolers did not fail to assist in pulling forth the funeral car. As for the men employed at the ropes, their number was adequate to the social rank and position, and when the number was complete, the rest arrayed themselves behind the corpse. But at the grave, when the coffin was set down and lowered into the pit, they all, in unlimited numbers, took hold of the ropes.'"—*Ibid.* i. i. 188–90.

"We have in each of the Three Rituals evidence that the dead were formerly carried to the tomb by their fellow villagers or clansmen. This is the same as to say, by the members of their family in the broadest sense of the word, for in China, even down to the present day, every clan and village is but the extension of a single family. In its description of the burial of an ordinary officer, the *I li* says : 'When the pit has been filled up with earth for one-third, the principal mourner bows to the villagers,' thus expressing, as Ching Khang-ch'ing says, his gratitude for their activity and exertions. The *Li ki* has (ch. 55, l. 32) : 'Condoling does not simply consist in following the principal mourners (to the grave), but those of forty years (and under) must hold the ropes when the coffin is let down into the pit. And as to the villagers : those who are fifty (and upwards) go home with the mourners to wail, while those of forty (and under) wait till the grave is filled up.' Finally, the *Cheu li* says : 'The clan chieftains order their people to protect and receive one another . . . in order that they may bury each other.'"—*Ibid.* i. i. 190–1.

Following the corpse to the grave.—"Both the *I li* and the *Li ki* prove that in the ages of the Cheu dynasty the female mourners went to the grave. Describing the interment of ordinary officers, the first-named work says : 'The women stand with their faces towards the east, and, while everybody abstains from wailing, the coffin is lowered. Parcels of black and scarlet silk in pieces of eighteen feet long are now presented to the dead . . . and, this rite accomplished, the principal mourner bares the upper part of his body and makes reverences to the guests, the principal female mourner imitating him in this.' The *Li ki* also says (ch. 13, l. 8) that women stood behind the men, and all had their faces towards the west."—*Ibid.* i. i. 196.

"Carts for conveying articles of food to the grave at burials are mentioned also in the *Cheu li*. 'At great funerals,' says this book, 'the Decorator of Carts decorates the carts which are sent away to the grave, subsequently arranging them in order and starting them.'"—*Ibid.* ii. i. 384.

Sacrifices.—"Sending to the tomb parts of the offerings which have done service at the farewell sacrifice, is again a usage borrowed from holy antiquity. After the description of the said sacrifice [see *supra*] . . . the *I li* says : 'While the mourners stamp their feet as before, the persons charged with removing the offerings enter the gate. They remove the napkins placed over the offerings, and put the sacrificial meats into baskets, taking only the lower quarters of the victims, and not the fish, neither the dried meat. These baskets, which are of *Phragmites* grass, are three feet long and made of stalks of fully the same length.' And in describing the interment, the book mentions these baskets as among the articles which are deposited in the tomb all around the coffin, to remain buried there as an offering to the dead. We also read in the *Li ki* (ch. 13, l. 5, and ch. 54, l. 7–9) : 'The Ruler of a State has seven parcels of offerings and seven carriages for despatching them, a great officer has five parcels and five such carriages. The number of the carriages is proportioned to the parcels of meat. They are covered in with coarse linen and ornamented on the four sides. The parcels are placed in the four corners of the burial pit. Rice is also loaded upon the carts, but Yiu-tszĕ (a disciple of Confucius) has said that this is not consistent with the ceremonial usages, as, at funerals, nothing except dried and pickled meat must be offered.'"—*Ibid.* i. i. 197–8.

"We have not come across any passages in the ancient books of rites . . . whence it might be inferred that the sacrifice [to the Goddess of the Soil] . . . existed . . . before the Christian era. But summing up in its 12th chap. (l. 35) a few practices anciently connected with burials, the *Li ki* says that, when the principal mourners have left the grave to return home, 'an officer sets out sacrificial articles on low tables and mats to the left of the grave.' Though Ching Khang-ch'ing, the Nestor of commentators, declares that this sacrifice was undoubtedly intended for the soul of the dead, yet Khung Ying-tah, an authority of no less renown, who lived more than four centuries after Ching, . . . advocated the view that it was addressed to the spirit of the Soil."—*Ibid.* i. i. 234.

Articles, etc., buried with the dead.—"Burying food with the dead was a custom of wide prevalence during the Cheu dynasty, as may be inferred from the fact that it was then an established rite of generally acknowledged import. In those times . . . sacrificial meat which had done service at the farewell sacrifice was carried to the tomb in baskets placed in carts specially assigned for this purpose, and concealed inside the vault by the side of the coffin [see *supra*]. The *I li* sums up the articles of consumption destined for the grave in the case of ordinary officers and their nearest relations as follows : 'Two baskets (for the meat). Three hampers holding respectively millet, panicled millet, and wheat. These hampers are made of *kien* grass, and their contents are all washed clean. Three earthen pots with pickled meat, preserved meat, and sliced food ; they are covered with coarse linen. Two earthen jars with must and spirits, covered with linen of fine texture. All these articles are placed on wooden trays.' 'The must,' adds chap. 54 of the *Li ki* (l. 16), 'is distilled from rice. The wooden trays containing the pots, jars, and hampers having been placed inside the visible part (*i.e.*, the vault), the wooden frame [see i. 290] . . . is inserted in the pit.' The quantity of victuals placed in the grave was proportioned to the position of the deceased. This is proved by the extract from the *Li ki* reproduced on i. 198."—*Ibid.* ii. i. 382–3.

"After having had a mighty hold upon the people for a long series of ages, the custom [of burying articles with the dead], though it waned away in process of time, had retained a character for sacredness even in the Confucian epoch." See *Li chi*, ch. 9, l. 18. "It was a prevailing conviction in those times that evil might easily overtake those who fell short in richly equipping the dead in their tomb ; and doubtless such evil was regarded as being inflicted by the revengeful soul itself."—*Ibid.* ii. i. 390.

"Among the articles the placing of which in the tomb had become an established rite during the Cheu dynasty, silken stuffs, such as were probably used in making clothes, first claim our attention. Already [see i. 168, etc.] . . . it has been shown by quotations from the *I li* that it was then customary for princes and dignitaries to present such articles to deceased servants of the state, that friends gave them to their friends, and acquaintances to their acquaintances. Silks were even offered to the dead while the funeral procession was on its way to the burial ground."—*Ibid.* ii. i. 391.

"The custom of burying silks with the dead is mentioned also a couple of times in the *Li ki*" (ch. 54, l. 27).—*Ibid.* ii. i. 391–2.

"During the Cheu dynasty, burying clothes with the dead did not occupy . . . a place amongst the prescribed rites, if we are allowed to draw this conclusion from the fact that nowhere in the Three Rituals do we find any clear reference to it. Nevertheless the matter was then by no means obsolete, for an extract from the *Si-king tsah ki* [v. p. 398] . . . says that during the reign of the House of Han decayed remains of a large number of clothes were discovered in the tomb of a feudal prince of the third century before our era."—*Ibid.* ii. i. 392.

"Besides clothes, or material to make clothes of, articles of all kinds and descriptions were in the pre-Christian epoch buried with the dead. For people of rank, the side curtains of the catafalque which had served to convey the corpse to the tomb were placed inside the grave, as also the boards exhibiting the rank of the deceased. [See extract from *Li chi*, p. 282.]"—*Ibid.* ii. i. 392.

"During the Cheu dynasty, at burials of royal personages the musical instruments which had been played by the court musicians during the interment, went the same way, as appears by three quotations from the *Cheu li* [p. 159]. . . . Even the shields, plumes, and flutes which had done service at the dances executed during the funeral were buried, as it is stated in the *Cheu li* 'that the Officers of the Shields at Great Funerals arrange the implements used at the execution of dances, and at the interment take them up, to store them away in the grave.'"—*Ibid.* ii. i. 392–3.

"Objects of every kind which were believed to be useful to the dead and which were placed in the grave with them, are very often denoted in the Three Rituals as 'implements or utensils of death' (凶器), or 'implements for the manes' (明器). These terms may include also dishes and bowls, such articles being likewise denoted in Chinese by the character 器. In the *Cheu li* we read that 'the Officer for the Graves, after the coffin has been placed in the grave, enters, in order to store away therein the implements of death.' And in its 46th chap. (l. 41) the *Li ki* says : 'As to the course of conduct to be followed with regard to the articles for the manes, even though a large number of these be exposed, it is allowed to place a small number in the grave ; and it is permitted also to bury them all with the dead when only a small quantity are displayed.' Ching Khang-ch'ing and Khung Ying-tah both think that this passage refers to a custom, then prevalent among friends and relatives, of contributing articles for the tomb, and that many of these were only presented and exhibited for the sake of show. If they are right, then this custom may be ranked side by side with that of presenting grave clothes, these being likewise displayed during the preparation of the dead for the grave [see pp. 334, 337, 340, etc.] . . . and buried along with him."—*Ibid.* ii. i. 393.

"Such exhibitions of articles for the grave took place first at home, before the deceased was carried away for burial, and afterwards once more, near the burial ground. This appears by the following extract from the *I li*, which is also interesting as showing what sort of things used to be buried with ordinary officers. 'The implements for the manes are exhibited on the west side of the driving cars. They consist of objects of use, to wit, bows and arrows, ploughshares, a couple of vases, a couple of bathing tubs, and a washbasin in which a ewer is placed ; this ewer is placed in such a way that its spout is on the south side. Sacrificial utensils there are none, but there may be instruments of music, such as are used when celebrating festive meals. Of instruments of war there are coats of mail, helmets, shields and quivers ; and as to articles for use when at leisure, there are staffs, parasols of bamboo, and fans. Arrived at the burial pit, the implements are arranged on the east side of the road, the principal being placed on the north-west side. . . . The coffin is let down into the grave. . . . The utensils are stored up at the side of it, and then the screens and the roof of the catafalque are placed over them, the baskets with sacrificial meat and the hampers being stored away at the side.' Elsewhere in the *I li* particulars are given concerning these bows and arrows and their appurtenances. 'They are new, but of a coarse construction, tipped at both ends and ornamented. They may also be flexible. There are furthermore pieces of bamboo to tie on the inside of bows when unstrung, lest they should lose their good qualities. On the spot are laid out pieces of leather to wrap around the strings, and pieces for the centre of the bows, through which the arrows, when shot off, may slip away. Further there are quivers to keep the bows in. There is one set of four waiting arrows' (so called because they were used when lying in wait to surprise an enemy, or an animal) ; 'they have heads of bone and short feathers. Also one set of four training arrows, the centre of gravity of which lies in the middle and which have likewise short feathers.' Note that the arrows with heads of bone were buried with the dead even in times when the use of iron was common. This introduces us to the survival of a custom of pre-historic ages, maintaining itself by religious conservatism, and which may be classed among instances of similar survivals given [pp. 287, 397]. Ching Khang-ch'ing says : 'That these arrows had heads of bone and short feathers shows that they were unfit for use, since the arrows in use among the living were well-feathered and had heads of metal.'"—*Ibid.* ii. i. 393–5.

"The sovereigns of the house of Cheu had also horses interred with them. 'At great funerals,' the *Cheu li* says : 'the Great Marshal presents horses as victims at the funeral sacrifice, announcing this to the deceased.' 'These horses were led to the grave and stored away therein, while an announcement thereof was made to the dead,' adds Ching Khang-ch'ing. This assertion seems to be based upon another passage in the *Cheu li*, to this effect : 'At Great funerals, the Officer for the Horse-pens decorates the horses of the carriages which are sent to the tomb, and buries them at the interment.' It does not appear from these passages whether such horses were buried alive or whether they were first immolated."—*Ibid.* ii. i. 395.

"Jade stone, so valuable to the ancient Chinese, was likewise interred with their sovereigns and feudal lords. The *Cheu li* says : 'At Great funerals, the First Minister of State is to assist when jade is bestowed upon the defunct and when jade is placed in his mouth. And the Manager of the Signets of Jade provides, at Great funerals, the bruised jade which is to be mixed up with the rice for the mouth of the dead ; further he provides the pieces of jade for the mouth, and the jade which is to be presented to the deceased in the grave.' The reader is aware that, in ancient times, jade used to be placed both upon and inside corpses because of a prevailing conviction that the precious stone could prevent corruption and facilitate revival [see *supra*]. No doubt this conviction also prompted the placing of ornaments of jade in the grave outside the coffin.

Similar ideas having . . . obtained in regard of pearls, gold and cowries, we may well suppose that during the Cheu dynasty and subsequent Royal houses these and similar valuables played an important part in the equipment of the dead [*cf.* foll. Period]."—*Ibid.* ii. i. 395–6.

"Turning over the leaves of the *Yueh tsueh shu*, we find the following notice about the mausoleum of Hoh Lu . . . who wielded the sceptre over the kingdom of Wu between the dates 514 and 496 before our era. 'The mausoleum of Hoh Lu is situated outside the Ch'ang gate. It was called the Tiger's Hill. The lower tank was sixty *pu* broad and fifteen feet deep. The copper grave vault was composed of three layers. Near the tumulus there was a tank six feet deep, and also a brook, called the Jade Mallard's stream. The grave contained three thousand swords of the *p'ien-chu* kind, three thousand square and round objects, and also *shi hao* swords and *yü-ch'ang* sabres. Thousands and tens of thousands of people were employed in building this monument. The earth required for it was obtained from the lakes. On the third day after it was finished a white tiger settled on the summit, and therefore it was called the Tiger's Hill.' "—*Ibid.* ii. i. 396.

"The Miscellanies about the Western Metropolis relates . . . how a prince of Kwang-ch'wen had, during the Han dynasty, several ancient tombs broken up and what was discovered therein, giving the following particulars about the mausolea of king Siang and his son Ngai, who ruled the state of Wei, which comprised the southern part of the present province of Shensi and the north of Honan, between the dates 334 and 286 before our era: In the grave of king Siang of Wei the vault was entirely of veined stone and over eight feet high. There was room enough in it to hold forty people. To the hand it felt smooth and chilly, as if it were new. Inside there was a couch of stone and a screen of the same material, elegantly finished on all sides; but there was no trace of a coffin, nor of implements for the use of the manes. On the couch stood nothing but a spittoon of jade, with two swords of copper and sundry instruments of gold and jade, all as good as new. The prince took these for his own private use.' 'Over the tumulus of king Ngai molten iron had been poured, and it was not opened until after three days had been spent in boring and chiselling. A yellowish mist inside so disagreeably affected the nose and eyes as to render it impossible to enter Therefore the grave was left to the care of a guard of soldiers, and after seven days the mist had cleared away. Then first a door which had neither rings nor bolts was found, and subsequently a couch of granite, four feet square. On this couch stood a stool of stone, on both the right and the left side of which there were in attendance three stone images in a standing attitude, all wearing military caps, girdles and swords. Then came a second stone door of one leaf only, well provided with bars and bolts. Having broken it open, the eye fell upon a coffin, the black colour of which was so bright that it cast a glare over the men. Sword-strokes had no effect upon it; but when they attacked it with heated saws, they found it to consist of sundry varnished rhinoceros hides; it was several inches thick, and the hides were placed over one another in more than ten layers. Their exertions to break it open proving fruitless, they desisted from all further attempts.' 'Again they passed through a stone door of one leaf, protected by bolts and bars. A couch of stone was then discovered, seven feet square; also a stone screen, and a set of copper curtain-hooks, some of which lay scattered about in disorder on the couch and on the floor; obviously the ribbons, by means of which these curtains had been fastened, had decayed, and the copper hooks dropped out in consequence. On the couch there was one stone pillar and, moreover, dust in very high convex heaps, evidently the remains of clothes and ceremonial garments. And on the right and left, stone figures of women, twenty on each side, were standing near the couch in attendance, some holding imitations of towels and combs [showing that they represented concubines], mirrors and hair-pins in their hands, others dishes, as if they were serving up a meal. No other curious things were detected, except iron mirrors, several hundreds in number.' This discovery of clothes crumbled to dust in consequence of their having passed so many ages under the ground, confirms our supposition . . . that the clothes which used to be presented in such large quantities by superiors, family members and friends at the death of persons of note during the Cheu dynasty, were sent to the tomb along with the defunct. But what are we to think of those hundreds of mirrors placed in the graves? Considering that uncivilized or semi-civilized man has no rational notions about the reflection of light, and easily confounds this with light itself, there scarcely remains a doubt that the ancient Chinese placed such smooth objects in the tombs under the supposition that, as in an apartment dimly lighted they would produce light, so here they would enable the soul to distinguish the images, treasures and implements stored up in the crypt. All really luminiferous matter, experience told them, can give light for a short time only; mirrors, however, can do so for ages." [*Cf.* MANCHU PERIOD.]—*Ibid.* ii. i. 397–9.

"A large discovery of literary treasures in an ancient tomb is made mention of in the Books of the Southern Ts'i Dynasty. 'At that time (viz, between A.D. 465 and 472), a gang of robbers in Siang-yang (province of Hukwang) dug up a tomb of ancient date, which tradition asserted to be that of a king of Ch'u. They possessed themselves of a large quantity of valuables, shoes and screens of jade, and inscribed tablets of bamboo, strung together with blue silk. These tablets were a few inches broad and two feet long; the bark and the nodes looked as if they were new. The robbers bundled them together into torches, in order to obtain light. Afterwards some one came into possession of more than ten of these tablets and informed the military governor Wang Sang-khien of the fact; this grandee declared them to be the "Artificer's Records," a missing part of the Official Book of Cheu (*i.e.*, the *Cheu li*), written in frog-shaped characters. The authorities then deputed a commission to make further inquiries; and as this commission discovered more of such relics, their identity with or difference from other copies became a topic of discussion for some time.' "—*Ibid.* ii. i. 417.

"It appears that in Confucius' time the quantity of edibles placed in the grave in case of members of princely families was sometimes excessively great. 'When Siang, the Ruler of the State of Sung, committed his consort to the earth, there were,' it is stated in the eleventh chap. of the *Li ki* (l. 24), 'one hundred pots of pickled and preserved meat. Tseng-tszĕ said: "They call such things articles for the use of the soul, and yet he filled them!" ' This disapprobation pronounced by the principal disciple of Confucius shows that in those times the victuals placed in the tomb were no longer regarded as being destined for the body, but were rather believed to constitute a sacrifice to the manes which, according to the prevailing opinions, dwelt with the corpse in the grave. The passage furthermore seems to indicate that it had then become habitual not to fill the pots, which signifies a decline of the ancient custom bordering on extinction. And finally, we learn from it that ethical philosophy at that time had raised its voice in favour of simplicity in regard to the custom. Exaggerated simplicity was nevertheless decried as sinful, for in chap. 13 of the *Li ki* we read: 'Yin Joh (a disciple of Confucius) said: "Ngan-tszĕ, who wore the same robe of fox fur for thirty years, had only one cart of victuals sent off, and this, on arrival at the grave, was sent back home. The Ruler of a state has seven victims, and seven carts for sending them to the tomb; a Great officer has five victims and five such carts; how can Ngan-tszĕ (whose father was a Great officer) be said to know well the established rites?" ' "—*Ibid.* ii. i. 383–4.

"It is not unnatural that public opinion in ancient China interpreted the duty of consigning the dead to their graves in a proper way in the sense of conducting their obsequies with very great waste of wealth. Orthodox conservatism upheld in this respect the customs of primeval times, during which, as we may suppose, almost the whole of the property of the surviving relatives accompanied their dead into the grave; indeed . . . it has been shown that still during the Cheu dynasty the dead were placed in their graves with enormous quantities of articles of value and for daily use. . . . In those times a strong reaction against such practices was already at work. Advancing culture could, of course, feel no satisfaction in such barbarous destruction of wealth. Thus an opposition school arose against the old conservatism, that in its turn gave rise to another school which defended the maintenance of expensive funerals, fearing their abolition would necessarily entail a decline of the *hiao*. This last-named school stood its ground for centuries; but, though displaying great tenacity of existence, it has been unable to maintain its cause in the long run. It disappeared entirely from the scenes after a hard struggle, in which the first school gained an absolute ascendancy over it in mediæval and modern times. The oldest documentary evidence now extant concerning a spirit of reaction against waste of wealth in disposing of the dead is probably the . . . episode relating to the renowned statesman Kwan Chung (管仲) or Kwan I-wu (管夷吾), who died B.C. 645." See *Han Fei-tzŭ*, *Li chi* and *Lün yü*, quot. in *De Groot*, ii. i. 660–4, for this and other instances. "The school of economy in the disposing of the dead, in vogue in the time of Confucius, seems to have developed its energies especially in the fifth and fourth century before our era under the influence of Mih-tszĕ (墨子), a most remarkable figure among the philosophers of ancient China."—*Ibid.* ii. i. 660, 664; and see pp. 666–86.

Mencius' mother "had been with him in Ts'e, and he carried the coffin to Loo, to bury it near the dust of his father and ancestors. The funeral was a splendid one. Mencius perhaps erred in having it so from his dislike to the Mihists, who advocated a spare simplicity in all funeral matters. . . . He defended himself on the ground that 'the superior man will not for all the world be niggardly to his parents.' " He mourned for three years.—*Legge, Ch. Class.*, ii. Prol. p. 35.

The people "have been slowly reducing their grave-offerings by making use of less costly articles, without, however, diminishing the quantity, and in course of time have given the preference to articles of no real value. The ancient books afford sufficient proof that this process of substitution was at work already during the Cheu dynasty. . . . We have stated that at that time, according to the *I li*, the bows and arrows, interred with ordinary servants of the State, were of coarse make, and that those arrows were unfit for use, the feathers being too short. Besides, we read in the *Li ki* (ch. 11, l. 2): 'Confucius said: "If we were to deal with our dead as if life were really extinct in them, we should be inhumane, and therefore we ought not to do so; but if we were to treat them as if they were quite alive, we should betray great ignorance, and therefore neither may we do so. For this reason, the bamboo instruments are not quite fit for use, those of stoneware cannot be well washed, nor can those of wood be carved. The citherns and lutes are strung, but not tuned; the mouth-organs and Pandean pipes are in good order, but not attuned to the same key; there are also bells and sonorous stones, but no stands to suspend them from. These things are called instruments for the manes, because they are for the use of human souls." ' As Confucius had sided with the party of economy in funeral matters (p. 662), he and his principal disciple acted quite logically in thus advocating burying articles which represented but little value. According to the *Li ki* (ch. 12, l. 48), 'Confucius also said: "Those who make such implements for the manes of the dead show they are acquainted with the right method of conducting funeral rites; for those implements, though ready at hand, are unfit for actual use. The carts of clay and straw images of men and horses, which have been in vogue since ancient times, are founded on the same principle as the implements for the manes." ' From this extract we learn, that already in the sixth century before our era it was an established usage to replace the carts and horses, which . . . used to be buried with persons of royal blood (p. 395), by valueless substitutes."—*De Groot*, ii. i. 706–8.

Sacrifices of human beings at burials.—"Just as the burying with the dead of lifeless property, the immolation of living beings on their behalf doubtless dates in China from the darkest mist of ages. Yet the cases on record in the native books are of relatively modern date, which, we think, must be ascribed to the circumstance that in high antiquity they were so common, that it did not occur to the annalists and chroniclers to set down such everyday matters as anything remarkable. The oldest case on record we owe to the pen of Szĕ-ma Ts'ien. 'In the twentieth year of his reign (B.C. 677) the ruler Wu (of the state of Ts'in) died, and was interred at P'ing-yang (the present Fung-ts'iang 鳳翔, a department in the province of Shensi), in Yung. Then for the first time people were made to follow the dead into the next world. The number of those who followed the deceased was sixty-six' (Historical Records, ch. 5, l. 8). [See also *Journ. N.-C.B.R.A.S.*, N.S. xii. 13.] We must not, it is evident, take this expression 'for the first time' in its literal meaning. It is indeed hardly admissible that such a barbarous practice could then have sprung up all of a sudden, without precedents to legalize it, or that it should have been inaugurated as a new custom by the immolation of so many victims. The passage more probably implies that Wu was the first sovereign *of his House* for whom victims were immolated, or the first sovereign for whom *so large a number of victims* were sent to the realms of death. Indeed, if we peruse the historical treatise on the kingdom of Ts'in, from which it is drawn, we learn that Wu was the first monarch of significance who ruled that country, having greatly extended it by successful wars; all his predecessors on the throne had been mere ciphers, or princes of no repute at all, and it is natural therefore that he should be sent into the next world with exceptional wealth and attendance. Nor is mention made of human sacrifices at the burial of any of the three rulers who were seated on the throne after Wu, but they were also sovereigns of no significance; again, however, record of such sacrifices is made in the case of Muh, Wu's brother's son, whose reign, which lasted thirty-nine years, was also marked by a large conquest of territory. 'In the thirty-ninth year of his reign (619 B.C.) the ruler Muh died and was buried in Yang. Those who followed the defunct to the next world were one hundred and seventy-seven in number. Amongst them were three exquisite ministers of Ts'in, members of the family Tszĕ-yü, named Yen-sih, Chung-hang and Ch'en-hu. The people of Ts'in, deploring their fate, composed and sung 'The Lay of the Yellow Birds' (Historical Records, ch. 5, ll. 16, 17. This episode is recorded in the Tso ch'wen, seventh year of the Ruler Wen's reign)." See also *Ch. Rev.*, xiii. 417–8. Ying-Shao (應邵, 2nd cent. A.D.), says that this was an act of voluntary self-sacrifice. In this connection "attention must be called to the fact that the character 殉, which is used in the ancient writings to denote burying human beings with the dead, has in the Shu King (Sect. 伊訓) also the meaning of 'to desire, to seek.' Is this mere accident? Or does it confirm the belief that, in ancient China, to be buried with the dead was sought after as a favour?"—*Ibid.* ii. i. 721–3.

"Four cases of burying living persons with grandees of rank in the sixth century before Christ, are on record in the *Tso ch'wen*." "Mention is also made in the *Tso ch'wen* of a man who interred two daughters of his own with his deceased sovereign, as a mark of gratitude for his having, on a certain occasion, shown clemency to his father." And Hoh Lü, the monarch of Wu, in 510 B.C., "at the burial [at the modern Soochow] of his daughter, who had committed suicide, enticed large numbers of people into the tomb, when engines, suddenly set to work, closed the gate upon them. These sacrifices were by no means popular, as is shown both by expressed aversion and lamentations, and by the refusal in certain cases to carry out the wish of the deceased to have living persons buried in the same tomb or coffin (see *Li chi*, ch. 13, ll. 27 and 31)."—*Ibid.* ii. i. 724–7. Also referred to in *Yuan chien lei han*, bk. 181, p. 5.

"Whereas in still earlier ages it had been usual to bury wooden puppets in the tombs of princes, we now read of slave-boys and slave-girls barbarously interred alive with the body of every ruler of a State, in order, as was believed, to wait upon the tyrant's spirit after death. But public opinion began during the Confucian era to discountenance this savage rite; and the son of a man who left instructions that he should be buried in a large coffin between two of his concubines, ventured to disobey his father's commands."—*Giles, Historic China*, p. 11.

"The people of Ts'in had the habit of putting to death slaves and even youths of good families on the occasion of the burial of their dukes."—*Ch. Rev.*, xiii. 417.

"The native literature affords sufficient evidence that also after Confucius' time entombments of living persons with the dead were far from exceptional in the cases of princes and magnates. According to Mih-tszĕ, it was in his time a prevalent opinion that 'in the case of a Son of Heaven, the maximum number to be killed and buried should vary between several hundreds and several times ten, and, in that of a Prince or a Great officer, between several times ten and a certain minimum.' Though this statement be, perhaps, exaggerated, it corroborates what the miscellanies about the Western Metropolis relate concerning a discovery made by the prince of Kwang-ch'wen (p. 397) in the tomb of one of the first princes of the kingdom of Wei," in which more than a hundred dead bodies were found. "No mention is made of human bodies being found in the graves, opened by the said prince, of Siang and Ngai (pp. 397, etc.);" but two corpses were found in the grave of Ngai's son.—*De Groot*, ii. i. 728–9.

Burying effigies with the dead.—"The Chinese at an early period of their history replaced the articles of value and domestic appliances which they had been accustomed to bury with the dead, by less valuable and even worthless things (pp. 706 *seq.*). From the same early times they have placed images in the tombs as substitutes for human victims, which change of custom was likewise caused by the progress of civilization and still plays a part in Chinese life to this day. The burying of images instead of human victims has obviously been in vogue since the time when cases of human sacrifices at burials are first mentioned by native authors. This is perfectly explicable, for such immolations were probably not entered in the annals and chronicles until a growing aversion to them had, under the impulse of advancing culture, gained considerable ground. Indeed, it may be admitted that they were not deemed worthy of note so long as no one was shocked by them or pronounced his aversion to them. Already the *Cheu li* makes mention of the use of human effigies at burials. It has (ch. 21, l. 46): 'At interments, the Officer of the Grave Mounds addresses the human images which are placed upon the cars adorned with phenixes.' No doubt these images were regarded as animate, as there would be no sense in making speeches to lifeless puppets."—*Ibid.* ii. i. 806–7.

"Confucius declared that those who made straw souls were virtuous, but those who made wooden puppets were inhumane, for was there not a danger of their leading to the use of living victims? [*Li chi*, ch. 12, l. 48 *seq.*] These straw substitutes for human victims, thus warmly commended by China's great philosopher, were like the images of which the *Cheu li* speaks, regarded as being inhabited by human manes, as their name 'souls of straw' indicates. They seem to have co-existed with the wooden burial puppets the use of which Confucius stigmatized as capable of leading to the burying of living persons; according to the general opinion of Chinese authors, these dangerous objects were a kind of automata with movable limbs, more closely resembling human beings than did the souls of straw. According to Mencius, Confucius also said: 'Did not he who first made wooden puppets remain without offspring because of his having manufactured and used counterfeits of men?' (Works of Mencius, Sect. 梁惠王, i. 4). Chinese authors have never revealed to posterity the name of the individual thus chastised by the unseen powers for his execrable invention."—*Ibid.* ii. i. 807–8.

Dwelling upon the tomb (semi-sutteeism).—"The ancient Chinese principle that women, children, subjects and slaves, as being the absolute property of their husbands, parents and masters, ought not to be separated from them at death, has powerfully operated upon the nation in many respects. It created and long maintained the immolation of human beings at burials, and when this barbarous practice gradually disappeared under the influence of growing culture, upheld for a long series of ages a systematic suicidism, highly approved of by the people and publicly panegyrized by the Government. Still, step by step its power over the people relaxed, and the principle would have tottered to its downfall had it not assumed a milder form, less repulsive to the softened habits of the nation. It no longer forced the nearest relations and slaves to enter the grave with the dead, but suffered them simply to settle on the tombs, there to sacrifice regularly to the manes and, in the case of women, to avoid becoming the property of another by second marriage. As the immediate consequence of the reaction against placing human victims in the graves, dwelling upon tombs is first mentioned in the native books after that reaction had gained a considerable footing. Indeed, the first instance on record dates from the fifth century before our era, and bears reference to Confucius, who . . . was a great antagonist of human immolations (pp. 807–8). 'Formerly,' thus Mencius relates, 'when Confucius had died and the three years of mourning were elapsed, his disciples packed up their luggage, intending to go home. On entering to take leave of Tszĕ-kung (their fellow disciple), they faced each other and wailed till all of them had lost their voices, and thereupon returned to their several homes. Tszĕ-kung, however, returned (to the tomb) and built a dwelling within its precincts, where he lived alone for another three years before returning home' (The Works of Mencius, Sect. 滕 文 公, i.). Commentators generally infer from this extract that the disciples had lived on the grave for three years when Tszĕ-kung, who had conducted the mourning observances as master of ceremonies, settled there once more for the same length of time." This is confirmed by The Domestic Discourses of Confucius, ch. 9, § 終 記 解.—*Ibid.* ii. i. 794–5.

Burying husband and wife in one grave.—"The reaction created in China by advancing civilisation against the vestiges of ancient barbarism, has modified the old custom of immolating human victims at burials in another respect. It has induced the people to postpone the burying of women in the tombs of their husbands until these women themselves have lived out their natural lives. Little sophistry was needed to convince the people that, by thus modifying the human immolations, the interests of the dead would be but little affected. They would only have to wait somewhat longer for the delivery of their property in the next world. The modified custom met with the full approval of sages and philosophers, nearly all of whom had joined the antagonists of the ancient immolations, and it became unnecessary to discard the time-honoured custom when divested of its original cruelty."—*Ibid.* ii. i. 800–1.

"The burying of women after their death by the side of their predeceased husbands obtained as a custom already in the most ancient times of which Chinese writings make mention. The *Shi king* contains a piece of poetry, generally believed to date from the eighth century before our era, which calls up before us a woman yearning for the return of the good man of her heart, and pouring out her feelings in the following words: 'In life I dwell in a different house, but in death we shall share the same grave' (Sect. 王 詩, ode 9). In the same ancient work there is the following funeral dirge of a woman bewailing her husband: 'O! should it be after a hundred years with their long winter-nights and their lengthy summer-days, yet in the end I shall be moved to his (underground) dwelling place' (Sect. 唐 詩, ode 11). It is reported that Confucius buried his mother in the same grave to which his father had formerly been committed (*Li ki*, ch. 9, l. 21)."—*Ibid.* ii. i. 801.

The practice of burying husband and wife in one grave "was denoted in pre-Christian ages by a special graphic sign, viz., 祔. This in itself is a proof that burying wives in the graves of their husbands was widely extended in those times. The said character has been used with the same meaning ever since in the books, though frequently with the affix 葬, *tsang*, which means 'to bury.' . . . The binomium *ho tsang*, 'to bury unitedly' . . . is of no less frequent occurrence in the native literature of all ages (*cf.* p. 443)."—*Ibid.* ii. i. 802. Chinese literature abounds with instances.

Confucius' "mother died in the year B.C. 528, and he resolved that her body should lie in the same grave with that of his father, and that their common resting place should be in Fang, the first home of the K'ung in Loo. But here a difficulty presented itself. His father's coffin had been for twenty years, where it had first been deposited, off the road of *The Five Fathers*, in the vicinity of Tsow:—would it be right in him to move it? He was relieved from this perplexity by an old woman of the neighbourhood, who told him that the coffin had only just been put into the ground, as a temporary arrangement, and not regularly buried. On learning this, he carried his purpose into execution. Both coffins were conveyed to Fang, and put in the ground together, with no intervening space between them, as was the custom in some States. And now came a new perplexity. He said to himself, 'In old times they had graves, but raised no tumulus over them. But I am a man who belongs equally to the north and the south, the east and the west. I must have something by which I can remember the place.' Accordingly he raised a mound, four feet high, over the grave, and returned home, leaving a party of his disciples to see everything properly completed. In the meantime there came on a heavy storm of rain, and it was a considerable time before the disciples joined him. 'What makes you so late?' he asked. 'The grave in Fang fell down,' they said. He made no reply, and they repeated their answer three times, when he burst into tears, and said, 'Ah! they did not make their graves so in antiquity.'"—*Legge, Ch. Class.*, i. Prol. pp. 61–2.

Post-mortem weddings.—"Human immolations at burials naturally imply the prevalence of a conception that it is urgently necessary to be accompanied into the next life by a wife or concubines, to prevent one's being doomed there to the dreary life of a solitary widower. Consequently, it is only natural that in ancient China there existed the curious custom of placing deceased females in the tombs of lads who died before they were married. The prevalence in those times of such *post-mortem* weddings for the next world is revealed to us by the following passage in the *Cheu li* (ch. 13, l. 46): 'The Officer charged with the Preparation of Marriages is to prevent women already buried from being transferred to other tombs, to be thus given in marriage to deceased minor youths.' The legislators of the time, disliking the sacrilegious removal of women from their graves, deemed themselves in duty bound to forbid the practice in question; but they do not appear to have included in their veto such marrying of deceased women at the time of their burial. The latter weddings may *a fortiori* be supposed to have been very common; and that they were firmly rooted in the then customs and manners of the people may be inferred from the fact that they have prevailed ever since, being frequently mentioned in the books of all ages."—*De Groot*, ii. i. 802–3.

Placing stone images in and upon tombs.—"The burying of living persons with the dead gave rise in times relatively ancient to a custom of erecting human figures of stone in the burial crypts. The oldest reference hereto is contained in the miscellanies about the Western Metropolis. In describing the exploits of Prince Khü-tsih (p. 289) in ransacking the mausolea of ancient sovereigns and magnates, this work relates (ch. 6): 'The tomb of Ling, a ruler of Tsin (between the years 619 and 605 before our era), was gorgeous and imposing. Gibbons, hounds and torch-bearers in stone were placed at the four corners, and further there were over forty stone statues of males and females in waiting.' Half a dozen stone body-guards in full armour stood, according to the same work, arranged in the sepulchral chambers of Ngai, the king of Wei; besides, there were forty stone women, quite a harem, enclosed in the back part of his crypt, in an apartment which was evidently intended to serve his manes as a bedroom" (pp. 397–8).—*Ibid.* ii. i. 811.

The grave as the dwelling of the soul.—The customs of leaving the dead in their dwellings in the hope of their revival, and the setting out of food and drink by their side for the manes, "prove that the primeval grave was believed to be occupied by the disembodied soul, either for all time, or occasionally. And this belief we may suppose to have been cherished also in later ages with regard to the huts which were then built on purpose to store away the dead, and which have ever since been constructed under the name of graves."—*Ibid.* ii. i. 378.

Sacrifices on the grave.—"It had become an established notion already in the time of Confucius that the victuals placed in the grave were destined for the *soul*. In later ages, this notion gradually induced people to replace such offerings by sacrifices *upon* the tomb, it being more convenient for the living to present them in this wise, while on the other hand, the soul could partake of them just as easily. Moreover, such victuals could be renewed from time to time, and thus answer the purpose of refreshingthe disembodied soul better. As a matter of fact, the books of the pre-Christian epoch contain but very scanty references to sacrifices *upon* the graves, while in later times the practice of placing food inside the grave has become entirely obsolete. Neither do the said books say a single word about sacrifices on the tomb at the time of burial; and from the fact that the *Li* is silent about such a ceremony, notwithstanding . . . it contains elaborate descriptions of several sacrifices connected with other funeral customs, we may conclude that sacrificing on the tombs was, in the age of Cheu, by no means an integrate part of the rites connected with deaths."—*Ibid.* ii. i. 384. For the references alluded to see p. 385.

"After having supplanted the ancient custom of placing provisions inside the grave, sacrifices upon the tomb have maintained themselves as an integral part of the Religion of the Dead down to the present day."—*Ibid.* ii. i. 386. For sacrificial offerings at interment, see pp. 225, etc.; and for yearly offerings, bk. ii.

Size of graves, etc.—"The mausoleum of King Hoh Lü was of a size so enormous as to have required the labour of tens of thousands of serfs to build it [see i. 396]; this mausoleum may have still existed in the time when the *Yueh tsueh shu*, which records the statement, was written. The same book also contains the following description of the mausoleum of Hoh Lü's daughter which shows that her grave covered a large area of ground: 'The grave of Hoh Lü's daughter was situated outside the Ch'ang gate (of the capital), on the north side of the road. Its lower square tank was forty-eight *pu* wide, and had a water depth of twenty-five feet. The other tank measured sixty *pu*, with a depth of ten feet five inches. The grave tunnel opened upon the road which led to the temple, and which ran further in a southern direction through the Ku-sü gate. The whole ground had a circumference of six miles. Playing with cranes in the market streets of Wu, they killed living people to make them accompany the defunct.'" "The mausoleum of King Siang was undoubtedly very large, since the crypt alone could hold forty people [see pp. 289, 397]. The grave of the ruler Ngai must likewise have been of respectable dimensions, for it is recorded [see pp. 397, etc.] that Kü-tsih discovered therein not only an underground passage which contained stone images representing a military guard, but also a crypt containing the coffin, and another crypt, evidently designed to be a dormitory for the soul."—*Ibid.* ii. i. 419–20.

"The *Li ki* . . . says . . . 'the thickness of coffins and grave vaults, and the size of grave hills and grave mounds, are a mark of rank and position.' In other words, just as the dwellings which people occupy during life signalize by their dimensions their social standing, so after death do their graves." See further *Li chi*, ch. 25, l. 15. "The royal burial grounds at those times were actually family graveyards in which the tombs were arranged in two sets of parallel rows, diverging to the right and left from a central point occupied by the grave of the common ancestor. Hence, in respect of the arrangement of the graves, these burial grounds did not essentially differ from the graveyards of distinguished families still to be found in the northern provinces at the present day."—*Ibid.* ii. i. 420–2.

"That grave mounds of respectable dimensions must have been pretty common already in pre-Christian times is evident from the fact that most of the terms used in the books of those ages to denote burial places also signify a height or eminence." (See the illustrations given.)—*Ibid.* ii. i. 442.

A "passage in the *Cheu li* [see p. 421] . . . shows that during the Cheu dynasty sovereigns and persons of royal descent were generally buried together in one plot of ground, and that their tombs were laid out after a regular plan. Considering that these tombs were often very large, such family graveyards must undoubtedly have covered an enormous area. Queens were probably buried there also, it having always been a fundamental principle of Chinese social life that a woman on marrying becomes in the fullest sense a member of the family into which she is received, breaking off the ties which bind her to the family in which she was born. Documentary evidence supports the fact of such burials." (See the Historical Records, ch. 5, l. 32.)—*Ibid.* ii. i. 442–3.

"We have shown that, in ancient China, numerous attempts were made at calling back the dead to life and preserving their bodies against decay, in order that these latter might at any time be fit to receive the soul again and to revive in consequence thereof. It has also been pointed out that such attempts were made with special energy in the case of the great ones of the earth, whose lives were more valuable than those of the common people, and that, as a direct consequence, the number of the coffins and the thickness of the boards were increased in proportion to the position and rank of the deceased to be enclosed therein. Official rules regulating these affairs were laid down as early as the Cheu dynasty [*cf.* p. 285]. If now we take into consideration that, at the same epoch, the dimensions of the grave mounds were likewise regulated in such wise as to bring them into direct proportion with the rank of the dead (see p. 420), we come to the conclusion that, just as the coffins, so those mounds were intended to preserve the corpses from the reach of destructive influences. Indeed, by preserving the body well by covering it with a big pile of earth, great service was rendered to the soul, which in this way remained in constant possession of a natural support, by clinging to which it escaped evaporation and annihilation (see p. 348). And the more illustrious and powerful a dead man had been during his life, the greater the desire of his offspring and subjects to serve and propitiate him in this way; for since times immemorial the dead have ever been looked up to as natural protectors and patron divinities." This explains also "the covering of the tumulus of King Ngai [6 B.C.] with iron or some iron-like substance, which rendered it almost impossible to force a way into the crypt (see p. 397). We can hardly doubt that the custom of hiding the possessions of the dead along with them in the tombs has been as much the cause of the erection of large grave mounds as all other considerations put together. An immense mound of earth rendered the disinterring of such treasures difficult—nay, almost impossible. Hence it is quite natural that under the dynasties of Ts'in and Han [see following Period] when . . . the said custom took vast proportions in the case of emperors and magnates, the imperial grave hills increased to a size bordering on the gigantic. But, for the protection of the treasures and the sacred corpse against rapacious attacks much more was done in those times. We have stated that ramparts or walls were constructed around such mausolea, and that these monuments were further strengthened by means of balistic engines contrived on the gates, and by hidden fire; in a word, they were converted into real strongholds, and, moreover, permanently garrisoned by troops and placed under the protection of a city built near the spot for this purpose."—*Ibid.* ii. i. 455–7.

[The horse-shoe tombs, which spread from the south up to Corea are "clearly a figure of the *Yoni*," and point to inland intercourse with Burma and N. India. They were known in the time of Confucius, but not general.]—*Lacouperie, W. Origin,* p. 119.

People constructing tunnels for officials.—"The patriarchal theory which has ever borne supreme sway in the Chinese Empire, although it regulates in the first place the relations between parents and children, also teaches that the same *hiao* or absolute subjection and devotion which every son of man owes to the author of his days . . . every subject owes to the authorities who have been appointed by the Son of Heaven to administer the Empire. Cold practice may to a certain extent render this theory a dead letter, yet the theory remains unshaken, and so it is perfectly natural we should find instances on record of people who, of their own free will, have erected grave mounds over those deceased Mandarins who by their conduct had obtained the love and respect of the community."—*De Groot*, ii. i. 459.

Grave-tunnels.—"Grave-tunnels . . . were constructed in the tumuli of the sovereigns of the Cheu dynasty. . . . They are denoted . . . by a special graphic sign, viz., 隧 or 遂, pronounced *sui*. It seems that in the age of Cheu only monarchs were entitled to have them, as it is written in the *Tso ch'wen:* 'The feudal lord of Tsin was granted an audience by the king (of Cheu), and asked that the privilege of having a tunnel might be granted to him; but the king refused, saying that this was a distinction reserved for kings.'"—*Ibid.* ii. i. 425.

Sepulchral trees.—"Like the construction of big hills, ramparts and battlements over and around the remains of the distinguished dead, and the establishing of garrisons and guards on the spot, so the planting of . . . trees [upon burial grounds] had for its original object the protection of the corpses from destruction; they rendered the graves undistinguishable at first sight from the surrounding knolls and forest-grounds, and so caused them to escape the attention of rebels and banditti raiding the country. Sepulchral trees are mentioned in Chinese literature at a very early date, the *Cheu li* (ch. 21, l. 44) stating that the Officer for the Grave Mounds [p. 421] fixes the dimensions of the hills and mounds, and also the number of the trees, in accordance with the rank of nobility.' Besides, the *Li ki* (ch. 17, l. 2) says that 'for the common people no grave mounds are made, nor trees planted.' Accordingly, already many ages before our era the size of tumuli kept regular pace with the number of trees planted about them, and both were equally proportionate to the rank of the dead or his kindred. The object connected with the erection of grave mounds and that of the planting of trees thereon, were substantially analogous."—*Ibid.* ii. i. 460–1.

"We must still call attention to another motive prompting the planting of trees upon tombs. . . . Since very ancient times pines and cypresses have played a prominent part as producers of timber for coffins, and that this was the case because these trees, being believed to be imbued with great vitality, might counteract the putrefaction of the mortal remains [see pp. 294 *seq.*]. It has been stated, moreover [see p. 348], that, according to the popular conception, such vitality, called *Shen* and emanating from the *Yang* part of the Universe, is also the principal material of which the human manes are composed, so that a dead body, if properly circumvested with wood of pines and cypresses, may be a seat for the manes for ever, as they are greatly strengthened and intensified by the vitality communicated to them by the wood. These ideas fully account for the fact . . . that since very ancient times pines and cypresses were planted upon tombs in preference to any other sort of trees, and this was done in the expectation that they might (1) counteract the putrefaction of the corpse and thus facilitate its resurrection, and (2) sustain the manes still cohabiting with the soul, so that a mystic relation between the trees and those manes

naturally rooted itself in the mind of the people, nay, both were identified and assimilated with each other, thus creating a second reason why the living should regard sepulchral trees with awe and respect."—*Ibid.* ii. i. 462.

"According to the *Shuh i ki*, cypress trees were already planted in the burial grounds of the ancient princes of Lu, and if this statement . . . may be credited, it is the oldest reference on record about the cypress as a sepulchral tree. There is reason for believing that, at that time, the Rottlera too, which [see p. 294] likewise played an important part in the manufacture of coffins, used to be planted upon graves."—*Ibid.* ii. i. 462.

"There still remains something to be said about the part . . . [grave] trees play in protecting buried corpses from decay, and concerning their close connection with the names of the dead imbedded at their roots." "Ancient mythology is the sole source from which any written evidence can be derived concerning the popular ideas prevailing on the first point. A tradition preserved in the *Shuh i ki*, which work was probably written in the sixth century . . . says: 'In the time of Muh, a feudal lord of Ts'in (seventh century B.C.), some one in Ch'en-ts'ang (in the present province of Shensi), while digging in the earth, had found a beast resembling a sheep or a pig, but it was neither of these animals. On the road the said ruler came across two lads, who said to him: "This beast is called *ngao* (蝯); in the earth it devours the brains of the dead, but if its head be pierced by means of pines and cypresses it dies." Hence cypresses are now-a-days planted upon the tombs, to prevent it from doing mischief.'" This incident is also mentioned in an earlier work, the animal being there called *wei* (猬). "Here we have before us a people in a low state of culture who, having but very vague ideas about the natural decomposition of animal matter in the earth, ascribe it, in the puerile way natural to semi-civilization, to the action of an unseen voracious animal which is to be extirpated by the operation of grave trees." For illustrations of the second point, the identification of grave trees with the manes residing in the grave, see pp. 469–73.—*Ibid.* ii. i. 468–9.

"The cypress tree and the tiger were believed at a very early period to exercise a special power of guardianship against the attacks of goblins or ghoul-like monsters upon the remains of the buried dead; and these are the earliest among the objects which are recorded as having been planted or represented in the neighbourhood of tombs. We find . . . with them the traces also of other creatures believed to be invested with supernatural powers. The monumental tablets erected in honour of a deceased person are crowned . . . in some cases by the head of the *li* or 'harmless dragon,' and in others by that of the *ki-lin*, or beast of happy omen. For personages of a still lower degree—the third grade of official rank—the regulations provide that the crowning border is to represent the *t'ien luh* 天祿 and the *pih-sieh* 辟邪. These two fabulous creatures, the meaning of whose names, translated literally, is 'the good fortune of Heaven' and 'a charm against evil,' were anciently represented in full effigy, according to the authorities quoted by Wu Yung-kwang, in front of tombs."—*Journ. N.-C.B.R.A.S.*, N.S. xii. 9–10.

Mourning.—"We feel no hesitation in stating that there was a period when death in China entailed the total ruin of the family of the defunct. Afterwards, under the constant influence of advancing culture, the custom of burying valuables along with the dead gradually fell into disuse . . . without entirely dying away. At the same time, the original doctrine that it is a sacred duty on the part of children to give up their property for the sake of the deceased authors of their being, and to remain behind in a state of the direst poverty, was prevented from dying out by the theory of the *hiao*, which commands unbounded devotion to parents even after their departure from this life. This theory, having obtained greater hold as civilization advanced, led to the inevitable result that children, though discontinuing the actual renunciation of their property, kept up with all the more ardour the outward appearances of faithfully observing it, dressing for this purpose in the cheapest possible garments and contenting themselves with the simplest possible food. Thus wearing mourning and fasting became a dual rite, thenceforth as inseparably connected with death as the rich equipment of the dead with clothes and food had formerly been. That in the time of Confucius mourning and fasting held such a place in point of fact, can be proved by documentary evidence. Both rites were then declared by wise men to be amongst the chief things to be observed in case of death by all classes of society, and as such to take rank with howling or calling back the soul. . . . We read in the *Li ki* (ch. 9, l. 28): 'The mother of the ruler Muh having died, the latter sent a man to ask Tseng-tszĕ how he ought to act, and Tseng-tszĕ answered: "I, Shen, have heard from my father that the sorrow expressed by the wailing and weeping, the feelings manifested by hemmed and frayed mourning garments, and the eating of rice-porridge extend from the Son of Heaven downward to all."' The wearing of mourning has since very ancient times been maintained in Chinese society as an institution of undisputed weight, and has never suffered any significant decline. Not only in domestic and social life, but even in legislation, it has always played a part of great importance, a part curious and interesting, and highly characteristic of the Chinese nation. This is not the case with the custom of fasting, which as a funeral rite has been gradually dying away, without, however, having entirely disappeared."—*De Groot*, ii. i. 474–5.

"That at the outset it [assumption of mourning] really consisted in ceding one's own raiment to the dead, is confirmed by the fact that in the age of Confucius it was customary for the mourners to throw off their own clothes as far as decency allowed, *when the corpse was being dressed.* Chap. 10 of the *Li ki* relates that, 'when at the death of the mother of Shuh-sun-wu-shuh the slighter dressing had been completed, and the men who had lifted up the corpse had gone out at the door of the back chamber, he went out at this door himself, bared the upper part of his body and flung away his cap, tying his hair in a knot. Tszĕ-yiu (a disciple of Confucius) said of him: "He knows the rites."' Indeed, to behave like Shuh-sun-wu-shuh was prescribed as a good custom at that time, for the *I li* (ch. 27, l. 41, 44) says, immediately after the rescripts on the slighter dressing . . . 'The principal mourner ties his hair together and bares the upper part of his body; the other principal mourners tie up their hair with a lace in the apartments, and the women coil up theirs in the back chamber.' Similar rescripts occur in the 57th chap. of the *Li ki* (l. 17)," and further proof is to be found in the *I li*, ch. 27, l. 47, and ch. 28, l. 35, and in the *Li ki*, ch. 57, l. 32.—*Ibid.* ii. i. 475–6.

"It was a general custom under the Cheu dynasty to bare the upper part of the body during the dressing of the dead [pp. 36, 336, 338], both for the principal mourners and all those who took an active part in this ceremony. Moreover, the baring of the chest and shoulders is mentioned more than once in the *I li* in direct connection with interment. This too is quite a matter of course, as clothing material offered to the dead used for the greater part to be placed in the grave along with the coffin . . . . The principal mourners bared their breasts when messengers, despatched by the Ruler on the day before the burial, arrived to present material for clothes and other articles to the defunct [p. 168]. . . . The same was done by the Invoker, when he entered upon his functions at the commencement of the immediate preparations for the interment, and that this sacerdotal functionary then moreover bared his head [p. 177]. . . . The principal mourner bared the upper part of his body when parcels of black and scarlet silk were deposited in the grave by the side or on the lid of the coffin [p. 196]. To this we may add that it was customary in those times for officials to be partly undressed when following in the funeral procession of their sovereign; for we read in the *Tso ch'wen* (the fourth year of the Ruler Chao's reign) that the ruler of the State of Lai (賴), on being attacked by the united armies of some confederated states, in token of his absolute submission to their arms, repaired to their headquarters, his hands tied together, his mouth holding a piece of jade as if he were a corpse, and followed by a coffin, and by his officers who had bared the upper part of their bodies."—*Ibid.* ii. i. 477.

"That the wearing of mourning virtually stands in the closest connection with interment, is furthermore proved by the circumstance that, during the Cheu dynasty, the nearest relatives used to put it on again at the burial when this took place so late that the customary period of mourning had already elapsed. This was done even in the case of brothers, the *Li ki* stating (ch. 46, l. 50): 'When the interment of an elder or a younger brother takes place after the mourning for him has been cast off, then the mourning dress which is prescribed for a brother must be put on again.'"—*Ibid.* ii. i. 477–8.

"During the Cheu dynasty, stripping the upper part of the body was, however, by no means exclusively confined to the period of the dressing and the burial of the dead. The principal mourner did the same while stuffing the mouth of the deceased with rice and cowries [pp. 275 *seq.*], although in this case he might have done so to prevent the sleeves from incommoding him in the performance of his function. Further, according to a rescript attributed to Confucius, a newly born successor to the Throne had to be introduced to the manes of his deceased father undressed, and thereupon to be attired in a coat of sackcloth, all the attending officers, from the highest to the lowest, baring the upper part of their bodies at the same time [pp. 350 *seq.*]. The *Li ki* moreover says (ch. 46, l. 53): 'Hastening to the spot on his father's death, a son gathers his hair together in a knot inside the hall, bares the upper part of his body, goes down the steps, stamps his feet, puts on his clothes and ties on a waistrope on the eastern side (of the courtyard). Hurrying to the funeral rites of his mother, he does not bind his hair into a knot, but bares his body likewise inside the hall; thereupon he descends into the courtyard and, having stamped his feet, redresses there on the eastern side, binding his hair with a lace, and then putting on a waistrope. Then he proceeds to his appointed place, performs a complete stamping of the feet, and goes out from the gate, whereupon the wailing ceases. In the course of three days there are five periods of wailing, and the upper part of the body is bared three times.'" This custom of baring the upper part of the body and doing away with the headgear as a token of mourning "may have been greatly influenced, nay even initiated, by the practice, peculiar to savage life, of tearing one's hair and rending one's clothes in case of death, as a token of despair. We have, indeed, every reason to believe that in ancient China mourners were much addicted to such showy signs of grief, for . . . they also screamed and wailed, stamped their feet and beat their breasts in mad infatuation, probably even going so far as to lacerate their flesh."—*Ibid.* ii. i. 478–9.

"We read in the seventieth chapter of the *Li ki* (l. 29): 'Immediately after his parent's death, a child tucks up the skirts of his dress and inserts them in his girdle.' . . . Doubtless this act, like baring the head and the upper part of the body, was intended to represent an undressing, the lower limbs being thereby uncovered."—*Ibid.* ii. i. 641, note 2.

"There cannot be a doubt that wearing the hair quite loose on the two most important occasions of mourning betokens a sacrificing to the deceased all one's articles of dress to the very last, including even the head-gear. Anciently . . . it was customary to divest one's self of cap and other things serving to keep the hair together, and simply to coil it up on the top of the head. Considering the matter from this point of view, it is quite clear why the unbraided hair ceases after the burial. Originally, everything, including the clothing, was offered to the dead in the last instance at his burial, having to be enclosed with him in the grave; but after the interment this self-bereavement was gradually relaxed, and it ended at the close of the mourning period. That mourners wear no silk for braiding up their cues must, it seems, be ascribed to the *Li ki*, which has (ch. 45, l. 2): 'In the mourning of the first degree [*v. infra*] the hair is tied up with hemp, and this material is used also for binding it together when in mourning for a mother. Abjuration of all the comforts of the tonsorial art is likewise rooted in antiquity. . . . Mourners were imperatively commanded in the seventh century before our era to abstain from washing their heads and bathing their bodies; . . . cleansing the head and body was anciently prohibited for about three months."—*Ibid.* ii. i. 602–3.

"The correctness of our theory that fasting and wearing mourning originated in the practice of abandoning everything to the dead, is strongly confirmed by the fact that, in ancient historic China, it was an established mourning custom to give up to the defunct even the dwelling in which he had lived and breathed his last, with all its belongings, the children removing elsewhere, to miserable huts of clay, destitute of all bedding and furniture [pp. 363 *seq.*]. In the *Li ki*" this custom "is mentioned in the same sentence with fasting and wearing mourning apparel, which is another proof that the three things were connected together by the closest ties. 'A large wound,' says that book (ch. 71, l. 22) 'remains long, and sharp pain passes tardily away. The shabby coat with its edges roughly cut off and the mourning staff; dwelling in a shed reared against the wall; eating rice-gruel there and sleeping on straw or matting with a clod of earth for a pillow—these things are the outward signs of the deepest grief.'"—*Ibid.* ii. i. 479–80.

"The *Li ki* (ch. 58, l. 18) says: 'When a father or mother dies, the children dwell in sheds reared against the wall. These are not plastered with clay, and they sleep therein on straw or matting, with a clod of earth for a pillow. They do not speak there except on matters concerning death. When such a shed is made by a Ruler, it is fenced around, but no fence is made when it is erected by a Great officer or an ordinary officer. After the burial, posts and lintels are inserted, and the sheds are plastered, but not on the visible outside; then they are also fenced, if they be intended for the occupancy of a Ruler, a Great officer, or an ordinary officer. All the sons but the eldest by the principal wife have sheds made for themselves before the burial, in out-of-the-way places.' 'When,' says the *Li ki* (ch. 71, l. 7), 'at the death of a father or mother the great sacrifice which follows on the burial has been celebrated and the period of wailing is concluded, posts and lintels are fitted in, and the walls are clipped (to remove the superfluous straw); the mats of *hu* [? foxglove] rushes also are then clipped, but their edges are not bent over to the inside. Subsequently, after a year, when the Lesser Sacrifice of Felicity has been offered, the mourners occupy unplastered rooms and sleep there on mats; at the end of another year, when the Great Sacrifice of Felicity has been presented, they re-occupy their bedrooms, and after one month more, when the sacrifice which concludes the mourning has been offered, they may make use of their beds again.' Accordingly, the unplastered rooms served as the transition from the sheds to the usual dwelling; in them they passed what may be called the period of slighter mourning or of semi-mourning."—*Ibid.* ii. i. 480–2.

"Only for the male members of the family of the dead was it obligatory to dwell in mourning sheds. 'Women,' says the *Li ki* (ch. 58, l. 22), 'do not dwell in mourning sheds, nor do they sleep on straw or matting.' How matters stood with respect to more removed relatives, is stated by the *Li ki* (ch. 71, l. 6, *q.v.*)."—*Ibid.* ii. i. 482.

"The regimen to be observed by the mourners while occupying the sheds or the unplastered rooms was likewise minutely regulated by customary laws. 'Those,' says the *Li ki* (ch. 55, l. 15), 'who are in the (deepest) mourning which lasts into the third year, speak, but do not discourse; they give answers, but do not ask questions. In the sheds or the unplastered rooms they do not sit down in company with other people. While occupying the unplastered rooms, they may not, when they visit their mother at unfixed times, enter the house through the gate. Those who wear slighter mourning dwell in unplastered rooms all the time, and not in mourning sheds, as the latter represent the severest form of mourning.' This statement that the wearing of deep mourning dress was intimately connected with the deep mourning shed, and slight mourning dress with a slight mourning room, proves how fully Chinese documents testify that wearing mourning and living in mourning apartments were two customs linked together by the closest ties."—*Ibid.* ii. i. 482–3.

"If it be correct that wearing mourning originated in China in the custom of sacrificing to the dead even the clothes on one's own back, it is natural that, in such ancient times as the native literature makes us acquainted with, mourning dress must have been characterized by a total absence of ornaments. These being among the last of the necessities of life, the survivors might give them up to the defunct first of all. 'The removal of finery,' says the *Li ki* (ch. 12, l. 28), 'means doing away with an attractive appearance, and the utmost one can do in removing finery is to bare the upper part of the body and to tie the hair in a knot;' indeed, it would have been difficult to do more than thus to surrender to the dead even one's last piece of clothing and headgear. Further, the *Li ki* has (ch. 13, l. 26): . . . 'Shih Khi-tszĕ said: "Whoever, being in mourning for his father or mother, washed his head or his body and wore girdle-pendants of jade?"' This removing the ornaments from the body in times of mourning is the more significant, if we keep in view that in those ages it was implicitly prescribed by the laws of morals that such things should be worn from the girdle when not in mourning. From the most ancient times down to the present day, the emperors are always dressed in an unembroidered fur gown of a plain dark colour (called a *ch'iu* 裘) while performing the sublimest religious ceremony of the State, *viz.*, the sacrifice to Heaven, the highest divinity of the Pantheon."—*Ibid.* ii. i. 488–90.

"Seeing that, in ancient China, mourning was in point of fact a renunciation of all property for the benefit of the dead, and that such renunciation was not carried out with a like degree of rigidity for every deceased kinsman, it naturally follows that mourning dress was deepest for the nearest relations, and less so for kinsmen more removed. It was subdivided into five degrees [called 五服, *wu fu*, 'five sorts of dressing'], denoted by the following names, generally used with the same meaning in all the works of both ancient and modern literature:—

The first or highest degree, for the nearest relatives, is called 斬衰, *chan-ts'ui*, 'the shabby coat which is cut off roughly'; it might therefore be styled 'the shabby coat with ravelled edges.'

The second degree is called 齊衰, *tsi-ts'ui*, 'the shabby coat, the edges of which are cut even.'

The third degree 大功, *ta-kung*, 'material of coarse fabric.'

The fourth degree 小功, *siao-kung*, 'material of finer fabric.'

The fifth degree 緦麻, *szĕ-ma*, 'finespun hemp.'"

"In point of fact there always existed a few other degrees; but they were only regarded as subdivisions of the five. 'Mourning,' says the *Li ki* (ch. 70, l. 62), 'consists of many things, but the mourning dress consists of five degrees.'" "As their names indicate, each of these degrees was connected with a special dress, which was the poorer in proportion as the relationship to the defunct was closer. Moreover, there was prescribed for each degree a certain mode of dwelling, the poorness of which was similarly graduated. . . . In a corresponding manner there was prescribed for each of the five degrees a special regimen of fasting: 'In mourning for a father or mother,' says the *Li ki* (ch. 71, l. 5), 'when the coffin has been stored away in the hall, the mourners eat rice gruel made of a handful of rice in the morning, and the same quantity in the evening. In the second degree the mourners take their food at long intervals and drink water, not touching vegetables or fruit. In the third degree

they (may take vegetables and fruit, but) must abstain from pickled food; in the fourth degree and in the fifth they do not drink must or spirits. These are the manifestations of sorrow in drinking and eating.' Furthermore, for each degree of mourning there was prescribed a peculiar mode of speaking and conversing. 'In the first degree of mourning,' we are told in the same chapter of the *Li ki* (l. 4), 'the mourner merely shows that he has heard what is said to him, but does not answer in words. In the second degree he answers, but does not enter upon a conversation. In the third degree he converses, but without discussing. When mourning in the fourth or fifth degree, he may discuss, but not take pleasure therein. These are the manifestations of sorrow in speech.' Finally we may add that the death-howl also had to be ejaculated in five different ways, the one more, the other less piteous, according to the degree of mourning of the howler. . . . That such gradations in each of the principal mourning usages were for the greater part merely theoretical, is self-evident."—*Ibid.* ii. i. 491–2.

Mourning dress of the first degree consisted of "a shabby coat and skirt, both roughly cut off; a headband and waistrope of the female [inelegant] hempen plant and a staff adorned with female hemp; a twisted girdle; a cap with a rope for a tassel; shoes of *kien* grass." Female mourners wore "a linen band in their hair and a pin of the arrow-bamboo, and they coiled their hair up into a knot." The object of the staff was support of the mourner during illness or infirmity caused by mourning and fasting. This degree of mourning is also denoted in Chinese works by the term "three years' mourning," *i.e.*, mourning lasting into the third year after death. It lasted for twenty-seven months and was divided into four periods, at the end of each of which changes were made in the mourning attire, the mourning sheds, comfort, food, conversation, and deportment of the mourners. Sacrifices were made at intervals. The head and body of the mourners during mourning of the four highest degrees was not cleansed until the third month, except at the time of sacrifice. Combing the hair was also forbidden. Visits of condolence to others were considered inappropriate during this period, though the *Li ki* says they might be made at the end of one year. Mourning of the first degree was observed for a father, an emperor, by a father for his eldest son by the principal wife, etc. (For complete list see ii. i. 506.)—*Ibid.* ii. i. 493–511.

Mourning dress of the second degree consisted of "a shabby coat and skirt, both of plain coarse material, the edges of which are cut off even . . . ; a headband of the male [more elegant] hempen plant; a cap [of coarse fabric] with a tassel of linen; a staff scraped smooth; a girdle of linen; shoes of plain and coarse material." "The hempen ropes worn respectively around the head and the waist were subjected to a regular reduction of one-fifth of their volume for each lower degree." Some of the male mourners only in this degree carried the staff, which was of *T'ung* wood, scraped smooth. Mourners of the second degree dwelt in unplastered apartments, and wore the mourning costume for twenty-seven months (the same period as prescribed for mourners of the first degree) for certain relations on certain conditions (see ii. i. 513), and for one year in the majority of cases (ii. i. 515). Improvements were made at intervals in a similar manner as in the first degree. Visits of condolence were permitted in the four lower degrees of mourning. For other modifications see ii. i. 516–20.—*Ibid.* ii. i. 511–22.

[Mourning dress of the third degree consisted of a coat and skirt of a coarse material made of male hemp. Respecting the headband and waistrope see above. For those mourned for in this degree see ii. i. 522–5. Between this degree and the fourth an extra costume was worn by Great officers during the seven months intervening between the death and burial of a ruler.]—*Ibid.* ii. i. 522–5.

The dress for the fourth degree of mourning consisted of "a coat and a skirt made of a textile of finer fabric, with a waistrope and a headband of cleansed hemp" (see above). It was worn for five months. For a list of the relations for whom it was worn and for modifications at the end of three months see ii. i. 525–7.—*Ibid.* ii. i. 525–7.

For the last and slightest degree of mourning the dress was "made of fine-spun hemp. It was worn for three months only." This dress "formed a kind of transition from the mourning garments to the dress of ordinary life." For list of relations for whom this degree of mourning was worn see ii. i. 529–31.—*Ibid.* ii. i. 528.

"Apart from the five categories of mourning, some exceptional attires were in vogue in ancient China for special grandees who were exempt from the ordinary mourning on account of their high position or dignity, and for some relations and circumstances not specified in" the lists of relations mourned in the five degrees. See *I li*, ch. 25, l. 27–44.—*Ibid.* ii. i. 531–2.

"The custom of the K'ung family not to mourn for a mother who had left it herself, or been divorced, took its rise from Tsze-sze."—*Legge, Ch. Class.*, i. Prol. p. 39.

"The opinion, generally prevailing among Europeans and pronounced by many an author on China, that white is the colour of mourning in the Middle Kingdom, is totally false. The truth is, that the mourning colour there consists in the absence of any artificial tint, in other words, it is the original colour which nature has lent to hempen and other textiles. Even the white colour produced by simply bleaching the material is . . . excluded from deep mourning and allowed only in slighter mourning; hence it takes the part of what we might call semi-mourning. White is not even mentioned by name in any mourning rescript of the *I li*, the *Li ki*, or other works consulted by us, but they all indicate mourning dress, very often by the term 素服, which means properly a dress of plain material, unbleached and undyed. The term 白衣, 'white dress,' is never used in China in any other sense than that of the dress of the laity, in contradistinction to that of the Buddhist clergy, who wear no undyed garments. It probably owes its existence to the fact that, during summer, nearly the whole of the higher and middle class in China dress in white; and this would certainly not be the case were white the colour of mourning, every Chinaman being thoroughly convinced that mourning clothes exercise a disastrous, nay, a deadly, influence on whomsoever and whatsoever they come in contact with." "After white, or, correctly speaking, the colour of bleached linen or cotton, light blue plays a part in semi-mourning. . . . The reason is obvious; light blue is a colour produced by a slight quantity of indigo, which is the commonest tincture for clothes the Chinese possess, and wearing garments of this hue therefore is naturally considered as a first step from undyed garments to brightly coloured materials."—*De Groot*, ii. i. 601–2.

The opinion "that mourning rescripts were created in ancient China chiefly to enforce the great principle that subjection and mutual devotion should prevail in the family circle and clan, is perfectly justified by the register of persons to be mourned for in the five degrees, as given by the *I li*." "Mourning for kinsfolk living in another clan, however close their parentage by blood or affinity might be, counted for next to nothing in comparison with that which was to be worn for one's own clan's people."—*Ibid.* ii. i. 534–5.

The stringency of the rules respecting mourning dress is shown in the *Li ki* (ch. 10, l. 19): "it was better to wear no mourning at all than not have it of the proper materials." People over eighty years of age were exempted from fasting and mourning rites.—*Ibid.* ii. i. 532–3.

"The *Li ki* (ch. 13, l. 20) states: 'Confucius declared that in ancient times, when a son of Heaven died, the heir-son left the administration to his prime minister till in the third year.' By thus refusing to accept the reins of government immediately after their father's death, or—which is exactly the same thing in despotic China—to take possession of the Empire as their private property, the emperors evidently acted in obedience to the doctrine that everything which a man possesses while alive, continues to be his property after his death. And mourning being, moreover, in point of fact nothing else but a renunciation of wealth in behalf of the defunct, an imperial heir-son who properly observed mourning could not do otherwise than decline the great patrimony, until the mourning period, the time of renunciation of all wealth, was entirely past. During the Cheu dynasty such a line of conduct was followed also by feudal rulers. In the *Li ki* (ch. 58, l. 20–1) we read: 'After the burial a feudal prince may speak of the affairs of his sovereign liege-lord, but not of those of his own principality. He does not deliberate about the administration of his state until silk has been assumed by him at the end of one year.' A similar line of conduct was followed by the officers of the State."—*Ibid.* ii. i. 570–1.

"The obligation to resign public duties in order to observe the best possible forms of mourning, extended in ancient China to all the relatives of the five degrees." See *Li chi*, ch. 19, l. 21; 55, l. 37.—*Ibid.* ii. i. 571.

"In the *Li ki* the prohibitions against having music while in mourning are pretty numerous. Its sixth chapter (l. 20) says: 'When in mourning, one does not talk of music,' and in the eleventh chapter (l. 55) we read: 'After the Sacrifice of Felicity (at the end of the second year) a cap of plain undyed silk is assumed; in the month which follows thereon comes the sacrifice which concludes the mourning, and in the ensuing month the mourners may take to their music.' . . . Of Confucius we read in the same work (ch. 9, l. 48), that 'after the Sacrifice of Felicity he began to handle his cithern during five days, without, however, producing perfect sounds out of it; and ten days later he played the Pandean pipe and sang.'"—*Ibid.* ii. i. 606. *Cf. Legge, Ch. Class.*, i. Prol. p. 62.

"People mourning in the second and in the third degree had also to abstain from music, but, as was the case with all other forms of abstinence dictated by the rules of mourning, this rescript was not pushed so far in their case as in that of mourners of the first degree." See *Li chi*, ch. 56, l. 8. . . . "But the customs of social life went even further than forbidding music in cases of death to mourners only. . . . 'When there are mourning rites in his neighbourhood, one should not accompany his pestle with his voice. And when there is a corpse in his village temporarily buried, one should not sing in the streets' (*Li chi*, ch. 4, l. 36, ch. 9, l. 23). Still another chapter of the *Li ki* (12, l. 8) says: 'When one pays a visit of condolence, he does not make any music on the same day.' All these rescripts evidently referred to such music only as was made for the amusement of the living. Music performed for edifying or worshipping the soul of the deceased was not forbidden, for . . . it occupied an important part at the burial [See pp. 158 *seq.*]."—*De Groot*, ii. i. 606–7.

"Mourning in ancient China meant expropriating one's self temporarily of all one's possessions. As a natural consequence custom then required mourners to divest themselves for a time of their wives and concubines, who constituted mere objects of wealth, as is nearly always the case among uncivilized and semi-barbarian peoples. It is therefore not surprising to read in the *Li-ki* that Ming Hien-tszĕ did not indulge in intercourse with his women until the seven and twenty months of his mourning were past, and that he earned Confucius's praise for this commendable conduct. . . . Just as little can we be amazed to find in the same work the following passage (ch. 58, l. 22): 'After the sacrifice which concludes the mourning of twenty-seven months, the mourner re-occupies himself with his wives. And if he occupies the shed in the one year's mourning (*i.e.*, at the death of his mother [cf. p. 482 and ii. i. 515, No. 5]), he has no intercourse with the women in his inner apartments, until the end of the mourning, if this is for his mother while his father is still alive. But if he wears the one year's mourning of the coat with trimmed edges for his wife [see ii. i. 515, No. 6], or the coat of coarse stuff for nine months, he then abstains from intercourse with the inmates of his inner apartments for three months.'"—*Ibid.* ii. i. 608–9.

"Sexual intercourse during mourning being prohibited by the law of custom, it is quite natural that marriages during that period should also be prohibited. No doubt a second consideration then entered into the matter:—marriage being the happiest event in one's life, and as such connected exclusively with festivity and merriment, it could not be combined with mourning which represented the greatest adversity." . . . "Confucius went so far as to order that weddings which were on the point of being consummated, should be postponed at the last moment, if the father or mother of one of the parties died suddenly" (*Li-chi*, ch. 26, l. 25 *seq.*).—*Ibid.* ii. i. 609–10.

People in mourning for their parents or paternal grandparents were forbidden to separate themselves from their clan or to divide the property until the mourning was ended. "As by separating their persons from the clan, so by separating their wealth therefrom children commit a revolting sin against *hiao*, which the Law cannot leave unpunished." The reasons for this appear to be the maintenance of the personal authority of parents and union of the clan. See *I li*, ch. 23, l. 22.—*Ibid.* ii. i. 619–22.

[The patriarchal idea led to observance of mourning rites by ministers for rulers and by the people for the sovereign.]—*Ibid* ii. i. 623–8.

"Besides one's own kinsfolk and the ruler with his nearest relations, still a third category of persons had to be mourned for in ancient times, namely teachers. This fact itself suggests that custom had invested these men with great authority over their pupils, and that the latter had to show them a submissive devotion adequately proportionate. . . . The *Li ki* (ch. 9, l. 4) places teachers unreservedly on a par with parents and rulers." No mourning dress, however, was required except a change of hat-button or adoption of a head-band.—*Ibid.* ii. i. 638–9.

"Numerous passages in the ancient Chinese books indicate that, in pre-Christian times, it was a prevailing conception in the Empire of the Midst that people dressed in mourning ought to avoid contact with others. It is difficult to attribute this to anything but a fear that the misfortune by which the mourner had been struck, and the influences of death still sticking to his person and dwelling, might pass over to others like a contagion, and thus entail new disasters or new cases of illness and decease" (*Chou li*, ch. 7, l. 18; *Li chi*, ch 6, l. 21 : 13, l. 5). "In Confucius' time it had become quite a rule for people in mourning also to avoid entering other mansions than those of the Chief of the State."—*Ibid.* ii. i. 640–1.

"If mourning be offensive to man, must it not then be more so to the gods? And must it not on this account be kept at a distance from them as well? No Chinaman has ever hesitated to answer these questions in the affirmative." "Already in ancient China this conception prevailed, even with regard to Heaven and Earth, the two highest divinities of the Pantheon. These were solemnly sacrificed to yearly for the welfare of the country, on fixed days, by every Son of Heaven in the suburbs of his capital, and mourning dress was banished to a distance from the spot on such occasions by severe laws. How, indeed, could divinities be propitiated, if they were outraged and irritated at the same time on their own altars by the presence of unpropitious mourning? 'At the sacrifices in the suburbs,' says the *Li ki* (ch. 60, l. 27), those who have sustained a loss by death do not presume to wail, nor do they who wear inauspicious mourning garments venture to enter the gates of the capital then. This constitutes the highest degree of reverence. And (ch. 37, l. 11) during the day of the sacrifice, those who have been visited with a case of death do not howl, neither do they venture to wear inauspicious mourning dress.' Howling too was accordingly deemed to work mischief."—*Ibid.* ii. i. 644–5.

"In ancient historical China, sacrificing food for the dead under different forms was . . . widely prevalent. They put food into a corpse's mouth after the last breath was drawn; they placed some at its side while it was lying on the death-bed or concealed in the principal apartment of the house under a pile of wood and clay; they also stored up large quantities of victuals in the grave [pp. 357, 363, 382, etc.]. And though in those early historical times it was no longer customary for children to give the dead all, or nearly all the food they possessed, yet fasting was not thereby divested of its reality, since it had then assumed the shape of a time-honoured religious rite, the observance of which was imperiously demanded by the *hiao*, a virtue which . . . claimed just as much sacrificial devotion for defunct as for living parents."—*Ibid.* ii. i. 646–7.

"As the sacrificing of food to the dead in various ways anciently commenced immediately after life was extinct, fasting, being a natural result of such sacrifices, began at the same moment. We read indeed in the *Li ki* (ch. 70, l. 29): 'Immediately after the death of their father or mother, the children tie their hair with a head-scarf and fasten it with a pin; they then go barefoot, have the skirts of their coat tucked up and inserted in their girdle [p. 641, note 2], and howl, their hands folded on their breast. Their grief and distress, their painful and bitter thoughts injure their kidneys, dry up their liver, and scorch their lungs. Water or moist food does not enter their mouths, and for three days no fire is kindled (to cook food); hence the neighbours prepare rice gruel to feed them and to quench their thirst. Internal grief and distress produce a change in their outward countenance; because pain and affliction dwell in their hearts their mouths do not relish any savoury food, nor do their bodies find rest upon anything which is of good quality.'" The custom "of having no fire in the dwelling for some days after the decease, must in course of time have given rise to the custom . . . of begging in the street for the ashes that are required for the coffining of the corpse" [pp. 24, 27]. The *Li chi*, ch. 14, l. 43, and ch. 10, l. 8, shows that fasting sometimes was prolonged for five or even seven days; but admonitions against exaggeration of mourning rites in general were frequently made by ethical teachers during the Confucian age (see *Li chi*, ch. 14, l. 15; ch. 55, ll. 33, 35; ch. 4, ll. 28–30; ch. 19, l. 11). Fasting was less vigorous in proportion to the distance of relationship to the deceased and the time which had elapsed since the decease.—*Ibid.* ii. i. 647–51.

Seeing that (*Li chi*, ch. 71, l. 5) "meat, must and spirits were forbidden even in the last month of the deepest mourning, when other sorts of food had long been allowed . . . ; seeing, moreover, that must and spirits were not permitted to mourners of even the two lowest degrees and that moralists had to give implicit orders to sick and aged mourners not to abstain from such liquors or from flesh—the conclusion is forced upon us that the three articles in question stood quite foremost in the list of foods which mourners were not allowed to touch. This fact coincides with the circumstance that it was just the same three things which in ancient China played the principal part at every sacrifice that was offered to the dead" [pp. 83 *seq.*, 363 *seq.*, 118 *seq.*, 151 *seq.*, etc, and bk. ii].—*Ibid.* ii. i. 651.

"The law of custom during the Cheu dynasty went so far as to make fasting incumbent upon those who dressed a corpse or went to condole with people who had sustained a loss by death (see *Li chi*, ch. 58, l. 10; 12, l. 9). . . . It is worthy of notice also that it was prescribed (ch. 11, l. 1), that 'people eating by the side of a mourner might not eat their fill.'"—*Ibid.* ii. i. 652.

Fasting also once formed a part of the mourning to be observed by grandees on the demise of their Ruler. "On the death of the feudal Ruler Tao (of the State of Lu)," thus the *Li ki* states (ch. 13, l. 3), "Ki Chao-tszĕ asked Ming King-tszĕ what sort of food ought to be taken for a deceased prince. The answer ran: 'To eat gruel for him is the general rule for the whole Empire.' 'But,' retorted the other, 'nobody throughout the four quarters of the world is ignorant of the fact that we three ministers have not been able to live (in harmony) with the royal family. I could by an effort emaciate myself, but would it not make men doubt whether I was doing so in sincerity? I will continue taking my usual food.'" Accordingly, fasting for a ruler was even severe enough to entail bodily emaciation; and hence it is quite natural to read in the *Li ki* (ch. 12, l. 3): "On the demise of a feudal lord, the seniors of the whole body of officers have to carry a staff." "Elsewhere the *Li ki* gives some details about such official fasting (ch. 57, ll. 39 and 41)." "Rulers in those times were obviously in the habit of fasting a little for their grandees" (*Li chi*, ch. 56, l. 17).—*Ibid.* ii. i. 657.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Lavishness in burials.—"All indications point . . . to the rulers of the Ts'in dynasty as the introducers of a style of funeral magnificence unknown to earlier Chinese tradition, and mingled with practices of immolation which came near to taking root among the imperial ordinances of the State."—*Journ. N.-C.B.R.A.S.*, N.S. xii. 12.

Ch'in Shih Huang Ti's "funeral was magnificent, and, like the Huns, his grave was dug in the bed of a river [but *v. infra*], and with him were buried his wives and his treasure."—*Boulger, Short Hist.*, p. 8.

Reaction towards economy.—"During the Han dynasty, the principles of the school of economy in funeral matters had so far gained ground that even the highest classes were imbued with them, the Sons of Heaven and their kindred not excepted. Already the third sovereign of that House, Wen (179–157 B.C.) . . . formally decreed that bare simplicity should be observed with regard to his funeral, which is, so far as we can trace, the first case of a monarch about whom a statement of this kind is on record." Hsüan Ti (73–48 B.C.) was probably "also an opponent of excessive waste of wealth in burying the dead." The Emperors Yüan, Kuang Wu, Ming, and An also held the same views, and issued edicts prohibiting expensive burials. For Wang Hu's protest see ii. i. 689–92.—*De Groot*, ii. i. 687–9.

"As stated in . . . the Books of the Tsin Dynasty, not one of all the graves of the Han family was equipped like that of the Emperor Wu. . . . During the reign of the Emperor Yuen (48–33 B.C.) the statesman Kung Yü (貢禹) memorialized the Throne to protest against the prodigality displayed by the Court in cases of death. This address, which has been preserved in the Books of the Early Han Dynasty, contained the following passage: 'When the Emperor Wu died (187 B.C.) the Emperor Chao was still young and weak. Hwoh Kwang . . . then assumed authority, but he did not know the right way of observing the ceremonial rescripts. He recklessly concealed in the tomb large quantities of gold, money, valuables, birds, animals, fishes, tortoises, cows, horses, tigers, and leopards, burying no less than one hundred and ninety live animals in all. And all the ladies of the back palace he relegated to the mausoleum and its park. In this he sinned heavily against the rites, and revolted against the natural feelings; moreover, it has till now not been made out whether his proceedings were in accordance with the will of our Emperor Wu himself.'"—*Ibid.* ii. i. 409.

"Among the men of letters of the Han dynasty there are some who severely rebuked their contemporaries for making the coffins of the dead objects of extravagant solicitude. Pre-eminent among them stands a certain Wang Hu [Fu] (王符). In the first half of the second century this man composed a book entitled *Ts'ien fu lun* [*Ch'ien fu lun*] (潛夫論), 'Disquisitions by a man living in seclusion,' in which he censured, often with unsparing sarcasm, many practices and doctrines of his age."—*Ibid.* i. i. 310–1.

Wang Mang "prevailed upon the empress to allow him to open the tombs of the royal family, as well as of wealthy private persons; and he issued an edict forbidding in future the burying of valuables in the graves of the deceased. He offended the moral sense of the community by confiscating the treasures brought to light by his sacrilegious researches, but the prohibition itself was only slightly in advance of the time. In the reign of Hwan-ti (A.D. 147) a benevolent officer opened his father's grave in order to give away the buried treasures it contained during a time of distress, and the fact is recorded without censure. It was contrary to the national creed to dedicate to the unconscious spirits of departed ancestors valuables which could be converted into food for men in want; and besides, when distress was common and intense, the tombs were certain to be violated by force."—*Simcox*, ii. 115.

"The monarchs of the Han dynasty, in bestowing upon deserving statesmen coffins and all sorts of things required for a proper equipment of a corpse, ordering out their troops to do honour to the obsequies, and levying serfs to work at the grave, were obviously acting according to precedent, for, as has been pointed out [pp. 34, 168 *seq.*, 340 *seq.*], donations for the funeral and the burial of noblemen and officers had been in vogue in earlier ages. Their behaviour in this respect, which might be illustrated by many more instances recorded in the Annals of those times, reminds us of the French practice of interring statesmen of high merit at the expense of the State. And although the Han dynasty hardly falls short of the famous tyrant of the House of Ts'in in wasting wealth on the equipment of the abodes of their dead, yet this practice evidently was considerably on the wane during its rule, for horses of straw were then buried instead of real horses [p. 403], and even an emperor's father in-law, viz., Liang Shang, objected to having valuables with him in the grave. This process of deterioration was not at all of recent date even then. It was in full force already in the Confucian age, and has been slowly making progress ever since, in constant strife with the religious conservatism of the sacred observances of antiquity."—*De Groot*, ii. i. 412–3; and see ch. viii.

[Vain attempts to introduce simplicity in the construction of imperial mausolea are mentioned in *ibid.* ii. i. 434–5.]

Temples built over graves.—"The sacrifices offered upon the graves gave rise to grave altars already at an early date. . . . We need not wonder that such buildings [temples] were erected on imperial tombs in pre-Christian times. 'Anciently,' thus we read, 'there was no sacrificing on the tombs, but during the dynasty of Han a park with a temple was added as an appendage to each of the imperial mausolea, in imitation of the House of Ts'in.' Elsewhere we read: 'In ancient times there was no sacrificing on the tombs, but Shi Hwang of the House of Ts'in erected a temple at the side of his tomb, and this was imitated by the Han dynasty and has not since been abolished.' It may be asked, however, whether it is not somewhat improbable that such buildings should have come into vogue so suddenly, and whether it would not be more natural to consider them as products of a gradual development of the altars which were erected on the graves [? caves or huts in which the dead were buried, the grave-mound developing into the altar] in far earlier times. The truth may be that Shi Hwang, having subjected the whole Empire, and thus covered himself with an aureole of fame hitherto unparalleled, was the first to have a temple erected on his grave mound in a style so grand as to attract the attention of historians; at any rate it is certain he bestowed more labour upon his mausoleum than ever any Chinese monarch had done before."—*Ibid* ii. i. 387–8; and see further pp. 399, etc.

Structure of grave-vaults and articles, &c., deposited therein.—"That in former ages of the Chinese Empire the great of this earth did not neglect to do whatever was within the limits of human power to light up the cave of death is proved by the interesting account which the Historical Records give of the mausoleum and the obsequies of the martial Shi Hwang, the famous monarch of the dynasty of Ts'in . . . . 'In the ninth month they buried Shi Hwang in Mount Li. Not long after his accession to the throne this monarch had that mountain excavated and prepared, and when he had reduced the whole empire to subjection, people were transferred from all parts of it to this spot, and to the number of over 700,000 excavated the ground underneath three wells of ground-water. Of copper they then made a crypt [or, if 鍋 be read for 銅, they dug up three wells of ground-water, stopped these up by means of molten metal, and constructed a grave-vault], and all the rare articles and precious curiosities of the palaces and the sundry offices were conveyed thither, and hoarded up inside till the crypt was full. Mechanicians were then ordered to make balistic machines which, whenever anyone ventured too near the spot, would suddenly discharge arrows. Of water limpid like silver they made numerous brooks converging into a river and a great lake, and machines revolved in them, throwing out the water from one to the other. Above they arrayed the stars and asterisms, and below the configurations of the earth; they made torches of the fat of the man-fish, which were calculated to burn for a long time. 'Rh-shi (Shi Hwang's son and successor) commanded: "It shall not be allowed to such of the inmates of the late Emperor's seraglio as have no sons, to leave the gates of the mausoleum," and they were all made to follow him in death. Those destroyed in this wise were very numerous.' 'When the coffin had been deposed in the grave, some one suggested that, whereas the workmen and mechanicians who had made the machines and concealed the valuables knew all about the same, the buried treasures might forthwith be scattered in all directions. So, when the great ceremony (*i.e.*, the burial) was finished and the valuables had been stored away, the interior gate of the road leading to the tomb was closed, and the lower and exterior gates of that road were both shut to, so that none of the workmen, artisans, or men who had been employed in storing away the treasures ever came out again. Trees and shrubs were planted about the spot, to give it the appearance of a natural mountain.'"—*Ibid.* ii. i. 399–401.

"An important discovery of books in a tomb is recorded in the *Books of the Tsin Dynasty* in the following words: 'In the second year of the *T'ai Khang* period (A.D. 281) some lawless parties in the department of Kih broke open the grave of king Siang of Wei' [according to the *Si-king tsah ki*, this tomb had been ransacked before that time by a prince of Kwang-ch'wen. . . . This magnate seems therefore not to have done his work thoroughly], or, according to others, that of king Ngan Li (who died in 243 B.C.), and discovered some tens of cart-loads of inscribed bamboo tablets. (According to chapter 3 of the *Book of the Tsin Dynasty*, l. 18, the discovery took place in the year 479, and the tablets contained more than a hundred thousand words written in the small seal character.) Among these there was a set of Annals in thirteen chapters ['The Annals of the Bamboo Books'], beginning with the Hia dynasty and extending down to the overthrow of king Yiu of the Cheu dynasty by the Dog Barbarians (771 B.C.), the matters therein recorded thus embracing three Houses of sovereigns. The tablets treated, moreover, of matters relating to the realm of Wei down to the 20th year of the reign of king Ngan Li, so that they constituted an historical book of that state."—*Ibid.* ii. i. 415–6.

"The royal house of Ts'in, to which . . . the most ancient cases of burying living people with the dead are set down by Chinese books, faithfully kept up this institution to the end. It is stated that 'the ruler Hien abolished it in the first year of his reign (383 B.C.).' . . . But the practice was carried to its highest pitch by the same House on the death of Shi Hwang." For the deeds of his son and successor Êrh-shih on this occasion, see p. 400.—*Ibid.* 729–30.

Size of graves.—"The custom of erecting graves of large dimensions for monarchs seems to have reached its culminating point in the case of Shi Hwang . . . . P'ei Yin (裴駰), the learned commentator on the Historical Records who lived in the fifth century, says: 'According to the Imperial Mirror, the grave mound was over fifty *chang* high and had a circumference of over five miles [*li*].' This statement is confirmed by the *Poh wuh chi*, a little work probably composed in the third century, when, as this book states, the mound was still extant. 'The grave hill of Shi Hwang,' it says, 'is to the north of mount Li. It is several tens of *chang* high, and has a circumference of six or seven miles [*li*]. Now it is situated on the borders of the Yin-p'an district, in the north.'"—*Ibid.* ii. i. 422.

"The *Kwan chung ki* [*Kuan chung chi*] (關中記) . . . says: 'The grave hills of the Han dynasty were all twelve *chang* high and one hundred and twenty *pu* square, and the Meu ling alone was fourteen *chang* by one hundred and forty *pu*.'"—*Ibid.* ii. i. 424.

"Ching Khang-ch'ing . . . states that, 'according to the laws of the Han dynasty, the grave mounds of Imperial princes were four *chang* high, while those of the princes inside the mountain passes and of the nobles still lower in rank down to the people all varied in size" (Ch'ien Lung ed. of *Chou li*, ch. 21, l. 45). "This shows that the Han dynasty changed into a law what, under the Chou, was only a custom."—*Ibid.* ii. i. 449.

Feeding the dead.—"Even during the Han dynasty the true purport of the custom [filling the mouth of the dead] was not lost sight of, as the *Po hu thung i* (白虎通義), a work of the first century . . . says: 'Wherefore exists this custom of filling the mouth of the dead with rice? It is a continuation of the feeding of the living.'"—*Ibid.* i. i. 358; and see pp. 277–8.

Placing valuables in the mouth of the dead.—"We do not find one word in the native literature prior to the Christian era about the use of gold for filling the mouth of the dead."—*Ibid.* i. i. 274.

"During the Han dynasty pearls also occupied a place among the objects which were introduced into the mouth of the dead. At least it is stated in the funeral ritual for the sovereigns of this house that, 'their mouths were filled with rice, and pearls and jade stone were put therein, in accordance with the established ceremonial usages.' (Books of the Later Han Dynasty, ch. 16, l. 1.) And the *Poh hu thung i* . . . says: 'On stuffing the mouth of the Son of Heaven with rice, they put jade therein; in the case of a feudal lord they introduce pearls; in that of a great officer and so downwards, as also in that of ordinary officials, cowries are used to this end.'"—*Ibid.* i. i. 277.

Time of burial.—"Similar uncertainty [respecting the time of burial] prevails with regard to the emperors of the Han dynasty. The Old Ritual of the House of Han records indeed that the founder of the dynasty was dressed on the third and encoffined on the seventh day after his death, so that the rules laid down in the *Li ki* were observed in his case. It is also probable that ice was used for him, as among the Records of the ritual of the said house we find that 'basins were filled with ice in obedience to the established rites.' But as to the burials of that family of sovereigns, there never was any question of a fixed time for them, the dates, as they are given in the official books of history of that epoch, varying between the month in which the death took place and the three following months. In those ages, however, the opinion strongly prevailed that it was improper and indicative of a great lack of devotion to the deceased to confide their bodies hastily to the earth. This is sufficiently evinced by the *Shih ming* (釋名), a small vocabulary professedly composed during the Han dynasty, which has: 'When the burial takes place ere the usual number of days and months have elapsed, it is spoken of as a rash burial, which expression means that people for want of devotion are anxious to perform the interment without delay. But if the corpse is not interred when the said periods have elapsed, one calls it a retarded burial, that is to say, a burial which proves that people, slow and indolent, do not care to set the soul at rest at an early date.'"—*Ibid.* i. i. 266–7.

Devil-dispeller in funeral procession.—"Such a curious devil-dispeller, or perhaps more than one, also figured at the head of imperial funeral cortèges during the Han dynasty, as the Books of the After Han Dynasty say: 'The Rescuer of the Country has four eyes of yellow metal; he is covered with a bear's skin and dressed in a black coat and a red skirt. Bearing a lance and wielding a shield, he stands on a cart drawn by four horses and drives on in the van.'"—*Ibid.* i. i. 162–3.

Coffins.—[In the Books of the Later Han Dynasty, and in the Records of Ching-chou there are one or two references to stone coffins.]—*Ibid.* i. i. 284.

"In the Books of the Early Han Dynasty we come across an episode in the life of the emperor Wen (179–156 B.C.), which proves that the idea underlying the use of substantial coffins and vaults was at that time much the same as in the Confucian age."—*Ibid.* i. i. 292–3.

"The scarcity of timber entailed by the wanton destruction of forests readily accounts for the fact that, from the Han dynasty downwards, double, triple, and quadruple coffins are scarcely ever mentioned in Chinese books, and that grave vaults gradually fell into disuse at the same time."—*Ibid.* i. i. 313.

"During the Han dynasty, only grandees were entitled to a burial in a red coffin, and . . . they jealously watched against encroachments on this prerogative by officials who had fallen into disgrace and consequently no longer belonged to their order. We read also in ch. 46 of the Books of the Later Han Dynasty that Liang Shang, father-in-law to the Emperor Shun, who reigned between A.D. 126–145, was buried in a vermilion coffin procured by the official department specially intrusted with the care of providing coffins for the court."—*Ibid.* i. i. 315.

"It was an established custom with the ruling classes during the Han dynasty to decorate their coffins with 'the colours of the four seasons.' No doubt these colours were blue, red, white, and black, these having always been identified by Chinese philosophy respectively with the Spring or the East, the Summer or the South, the Autumn or the West, and the Winter or the North. . . . The coffins of grandees in those times displayed 'a blue dragon on the left side, a white tiger on the right, a golden sun and a silver moon on the top'; moreover, the Books of the Later Han Dynasty state that the imperial coffins 'used to be decorated and painted with a sun, a moon, a bird, a tortoise, a dragon, and a tiger.' These four animals denoted in ancient China the four quarters of the celestial sphere, the eastern quarter being called the Azure Dragon (蒼龍), the southern the Red or Vermilion Bird (朱鳥), the western the White Tiger (白虎), and the northern the Black Tortoise (玄龜). For the sake of convenience we may draw up all the above cosmogonal elements in a table as follows:—

East . . .	Spring . . .	Blue . . .	Dragon.
South . . .	Summer . . .	Red . . .	Bird.
West . . .	Autumn . . .	White . . .	Tiger.
North . . .	Winter . . .	Black . . .	Tortoise."

—*Ibid.* i. i. 316–7.

'Here, then, we have also a thorough explanation of a custom prevailing during the Han dynasty, and probably also in times still more ancient: that of piling up, in case of persons of rank, an extra number of pieces of cypress wood round the coffin in the grave. This evidently served no other purpose than to increase the vital power already emitted by the coffin and the vault."—*Ibid.* i. i. 300.

"Already in the Books of the Later Han Dynasty the term 'longevity receptacles' (壽器) is used as a synonym for coffins."—*Ibid.* i. i. 323.

Survival of home-burial.—"There are faint traces of final home-burial discoverable as late as the post-Christian era."—*Ibid.* ii. i. 369.

Burying articles with the dead.—[The victualling of the grave was an institution strictly upheld at the imperial burials of the Han dynasty.]—*Ibid.* ii. i. 386.

"During the Han dynasty burying clothes and sacrificial garments was an established rite connected with imperial obsequies."—*Ibid.* ii. i. 392; see also pp. 403 *seq.*

"Thao Hung-king (陶宏景) . . . wrote, . . . 'It was an established rule with the house of Han to bury every prince or feudal lord with clothes adorned with pearls and with boxes of jade, in order to prevent putrefaction.'"—*Ibid.* i. i. 273–4.

"In the earlier centuries of our era, it was not unusual to place also books or other written documents in the graves of the dead. Many instances hereof are on record." . . . These "render it highly probable that the traditions on record about the discovery of ancient books of note in some of the tombs of grandees of the Cheu dynasty are not quite so untrustworthy as they may perhaps at first sight appear to be. Seeing that in the earlier centuries of our era men of high moral standing were so often desirous of being laid in their

graves with such books as they had tried to frame their conduct upon during life, it is not beyond the bounds of reason to suppose that, in times still more ancient, monarchs and princes were entombed with the annals and historical records, which had regulated their conduct in matters of government by placing before their eyes the glorious feats of the ancestors as examples worthy of imitation, and their odious deeds to serve as warning examples."—*Ibid.* ii. i. 414–5.

Burying living persons with the dead.—"From the absence of references to the practice in contemporary records, we are almost tempted to conclude that under the Han dynasty, and during the time of the Three Kingdoms, the immolation of living persons to the dead was of rare occurrence. Our studies of the standard histories of that epoch have not acquainted us with a single case of such human sacrifices, nor do the biographies of empresses and imperial concubines contained therein mention a single instance of a woman having been immolated to the manes of her consort. However, some cases on record may have escaped us, and some allowance must be made for the supposition that slaves and concubines continued to be immolated without the annalists and official historiographers deeming it worth their while to put on record such common-place occurrences. This supposition almost forces itself upon us when we take into consideration, on the one hand, that such practices were so deeply rooted in the institutions of ancient China as to be in very active force under 'Rh-shi, whose reign immediately preceded that of the Han dynasty, and, on the other hand, that history proves its prevalence at the beginning of the fourth [? fifth] century, that is, more than a hundred years after the period of the Three Kingdoms."—*Ibid.* ii. i. 730.

Sutteeism.—"Though burying living people with the dead has been gradually obliterated from the customs of the Chinese people by advancing culture, yet it has struggled hard in its decline, and insensibly assumed a modified shape, under which it still maintains itself. Daughters, daughters-in-law, and widows especially, being imbued with the doctrine that they are the property of their dead parents, parents-in-law, and husbands, and accordingly owe them the highest degree of submissive devotion, often take their own lives, in order to follow them into the next world. Numerous cases of such suicides are mentioned already in the works of the Han dynasty, and are found in the books of subsequent ages in gradually increasing numbers, which is quite natural, seeing they slowly took the place of immolations at burials." "The instances of such suicides, on record, are so exceedingly numerous and so much resemble each other, that we . . . shall . . . confine ourselves to noting their general tendency." "First of all, we see that self-immolation on behalf of the dead is chiefly confined to the women kind. The reasons are obvious :—as a son, a man was never entitled by any moral law to destroy himself, his highest duty being to preserve his body for the perpetuation of his family and the maintenance of the ancestral worship; and, as a husband or a father, a man could never become the slave or property of his wife or child." "Generally, self-destruction on behalf of the dead is denoted in the books by the character 殉, which . . . is constantly used in ancient and modern works to express the burial of living people with the dead (p 723). This fact of itself alone clearly sets forth the intimate connection between the two subjects; and the circumstance that, in many recorded cases, suttees first requested to be placed with the object of their devotion *in the same tomb*, serves to confirm the same. Many were even placed in the same coffin. We read, furthermore, of suttees hanging, starving, or otherwise killing themselves *on the grave* of their parents, husbands, or parents-in-law, or immolating themselves there by swallowing the earth of the tumulus; and we have come across instances of women who, after having thrown themselves into the grave pit at the burial and being dragged out of it by the attendants, have taken their own lives." "The manner of committing self-destruction has always varied considerably. By far the greater number of victims are reported to have simply hung themselves, or cut their own throats, starved or drowned themselves; it is, however, recorded of a great number of women that they took poison, threw themselves down from some high building or into an abyss, or asphyxiated themselves in a well, or even a privy. We read frequently of one suicide entailing others, as when devout wives were voluntarily followed to death by their women slaves. Many destroyed their children's lives along with their own; some took their own lives while holding the soul tablet of their deceased husband in their hands, or strangled themselves with the remnants of the linen used to swathe his corpse, or accomplished the deed in the temple devoted to the worship of their ancestors, or at the side of the coffined or uncoffined corpse. It is stated in many instances that the suttee formally invoked her ancestors beforehand, praying them to gracefully receive her soul, and that she donned her best clothes, in order to appear before them neat and tidy in the next world (*cf.* p. 702)." "The deliberateness thus displayed in thousands of cases is a proof that suicide was far from being always provoked by unreasoning grief, or by a sudden fit of despair, or by the fear that dire poverty would be the woman's future fate. Otherwise, numerous acts of self-destruction, now on record, would certainly not have been so faithfully committed to paper by historians and chroniclers as deeds worthy of the highest praise of the nation. That suttees were accustomed to premeditate the act is no less obvious from the fact that a very great number are stated not to have taken their lives until they had properly conducted the dressing, coffining, and burial of the defunct. . . . Sometimes they waited till the funeral was completed, and even observed the three years' mourning to the end. The books extol in numerous cases suttees who did not take their lives until they had, in strict accordance with the laws of filial devotion, provided for their parents or husband's parents to the end of their days." "Sutteeism performed by fire, as in India, can never have flourished in China to any great extent, where cremation of the dead has never been practised otherwise than exceptionally. Still, instances of it are found in native books."—*Ibid.* ii. i. 735–6, and see pp. 744–69 for the praise bestowed upon suttees, the honouring of their memory, and rewards conferred upon their relatives and descendants.

Presence of the soul in the grave.—"The presence of the soul in the grave was a prevalent article of faith in the first century of our era." And statements in the Authentic Histories show that the same belief prevailed in the third century.—*Ibid.* ii. i. 380.

Dwelling upon tombs.—"During the Han dynasty, the custom of dwelling upon the graves extended to considerable proportions. This coincides remarkably with the circumstances that . . . human sacrifices at burials were then greatly reduced in numbers, no cases being mentioned in the contemporary records. When an Emperor was committed to the grave, thus say the Standard Annals of those times, the highest ladies of the back palace and those who stood most in favour with the monarch, all settled in his mausoleum-grounds as warders of the park and the grave hill. And on the mausoleum of an empress there were abodes for lady-chieftains of the seraglio and for ladies of lower rank, which were assigned as a mark of favour to female dignitaries of merit among the relatives of the defunct (p. 406). Accordingly, it was a distinction to be allowed to live there, just as it had formerly been looked upon as a favour and an honour to follow one's sovereign into his grave. Another direct reference to the custom in question we find in the Histories of that epoch in the following words: 'In the fourth year of the period *Yang shi* (13 B.C.) the Emperor caused those wives who had borne no children to leave the Tu mausoleum (of the Emperor Suen who had died twenty-five years before), and sent them home' (Books of the Early Han Dynasty, ch. 10, l. 13)."—*Ibid.* ii. i. 796.

"The custom [of dwelling upon tombs] also prevailed in the case of magnates and grandees. We read that on the death of Hwoh Kwang, the minister . . . 'freemen, slave-women and concubines were concealed in his grave-grounds, in order to take care of it' (Books of the Early Han Dynasty, ch. 68, l. 14). In the Standard Histories of those times numerous cases are recorded of people of good family and members of the lower classes who voluntarily settled on the graves of their parents or husbands. Li Siün in the first century of our era lived on a grave for many years (p. 464); in the second century, Chao Suen made his dwelling in the passage which formed the entrance to the grave of his parents (p. 611), thus burying himself with them without sacrificing his life; and Chen P'an (p. 414) . . . about the same time 'lived in a shed at the side of the grave when his mother had died, even after the time of mourning had elapsed' (Books of the Later Han Dynasty, ch. 69, l. 15)." And there are many other examples of the same kind.—*Ibid.* ii. i. 796–7.

Burying effigies with the dead.—"The national Sage having pronounced his anathema against the immolation of human beings at burials and earnestly pleaded for the use of substitutes [see previous Period], these latter have, thanks to the mighty influence of his doctrines and followers, ever been considered as requisites for the equipment of graves. . . . It was customary during the Han dynasty to place straw puppets in great numbers in the imperial graves (p. 403): but counterfeits of another make were at the same time used as well. It is recorded that the emperor Kwang Wu, who reigned in the first century of our era, said on a certain occasion, that 'anciently, at every burial of an emperor or king, human images of stoneware, implements of baked clay, wooden cars and straw horses were used, in order that later generations might take no notice of the sepulchral place.' (Books of the Later Han Dynasty, ch. 1, second part, l. 19). Wang Hu refers in his *Ts'ien fu lun* to the use of human counterfeits at burials of the higher classes (p. 690)."—*Ibid.* ii. i. 808.

"A considerable expansion was given to this process of substitution [of counterfeits in sacrificing to the dead] during the Han dynasty. We see that the rights of substitution were then fully acknowledged even by the supreme governors of the nation for the . . . official rescripts concerning imperial burials prescribed the use of candlesticks of earthenware, useless short feathered arrows, bells and sonorous stones without stands from which to suspend them, straw images of men and horses, stoves, kettles, rice-steamers, caldrons and tables of burnt clay (pp. 402–3). This is perfectly in accordance with the fact . . . that in those times many Sons of Heaven and many eminent men openly sided with the party of economy in funeral matters. It must also to some extent be ascribed to the influence of the *I li* and the *Li ki*, which . . . prescribed the use of such objects (pp. 394, 707–8); indeed, the recovery and study of these and other Classical works then occupied the entire attention of the literary world. But the burying of the real and genuine objects of value was by no means entirely discontinued at that time (pp. 402–13). . . . Not even the custom of placing horses and carts in princely mausolea was given up (pp. 405–6, 409). . . . It prevailed to the very end of the dynasty, for it is recorded that 'the emperor Ling, when he buried his concubine Ma, placed in her tomb, underneath her coffin, a team of four horses, in addition to a canopy of blue feathers.' (Books of the Later Han Dynasty, ch. 16, l. 10)." "But, just as the placing of victuals in the graves was at an early date changed into sacrifices of food outside the graves (p. 384), so burying horses with the dead was also modified under the Han Dynasty into presenting them to the dead without interring them, and valueless counterfeits were on such occasions substituted for the real animals. The Historical Records (ch. 28, l. 36) state: 'In the next year (103 B.C.), some officers memorialized the Throne, stating that no horned cattle were presented on the five altars of the most ancient sovereigns, which were situated in Yung (the circuit embracing the Metropolis Ch'ang-Ngan and surrounding districts), so that all the sacrificial savours were not produced there. Orders were now issued to the officers entrusted with the sacrificial service, to deliver the sacrificial bulls required for those places of worship, as also the best of everything that was to be had in articles of food, but to substitute for the colts wooden images of horses, as real horses were to be sacrificed henceforth only in the fifth month, or when the Emperor, while travelling past the spot, should present a sacrifice there in his own person. And with regard to the spirits of famous mountains and streams, the sacrificial colts were always to be replaced by wooden images of horses, except when the Emperor himself should cross the spot.' (See also the Books of the Early Han Dynasty, ch. 25, ii. l. 4)."—*Ibid.* ii. i. 708–9.

Mock money.—"It would be a great mistake to suppose, that sending mock articles of paper to the next world through the agency of flames was ever considered in China as only an expression of the good will of the survivors to enrich the dead on yonder side of the grave. Numerous exhortations, addressed to the people in sundry books, never to neglect such sacrifices because they really do enrich the dead, point unmistakably to the contrary. Moreover, many legends occur in the books and are current in the mouths of the people, concerning human spirits which have begged paper money from the living, or have expressed their gratitude to those people who had generously endowed them with it. Further, they contain stories of spirits who, assuming a visible shape, have spent money which turned into paper or ashes immediately afterwards. Instead of being considered as legendary, such tales are generally received by the people as records of actual events, about the truth of which not a shadow of doubt ever crosses their minds."—*Ibid.* ii. i. 719.

Equipment of imperial tombs.—[A detailed description of the exceedingly elaborate equipment of the imperial tombs, the numerous articles and animals (including horses, tigers, leopards, etc.) deposited therein, and the minute ceremonial, are given in *ibid.* ii. i. 401–8. Only less elaborate was the equipment of the tombs of princes, ministers, etc. : see pp. 409–10.]

[The imperial presents, etc., to a deceased minister are described in *ibid.* ii. i. 410–1.]

The wish of Liang Shang (A.D. 141), a high magnate, to be economically buried was disregarded. "At his death, the Emperor personally attended the mourning rites [showing that the customs of the Chou dynasty were still maintained in some cases by the Han sovereigns]. The sons wished to carry out their father's instructions, but the Court would not allow them to do so. The Emperor gave a vermilion longevity receptacle (coffin) from the Eastern Park, silver works, yellow intestines, boxes of jade, and twenty-eight kinds of miscellaneous objects, together with two millions of candareens, and three thousand pieces of cloth. The Empress made a donation of five million candareens and ten thousand pieces of cloth. And for the obsequies the Emperor gave light war chariots and harnessed soldiers; the posthumous title of Faithful Prince was conferred upon the defunct, and the inmates of the interior palace attended the burial in person. The Emperor repaired to the balcony of the Gate of Universal Sunlight, for the purpose of regarding the carts and horsemen."—*Ibid.* ii. i. 411–2.

"Every emperor had his own mausoleum. The construction was commenced immediately after his accession to the throne." For detailed description see *ibid.* ii. i. 423–7.

"Warriors and serfs, continues the Imperial Mirror, were levied from the neighbouring districts for the protection of the mausolea, and placed under command of a military chief specially appointed to this office (p. 406). . . . Thus garrisoned, the imperial burial places in those times were strongholds in the true sense of the word, being surrounded either by a single or by a double wall, whilst the entrance to the hill was defended by a sword-gate, hidden ballistic machines, and secret fire. Bands of robbers and hosts of rebels might otherwise invade the sacred grounds and pillage the treasures hoarded up in the crypt, and any harm done to the remains or the spirit would entail the downfall of the Throne, nay, the death of the imperial offspring [ch. xii.]." With a view to emergencies of this sort, the emperors in some cases went so far as to found a walled city in the neighbourhood, and to render it incumbent upon the inhabitants to defend the mausoleum for the protection of which it was built." "Such draconical measures, compelling thousands of people to shift their place of abode, were doubtless enforced at the cost of numberless human lives and unheard of misery." "The forced removal of so many thousands of people from their homesteads at the same time furnished the manual labour required for the building of the mausoleum. Hence it took place as soon as the works were begun." But the eighth emperor Yüan, "forbade the building of a district city in the neighbourhood of his own burial place."—*Ibid.* ii. i. 427–30.

"The circumjacent grounds annexed to each mausoleum were undoubtedly reserved, either partly or entirely, for the maintenance of the serfs settled on the spot; probably these men obtained a livelihood by tilling them. After the beginning of our era, cities for the defence of the mausolea, it would appear, ceased to be founded. . . . It may, however, be taken for granted that the mausolea in all subsequent ages were built by forced labour just the same as before, the arbitrary disposal of their subjects never having ceased to be an undisputed right of Chinese sovereigns, a right of the first order in the fundamental principles of public law." "The custom of relegating people to the imperial burial grounds for the defence and protection of the same was not allowed to fall into disuse without an equivalent. Henceforth each mausoleum received a regular garrison of soldiers, and also a restricted number of persons to keep it in good order and watch over it. Already of Ming, the second emperor of the Later Han dynasty, it is stated that 'when he had his mausoleum made, he ordered that a certain number of menial servants and soldiers should be assigned to watch over it and to water and sweep the grounds.' This institution was probably not abolished by any succeeding dynasty."—*Ibid.* ii. i. 435–6.

[For the brook, rivulet, or tank within the precincts of the tomb, see *ibid.* ii. i. 436, 98, ch. xii; and ref. pp. 396, 400, 419.]

[Empresses were buried with their consorts and (?) high ministers with their rulers.]—*Ibid.* ii. i. 443–6.

"Grave grounds of grandees of the Han Dynasty were miniature copies of the then imperial mausolea, and were also approached by avenues of stone men, animals, and pillars."—*Ibid.* ii. i. 447.

"There are instances of mausolea of grandees having been constructed, during the Han dynasty, by statute labour, the people being relegated to the spot by imperial decree, just as in the case of a mausoleum of an emperor." And "a certain number of families were officially appointed to dwell on or around such grounds and take constant care of them, and it further says explicitly that 'this was in accordance with the usage of former times.' Indeed, similar measures had been taken already by the very first emperor of the Han dynasty with regard to the graves of feudal princes of former epochs."—*Ibid.* ii. i. 447. *Cf.* MING and MANCHU PERIODS.

Sepulchral trees.—It is "explicitly stated in the account of Shi Hwang's burial . . . that trees were planted upon his grave to give it the aspect of a natural hill" and so serve as a protection from robbers, etc.—*Ibid.* ii. i. 460.

"During the Han dynasty, and ever since, pines and cypresses are mentioned in the books as sepulchral trees almost to the exclusion of all others," and the first instance occurs of the "mysterious connection between sepulchral trees and the names of the dead buried underneath them." "During the same period such trees were looked upon as objects of the greatest importance." "Instances of children who not only raised with their own hands grave mounds for their parents, but moreover planted and nursed the trees themselves, begin to occur also during the reign of the House of Han." "Similar instances become more numerous in the works of subsequent ages."—*Ibid.* ii. i. 463–4.

Images in and upon graves.—"Erecting stone statues in the graves seems to have been unusual during the Han dynasty, no mention of the custom being made in the books of that period. . . . There are . . . on record a few cases of copper images

being placed in graves of persons of note. The *Sheu shen ki* (ap. *Ku kin t'u shu tsih ch'ing*, sect. 坤輿, ch. 138), makes mention of a grave in Kwang-ling (廣陵), in the present province of Kiangsu, which, when opened in the third century, was found to contain 'several human images cast in copper, five feet in size.' We read also that Wang Yuen-siang (王玄象), a magistrate of Hia-p'ei (下邳), in the province of Kiangsu, in the fifth century, on opening the mausoleum of a certain princely magnate, 'found therein more than a hundred pieces of gold in the shape of silkworms, and human images in copper' (Hist. of the Southern Part of the Empire, ch. 16, l. 15). But it became a general rule to erect stone statues *upon* the graves. This fact, no doubt, is connected with the circumstance that . . . in the same period it became an established rule on the death of an emperor or magnate to relegate the ladies of his seraglio to his sepulchral grounds and to make them settle there (p. 796; and *Journ. N.-C.B.R.A.S.*, N.S. xii. 12: they being known as 'concubines of the mausoleum,' *yüan ch'ieh*), which custom owed its origin to the ancient practice of interring them alive in the crypt. It also coincides with the commencement of the custom of stationing military guards upon such mausolea (*cf.* pp. 435–6). We may presume that, in high antiquity, men of arms were often buried in the tombs of illustrious dead to serve them as life-guards in their future life, and we have stated . . . that guards in stone were arrayed *inside* the crypt in historical antiquity. Putting those facts together, it becomes obvious why, down to the present day, stone effigies of military men are found upon graves, keeping alive the memory of loyal ministers such as Yen-sih, Chung-hang, and Ch'en-hu, who, in the dawn of history, followed their royal master into death as his faithful servitors and slaves (*cf.* p. 722)."—*Ibid.* ii. i. 811–2.

"The oldest reference to statues erected upon graves is found in the Books of the Early Han Dynasty, where it is stated that 'many grave-statues were made and arrayed in the mountains' for Hwoh Khü-ping (霍去病), a celebrated magnate who died in the year 117 before our era. 'This means,' adds the commentator Yen Shi-ku, 'that in front of the grave there were placed men and horses in stone.' We may regard those horses as the substitutes of the living steeds that used to be concealed in the graves during the Cheu dynasty and even during that of Han (pp. 395, 406). But . . . tigers, leopards, cows, and various other animals used also to be placed in the mausolea of the Han emperors (pp. 406, 409). This usage undoubtedly arose from the conception that the best of a defunct emperor's possessions ought to be sent with him to the next world, and that amongst these the rare and precious animals, sent from all parts of the Empire and its dependencies as tribute to the crown and kept by the monarch as curiosities, occupied a first place, thus naturally leading to the erection of the images of such animals in his sepulchral grounds." "References to such grave-statues are sufficiently numerous to justify the conclusion that they have been in vogue ever since the Han dynasty. The Water Classic Commentary makes mention of them in connection with the mausolea of Chang Pohnga and Yin Lien, two grandees of the Han dynasty (p. 446); besides it describes some other graves of the same period, which were likewise adorned with such statues. . . . The *Shuh i ki* says: 'In the Ta-ku mausoleum at Tan-yang there are to the north two stone unicorns (*ki-lin*) of unknown date. Tradition asserts it is the tomb of a high nobleman who lived under the dynasties of Ts'in and Han, at which time evil was warded off from the graves by means of stone figures representing such animals.'"—*Ibid.* ii. i. 812–3.

The erection of figures of unicorns on tombs may also be due to the fact that they are regarded as animals of good omen. "Their presence on a grave must, moreover, have been esteemed a great boon to the soul dwelling thereunder, in view of the fact that peace and happiness were expected to prevail wherever they made their appearance." "It is not improbable that the other grave animals were equally connected with superstitions relating to the invisible powers of evil and the means of counteracting them."—*Ibid.* ii. i. 823–5.

From an "extract assigned to the *Fêng Suh T'ung*, as quoted by Wu Yung-kwang, it would appear that in times posterior to the Chow dynasty, an image of the exorcist or *fang siang* was erected by the side of the tomb."—*Journ. N.-C.B.R.A.S.*, N.S. xii. 9.

Mourning.—"From the Han dynasty downward, the entire mourning system of China, inclusive of the mourning dresses, has always been regulated by rescripts and information contained in the *I li* and the *Li ki*, and, to a very small extent, by some other Classics. . . . No other subject is treated in these works with a like minuteness of detail."—*De Groot*, ii. i. 490.

During the Han dynasty the custom of resigning office during mourning "was observed so scrupulously that emperors found themselves obliged to reduce the length of mourning periods for officers, lest the administrations of the Realm should suffer too much under the general mourning zeal."—*Ibid.* ii. i. 572.

"The Books of the Later Han dynasty show that already as early as the first century of the Christian era the Emperors took measures with a view to restrain the carrying of this ancient usage to an exaggerated pitch." But the custom was ordered to be observed in full strictness at various times during this and the following century.—*Ibid.* ii. i. 574–7.

"It seems that . . . the procreation of children while in mourning for a father or mother was severely condemned by the orthodox, though by no means considered wrong by the bulk of the people."—*Ibid.* ii. i. 611.

"Mourning for the ruler was likewise a recognised institution of the State. . . . Wen, one of the first sovereigns of that House, ordained that thirty-six days of mourning should be observed for him. He thus curtailed the more ancient period of three months considerably. His testamentary dispositions said that 'it should not be forbidden to take wives or to give daughters in marriage, or to sacrifice, or to drink spirits and eat meat (Books of the Early Han Dynasty, ch. 4, l. 19; Historical Records, ch. 10, l. 17), which indicates that, up to that date, weddings were forbidden during the mourning for a sovereign. There is, however, as far as we know, nothing to be found in the ancient works which gives us a right to conclude that such prohibition prevailed in ages prior to the Han dynasty." "While this family ruled the Empire, the observance of mourning for the Son of Heaven was forced upon ministers and grandees with a vigorous hand."—*Ibid.* ii. i. 628–9.

"The duty of wearing mourning for a teacher was evidently regarded by the nation as a very sacred one. Such a conclusion necessarily follows from the circumstance that there are cases on record of mandarins who went so far as to resign their office on the death of the master who had taught them (see Books of the Later Han Dynasty, ch. 94, l. 4; 97, l. 24; Memoirs of the Three Kingdoms, Memoirs of Shuh, ch. 1, l. 1). . . . It seems, however, that such an exaggerated form of mourning had fallen into disuse already at the end of the Han dynasty, or very soon after, for we have not come across any instances . . . in the native historical records of later ages."—*Ibid.* ii. i. 639.

"Once firmly rooted in the ancient Chinese nation as an indispensable religious rite, fasting for the dead naturally maintained itself as a sacred custom during a long series of ages. . . . In the second century of our era, 'one Shen T'u-p'an lost his father, when he was a mere lad of nine years. His sorrow was more intense and his emaciation greater than the law of morals demanded. Even after he had put off mourning, neither spirits nor meat entered his mouth for over ten years, and on each anniversary of the demise he did not touch food for three days' (Books of the Later Han Dynasty, ch. 83, l. 9)."—*Ibid.* ii. i. 652–3.

"That fasting on the death of sovereigns was binding during the Han dynasty is sufficiently proved by the fact . . . that the Emperor Wen himself ordained that on his death there should be no abstinence from spirits and meat observed for him."—*Ibid.* ii. i. 658. *Cf. supra.*

Period of Disruption (221 *to* 589).—*Table IV.*

Re-action against extravagance.—"In the third century of our era, when China was swayed successively by the dynasties of Wei, Wu, and Shuh, some monarchs continued to show themselves partisans of the doctrine that there should not be any great waste of wealth connected with burials." Ts'ao Ts'ao, founder of the Wei Dynasty and Wen, his son and successor, both gave orders that their burials were to be of the simplest kind.—*Ibid.* ii. i. 692–3.

[Shih Pao (石苞), a magnate of high rank, who died in A.D. 272, was presented by the Emperor with many valuables for a splendid funeral procession. Nevertheless, his last depositions (Books of the Chin Dynasty, ch. 33, l. 17) show that he considered display to be out of conformity to the enlightened principles of the ancients. A similar protest was made ninety years later on the death of the Emperor Mu (*ibid.* ch. 83, l. 11).]—*Ibid.* ii. i. 693–4.

The death-howl.—"In succeeding centuries people have even gone so far as to employ howlers who did not stand in any degree of relationship whatever to the dead, as the following extract from the History of the Southern Part of the Realm shows. 'Wang Siu-chi died in the first year of the period Lung ch'ang (A.D. 494). His *post-mortem* dispositions ran as follows: "You must not place me in the coffin with red garments. Sacrifice spirits and dried meat to me, but nothing else. People of the present age employ slaves and concubines to assist in howling right in front of the soul, but this howling should go out from the principal mourner, and it can be no generosity on your part to desire that many human voices should mingle together in a disorderly concert. If my soul possesses sentient entity, I shall laugh at such behaviour."'"—*Ibid.* i. i. 259.

Re-calling the soul.—"Yen Chi-thui, the ethical writer of the sixth century . . . ordered his children 'not to take the trouble to call back his soul.'"—*Ibid.* i. i. 253.

Filling the mouth of the dead.—"The part this metal [gold] has played in philosophy and alchemy . . . leaves scarcely any room for doubt that it was widely made use of [for filling the mouth of the dead] . . . in subsequent ages" [to the Christian era].—*Ibid.* i. i. 274.

"Koh Hung says: 'If there be gold and jade in its nine openings, the result is that the corpse does not putrefy.'"—*Ibid.* i. i. 273.

"Thao Hung-King (陶宏景), who lived in the fifth century, wrote: 'When a grave of ancient date is dug up and the corpse is found to look as if it were alive, then there is everywhere, both upon and inside it, a great quantity of gold and jade.' . . . In the latter part of the fifth century there lived a certain statesman Li Yü (李預), of whom the following is related in the Books of the Wei Dynasty (ch. 33, l. 18 *seq.*) and in the History of the North of the Empire (ch. 27, l. 7 *seq.*). He applied himself ardently to the ancient methods of eating jade. Once upon a certain day, with his own hands he dug out of a field over a hundred pieces of jade and powdered them, giving part of them away to others and swallowing the rest himself in the course of a year. Thereupon he died in consequence of debauchery. His body was not coffined until the fourth day, and although it was in the seventh month, the hottest of the year, his colour did not change in the least. His wife asking him to open his mouth, that she might place two pearls of jade in it, he at once obeyed her, and no smell at all issued from his throat."—*Ibid.* i. i. 273–4.

Coffins.—"'The San [*Shan*, 杉],' he [Kuo P'o] says, 'resembles the pine. It is suitable for shipbuilding, as well as for coffins and pillars. It does not rot when buried in the ground.'"—*Ibid.* i. i. 324.

The seven-stars board.—"For the first time we meet with the name [seven-starred board] in Yen Chi-thiu's Domestic Instructions, written in the sixth century. In his *post-mortem* dispositions recorded in this book, the author prescribed as follows: 'I must have a coffin of pine wood, two inches thick and on the spot where my body is to lie, nothing may be placed but a seven-stars' board.'"—*Ibid.* i. i. 318.

The "partiality for surrounding the dead in their subterranean dwelling with the universe in miniature [see previous period] explains the custom . . . of stretching them in their coffins on a board with seven holes or circles arranged in the same order as the stars of the Great Bear. In China this asterism—called the Northern Bushel (北斗) on account of its shape—anciently held a prominent place among the ruling powers of Nature. . . . It is quite natural that a people which was in the habit of depicting the heavens and the seasons on their coffins, should add thereto a representation of the power which, as they believed, brought about their rotation and was thus the real creator of all life and all the blessings of Nature."—*Ibid.* i. i. 317–8.

Burying articles with the dead.—"Yü Fan (虞翻), who in the third century of our era wrote a commentary upon Lao-tszĕ's *Tao teh king*, the famous bible of Taoism, 'gave orders that he should be buried with economy, and with nothing else about him but the two chapters of Lao-tszĕ's work, as a proof that he held in high veneration the *tao teh*, or benefits of the Universal Order of Nature.'"—*Ibid.* ii. i. 414–5.

"Hwang-fu Mih (皇甫謐), an author or statesman of high repute who died in A.D. 282, declared in his last will that he desired to be buried without a coffin and without being washed for the grave, and that there should be placed along with him in the earth 'nothing but a copy of the Classic of Filial Devotion . . . as a proof that he never had lost sight of the laws of filial devotion.'"—*Ibid.* ii. i. 415.

"Discoveries of ancient tombs, in which large quantities of valuables have been hoarded up, are often recorded by Chinese authors, even by some of times relatively modern. In the History of the Southern Part of the Realm we have: 'In those times (*viz.*, between A.D. 483 and 493) people dug up the grave of the daughter of Hwan Wen (a famous warrior and grandee who had lived nearly a century earlier), and they found scarfs and boxes of gold, and magnificent objects made of splints interwoven with gold. There was, moreover, in that tomb a very large quantity of golden silkworms, seals of silver, and such like things.' The same work relates that, when Kien, a son of the emperor Kao, of the Ts'i dynasty, was Governor of Yih-cheu (益州) in the present province of Szĕ-ch'wen, 'there was discovered in a garden of that district an old grave. Nothing was placed over the coffin except a stone vault, which contained over ten different sorts of copper articles, three old-fashioned signets of jade, and a very large quantity of precious objects, a part of which were not recognizable. There were also several pecks of gold and silver objects shaped like silkworms and snakes; besides, a mound had been made of red sand and a tank of silvery water.'" These articles were not, however, confiscated, as had been done on previous occasions.—*Ibid.* ii. i. 413–4.

Sacrificing counterfeits.—"The replacing of articles, buried with the dead, by valueless counterfeits apparently gained ground in the ages subsequent to the Han dynasty, the historical works of those times containing many instances of persons who gave explicit orders that they were to be interred with mere imitations in burnt clay or earthenware. An instance of this, in connection with the Emperor Wen of the Wei dynasty, has been given (p. 692); besides, we read that one P'ei Ts'ien (裴潛), a grandee who died A.D. 244, 'prescribed in his last will that he was to be buried with bare simplicity, and that absolutely nothing should be deposited in his grave except a set of a certain number of stoneware articles' (Memoirs of the Three Kingdoms, Memoirs of Wei, ch. 23, l. 18)."—*Ibid.* ii. i. 709–10.

"The learned Sü Miao (徐苗), 'who died in A.D. 302, ordained in his testamentary dispositions that there must be nothing used (for the disposal of his body) but pieces of washed cloth, washed garments, a coffin of elm wood, bricks of sundry kinds, an open cart for his corpse, mats of water-rushes, and implements of earthenware or burnt clay' (Books of the Tsin Dynasty, ch. 91, l. 7)."—*Ibid.* ii. i. 710.

"The more costly among the articles which were anciently buried with the dead, *viz.*, horses, valuables, and expensive garments, probably first of all ceased to be generally buried as 'articles for the manes,' and that cheap household furniture and the requisites of life, either in their genuine shape or as valueless counterfeits, were used the longest. Indeed as late as the fourteenth century, the quality and quantity of these things was officially fixed by the Ming dynasty (pp. 698, &c.). . . . The burying of horses with monarchs and magnates was modified into sacrificing horses, or counterfeits thereof, on special altars devoted to the worship of their manes, or somewhere else, a practice which . . . was still in vogue under the Liao dynasty (pp. 709, 698). This modification having begun during the Han dynasty, we may suppose that it attained its full development in the centuries succeeding that epoch. Now it was just at this period that a similar process in respect of valuables and precious clothing was gaining ground, that is to say, burying them with the dead died away as a custom, and valueless counterfeits, especially mock money, were sacrificed to the dead outside their graves." "This process went on, of course, slowly, insensibly almost. Hence it is impossible to fix the exact date at which people began thus to endow their deceased ancestors with mock riches. It is a positive fact that burying real money with the dead was still common during the Han dynasty (ch. iv., and previous Period)." "The information which the native literature gives about the transformation of the custom of burying money and clothes with the dead into that of sacrificing mock money and mock clothes outside the tombs is very scanty. In a biography of a certain Wang Yü (王璵), Grandmaster of Sacrifices and Censor under the emperors Huen Tsung and Suh Tsung in the eighth century, we read: 'His exorcisms and observances to ward off evil were, generally speaking, of the same stamp as the practices of spiritist mediums. During the Han dynasty and in subsequent times money had been placed in the tombs at every burial, and in later ages the country people had gradually replaced such money by paper in worshipping the manes of the dead; and now Yü was the first to use it (in the sacrifices entrusted to him)' (New Books of the T'ang Dynasty, ch. 109, l. 13). This assertion has since been received as fully warranted historical truth by several writers of good authority (see *De Groot*, ii. i. 713). . . . Chao Yih, the able author and critic . . . wrote in the last century: 'Fung has averred in his *Wen kien ki* that paper money has existed already since the dynasty of Wei and that of Tsin . . . and that at the time in which he lived there was nobody who did not use it, from the Imperial princes down to the petty officials and commoners. He lived under Teh Tsung (A.D. 780–805) of the T'ang dynasty . . . and what he saw with his own eyes is certainly not unworthy of belief. Hence there is no reason for doubting that paper money came into vogue during the dynasties of Wei and Tsin' (*Kai yü ts'ung khao*, ch. 30, l. 18)."—*Ibid.* ii. i. 711–3.

Burying living persons with the dead.—[For an instance of living persons being buried with the dead at this time, see Books of the Chin Dynasty, ch. 124, l. 15, quot. *ibid.* ii. i. 730–1.]

Dwelling upon tombs.—"In the four centuries which lie between the Han dynasty and that of T'ang, cases of devout relatives dwelling upon the tombs of their parents or husbands continue to abound in the books." See the cases of Yü K'un in Books of the Tsin Dynasty, ch. 88, l. 9; of Hsü Tzŭ, *ibid.* l. 7; of Wang P'ou and Hsia Fang (alias Wên Chêng), *ibid.* l. 5; of the daughters of Ch'en in the fifth century, Books of the Southern Ch'i Dynasty, ch. 55, l. 4; and of Chên Ch'ên, in the

6th century, Books of Wei Dynasty, ch. 68, l. 5.—*Ibid.* ii. i. 797–8.

"Establishing people upon graves of persons of imperial lineage and grandees of the Empire no doubt took place so frequently in the centuries between the Han dynasty and that of Ming, that in the end it became an established institution of the State."—*Ibid.* ii. i. 448.

Sutteeism.—[For Sutteeism generally see previous Period.]

[For a case of attempted sutteeism by fire see Hist. of the Northern Part of the Realm, ch. 13, l. 10; also Books of the Wei Dynasty, ch. 13, l. 6, quot. by *De Groot*, ii. i. 740.]

[Honorary gates and tablets began to be conferred upon suttees in the 5th century.]—*Ibid.* ii. i. 746.

Size of graves.—During the Han dynasty, or somewhat later, the tumulus of Confucius and its demesnes also covered a large plot of ground, it being stated by the Imperial Mirror that 'the ground for his grave covered an area of one hundred *meu*; the grave measured ten *pu* from north to south, and thirteen from east to west, and was twelve feet high.'"—*Ibid.* ii. i. 420.

Mausolea.—"Of the mausolea of the dynasties following that of Han in an unbroken line on the throne of the Empire no elaborate descriptions occur in Chinese books, neither are the notices and data, which those works supply about such monuments, sufficiently clear and numerous to enable us to draw up a distinct picture of them. But, taking into consideration that a most rigid spirit of conservatism in regard to what has been established by the forefathers of the nation has always reigned supreme in Chinese State religion and in whatever is connected with it, we may be pretty sure that in all material points these mausolea have always closely resembled those of the Han dynasty. Short notes scattered about in the books tend to confirm this."—*Ibid.* ii. i. 437.

Stone images on tombs.—In the Books of the Sung Dynasty (ch. 15, l. 30) we read: 'Since the reign of the Han dynasty the dead throughout the Empire have been sent to their tombs with extravagant prodigality. Stone buildings and animals in stone, slabs of stone carved with characters, and similar ornamentations have been made for them on a large scale. . . . In the fourth year of the period *Hien ning* (A.D. 278) the emperor Wu of the Tsin dynasty issued a decree, stating that such stone animals and honorary memorial stones, inasmuch as they served for underhand glorification and for the exalting of insignificant acts of no essential merit, were more injurious to the people than anything else in exhausting their wealth, and therefore were entirely forbidden and abolished by him.'"—*Ibid.* ii. i. 813.

"Stone figures of animals adorned . . . the [Yung-ku] mausoleum [situated on the peak of Mount Fang] of the fifth century. . . . The grandee Chao Siu (趙 脩), who lived in the first half of the sixth century, is recorded to have erected such figures, together with inscribed commemorative stones and pillars of the same material, in his father's sepulchral grounds (Books of the Wei Dynasty, ch. 93, l. 12; Hist. of the Northern Part of the Realm, ch. 92, l. 7). We read also that 'in the sixth year of the *T'ien kien* period (A.D. 507) the rules of burial were officially expounded in this sense that no stone images of men or animals, nor inscribed slabs of stone, might be made on ordinary graves, but only stone pillars, and a tablet bearing the name of the defunct' (Books of the Sui Dynasty, ch. 8, l. 3). And 'The Memoirs of the district of Shang-yuen' in the present province of Kiangsu, speaking of the mausoleum of the Emperor Wu of the Ch'en dynasty, who died in A.D. 559, make mention of 'stone animals still extant on the spot, which was at that time called the Stone Horses Avenue' (*Ku kin t'u shu tsih ch'ing*, ch. 130)."—*Ibid.* ii. i. 813–4.

Temples over graves.—"Sacrificial temples erected on graves of grandees are oftentimes cursorily mentioned in the literature of subsequent ages. The General Memoirs of Shantung Province say that a temple stood on the grave of Tseng-tszĕ, the principle disciple of Confucius, and that long before A.D. 1037 there was one on the tomb of Mencius also. It seems to have always been customary with the emperors, in the case of deserving statesmen to allow the costs connected with the erection of such buildings, and also those of the grave itself, to be defrayed either partly or wholly by the official treasury, *i.e.*, up to the end of the Mongol Period."—*Ibid.* ii. i. 388.

"Sacrificial temples are mentioned often enough in connection with the imperial mausolea both of mediæval and modern times to justify the conclusion that they were hardly ever wanting. That they were extremely beautiful in many cases is sufficiently proved by the . . . description of such an edifice" given in the *General Memoirs of Shansi, Ku chin tu' shu chi ch'êng*, ch. 130.—*Ibid.* ii. i. 439–40.

Post-mortem weddings.—"In the Memoirs of the Three Kingdoms we read: 'The daughter of Ping Yuen died when still young, at the same time as Ts'ang-shu, the favourite son of the emperor T'ai Tsu (A.D. 220–227), breathed his last. The Emperor tried to have them buried in the same grave, but Yuen refused his consent, saying that such burials were not recognized by the laws of morals (Memoirs of Wei, ch. 11, ll. 17–8). Therefore the prince was betrothed to a deceased daughter of the family Chen, and she was placed with him in the same grave. And when Shuh, the young daughter of the emporor Ming of the same dynasty (A.D. 227–239) had died, he buried together with her one Hwang, a grandson of the brother of the empress Chen, conferred the posthumous title of Imperial Prince upon him, and appointed for him a Continuator with the hereditary rank of a noble' (*Kai yü ts'ung khao*, ch. 31, l. 5). This event becomes all the more curious when we are told that this Hwang was a mere baby. It is in fact stated in the Standard Annals of that time that the magnate Ch'en Khiün (陳 群) rebuked the emperor for having the obsequies of this child, though not a year old, conducted with the same ceremonies as appertained to up-grown people (see the Memoirs of Wei, ch. 22, l. 5). *Post-mortem* marriages in those times being concluded even in the Imperial family, and between infants so very young, we may safely draw the conclusion that they were the order of the day between adults among the people."—*Ibid.* ii. i. 803.

Marriages between deceased persons of very frequent occurrence from the earliest times, continued to be performed in large numbers. For instance, "P'ing-ch'ing, son of Mu Ch'ung, died when he was still young. During the reign of Hiao Wen (A.D. 471–499), the Imperial princess Shi-p'ing died in the Palace. The posthumous dignity of Prince Consort was then conferred upon P'ing-ch'ing, and he was united to the princess in marriage for the World of Shades (Hist of the Northern Part of the Realm, ch. 20, l. 15)."—*Ibid.* ii. i. 804.

Mourning.—[In 280, on the recommendation of Chi Yü, the mourning rites were revised.]—*Ibid.* ii. i. 544–5.

"The old rule of twenty-seven months' mourning for parents was re-established, and has continued in force until the present day."—*Giles, Historic China*, p. 51.

Resigning office.—"Resigning public duties when in mourning was the order of the day not only during the Han dynasty, but also during all subsequent Houses. The Standard Histories give numerous instances of such resignations, even on the death of brothers and sisters, though younger than the mourner, of grandparents, paternal uncles, nay of brothers' sons, and teachers."—*De Groot*, ii. i. 573.

"During the dynasties which occupied the Throne subsequently [to the Han] . . . it continued to be lawful, nay obligatory, for officials to resign their posts when in mourning; but at times the emperors forbade their doing so."—*Ibid.* ii. i. 577.

"During the Wei dynasty, magistrates who did not keep the mourning for the Emperor in a proper manner were . . . severely dealt with." (See Books of the Wei Dynasty, ch. 68, l. 10). The dynasty "introduced a considerable modification in the duration of the mourning for emperors." The Ch'ien Lung editors of the *I li* (ch. 22, l. 32) "aver that 'under the reign of the emperor Wu it was ordained for the first time that this mourning should be put off when the burial was completed.'"—*Ibid.* ii. i. 631.

[During the Chin Dynasty mourning by ministers and officials was strictly enforced. See Books of the Chin Dynasty, ch. 70, l. 22, quot. *ibid.*]

Avoiding marriage.—"In the books of later ages [than the Han] we have not found any more of such passages justifying the conclusion that conception and procreation during mourning were stigmatized as crimes. Probably this is to be attributed to the circumstance that another tenet, teaching that every one is in duty bound to procure a numerous progeny with a view to the perpetuation of ancestral worship, has imposed silence upon all opposite considerations of whatever sort or kind. This tenet was advocated with special order by Mencius." "Hence it is that successive dynasties have not troubled themselves very much about forbidding marriage during mourning. However, probibitions of this kind have not been expunged for good from amongst the matters which claim the attention of the legislator. We read, *e.g.*, that Shih Lih (石 勒), a warlike adventurer, who having assumed in A.D. 319 the sovereignty of the realm of Chao (趙) . . . 'issued a decree which forbade the people of his realm to marry while in mourning' (Books of the Chin Dynasty, ch. 105, l. 2)."—*Ibid.* ii. i. 612.

Fasting.—"We find it recorded of a certain grandee Sié Hung-wei (謝 弘 微), who lived from A.D. 391 to 433: 'Being in mourning for his mother, he resigned his office, and was spoken of in lofty strains because of the filial devotion which he displayed during the time of mourning. Even after this had elapsed, he continued to restrict himself to vegetables and plain food for a time. . . . And when his brother died in the service of the government, his grief and sorrow exceeded what is required by the law of morals, and even after he had put off his mourning dress he neither took fish nor flesh.' (History of the Southern Part of the Realm, ch. 20, l. 3)." And there are many other instances.—*Ibid.* ii. i. 653.

"We are inclined to believe that, since the Han dynasty, fasting for the Sons of Heaven has never been imposed upon the nation by official rescripts. Doubtless this may be ascribed in the first place to the circumstance that the precepts relating to it, which the ancient books of rites contain, are extremely vague and are nowhere stated to have applied to the nation in general."—*Ibid.* ii. i. 658.

"P'ei Chi-li (裴 之 禮), governor of western Yü-cheu (豫 州), a part of the present province of Honan, 'ate nothing but wheat and rice during the mourning for his mother' (History of the Southern Part of the Realm, ch. 58, l. 15)."—*Ibid.* ii. i. 653.

Avoiding the apartment.—Chinese books acquaint us with still another curious custom evidently engendered by the practice of giving up one's dwelling and furniture to the dead to whom it belonged when alive, *viz.*, that of abstaining from entering the private apartments of a deceased parent or parent-in-law. In the 'Domestic Instructions by Mr. Yen' . . . we read: 'After the death of their parents, the sons and their wives cannot find it in their hearts to enter the private apartments and bedrooms which were occupied by the deceased. Under the Northern Dynasties (fifth and sixth centuries), Li Keu, an inhabitant of Tun-khiu, after the death of his mother, Madame Liu, kept the hall in which she had been wont to dwell locked and closed to the end of his life, not suffering himself to open or enter it.' Other passages of this kind we have not come across in the native literature, which, however, is no proof that the custom was not widely spread and may even prevail in these days. Seeing it is explicitly stated . . . that it was practised only by the sons and their wives, that is to say, by the nearest relations who had to observe the deepest mourning, we cannot suppose that it was based merely upon a fear of the soul of the defunct, which may have been thought to hover about in the apartments. If such were the case, the . . . author would probably have stated that the apartments were avoided by everybody without exception."—*Ibid.* ii. i. 487.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Extravagance.—"In perusing the voluminous Dynastic Histories of China, one comes across several instances of persons who, when giving instructions about their own obsequies, ordered that economy should be observed with regard to the same and that the coffin should be of the plainest description. This suggests not only that good timber was scarce and dear, but also that people in general were so lavishly addicted to wasting their money upon the receptacles for their dead, that men of higher intellectual standing felt obliged to raise their voices against such extravagance."—*Ibid.* i. i. 314. See also *infra*, *Mausolea*.

"Although the persistency with which the higher and better classes of the nation clung to the time-hallowed custom of burying wealth or costly articles with the dead, grew considerably weaker under the constant blows dealt out by the party of economy and the frequent denunciations of emperors, still even during the T'ang dynasty the government found it necessary to take official measures against it. We read, *e.g.*, that Kao Tsung, the third emperor, 'in order to bring about a retrenchment of expenditure after the famine which had visited the country for a series of years, sent an order" against the extravagance of the people in regard to funeral rites to Li I-ch'en, governor of Yung-chou (*Yüan chien lei han*, ch. 181, l. 11), and in 741 an Imperial rescript modified grave structures and implements in size, quantity, and quality (*T'ung tien*, quot *Ku chin t'u shu chi ch'êng*, sect. *Li i*, ch. 56).—*Ibid.* ii. i. 695–6.

Recalling the soul.—"The Codex of the *Khai-yuen* period formally sanctioned the ceremony [recalling the soul] as part of the funeral rites of the official classes, prescribing that it should be performed by three men, successively in the back chamber and on the roof of the building, with observance of the rules laid down in the *I li* and the *Li ki*. But in the case of officials under the fourth degree and other people, the calling back was to be done by two persons only."—*Ibid.* i. i. 253.

Placing articles in the mouth of the dead.—"In the *Khai-yuen* Codex it is ordained that grandees and officials of the first, second, and third rank 'shall receive in their mouth circular pieces of jade, those of the fourth and fifth rank blue jade, those of the sixth and lower ranks cowries.'"—*Ibid.* i. i. 278.

Coffins prepared during life.—"The emperors of succeeding dynasties [to the Chou] seem to have held these rescripts [respecting the carrying of their coffins with them on journeys] in esteem during a long series of ages, for they were still complied with as late as the eighth century, when Huen Tsung of the Thang dynasty abolished them. The New Informations on the Great Thang Dynasty (大 唐 新 語) state on this head: 'Huen Tsung was on a tour of inspection in the north. Near a pass on the road along the slopes of the Thai-hing mountains he came across a cart loaded with a coffin. He asked the bystanders what there was in that cart, and was told: "A coffin. The Books of Rites prescribe that, when a Son of Heaven ascends the throne, he shall have his inner coffin made and have it varnished once a year, to show that, though he is alive, he does not forget his death. Its being carried in his rear on a cart when he goes abroad, is also an institution of the ancient sovereigns." But Huen Tsung said: "Why should we maintain this custom?" and he ordered the coffin to be burnt. Since that time the emperors have gone abroad without a coffin in their rear.'"—*Ibid.* i. i. 304–5.

Decoration of imperial coffins.—"During the Thang dynasty the imperial coffins 'displayed a sun, a moon, stars and asterisms, a dragon, a tortoise, and their appendages, painted on the lid.'"—*Ibid.* i. i. 317.

The seven-stars board.—"Among the rescripts concerning the obsequies of Tai Tsung, an emperor of the Thang dynasty who died in the year 779, we read: 'A seven-stars' board was placed inside the Rottlera structure (*i.e.*, the coffin), and the things which were to be arranged collectively underneath were all placed below it first.'"—*Ibid.* i. i. 318.

Postponement of burial.—"Succeeding dynasties [to the Han] have never revived the old rescript that the Son of Heaven should be buried in the seventh month, including that in which he has breathed his last. The Dynastic Histories teach us that, previous to the reign of the family of Thang, such burials used to take place in the month following the decease, and that, during this dynasty, the period of postponement varied between the fourth and the twelfth month. This information gives us a right to conclude, that in the case of official persons and the common people the time of burial was not bound by strict customary rules. We can easily understand why this should be the case. The *I li* prescribes that a lucky period must be selected for a burial, and this precept having been faithfully conformed to by the whole succession of dynasties, including that which is now seated on the throne, it has pushed the ancient rule into the background, as being inconsistent therewith. Consequently, as a matter of course neither the Khai yuen Rituals, nor the *Thung li* of the present dynasty prescribe any fixed period for the burial of anyone."—*Ibid.* i. i. 267.

Victualling the grave.—"The propensity inherent to the whole Chinese nation of maintaining customs simply because they are ancient, has caused the victualling of the graves to remain an institution of the State for ages. [*Cf.* ABSOLUTE MONARCHY.] . . . As late as the eighth century the following rescript was laid down in the *Khai yuen* Codex: 'As for the carts sent to the grave: when the sacrifice at the sending away of the dead [see p. 152] is finished, the assistants take the baskets of Calamus rushes and fill seven of them with pieces cut from the lower parts of the sacrificial victims. In the case of official persons of the fourth or the fifth degree, however, the number of baskets is five; for those of the sixth degree and all those of lower rank there are two baskets. The five kinds of cereals and the uncooked rice are put in five hampers, each holding one peck and three pints; covers of plain linen are spread out over these. And the spirits are in jars of five pints each, covered with linen of fine texture; the preserved meat is in two earthen pots, each holding two pints and covered with plain linen.' Amongst its rules for interment the same Codex carefully prescribes in which way all these things must be arranged around the coffin in the grave, and where the 'eating dishes,' which are to be buried at the same time, must be placed."—*Ibid.* ii. i. 386–7.

Burying articles with the dead, effigies, mock money, mock clothes, etc.—The custom of burying with the dead the side curtains of the catafalque and the boards exhibiting the rank of the deceased "was still maintained as late as the T'ang dynasty, the Codex of the *Khai yuen* period prescribing its observance for officials of the three highest classes, while those of the fourth class and of lower rank were to have the boards only placed inside the grave."—*Ibid.* ii. i. 392.

"Even an empress of the great T'ang dynasty, *viz.*, Wen-teh, consort of the second monarch of that House, formally declared it to be her wish that only things of burnt clay and wood should be laid in her grave. . . . The exclusive use of articles of clay for the grave was made obligatory by Imperial rescript under the same dynasty (p. 696)."—*Ibid.* ii. i. 710.

"The *Yiu-yang tsah tsu*, written in the eighth century, has (ch. 13): 'Houses and sheds, cars and horses, male and female slaves, horned cattle and so forth are made of wood. Before the dynasty of Chen ruled the Empire, cars of clay and souls of straw were in vogue; after that dynasty wooden puppets were used.'"—*Ibid.* ii. i. 808–9.

"In the seventh century of our era, the paper money used in the worship of the dead had probably taken the shape which it possesses at the present day, that is to say, it consisted of

paper sheets upon which tin-foil was pasted, and this was converted into mock gold by giving it a yellow colour (*cf.* pp. 25–6, and *Fa yuan chu lin*). "That the sacrificing of mock money and mock clothes to the dead had a hard struggle against orthodoxy, which, as a matter of course, obstinately refused approval of things unknown to the holy ancients, appears from the fact . . . that it lasted until the eighth century of our era before it was admitted, through the intermedium of Wang Yü, in the religious worship observed by the Court. Cases are, moreover, quoted by Chinese authors of grandees who disdained using it at that time (*Kai yü ts'ung khao*, ch. 30, l. 19). It is not improbable that the counterfeits were burned from the time they came into use, being thus sent to the manes through flame and smoke. This conclusion is naturally arrived at when we consider that real clothes and valuables were destroyed in this way even as late as the T'ang dynasty (New Books of the T'ang Dynasty, ch. 5, l. 8; Hist. of the Five Dynasties, ch. 9, l. 2)."—*Ibid.* ii. i. 714–5.

Positions at grave.—"In the great codex of the State religion enacted in the 20th year of the Khai-yuen period (A.D. 732) we find it formally stated amongst the rescripts regulating the burial of official persons, how the males and females have to station themselves at the tomb during the interment."—*Ibid.* i. i. 196.

Sacrifice to the spirit of the soil.—"It is perhaps to be ascribed to his [K'ung Ying-ta's] influence and that of his school that a sacrifice to this divinity [Spirit of the Soil] was adopted by the Thang dynasty as an institution of the State and as such found a place in the great codex of official rites enacted in the 20th year of the Khai-yuen period (A.D. 732). This codex . . . prescribes that it shall be presented by an official on mats spread out on the left side of the grave, and that it shall be connected with a short offertory answering to a given formulary. It is probably owing to this precept that the sacrifice, based on what seems to us a rather arbitrary interpretation of a hazy classical passage, has been maintained by subsequent generations as an integrate part of their funeral rites."—*Ibid.* i. i. 224.

Placing stone images on graves, etc.—"The edict of the period *T'ien kien* [see PERIOD OF DISRUPTION] . . . proves that the placing of stone figures upon graves had before the T'ang dynasty already been consolidated into a formal institution of the State and had been enrolled among the prerogatives pertaining to emperors and magnates exclusively. This state of affairs has continued unaltered in ensuing ages."—*Ibid.* ii. i. 814.

"It can scarcely be doubted that during the T'ang dynasty stone figures were also included among the appurtenances of the Imperial mausolea, for we learn that T'ai Tsu, the founder of the Chen dynasty or the last of the five Houses which occupied the throne during the half century between the downfall of the T'ang dynasty and the rise of the Sung, forbade their erection for himself (see Old Hist. of the Five Dynasties, ch. 113, l. 10)."—*Ibid.* ii. i. 814–5.

"There is sufficient reason to believe that grave images were sometimes made for the purpose of glorifying the dead by representing their brilliant exploits or some important event in their lives. We read, *e.g.*, concerning the mausoleum of T'ai Tsung, the second monarch of the T'ang dynasty, that 'images of Hieh Li and other foreign princes and chieftains whom he had captured and subdued, fourteen in all, were cut in stone in the *Ching kwan* period (A.D. 627–649) and arrayed (in his mausoleum) inside the northern Marshall's Gate' (Memoirs of the District of Li-ts'uen, quoted in the *Ku kin t'u shu tsih ch'ing*, sect. 坤輿, ch. 130)."—*Ibid.* ii. i. 826.

Sutteeism.—[See previous Periods.]

Dwelling on the tomb.—"Many cases [of dwelling on tombs] are on record in works dealing with the period when the T'ang dynasty ruled the Empire." See the cases of the maiden Li in New Books of the T'ang Dynasty, ch. 205, l. 5, and of Ch'u Wu-liang, *ibid.*, ch. 200, l. 2. "We read also that the concubine Wei-hien of the Emperor Teh Tsung on the death of the latter requested to be allowed to spend the period of mourning in his Ch'ung mausoleum, and there waited upon his manes in the park of the soul temple' (Old Books of the T'ang Dynasty, ch. 52, l. 12)."—*Ibid.* ii. i. 798.

Post-mortem marriages.—"'The Imperial concubine Wei caused her deceased younger brother Siün, after the dignity of Prince of Jü-nan had been conferred upon him, to be united in marriage for the next life with a deceased daughter of (Siao) Chi-chung, and she had them buried together in one grave. But after this lady Wei had been defeated (in an attempt to usurp the throne), Chi-chung opened the grave, took his daughter's coffin out of it and brought it home' (Old Books of the T'ang Dynasty, ch. 92, l. 27; also New Books of the T'ang Dynasty, ch. 123, l. 6), thus showing that the ties of relationship with a traitress to the cause of lawful government were cut off by him."—*Ibid.* ii. i. 804.

Mausolea.—"It is stated that, 'when the Emperor Kao Tsu died (A.D. 626), an imperial decree was issued, to the effect that, as to the style and dimensions of his burial place, the Ch'ang mausoleum of the Han dynasty should be taken as a pattern, and that the number of people to be summoned to work at it hould be fixed in a liberal spirit.' (Old Books of the T'ang Dynasty, chap. 72, l. 4)."—*Ibid.* ii. i. 437.

"Probably all the mausolea of the T'ang dynasty had a grave mound. They embraced, moreover, buildings and mansions in great numbers, for it is on record that in the fourteenth year of the period *Ching yuen* (A.D. 798) an imperial decree was issued to erect or rebuild around each of the five imperial mausolea no less than 378 buildings, and around some other mausolea also a great number of edifices (*Wên hsien t'ung k'ao*, ch. 125, l. 27). The same fact is confirmed by the following episode from the life of Wen T'ao (溫韜), a turbulent chieftain who played a prominent part at the time of the troubles, warfare and bloodshed, intervening between the Sung dynasty and the T'ang. 'When he had resided in his dominion for seven years, he broke open such mausolea of the T'ang dynasty as were situated within the borders of his territory, and appropriated to his own use all the gold and valuables stored up there. But the Chao mausoleum (of the emperor T'ai Tsung) was stronger than the others. From the road which led to the hill T'ao saw that the buildings and mansions were grand and beautiful, both in regard to architecture and size, but that they did not differ in style from human dwellings. Inside there was a central temple; couches of stone were arranged in rows in the side rooms on the east and west, and upon those couches stood receptacles of the same material, in which were iron boxes entirely filled with antique cards and manuscripts, bells, royal handwritings, paper and ink, all looking quite new. T'ao took everything away, and so these relics found their way among the people' (New History of the Five Dynasties, ch. 40, l. 11)."—*Ibid.* ii. i. 438–9.

Guards.—"During the reign of the House of T'ang, 'it was a general rule to appoint for every mausoleum a guard, which must settle for good in the place; and the military chiefs made tours of inspection with the intendant of the mausoleum.'"—*Ibid.* ii. i. 436.

Size of graves.—"Under the House of T'ang it was decreed that the area of ground for officers of the first rank, which had been theretofore ninety *pu*, should be reduced to seventy, and the height of the mound from eighteen feet to sixteen. For officers of the second rank the size was reduced from eighty to sixty *pu*, and the height from sixteen to fourteen feet, and so on, in a regular sequence, down to the sixth rank, whose graves and the graves of those of lower rank might be of the size of fifteen *pu* and have mounds of seven feet only. Finally the same decree allowed the common people, about whose graves no written prescriptions had hitherto existed, to have graves of seven *pu* and mounds of four feet (*Ku kin t'u shu tsih ch'ing*, sect. 禮儀, ch. 56)."—*Ibid.* ii. i. 449.

Co-burial.—"During the T'ang dynasty the ladies of the imperial seraglio were, in many cases, buried in their consorts' mausoleum. Moreover, it was an established custom during that epoch to bury princes and princesses of imperial blood and distinguished public servants near the imperial mausoleum, the civil to the left, and the military to the right. This was officially styled *p'ei tsang* (陪葬) or *fu tsang* (祔葬), 'to bury together.' Several persons on whom this honour was conferred are enumerated by Ma Twan-lin in his *Wen hien t'ung khao* (ch. 125, l. 15 *sqq.*); they were especially numerous in the time of T'ai Tsung, the second sovereign of the dynasty."—*Ibid.* ii. i. 443.

Mourning.—"The ancient custom of dwelling in mourning sheds was perpetuated as an official rite in subsequent dynasties. In the *Khai yuen* Codex it is prescribed for all classes of society." "The Rituals for Family Life too give rescripts with regard to the dwelling in mourning apartments."—*Ibid.* ii. i. 484–5.

The special clauses contained in the *I li* exempting certain high officials and others from mourning are "wanting in the Codex of the *Khai yuen* period."—*Ibid.* ii. i. 566.

The Ch'ien Lung editors of the *I li* "state also (ch. 22, l. 33) that in the eighth century 'the mourning for the emperors Ming and Suh Tsung of the T'ang dynasty was again abridged, the old number of thirty-six days being reduced to twenty-seven'"—originally the number of months during which the mourning lasted.—*Ibid.* ii. i. 631.

"There is evidence on record in the Standard Histories that the ancient rule, which prohibited any one's entering a ruler's palace in mourning attire, obtained in ensuing ages. We read, for instance, that during the reign of Wen Tsung of the T'ang dynasty (827–836) 'the emperor ordered Li Hiun to put on garments of a glossy material, because it was difficult to permit him to enter the inner Palace in the coarse dress with jagged edges which he was wearing' (Old Books of the T'ang Dynasty, ch. 169, l. 1)."—*Ibid.* ii. i. 642.

"When the T'ang dynasty was seated on the throne, fasting for the dead ranked amongst the political institutions of the State. As such it received a place among the statutary rituals laid down in the Codex of the period *Khai yuen*. 'Not until three days have passed,' thus we read therein, 'do mourners take food again. And when their father or mother has been buried the children may take rice gruel, which in the morning is made of four times as much rice as the hand can scoop up, and in the evening of the same quantity. If they cannot eat such gruel, they may cook the rice dry, and this latter way of preparing it is allowed to all the women.' And severe punishments were inflicted on those who, while in mourning, indulged in banquets and revelries (see Old Books of the T'ang Dynasty, ch. 15, l. 20)."—*Ibid.* ii. i. 654.

"The oldest official mourning codex that has been preserved entire, forms a part of the great compilation of statutory rites of the *Khai yuen* period. Tu Yin gave it a place in his *T'ung tien*, and from this thesaurus it found its way into the gigantic *Ku kin t'u shu tsih ch'ing* (sect. 禮儀, ch. 53). On examination it turns out to be no more than a copy of the mourning rescripts as systematically arranged in the *I li*, with a few modifications and additions of little interest. This fact gives us a right to conclude that the *I li* was the acknowledged *lex scripta* for matters relating to mourning and mourning dress during the whole period extending from the Han to the T'ang dynasty."—*Ibid.* ii. i. 545.

907–960.

Economy.—[T'ai Tsu, the founder of the Posterior Chou dynasty, forbade his son to perform the usual expensive rites at his burial (*Ma Tuan-lin, Wên Hsien T'ung K'ao*, Bk. 125, quot. *ibid.*); and ordered that no stone figures should be erected on his tomb: (see *supra*).]

Dwelling on the tomb.—He also "explicitly declared in his last will that 'he desired no inmates of the Palace to live upon his mausoleum as warders' (Old Hist. of the Five Dynasties, ch. 113. l. 7)."—*Ibid.* ii. i. 798.

Burying human beings with the dead.—"In ensuing ages [to the Chin dynasty], the native books are generally silent upon immolations of human beings on behalf of the dead. This might lead us to the conclusion that such immolations then fell into disuse, did not some references here and there point to the contrary. T'ai Tsu, who died in 953, is stated in the Standard Histories of that period to have ordained that 'no human lives under any pretext whatever should be destroyed when his corpse was consigned to the grave' (Old Hist. of the Five Dynasties, ch. 113, l. 7)."—*Ibid.* ii. i. 732.

Sung Period (960 *to* 1280).—*Table VI.*

Washing the dead.—"The practice of buying water for washing the corpse . . . was observed at least seven centuries ago on the extreme south-western part of the Chinese coast, as is shown by the *Ling-wai-tai-tah* (嶺外代答), which has in its sixth chapter: 'When a native of Khin (the extreme western coast district of the present Kwangtung province) has died, the filial sons forthwith unbraid their hair, put on a hat of bamboo, take a water-dipper, a jar, and mock paper money, and repair to the water-side. Here they lament bitterly, cast the money (the paper money aforesaid?) into the water, and, having dipped up water, return home to wash the corpse. They call this "to buy water." If they do not act in the way described, their neighbours and fellow villagers will look upon them as unfilial people Now-a-days, the natives of Khin use water, purchased for money, for their meals and for the supply of their kitchen. They call it "sold water," and it is reputed to avert fatal events.'"—*Ibid.* i. i. 16.

Recalling the soul.—"Kao Khang (高閌), who lived in the 12th century, records the following custom of the inhabitants of Hwai-nan, *i.e.*, the central part of the provinces of Nganhwui and Kiangsu:—'Now-a-days, in Hwai-nan, it is customary, when any one among the people has died suddenly, to send a certain number of men on to the roof of his dwelling and along the roads to call for the deceased everywhere. Some have in this way been resuscitated.'"—*Ibid.* i. i. 245.

"During the reign of the house of Sung, the recalling of the dead obtained as a custom in Hwai-nan country. . . . In the official obsequies of that period the temporary soul tablet . . . was used in lieu of the clothes of the deceased for calling back the soul, as may be inferred from the following extract from Ma Twan-lin's *Wen hien thung khao:* 'In the 31st year of the Shao hing period (A.D. 1161), Kin Ngan-tsieh, Vice-President of the Board of Rites, with some others memorialized as follows: "Scrutinizing the Collective Statutes of the empire, we have made earnest enquiries into the rules relative to the temporary soul tablet; and we have arrived at the conclusion that, although no direct references to it are to be found in the Classics, yet this tablet can be traced back to ancient times, it being based upon the ideas connected with the custom of calling back the dead. Indeed, the Li yun (ch. 30 and 31 of the *Li ki*) informs us that, when a case of death occurred, people went upon the roof of the house and there exclaimed: 'Ho. o. o. So-and-So, come back!' . . . Upon this practice is based the ancient custom of recalling the dead with his clothes, as well as the present custom of doing it with the temporary tablet."'"—*Ibid.* i. i. 253–4.

"The ancient method of climbing upon the house top has fallen into disuse at Amoy, in spite of Chu Hi, who formally prescribes it in his Rituals for Family Life. It appears that it had already become obsolete in the 11th century, as Szĕ-ma Kwang then wrote: 'At present people fear to alarm the community if they ascend the house and shout there. Hence they merely repair for such purpose to the south side of the back chamber and of the court-yard.'"—*Ibid.* i. i. 254.

Objects placed in the mouth of the dead.—"Chu Hi's Rituals for Family Life prescribe one coin in the left side of the mouth, one in the right side, and one in the middle."—*Ibid.* i. i. 278–9.

Preserving the corpse.—"So far as we know, there is only one instance on record of a faint attempt at preserving a body from decay in an artificial way; it occurs in ch. 242 of the History of the Sung Dynasty (l. 12). Li Ch'en, a concubine of the emperor Chen Tsung, had borne him a son, who in A.D. 1023 ascended the throne under the name of Jen Tsung. When Li Ch'en breathed her last, the emperor, her son, was still totally ignorant of the fact that she was his mother; some high dignitaries, acquainted with this circumstance, but not at liberty to reveal it, nevertheless dressed her carefully in the attire of an empress and had mercury put into her coffin. After a time, being apprized of the truth, Jen Tsung had the corpse transferred to a new coffin, and on this occasion it was found that 'she looked like jade stone and as if she were alive; her attire was that of an Empress-Dowager, and corruption had not done its work, the mercury having preserved her body.'"—*Ibid.* i. i. 280–1.

"The *Kia li* prescribes that, 'when the corpse has been lifted up with united force and placed in the coffin, the teeth and the hair which have fallen out during life are to be put in the corners together with the parings of the nails.'"—*Ibid.* i. i. 343.

Vaults obsolete.—"In the eleventh century vaults had become so obsolete that Szĕ-ma Kwang wrote: 'Although vaults were instituted by the holy ancients and have been in vogue since times of old, it is better not to use them, for the wood of the boards decays in the long run, which causes the pit to become too spacious, so that it no longer tightly encloses the dead. Moreover, when Confucius buried Li, he had a coffin only, and no vault, and the sage approved of the poor burying their dead without a vault [*v. supra*]. . . . If people at the present time do not use vaults because of their poverty, they abstain from using them because they desire to secure the repose of their dead.'"—*Ibid.* i. i. 313–4.

Survival of home-burial.—"The *Kai yü ts'ung khao* [陔餘叢考] moreover relates: 'The *San liu hien tsah* [三柳軒雜], written by Ch'ing Khi (during the Sung dynasty), says that Hu Khiai, having purchased a house, whilst repairing it found between two walls standing close to each other an old hall with a stored-away corpse. The corpse was lying down as if it were alive, but on touching it it crumbled to dust. Having informed the authorities of the case, he transferred those remains elsewhere for burial.'"—*Ibid.* ii. i. 370–1.

Reaction against extravagance.—"The custom of burying considerable amounts of valuables in graves had not died out. In the first year of the *Yuen fu* period (A.D. 1098), Chen Shang (a grandee of very high position) memorialized the Throne as follows: "Nothing but earthen and metal articles, clothes and ornaments used to be employed for the mausolea of the Imperial ancestry, both pearls and jade being excluded, simplicity having been cultivated to serve as a lesson to mankind. But since the inauguration of the (Yung)-yü mausoleum (of the late Emperor) up to that of the temple for the worship of the soul of the (last) Empress Suen-jen, gifts of gold and pearls have come into vogue again. I hope that these valuables may be stored up in the King-ling hall, in obedience to the lessons left by former monarchs." Upon this the Emperor ordered the things to be deposited in the *fung-chin* treasuries' (Hist. of the Sung Dynasty, ch. 356, l. 22). Chu Hsi also, in his Rituals for Family Life, discountenanced the placing of valuables in graves."—*Ibid.* ii. i. 696–8.

Burying living persons with the dead.—"During the Sung dynasty, 'one Tung Tao-ming, a native of Pao-sin in Ts'ai-chen, when his deceased mother was buried, concealed himself in her grave, and was thus buried along with her. After three days had elapsed, his family opened the grave and took him out of it, quite hale and healthy. He thereupon settled at the side of the grave in a shed till the end of his life' (Hist. of the Sung Dynasty, ch. 456, l. 8)."—*Ibid.* ii. i. 732.

Counterfeits.—"During the Sung dynasty, the principal moral leaders of the nation likewise held that it was the duty of every one to make use of counterfeits of 'implements for the manes.' We read in the Rituals for Family Life: 'Wooden carts

and horses; servants, followers, and female attendants, all of them handing up articles for use and food; they must resemble living beings, but be of smaller dimensions.' Pieces of black and scarlet silk were allowed, but, 'no articles of gold or jade, nor any valuable trinkets.'"—*Ibid.* ii. i. 710.

"The Confucian school of philosophy, which flourished during the Sung dynasty, and has exercised a considerable influence over the minds of all succeeding generations, sanctioned the use of paper money in the worship of the dead. Chi Hsi, however, opposed its use, but his writings did not prove sufficient to abolish the general use of mock money and mock clothes in the worship of the dead." [See MANCHU PERIOD.]—*Ibid.* ii. i. 715–6.

"Chu Hi taught in his *Ritual for Family Life* the custom of burying the dead with a good many wooden servants, followers, and female attendants, all holding in their hands articles for use and food (p. 710)."—*Ibid.* ii. i. 809.

[For *Sutteeism* see ABSOLUTE MONARCHY.]

Dwelling upon the tomb.—"Empress-dowagers during the Sung dynasty were permitted to devote themselves on the mausolea to the manes of their consorts, it being on record that the empress Ch'en Khin-tszĕ (陳欽慈) 'on the death of the emperor charged herself with the care of his temple and mausoleum, and grew so lean and emaciated by pondering upon the favours he had formerly bestowed upon her, that her bones became visible. Her attendants brought her rice, gruel, and medicine, but she declined these things, and ordered them to go away, saying: "To be allowed to attend upon the wishes and desires of the late Emperor is enough for me." Shortly afterwards she breathed her last, at the age of thirty-two' (Hist. of the Sung Dynasty, ch. 243, l. 3). In a collection of miscellaneous jottings, entitled *Lan chen tszĕ* (蠹眞子) and written in the 12th century by Ma Yung-khing (馬永卿), it is stated that the dwelling of widowed consorts upon the imperial mausolea 'had been imitated (since the Han dynasty) by succeeding generations without modification' (*Kŭ kin t'u shu tsih ch'ing*, sect. *Li i*, ch. 103)."—*Ibid.* ii. i. 798–9.

"Dwelling upon the tombs of parents and husbands was as much in vogue during the Sung dynasty as it had ever been. The works of the time contain numerous cases; in the Official Histories of the dynasty alone we have found a dozen." See Hist. of the Sung Dynasty, ch. 456, ll. 11, 20. The case of "Ch'en Suen is especially worthy of attention, as showing us a man who dwelt *inside* his mother's grave, being himself partly buried with her, thus setting an example of semi-sutteeism, like Chao Suen of the Han dynasty (p. 797). Many instances represent such devotees to the manes of their dead as capable of defying the colds and snows of winter, robbers, tigers, and wolves. It is related how wild beasts, held in restraint by the unseen powers, or overawed by such a display of virtue, refrained from doing them any harm. Residing upon the graves seems to have been, as a rule, extended to the end of the three years' mourning, and the time was . . . in many cases chiefly spent in personally raising the tumulus."—*Ibid.* ii. i. 799–800.

Post-mortem marriages.—"An interesting account of the manner in which . . . *post-mortem* marriages were concluded at the period when the Sung dynasty governed the Empire, is given by a contemporary work in the following words: 'In the northern parts of the Realm it is customary, when an unmarried youth and an unmarried girl breathe their last, that the two families each charge a match-maker to demand the other party in marriage. Such go-betweens are called match-makers for disembodied souls. They acquaint the two families with each other's circumstances, and then cast lots for the marriage by order of the parents on both sides. If they augur that the union will be a happy one, (wedding) garments for the next world are cut out, and the match-makers repair to the grave of the lad, there to set out wine and fruit for the consummation of the marriage. Two seats are placed side by side, and a small streamer is set up near each seat. If these streamers move a little after the libation has been performed, the souls are believed to approach each other; but if one of them does not move, the party represented thereby is considered to disapprove of the marriage. Each family has to reward its match-maker with a present of woven stuffs. Such go-betweens make a regular livelihood out of these proceedings' (*Tsoh mung luh*, by Khang Yü-chi, ap. *Kai yü ts'ung khao*, ch. 31, l. 6)."—*Ibid.* ii. i. 804–5.

Disuse of certain customs.—"The *Khai yuen* Codex alone gives it [the custom of covering the coffin with wood and clay] amongst its prescriptions. 'One basket of scorched corn shall be placed at the head of the coffin, one basket at the foot, two baskets on the left, and two on the right; but for officials of the sixth degree and for persons of still lower rank there shall be on either side only one basket. Subsequently the coffin must be covered with wood; this wood shall be plastered with clay, and over the coffin thus stored away shall come a tent or awning as a protection from dust. An Invoker must take the Inscription and place it on the spot, but for persons of the sixth degree and still lower in rank a soul tablet must be placed there after the storing away, on the east side.' The *Rituals for Family Life* contain only this rescript relative to the Inscription, so that there is reason to conclude that the other aforesaid practices mentioned in the *Khai yuen* Codex had already fallen into disuse in the twelfth century. Szĕ-ma Kwang leaves the plastering at the option of the individual."—*Ibid.* ii. i. 371.

Victualling the grave.—"It is prescribed also in Chu Hi's *Rituals for Family Life* that, 'when the pit has been filled up halfway with earth, the articles destined for the manes must be placed inside and covered with a cloth, after which come the baskets, hampers and pots, which are stowed away in a little room at the side, the opening to which is subsequently closed with boards.' A sacrifice *upon* the grave at the time of burial was prescribed by both the *Khai yuen* Codex and the *Rituals* of Chu Hi; they say, namely, that offerings must be arranged in front of the cart with the soul tablet, when this has arrived on the spot."—*Ibid.* ii. i. 387.

Imperial mausolea.—"It is explicitly stated in the History of the Sung dynasty that 'the Emperor Jen Tsung having died in 1056, Ying Tsung (his successor) laid down the rules for the mourning dress to be worn for the Emperor, and had the Yung-chao mausoleum made ready and delivered up, both matters being regulated with observance of what had been done previously in the case of the Ting mausoleum (of Jen Tsung's predecessor). He relegated 46,700 serfs to the spot from sundry parts of the Empire to work at it.' Such a measure was not desisted from, even though the deceased monarch had explicitly declared in his last will that economy and moderation should be observed with regard to the style and dimensions of his burial place."—*Ibid.* ii. i. 433–4.

"That as late as the Sung dynasty the hills over the imperial mausolea had a very spacious tunnel or subterranean entrance leading into the crypt is proved by the books of history, which inform us that in A.D. 964, 'while the Ngan mausoleum was being built, the tunnel fell in, crushing to death two hundred serfs and soldiers' (History of the Sung Dynasty, ch. 1, l. 16)."—*Ibid.* ii. i. 440.

Sepulchral plants.—"In the literature of the Sung dynasty the bamboo is sometimes mentioned as a sepulchral plant."—*Ibid.* ii. i. 468.

Stone figures at tombs.—"The placing of stone figures upon tombs is [now] but rarely referred to in the native literature. . . . This must certainly be ascribed chiefly to the circumstance that the custom has sprung up in times relatively modern, and Chinese authors hardly deign to write upon subjects that are not mentioned in the old classic works. It is, however, perfectly superfluous to refer to the books for proofs of its having been widely prevalent during the two great dynasties of Sung and Ming, relics of those periods being sufficiently numerous to place this beyond all doubt. Archdeacon Gray relates (*China*, p. 310) that in the vicinity of Hang-cheu-fu, the capital of the province of Chehkiang, he saw the grave of Yoh Tei (岳飛), a celebrated military commander of the 12th century . . . ; the statues, he says, which form the approach, represent two ministers of state, four warriors, two horses, two rams, and two *ki-lin* or unicorns."—*Ibid.* ii. i. 816.

Co-burial.—"Under the Sung dynasty it was the usual thing to bury empresses and other inmates of the harem in the imperial mausolea. Biographical notices about some of these women, inserted in the Standard Histories of that epoch, say that the honour of being entombed underneath the emperor's grave hill was specially reserved for the principal consort or empress proper, and for her among the secondary wives who had given birth to the successor to the throne. Other consorts were interred somewhere near the hill, some even in the neighbourhood of the mounds of former monarchs of the dynasty, a great many probably elsewhere. If thus entombed apart, their mausolea were called *yuen ling* (園陵) or 'park-hills,' in distinction to those of the emperors themselves, which were styled *shan ling* (山陵), 'hill-mounds.' Judging from certain figures given in the short descriptions of some of these female burial places in Chapter 123 of the History of the Sung Dynasty, they were of a large size; for the rest these descriptions are highly uninteresting, as they do not even give us a superficial idea of those graves. The mausolea of imperial princes were styled *yuen miao* (園廟), 'park-temples.'"—*Ibid.* ii. i. 444.

Mourning.—"The Sung dynasty adopted the mourning institutions of the House of T'ang in their entirety, introducing, however, in the register of relatives to be mourned for in the five degrees some alterations which are mostly recorded with the whys and wherefores in the 125th chap. of the History of the Sung Dynasty."—*Ibid.* ii. i. 545–6.

"In the biography of a certain scholar and statesman Ts'ai Ting (蔡挺), who lived in the eleventh century, it is recorded that 'the emperor Jen Tsung, wishing to be informed about the Kitan Tatars, sent for him and consulted him in a private apartment. At that time this grandee was in mourning for his father, and hence he was allowed to enter the Palace in an everyday dress and with an ordinary hat on' (History of the Sung Dynasty, ch. 328, l. 14)."—*Ibid.* ii. i. 642.

"New life having . . . been infused into it by the official rescripts of the House of T'ang, the mourning fast was in full vigour when the Sung dynasty occupied the throne (see History of the Sung Dynasty, ch. 265, l. 20). . . . It was also during the rule of the Sung dynasty that fasting for the dead found a place among the Rituals for Family Life, compiled by Chu Hi." "In spite of Chu Hi's rescripts, fasting on behalf of the dead was slipping into abeyance in his time in some out-of-the-way corners of the Empire, for in the *Ling wai tai tah* (ch. 6), which dates from the eleventh century, . . . we read that in the far south-west of the province of Kwang-tung people openly evaded it by the aid of deep-fetched subterfuges. 'When among the people of Khin a father or mother dies, the children touch no meat or fish, but they freely consume sea-crabs, large shell-fish, oysters, univalves, and the like, pretending in this way to fast and to eat plain food, because these animals have no blood. The aborigines of Hainan, instead of feeding on gruel and rice on their parents' death, then drink spirits and devour raw beef, considering supreme filial devotion to lie therein.' . . . The extract suggests that, with them [Hainanese], a frequent sacrificing of food and drink to the dead has given rise to a systematical feasting upon the leavings, and much eating and drinking has become a mark of devotion to the dead by reason of its proving that many head of cattle have been killed on their behalf, and large supplies of spirits been set out for their manes."—*Ibid.* ii. i. 654–6.

LIAO.

"The Tatar dynasty of Liao . . . likewise had among its monarchs one who considered it his duty to forbid the burial of precious articles in the tombs. The Official Annals of this House state that 'in the tenth year of the *T'ung hwo* period (A.D. 992) the killing of horses for funeral and burial rites was interdicted, as also the putting into the tombs of coats of mail, helmets, and articles and trinkets of gold and silver' (Hist. of the Liao Dynasty, ch. 13, l. 2)."—*Ibid.* ii. i. 698.

"The burning of counterfeits, after it had come into general practice, by no means did away with the older forms. Bonfires of genuine articles and valuables continued for a long time to hold a place side by side with bonfires of counterfeits. We read *e.g.*, that at the demise of the emperor Shing Tsung of the Liao dynasty (A.D. 1030), the departure of the cortège of death from the Palace was marked by a sacrifice, at which 'they took clothes, bows and arrows, saddles, bridles, pictures of horses, of camels, life-guards and similar things, which were all committed to the flames' (Hist. of the Liao Dynasty, ch. 50, l. 1). Before that time, the new emperor had, on visiting the place where the encoffined corpse was stored away awaiting burial, 'reduced to ashes the bows and arrows which the deceased monarch had been wont to handle himself' (*ibid.* ch. 18, l. 2); and on a similar occasion 'he had the deceased's dresses and imperial trinkets and valuables taken outside and burnt' (*ibid.* ch. 18, l. 3)."—*Ibid.* ii. i. 718–9.

"The practice of burying living people with the dead seems to have been maintained specially by the Tatar family of Liao, who during the Sung dynasty ruled over modern Manchuria and part of Kirin, often extending its sway also over adjacent portions of Northern China. Of Shunkhin (禋欽), the consort of T'ai Tsu, the first emperor, it is stated that, 'when he breathed his last (in A.D. 925), she declared she would have herself buried at his funeral. Her kinsmen and several officers energetically protested against this plan, and therefore she merely cut off her right hand and placed it in the coffin' (Hist. of the Liao Dynasty, ch. 71, l. 4). The same work narrates: 'In the first year of the period *T'ung hwo* (A.D. 983), Kiai-li, who in the Puh-hai region held the office of Tah-ma, asked permission to be interred with the deceased emperor (King Tsung), having received so many favours from him. The new emperor did not, however, allow this, but sent him some presents as a mark of distinction. . . . When King Tsung was buried in the Khien mausoleum, his intimate favourite Tah-lu was enclosed with him in the tomb' (*ibid.* ch. 10, l. 2)."—*Ibid.* ii. i. 732–3.

KIN.

"Burying empresses in the tombs of their consorts was also an established custom with the Kin dynasty, instances thereof being regularly mentioned in the Statute Histories of that House."—*Ibid.* ii. i. 444.

"Of the emperor Chang Tsung of the Kin dynasty it is recorded: 'In the fifth year of the period *Ch'ing ngan* (A.D. 1200), in the third month, he decreed that, in regard of the consummation of marriages while in mourning for a deceased wife, it should be lawful to set aside the prevailing rescripts. And in the seventh month of the same year he ordained that it should henceforth be permitted to disregard the law in cases of marriage concluded by those in mourning for a grandfather or his wife' (History of the Kin Dynasty, ch. 11, l. 7)."—*Ibid.* ii. i. 612–3.

Mongol Period (1280 *to* 1368).—*Table VII.*

Imperial tombs and burials.—"No doubt the splendour and dimensions of all these mausolea varied considerably. Some are said to have had no hill at all; such was the case with those of the Mongol Yuen dynasty, if credit may be given to the *Ch'un ming mung yü luh* (春明夢餘錄), which says that 'the House of Yuen had no grave hills.' The first Supplement to Ma Twan-lin's *Wen hien t'ung khao* reports: 'There are no means of examining into the funeral rites of the Yuen dynasty (as documentary evidence fails). The corpse was dressed in a coat of sable fur, a cap of leather, leather boots, and covering for the legs of the same material, and a bowl (a Pâtra or alms bowl of a Buddhist mendicant monk?) was tied to the waist. In every case a white-powdered skin (a woman's?) was buried along with the dead, as also a couple of metal jars and jugs, one saucer, an eating bowl, a platter, a spoon, and a chopstick. After the dressing, four belts of gold were tied round the corpse. The funeral car was of white felt and had curtains of blue and green *nah-shih-shih* (?), and the coffin, too, was covered with such material. A Mongol female exorcist, dressed in new attire, rode on horseback at the head of the procession, and one single horse was led by hand in it, the saddle of which was ornamented with gold. The box of the car was ornamented with *nah-shih-shih*. The horse was called "the golden steed for the manes." "'And, according to the Book of Plants, Trees, and Seeds, the coffin was made of two logs from a *nan* tree. Excavations of the shape and size of a human body were chiselled out therein, and the two pieces, fitted together, formed the coffin, in which the corpse was placed. Having been carried to the grounds of the park-temples, situated due north, it was buried deep in the ground, and the place was trampled by the hoofs of ten thousand horses. Consequently, when the grass had become green, the spot resembled the plain, and no trace of it could be discovered or kept in mind any more.'"—*Ibid.* ii. i. 437–8.

Mirrors in coffins.—"The *Kwei sin tsah shih* (癸辛雜識), a collection of miscellaneous writings by Cheu Mih (周密) in the earlier part of the 14th century, says: 'The present generation when coffining a body suspend a mirror against the lid of the coffin to shed light upon the corpse, and now and then they aver that the object of this is to break the darkness by means of light.'"—*Ibid.* ii. i. 399.

Burying living persons with the dead.—[From the *Hsü wĕn hsien t'ung K'ao*, ch. 131, l. 9, it may perhaps be inferred that during the Yüan dynasty living women were buried with deceased monarchs.]—*Ibid.* ii. i. 437, 733.

Sutteeism.—[For cases of sutteeism by fire see *Hist. of the Yüan Dynasty*, ch. 200, l. 3; 201, ll. 8, 9; also The Memoirs of Chang-cheu-fu, ch. 24, l. 30; and The Memoirs of the Department of Jao-cheu, ap. *Ku kin t'u shu tsih ch'ing*, section *Kwei yüan*, ch. 47, quot. ii. i. 736–8. Cases of sutteeism of all kinds were very numerous.]

Dwelling on the tomb.—"A goodly number of persons who dwelt upon the graves of their parents or husbands are on record also in the works of the Yuen dynasty; suffice it to refer . . . to Khung Ts'uen" (*Hist. of the Yüan Dynasty*, ch. 197, l. 6 *et seq.*; *De Groot*, ii. i. 458).—*Ibid.* ii. i. 800.

Post-mortem marriages.—"The following instance of a marriage between deceased persons, which occurred in the fourteenth century, must not be passed unnoticed, because it proves more clearly than any other case on record that in times relatively modern the whole conception still obtained that a wife's place is at the side of her deceased husband in the life hereafter, and that she may not suffer another woman to occupy her place there. 'Madam Yang was a native of Sü-ch'ing in Tung-p'ing (province of Shantung). Her husband Kwoh San marched off for Siang-yang with the army, and she, being left behind, served her parents-in-law so perfectly that she obtained a great repute for filial devotion. In the sixth year of the period *Chi Yuen* (A.D. 1340) her husband died in his garrison. Then her own mother laid schemes for taking her home and marrying her again, but, bitterly wailing, she took such an oath that these schemes were not carried out. After some time, when the mortal remains of her husband were brought home, her father-in-law said: "She, having been married to him only a short time and being still young, will certainly marry again in the end; ought I leave my son under the ground in a state of loneliness?" But when he was on the point of requesting a fellow

villager to give him the bones of his deceased daughter, that he might bury them in the same grave with his son, Madam Yang being informed of his project became still more overwhelmed by grief, and refused all food. Five days afterwards she hung herself, upon which she was buried with her husband in the same grave'" (*Hist. of the Yuen Dynasty*, ch. 200, l. 3). "Such posthumous marriages are peculiarly interesting as showing that the almost unlimited power of parents in choosing wives or husbands for their children does not cease to exist even when the latter have been removed to the Realms of Death, so that in fact children are there subject to the will of their parents. They further prove how faint the line of demarcation between the living and the dead is in China, even if it exist at all."—*Ibid.* ii. i. 805–6.

Rites and mourning.—The following is Marco Polo's account of the funeral rites at Kinsay. "They burn the bodies of the dead. And when anyone dies the friends and relations make a great mourning for the deceased, and cloth themselves in hempen garments, and follow the corpse playing on a variety of instruments and singing hymns to their idols. And when they come to the burning place, they take representations of things cut out of parchment, such as caparisoned horses, male and female slaves, camels, armour suits of cloth of gold (and money), in great quantities, and these things they put on the fire along with the corpse, so that they are all burnt with it. And they tell you that the dead man shall have all these slaves and animals of which the Effigies are burnt alive in flesh and blood, and the money in gold, at his disposal in the next world; and that the instruments which they have caused to be played at his funeral, and the idol hymns that have been chaunted, shall also be produced again to welcome him in the next world; and that the idols themselves will come to do him honour."—*Yule, Marco Polo*, ii. 191 (3rd ed.). See also i. ch. xl.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Preservation of the corpse.—The author of the *Pên-ts'ao kang mu* says: "Jade cannot positively prevent the living from dying, but it can prevent the dead from decaying away."—*De Groot*, i. i. 274.

"The *san* is peculiarly valuable for making coffins, because its wood does not fall a prey to white ants."—*Pên ts'ao, ibid.* i. i., 324.

Victualling the grave.—"Among the official regulations laid down in the Collective Statutes of the Great House of Ming for the funerals of deceased servants of the State, there was one to this effect that uncooked rice, spirits, dried meat, preserved meat and pickled meat should be placed in the pit, together with eating implements; but for the common people the work prescribed nothing of the kind."—*Ibid.* ii. i. 387.

Economy.—"The Imperial House of Ming imitated the T'ang dynasty in restricting by official rescripts the quantity of the articles that might be buried with the dead. But it went further, even prescribing the sorts of things the equipment of the dead was to be composed of." For the various articles prescribed for the different degrees of officials and a list of the numerous implements, etc., to be put in the tomb, see ii. i. 698–9. There were simpler rules for the common people.—*Ibid.* ii. i. 698.

Burying living persons with the dead.—"An almost certain proof that immolation of human beings at Imperial burials must have been continued uninterruptedly in China, is the fact that it was done on an extensive scale during the first hundred years of the Ming dynasty. It is difficult to believe that it could then have cropped up anew all of a sudden, if it had really been allowed to slip into abeyance during a series of ages. It is stated in the Official Annals of the House of Ming that the Emperor Ying Tsung in the first year of his reign (A.D. 1436) bestowed posthumous honorary titles upon ten women 'who had been palace concubines of (his father) Suen Tsung, buried along with this monarch. When T'ai Tsu (the first emperor of the dynasty) died (A.D. 1398), ladies of the palace followed him to death in great numbers. For (the third, fourth, and fifth emperors) Ch'ing Tsu, Jen Tsung and Suen Tsung such immolations also took place, and the same rule was followed again in the case of the emperor King, who died in the quality of Prince of Ch'ing, for, at that time it was usual to act similarly in the case of every prince of imperial lineage. The practice was only abolished when Ying Tsung prohibited it by his testamentary behests' (*Hist. of the Ming Dynasty*, ch. 113, ll. 12 *seq.*)." This is confirmed by *ibid.* ch. 12, l. 7, which states that "Ying Tsung forbade by his last will the immolation of palace concubines." The *Suh Wên hien t'ung khao* (ch. 133, l. 14) informs us how many in number the women were who fell victims to the practice on the death of the first, the third, the fourth and the fifth monarchs of the dynasty. T'ai Tsu was followed to death by no less than thirty-eight of his forty concubines, Ch'ing Tsu by all his, sixteen in number, Jen Tsung by four of the seven, and Suen Tsung by seven out of eight."—*Ibid.* ii. i. 733–4.

Effigies.—"During the rule of the House of Ming sixteen musicians, twenty-four armed body-guards, six bearers, ten female attendants and ten warriors, all made of wood and one foot in size, took rank among the things which were officially allowed by the statute rules to be placed in the tombs of grandees (p. 699)."—*Ibid.* ii. i. 809.

Sutteeism.—[For cases of sutteeism by fire see The Memoirs of the Department of Su-cheu, *ap. Ku kin t'u shu tsih ch'ing*, section *Kuei yüan*, ch. 51; The *Memoirs of the Department of Sung kiang, ibid.* same sect., ch. 62; quot. *De Groot*, ii. i. 738–41. Cases of sutteeism of all kinds were very numerous.]

Dwelling on the tomb.—"Under the rule of the House of Ming there are still numerous instances [of dwelling on tombs]. A perusal of the *Traditions of Filial and Dutiful Persons* (孝義傳), contained in chaps. 296 and 297 of the Official History of that dynasty, teaches us that such exemplary children and wives were then very often rewarded by the authorities, and even by the Emperor, with laudatory inscriptions for their house-doors or with honorary gates."—*Ibid.* ii. i. 800.

Post-mortem marriages.—"Yang Yung-siu (楊用修), an author who lived under the Ming dynasty, asserts that the custom of uniting dead persons in marriage was prevalent in his time. 'Now-a-days,' he writes, 'it is still practised among the people, and it is not forbidden by anybody or anything. . . .' (*Tan yuen luh, ap. Kai yü ts'ung khao*, ch. 31 l. 6)."—*Ibid.* ii. i. 806.

Stone figures at tombs.—"This House [Ming] regulated the number of images [to be placed on tombs] by . . . rescripts (p. 452). . . . In general the following rules have been observed with regard to their construction and arrangement. They are placed in two parallel rows, on either side of the avenue leading to the tumulus. Every two images placed opposite each other form a pair, being perfectly alike, both in size and attitude. In general they face the road, but in many cases their faces or heads are turned to the beginning of the avenue, and their backs or tails to the grave. A uniform distance separates each pair from the next, but these distances differ for each grave, being in proportion to the superficies of the sepulchral grounds and the number of images, which two elements in their turn depend upon the rank and position of the occupant of the grave. The images are of granite or other natural stone, and each is cut out of one solid block. The human statues always stand upright, which is quite natural, as the laws of etiquette in China forbid anyone to sit down when in attendance upon a superior. They are placed either at the beginning or the end of the rows, or partly at the beginning and partly at the end. They represent unarmed civil mandarins, dressed in long gowns with wide sleeves, and military officers, clad in armour and helmet. The former are always nearer the grave than the military, these either following next to them, or being placed at the beginning of the rows. They often carry a sheathed sword on the left side, or have both hands resting upon the hilt of a sword placed on the ground between their feet. And as for the animals, they are either recumbent on their bellies or on their hind legs, or they are standing, the animals of each pair being in the same position. The horses are sometimes without harness, sometimes saddled." "In general the images are somewhat above life-size. The largest known by us to exist in China, *viz.*, those which are placed along the approach to the Imperial mausolea of the Ming dynasty . . . are fully double the natural size. Sculpture has never developed into an art of high order in China. Consequently the grave statues are roughly carved, the features and attitude being devoid of life and expression, and exhibiting no idea of art on the part of the sculptor. On a few occasions we have met with images rudely cut from flat slabs of granite, probably in imitation of painted figures. It need scarcely be said that in most instances time and weather have done much in effacing the lines and features, especially in the southern provinces, where many of them have become no better than defaced and formless blocks of stone. Sometimes the avenue describes a curve, because the art of constructing graves to bring a maximum of prosperity to the offspring of the occupant objects to straight lines, as being extremely injurious when they terminate at a tumulus. In some cases, a little roofed wall, with either one or three gate-like entrances, opens upon the avenue and has over the middle entrance a wooden board, upon which a few large characters exhibit the name and dignity of the occupant of the tomb. When kept in good repair by the descendants, such grave-grounds are sometimes surrounded on all sides by trees and thickets, inclosed by a wall."—*Ibid.* ii. i. 816–8; and see pp. 818–21 for description of the stone images erected at the imperial mausolea of the Ming dynasty.

[For an instance in which the object of the statues placed on the tomb was the glorifying of the deceased, see ii. i. 826–7 and *cf.* REST. OF UNITY.]

Temples over graves.—"It is stated in the Collective Statutes of the Great House of Ming that the first sovereign of this dynasty 'in the 26th year of the *Hung wu* period (A.D. 1393) issued an edict, stating that from that moment no more sacrificial halls might be built at the decease of officials of merit; that the burial ground and the requisites of the obsequies should be entirely provided by themselves, and that the outlay was to be defrayed by the government only in case the individual in question had perished on the field of battle.'"—*Ibid.* ii. i. 388–9.

Guards.—"During the Ming dynasty 'there was appointed for each mausoleum an Inspector of the Palace of the Manes, and a garrison.'"—*Ibid.* ii. i. 436.

"Under the Ming dynasty it was an officially recognized prerogative of the scions of the Imperial family and of the governing classes to have a certain number of families placed upon their graves, which number varied in accordance with the rank of the defunct. The Collective Statutes of the Great House of Ming say that 'in the third year of the *Hung Wu* period (A.D. 1370) the number of families guarding the graves of meritorious servants of the State was fixed in such wise as in each case to be in proportion to the grade of nobility conferred upon the person concerned, or to his official rank' (*Ku chin t'u shu tsē ch'ing*, sect. 坤 輿, chap. 133.)"—*Ibid.* ii. i. 448. *Cf.* PERIOD OF DISRUPTION.

Co-burial.—"During the reign of the House of Ming, some two or three consorts were entombed in grave hills of emperors. The earlier sovereigns of this dynasty were probably accompanied into the tomb by all or nearly all their concubines; whether they were first immolated, or simply shut up alive in the imperial crypt, is not stated. And when about the middle of the fifteenth century this savage custom was discontinued by Ying Tsung, it became customary to bury most of them either in the T'ien-sheu shan (天壽山), a mountain range which now girds the back of the thirteen imperial mausolea of the dynasty, or in another range, called Kin shan (金山), in which some empresses and concubines of the earlier monarchs of the same House had been entombed; a few were buried in other places. Thenceforth those who had been married in common to one emperor were, as a rule, entombed in one and the same burial ground containing only one sacrificial temple for them all, and each of such plots of ground contained nine graves, corresponding to the number of concubines whom, since 1551, it had become the official rule for the Emperors to keep in their harems (*v. Hsü wên hsien t'ung k'ao*, ch. 133)."—*Ibid.* ii. i. 444–5.

Preservation of mausolea.—"In times of anarchy the imperial mausolea scarcely ever escaped destruction. They were broken open, plundered of the treasures hoarded up therein, and the entombed corpses were mangled and destroyed, with the object of bringing ruin on the imperial descendant seated on the tottering throne." "The last in the series of imperial burial places destroyed in this way, is that of T'ai Tsu, founder of the Ming dynasty, which is situated in the close vicinity of Nanking. It is almost entirely in ruin and irreparably lost for ever. Hence there is reason for satisfaction that those of the other emperors of the same family, who were the last monarchs of Chinese blood that wielded the sceptre over the Empire, have escaped the destroying hand of man and the tooth of time. They occupy a first place among China's most interesting relics of bygone ages. Being evidently built after the plan followed for the mausolea of the ancient House of Han, and the same being undoubtedly the case with those of all the intermediate dynasties they enable us to form a fair idea of the Chinese imperial mausolea of all periods."—*Ibid.* ii. i. 441.

Size of tombs, etc.—[Minute rescripts regulated the size of burial grounds and tombs.]—*Ibid.* ii. i. 449–51.

"The ancient system of having family grave-yards (see LATER FEUDAL PERIOD) . . . was officially adopted by the dynasty of Ming."—*Ibid.* ii. i. 451; and *c.* pp. 449–51.

Mourning.—"From the Sung dynasty the register [of relatives to be mourned for in the five degrees] was taken over by the house of Ming, which assigned it a place among its Collective Statutes."—*Ibid.* ii. i. 546.

"When the House of Ming ascended the throne, it was customary for mandarins to resign their posts at the death of relations who had to be mourned for only in the second degree. Giving ear to his Board of Civil Office, T'ai Tsu, the founder of the dynasty, restricted a custom so detrimental to good administration in the Realm." "Although he checked the mourning zeal of his mandarins, T'ai Tsu manifested a great deal of sympathy with officials who had to resign office on the death of their father or mother."—*Ibid.* ii. i. 578–9.

"Marrying while in mourning was officially forbidden during the Ming dynasty. It is stated that Kih-shun (倩 煚), a prince of imperial blood, in the year of our Lord 1459 requested the Son of Heaven to grant him permission to marry a concubine, and at the same time to allow his sister to be married out, in spite of their mourning for their father. Soothsayers had declared that in the year following after the close of their mourning there was not a single auspicious day suitable for the solemnization of their weddings. But the President of the Board of Rites protested, declaring that not only the ritual institutions were opposed to such a thing, but that also 'the Law contained clauses, clearly and plainly forbidding the solemnization of marriages while in mourning' (*Jih chi luh*, ch. 15, l. 29)."—*Ibid.* ii. i. 613.

Manchu Period (1644 *to* —).—*Table IX.*

Preparations for death.—"As in Western lands, so it is in Amoy a matter of great concern, a most sacred duty on the part of the nearest relations, to be present when a beloved and respected kinsman breathes his last. Wives, sons, daughters, grandchildren, brothers and sisters should not be absent at a death-bed. Neither are daughters-in-law allowed to stay away, as, in virtue of an established social law, any married woman has to behave in every respect towards her parents-in-law as if they were the very authors of her being." "In order to enable the relatives to be present in good time, they are, when the sick man is bad enough to cause the worst to be feared, as frequently as possible informed of his condition. Those who live far off do not even shun difficult journeys for the sake of exchanging a parting-word with the beloved senior and receiving his last instructions. It is, indeed, generally in presence of the whole of the nearest kindred that last dispositions are made, or, as Amoy people call it, 'orders are given about the things to come,' *hoan hú hō sū* [*fên fu hou shih*] (吩附後事);—they may, of course, be taken down on paper as they come from the lips of the dead man, but written wills made beforehand while still hale and healthy are, in Fuhkien, quite exceptional. This is the reason why, if there is something to be bequeathed, the presence of interested parties as witnesses cannot be dispensed with."—*Ibid.* i. i. 3.

The water-bed.—"A dying person is scarcely ever allowed to remain on his bed till he has expired. Even before matters take this fatal turn, he is transported to a couch of three boards supported by a couple of trestles or benches and covered with the same mat on which he was lying sick; sometimes, however, they give him a new one, if there is one at hand. This peculiar death-bed goes by the name of *tsúi-ts'ng* [*shui ch'uang*] (水床), 'water-bed,' because the moribund is to be washed on it. In many cases, especially with the rich, it is screened from view by means of a white sheet hanging down from the ceiling at a distance of a few feet."—*Ibid.* i. i. 3-4. The water-bed was as a rule placed in the principal apartment. See further pp. 4–5, and *cf.* previous Periods.

Washing the dying.—[The dying is then washed, shaved, and clad in clean clothes, the grave cloths being placed ready for use.]—*Ibid.* i. i. 5–6.

"The doctrine that a dying person must give up the ghost on a water-bed is, now-a-days, far from obtaining as a peremptory customary law. The 'removal of the bedding' before life is extinct, on the contrary, occurs only in case the dying man is so wasted by the infirmities of old age, or is in such a desperate condition by slow and continued illness as to make the family give up all hope of recovery. In any other case, nobody would suffer the dying man to be touched as long as there remained a single sign of life in him. Consequently, numbers of people are not washed and laid out until they have actually breathed their last, so that not so many have their end hastened by the process as one might at first surmise."—*Ibid.* i. i. 8–9.

Cleaning the premises.—"When the time of dissolution is evidently drawing near, the orthodox and notable among the citizens have their hall and premises swept and cleaned, with a view to the sympathizing friends and kinsmen, who are expected to come on the news of the death to offer condolences to the afflicted family."—*Ibid.* i. i. 9.

The death-howl.—"Until the fatal moment of death, the relatives confine the expression of their sorrow to a good deal of suppressed sobbing and tears. But scarcely the last gasp over they all break out into loud wailing and passionate lamentation. The voices of the women are loudest in this dismal concert; kneeling down at the water-bed and holding a piece of white cloth to their eyes, they pour forth at times with great vehemence bitter cries and piteous wails of woe. It is a melancholy concert of death dirges, a catenation of complaints addressed to the dead, in accents of reproach for leaving them. A son, in a slow, doleful cadence, asks: . . . 'My father, can you allow yourself to go and leave me behind, not yet grown a man!' And a wife wailingly chants: . . . 'My husband how can you allow yourself to go! The dark regions will harm you,' and so forth." "That loud and clamorous bewailing of the dead is by no means the expression of a deep emotion of the soul, of bitter sorrow or painful grief. It is, on the contrary, mainly a ceremonial observance prescribed by customary law, part of the conceived duties of nearest relatives towards a departed one, in a word a mere rite. . . . No doubt we have

here a relic of uncivilized ages, as savages are well known to be very clamorous in their grief."—*Ibid.* i. i. 10-11.

"Though in process of time the original signification of the howling has been lost sight of, and it now merely survives as a formality betokening grief and woe, yet the fact remains that it has never lost its position as a rite of as much significance at least as the recalling of the dead."—*Ibid.* i. i. 255. See p. 260, as to who wailed.

"Down to this day women-mourners may be frequently seen striking their breasts and waddling and tottering while wailing, but it seems that such acts are not regarded by them as formal ceremonies."—*Ibid.* i. i. 261.

Re-calling the soul.—"At Amoy, they say of one who is in a fainting fit that 'his soul is not united with his body': *sîn put hū thé* [*shên pu fu t'i*] (神 不 附 體). And when a baby is taken with convulsions, the affrighted mother finding her first attempts to coax her darling back to consciousness by repeatedly calling out its name to be in vain, hastens up to the roof of her house and, waving about a bamboo pole to which is affixed a garment belonging to the little one, exclaims several times in succession: 'My child So-and-so, come back, return home!' In the interim another inmate of the house is loudly beating a gong, to arouse the attention of the soul. After a while the vital spirits are expected to recognize the garment and to slip into it; and so, along with it, they are taken back to the sufferer and placed either upon or at the side of his bed. If recovery does not follow in a few minutes, it is a proof the soul has not yet returned. The mother once more repairs to the roof of the house to repeat the same ceremony, and, if necessary, she does so over and over again, until her efforts are crowned with success. Chinese people in general believe that convulsions and fits are in most cases due to a certain class of mischievous spectres, who are fond of drawing the vital spirits out of men. In the case of babies and children, these unseen beings are, at Amoy, designated as the *tsaó bé thien-kong* [*tsou ma t'ien-kang*] (走 馬 天 罡), 'celestial agencies bestriding galloping horses,' and as the *poāⁿ thiⁿ sin-tsâi* [*pan t'ien hsiu-ts'ai*] (半 天 秀 才), 'literary graduates residing halfway up in the sky.'"—*Ibid.* i. i. 243-4.

"Similar attempts to bring back the other-self are resorted to in case a full-grown person suddenly sinks down in an inert state and betrays a total loss of feeling and consciousness; also when anyone is taken ill or dying, sickness, especially if coupled with unconsciousness of mind, being likewise regarded as a sign of the absence of the soul. Under such circumstances, people hurry to a priest of the class [of *shih kung* 師 公] . . . that he may, as they call it, 'snatch the vital spirits away,' *ch'iōⁿ tsing-sin* [*ch'iang ching-shén*] (搶 精 神), in other words, rescue them by certain ceremonies from the claws of the invisible being who has stolen them from the body."—*Ibid.* i. i. 244.

"In China we find the nearest relations [to the dead] behaving in this way [attempting to recall the soul] even at the present day . . . repeating their lamentations over and over again during the funeral rites."—*Ibid.* i. i. 244-5.

Closing the eyes, etc.—"In case the dead person did not close his eyes and mouth himself, this is taken as a sure evidence that his departed soul feels uneasy about some matter. His wife, son, or another near relative will then try to comfort him by declaring in a coaxing tone of voice that there is nothing to depress his mind, everybody being sure to take the greatest possible care of his body and grave, to faithfully execute his last dispositions [? depositions], and to regularly sacrifice food and clothing to his soul for years and years to come. After this, they gently close his eyes and mouth, thus dealing with their beloved dead as we are accustomed to deal with ours."—*Ibid.* i. i. 11.

Opening the sky-light.—"If the dead died in the flower of life or in full manhood, one of the first things for the family to do is to open one of the sky-lights, in order to allow the disastrous influences, which have caused the death and might attack others also, to escape from the house. But in the case of an elderly man or woman this wise precaution is as a rule dispensed with, such a death being attributed rather to the natural course of terrestrial matters than to abnormal influences operating in an unnatural way. Never, however, is this neglected when death has resulted from leprosy, for, owing to the loathsome character of this disease, the contagion emanating from such a corpse is dreaded far more than any other. Many Chinese hold that the window is simply unclosed for the convenience of the soul, which ought to be allowed to wander freely in and out."—*Ibid.* i. i. 12.

Closing the shop.—"Knowing that people generally dislike visiting places where they may come in contact with death or anything connected with it, any family of shopkeepers that has a death to bewail will, if the house is small, close the premises on the street-side by means of the wooden shutters which are used in ordinary times during the night to keep out thieves. In this way they silently intimate that the trade stands still for the time being. No such measures, however, are taken in many cases when the dwelling is large enough to allow business to go on quite separated from the funeral rites, a friend or distant relative being then, as a rule, charged with the management of the shop, whereas the nearest kindred have no time to look after it themselves until the coffining or the burial is over."—*Ibid.* i. i. 12-13.

Removing the furniture, etc.—"Meanwhile, the part of the dwelling which is the principal scene of the funeral rites has been made to undergo an important change. The altar with the ancestral tablets and the images of the domestic divinities was . . . removed from the hall when death was imminent or seemed to be so. But as soon as life is actually extinct, the same measure is extended to the whole of the furniture including the two lanterns, with censer betwixt them, that in fashionable houses hang down from the ceiling in honour of the spirits presiding over heaven, earth, and water, or the so-called *Sam-kài-kong* [*San chieh kung*] (三 界 公), 'Lords of the three Spheres.' The paper scrolls inscribed with antithetical sentences, that ornament the walls by pairs, are taken down, and so are the pictures of landscapes and scenes of domestic life, the pieces of red cloth fixed over the lintels of the doors and windows to keep out pernicious influences, etc., etc. Only a few stools or chairs are left for the convenience of condoling visitors, as the rules of etiquette forbid the receiving of the same without offering them a seat." "Thus the water-bed with its appurtenances is about the only thing to be seen in the hall. In many cases, a small moveable furnace, called *kim-lô* [*chin lu*] (金 爐), or 'furnace to burn gold,' is placed on the floor in front of it, and made to consume from time to time a quantity of small paper sheets which kinsmen, friends, and acquaintances, on calling to condole with the family, offer for the purpose. These sheets, being all partly turned over on one side, are, according to the prevailing conviction, turned by the process of fire into real silver currency available in the world of darkness, and sent there through the smoke to the soul; they are called *gûn-tsoá* [*yin chih*] (銀 紙), 'silver paper.' Most families prefer to previously fold every sheet in the shape of a hollow ingot, a 'silver ingot' *gûn-khò* [*yin k'o*] (銀 錁), as they call it. This requires a great amount of labour and time, but increases the value of the treasure immensely. It is also customary to add to every portion burnt a number of such sheets coloured yellow with a decoction of certain flowers, to represent gold. This 'gold paper,' *kim-tsoá* [*chin chih*] (金 紙), is likewise folded beforehand into what they call 'ingots of gold,' *kim khò* [*chin k'o*] (金 錁), but it is designed for the benefit of the local divinity of the Soil, the patron divinity of departed souls. . . . In many cases a furnace is dispensed with for the paper-offerings, everything being simply burned on the bare floor." "The hall thus strongly reminds us of very ancient, not to say savage times, when all the possessions of the dead man were thrown into a fire, kindled for the purpose by the side of the corpse." "Now, on seeing that the modern Chinese convert a great deal of their possessions into mock paper money and . . . also into paper-and-bamboo models of houses, furniture, and other necessaries of life, finally turning the whole collection into smoke and ashes for the dead man's use, it is certainly not against the laws of logic to believe that we have to do with a survival of a more ancient destruction of real property." "Conjecture, in fact, seems useless to establish a reason for this custom, and for many others . . . unless we trace them back to such ancient times."—*Ibid.* pp. 25-8.

"The wife, sons, daughters, daughters-in-law, and the eldest grandson renounce their beds also, and pass their nights by the side of the corpse on a mat or some straw spread out on the floor. This usage, which goes by the term *tsiú si* [*shou shih*] (守 尸), 'to watch over the corpse,' is likewise of very ancient standing. . . . That the modern mourners lie down in the immediate vicinity of the corpse with the professed design *to watch over it*, resembles our own practice of watching the dead."—*Ibid.* i. 25-8.

"Even on its outside the house of mourning is stripped of its ornaments."—*Ibid.* i. i. 28.

Intimation to passers-by.—"The most conspicuous intimation to passers-by that some one in the house has departed this life, is a sedan-chair of bamboo splints and paper, placed outside the door for the use of the soul. It goes by the name of *kè-soaⁿ kiō* [*kuo shan chiao*] (過 山 轎), 'palankeen, to cross the country.' Its dimensions vary from two feet to the ordinary size, and are proportionate to the means of the family. The carrying poles are affixed on the shoulders of two or more human images, likewise made of bamboo and paper. As these beings are appointed to convey the soul on their shoulders wherever it should desire to go, and thus to save it all physical fatigues in the realm of shades, the surviving relatives, of course, take good care to propitiate them, lest they should fall short in their duty and prove intractable and lazy. Each of them is regularly refreshed with a tea-cup of cooked rice and a few cakes, one of the kinsmen inviting them with bows and holding a few incense-sticks between his fingers, to partake of the food; moreover, a few threaded sheets of mock money are hung round the neck or on the arm of each, every Chinaman knowing by experience that chair-bearers are always strongly opposed to moving when no advance wages have been paid them." "The well-to-do sometimes have, during the funeral rites, a kind of awning, constructed of bamboo poles and white cloth or matting in their court-yard in front of the hall. It is designed for affording protection against rain and sunshine to all those who take a part in the preparation of the body for the grave and in the funeral rights."—*Ibid.* i. i. 28-9.

Donning sackcloth garments and loosening the hair.—"Among the requirements of the funeral rites, clothes of brownish sackcloth of the coarsest description stand foremost. They are worn by the nearest relatives by way of deep mourning-dress whenever they have to go through a rite of importance connected with the disposal of the dead, sons and grandsons then unbraiding their cues, and laying aside the silken cords, which in ordinary time used to be twisted in them to make them longer. It is, indeed, requisite to have the hair hanging down upon the back dishevelled and neglected when in deep mourning; but the daughters, daughters-in-law and wife of the deceased need not unbraid their plaits. They only lay aside the ornamental pins, flowers and the like, not to use them again until the burial is over." "The said sackcloth garments . . . are, in most cases, hired for money in a kind of establishments called *kó-ch'e-tiàm* [*ku ch'ui tien*] (鼓 吹 店), lit. 'shops of drums and wind-instruments,' or *hún-tîng-tiàm* [*hun t'ing tien*] (魂 亭 店), 'shops of soul-pavilions,' where everything required for the equipment of funeral trains and bridal processions may be procured for temporary use, inclusive of the music. Well-to-do people sometimes have the clothes made for themselves at home, which, owing to the low quality of the material, requires but very little time and money; but nobody ever keeps them in his house ready made, as they would exercise a deadly influence over the inmates, and very likely entail cases of untimely death."—*Ibid.* i. i. 13-14.

Washing the Dead.—"Attired with that coarse apparel, all the sons and grandsons, even those who are scarcely able to walk, silently repair to some well in the vicinity, the eldest carrying a bucket in his hand. On their way they mournfully droop their heads, so that their eyes behold nothing but the pavement of the street. Arrived at the well, the eldest son throws in a few coppers as an offering to the water-ghost, who does not like to be deprived of a part of his property without being paid for it; then the son draws some water and takes the bucket home, all his brothers in the rear keeping up the same kind of lamentations and death dirges which the family chant and wail at the moment of the decease. As soon as the females, who have staid at home, become aware of their approach, they join in the melancholy concert. In many cases, the oldest of the water-fetchers may be seen going along the street supported by a friend, or, if he is a stout and heavy man, by two friends, one on either side, for a mourning son or grandson, who understands his duties well, ought to be, or at least appear to be so bowed down with grief and sorrow as to be unable to walk without assistance." "The ceremony described, which has for its object the procuring of water for washing the dead, is at Amoy called *khit-tsúi* [*ch'i shui*] (乞 水), 'to beg for water.' If the family is of some standing, the 'water-beggars' are accompanied by a servant who carries the bucket and draws the water, it being incompatible with high-life to perform any coarse labour whatever. But, while the dipping of the bucket is done by the servant, the sons loosely grasp the end of the rope, to take at least the appearance of doing the work themselves. In default of sons and grandsons, the duty of fetching water devolves on the wife, the daughters-in-law or the unmarried girls. And if the eldest male descendant is a baby, he is borne in sackcloth garments to the well in the arms of a full-grown person who, having put the coppers in the hand of the little one, opens it, thus causing them to drop into the water." "The office of washing the dead is, as a rule, performed by one of the female inmates of the house, or if there are none who dare do the work, by an elderly woman, whom experience has rendered familiar with matters of this kind. The corpse is not stripped for the washing, but the hand is passed under the garments, it being simply wiped clean with a wet towel. In very exceptional cases, *e.g.*, when death has been caused by a loathsome or contagious disease, or if the deceased has become very unclean while dying, in short, whenever there is nobody in the family who dares do the washing, the intervention of hirelings is secured, who are accustomed to demand a comparatively high pay for the unpleasant job."—*Ibid.* i. i. 14-15. Gray (*China*) states that a fish is sometimes cast into the stream with the cash to inform the river-god that the water has been bought and paid for. The rite is also described in *Ch. Repos.*, ix. 397.

Hiding the corpse.—"In case the family should have the grave-clothes quite ready when the washing is over they at once proceed to dressing the body in the way described [below]. . . . Otherwise they first leave the corpse in the clothes that were already put on it when death was imminent, . . . or change these clothes again, in each case, however, covering the body with a white shroud over which comes a red sheet of smaller dimensions. This hiding the dead from view is considered a matter of great importance, because it represents a sacred custom handed down by holy antiquity."—*De Groot*, i. i. 20-1.

Lighting the corpse.—"The ancient custom [of placing a light near the corpse] . . . is also observed by modern Chinese down to the lowest classes. As soon as the deceased is stretched on the water-bed, one of the first cares of the family is to place a lighted candle in an ordinary candlestick near his feet, either on the couch or on a form or chair at the side of it. They call it a *kha-bé-tsik* [*chiao-wei-chu*] (腳 尾 燭) or 'feet-candle.' Poor people in many cases take a bowl instead of a candle, put some sand in it and place upon the sand a small round open saucer of iron filled with oil in which a wick of water-rush is swimming. Such saucers, placed on a wooden stand, form the ordinary houselamps of daily life." "The usage . . . goes at Amoy by the name of *ch'iō-ch'i* [*chao shih*] (照 尸), 'to light the corpse.'"—*Ibid.* i. i. 21. For the reason *see* pp. 21-3.

Paper slaves.—"So far for the candle and the lamp. As the family sagely surmise that the soul wants servants in the world of darkness too, they place two puppets near the feet of the dead, either upon or by the water-bed. These puppets, made in the roughest possible manner of paper pasted on bamboo splints, are not more than a foot in size; they represent one male and one female, and are known as *khu-bé kán* [*chiao-wei chien*] (腳 尾 [扞]), 'feet-slaves.' Afterwards they are placed in the coffin at the feet of the dead."—*Ibid.* i. i. 24.

Begging for ashes.—"As soon as the washing of the corpse is over, the sons, in their sackcloth garments, once more leave the house, this time carrying an ordinary basket, in which they have placed a rice measure upside down. They go out for what they call *khit hé-hu* [*ch'i hui-hui*], 'begging for ashes.' Each laying one hand on the basket, they slowly and solemnly repair to the next dwelling, and kneeling down in front of the entrance, their eyes silently fixed on the pavement, patiently wait for the master, who soon appears and places some ashes from his kitchen on the turned-up bottom of the measure. In return for this gift the eldest son silently hands a couple of candles to him, intended to be burned upon his domestic altar. This done, the mourners resort to the house of a second neighbour, and even to a third, there going through the same ceremony, and finally they return home. Whilst performing these acts of filial devotion, the mourners do not wail, as it is rude, nay, cruel and criminal, to bring influences of mourning over other people by pouring out lamentations on their premises." "If the deceased has no sons living, the ashes are collected by the next-of-kin, in accordance with the classification of rank recognized in Chinese family life, just as in the case of buying water for washing the corpse. . . . The ashes are designed for the equipment of the coffin."—*Ibid.* i. i. 24-5.

Feeding the corpse.—When "describing the Chinese practice of wailingly calling to the dead, we saw in it an attempt to induce the soul to return and re-animate the corpse, an attempt pointing to a prevailing belief that death is by no means absolute, but may, like other insensibilities, be only temporary. This belief has created another custom . . . to wit, that of feeding the corpse by actually putting food into its mouth and placing eatables by its side." "Filling the mouth of the dead with morsels has now well-nigh fallen into disuse in Amoy and its environs. . . . But setting out food at the side of the corpse is still faithfully observed by all classes of society as a holy customary law allowing of no infringement whatever." "Before taking their usual breakfast, the deceased's wife and children arrange a bowl of cooked rice, and in many cases also a dish of vegetables, bean-curd or the like, on a table at the right-hand side of the bed. They carefully add a pair of chop-sticks. . . . Then taking burning incense-sticks between their fingers, they kneel down on the floor and wail and lament for a few minutes in the usual way, some silver mock money being in the meantime kindled in the furnace to enrich the dead. And after a time, when the deceased is supposed to have satisfied the wants of his stomach, the mourners proceed to take their own meal, consuming in most cases the food offered to the corpse; but in some families they prefer giving that food to the beggars in the street, as the influences of death which stick to it might perhaps injure them."—*Ibid.* i. i. 29-30.

"The *Ta Ts'ing thung li* gives no rescripts about the practice

[feeding the dead]. This explains in some measure why the custom has now fallen into disuse at Amoy and its environs. . . But we do nôt suppose it has died out all over China, the influence of the ancient works and the *Rituals for Family Life* being too great to justify such a supposition."—*Ibid.* i. i. 358–9.

Placing articles in the mouth.—"Legends about lighting pearls and jade being current in the native literature in considerable numbers, it is easy to understand why people of the present time . . . give as one of the reasons for their placing precious stones in the mouth of the dead, a desire to procure light to the soul, that it may be safely conducted along its paths in the dark Tartarus. But they have not forgotten that the principal object of this practice is to save the body from a speedy decay."—*Ibid.* i. i. 278.

"These things [jade, gold, cowries, and pearls] have in all ages played their part in the disposal of the dead. Silver has obtained a place amongst them, as also coins, probably because these have replaced the ancient cowries as currency."—*Ibid.* i. i. 278. And *v.* p. 279 for distinctions of rank and use of armlets.

Sacrificing to the god of the soil.—"A petty offering, also composed of a bowl of rice, to which a few dainties are added occasionally, is at the same time set out for the use of the local divinity of the soil. . . . If properly propitiated in this way, this being is expected to safely pilot the soul through the regions of darkness, of which he has the control. It is the duty of one of the mourners to invite him to help himself; for this purpose the man makes a polite bow in front of the offerings, at the same time holding one or three burning incense sticks in his joined hands on a level with his head. Prudent and intelligent people take care to lay out only one chopstick for the use of the god, thoughtfully calculating that it must take him in this way a long time to consume his meal and so prevent him from hurrying off before the soul is properly prepared to follow him."—*Ibid.* i. i. 30.

Visits of condolence.—[Visits of condolence by kinsmen, friends, and acquaintances, and the accompanying ceremonial, are described in *ibid.* i. i. 30–2.]

Pregnant women "are scarcely ever allowed to pay visits of condolence."—*Ibid.* i. i. 32.

[For purification of condolers after the visit, see *ibid.* i. i. 32–3.]

Precautions against cats.—"As soon as the last breath has been drawn, the family at once manifest a great anxiety to transfer all the house cats to the neighbours, or, at least, to tie them fast and not release them again in their own house until the coffining is over. In fact, if Pussy were not secured, it might occur to her to leap or walk over the death bed, and so cause the corpse to rise up at once. A long pole would, in this case, be required to push it down into its former position, or a piece of furniture would have to be used as a projectile, though nothing can serve the purpose so well as a broom. The handle, namely, renders it eminently fit for being grasped with the hands, so that the corpse, frantic with rage, will pull the broom at once against its breast to cool its wrath upon it, and by this vehement motion sink down into its inert state. That it is far from advisable to expose one's self to the danger of being seized instead of the broom, we need not say: a horrible death in a ferocious embrace would be the inevitable consequence." "To account for this curious superstition it is necessary to dwell for a moment on the domain of tiger-lore. A tiger, the Chinese say, has on its tail a very miraculous hair, endowed with the power of bringing the soul back into any human body that lies motionless and insensible; it is known by the popular term of *hoân hân mîng* [*huan hun mao*] (還魂毛), 'hair that causes the soul to return.' Now, whenever the monster has dragged a man into a mountain recess, it takes good care first to wag its tail all round and over him, knowing by experience that the unfortunate victim, on returning to life, will in his second agony of death, stupidly tear off his clothes and thus enable his assailant to eat him without being incommoded by troublesome shreds and threads. Moreover, the Chinese are very well aware that the cat resembles the tiger not merely in outward shape, but also in all its characteristics, manners, and habits. How easily therefore might it happen that such a tiger in miniature should likewise be possessed of a 'soul recalling hair' and, by jumping on the water-bed, cause the dead body to turn into a dangerous vampire!" "The contact of cats with a corpse is particularly unsafe on days which are styled 'tiger days,' it being believed that, then, the influence of the feline race predominates more than on other occasions."—*Ibid.* i. i. 43–4.

Precautions against infection.—[Precautions were taken against infection from leprous corpses.]—*Ibid.* i. i. 45.

Neutralizing the effect of thunder.—"Many Chinese say, thunder has the property of causing the bodies of the dead to swell. It has even been known to have puffed corpses up to such tremendous dimensions that no coffins were big enough to contain them. Therefore, as soon as a peal of thunder is heard in the distance, the family hasten to place a heavy looking-glass of metal, the weight of a steel yard, or some other heavy object of small size on the breast or belly of the corpse, fully convinced that it will perfectly neutralize the bad effects of the storm."—*Ibid.* i. i. 45.

Dressing the dead.—[The grave-clothes for men, women, and children, their preparation during life, the superstitions regarding them, and the method of dressing the corpse, are described in detail in *ibid.* i. i. 339–40, 46–69.]

Sacrificial rites between dressing and coffining.—[The dressing was followed by offerings of edibles (called "taking leave of life"), two sacrificial meals, preparation of the soul-tablet ("silken cloth for the soul"), induction of the soul, cleansing from inauspicious influences, sending paper money to the dead, and divining with coins the wishes of the deceased.]—*Ibid.* i. i. 70–86.

Coffins.—[Coffins varied in both quality and price, but were usually strongly made of very thick boards, were often pasted inside and varnished outside (those belonging to officials being coloured red), lined (except the lid, which contained a covered framework) with coarse red linen or cotton stuff, decorated outside, made by special workmen (funeral appurtenances being sold in special shops), and prepared during life, pegs being still used to fasten down the lid (only those of the poorest quality being nailed).]—*Ibid.* i. i. 319–330, 304.

"The ancient custom of making a microcosmos of coffins by ornamenting them with the principal sub-divisions of the Universe . . . still shows faint signs of life among the people of Amoy. They seldom call the lid by its vulgar name of *koà* [*kai*] (蓋), 'cover,' mostly preferring the word *thien* [*t'ien*] (天), 'heaven'; the bottom they call *tōe* [*ti*] (地), 'the earth,' the sides respectively *jît* [*jih*] (日), 'the sun,' and *goát* [*yüeh*] (月), 'moon.' The upper end they often style *khoe thâo* [*k'uei t'ou*] (魁頭), 'the head of the Great Bear,' and the lower end *khoe hē* [*k'uei wei*] (魁尾), 'the tail of the Great Bear,' which expressions owe their existence to the board of the seven stars which is still much in vogue, though not among the very poor. This board is not sold with the coffin as a natural appendage. It has always to be ordered apart from the coffin, and the price charged for it is exorbitant. This circumstance alone compels the poor to do without it."—*Ibid.* i. i. 322.

The seven-stars board.—"The *Kia li* [*cf.* PERIOD OF DISRUPTION] also prescribed the use of this board, and so does the *Ta Ts'ing thung li*, in its precepts regulating the funeral rites of the sundry classes of officers and of the common people."—*Ibid.* i. i. 318. See also *supra*, *Coffins.*

Cremation.—"Deceased members of the Buddhist clergy are either buried or burned. In the former case their coffins do not differ from those used by the laity; but when one is burnt, he is placed in a sitting posture in a large square box which has a door or a slide in front, and so he is reduced to ashes with box and all."—*Ibid.* i. i. 330.

In the *Hai-chwang sz'* at Canton is "a burial ground, where are deposited the ashes of priests after cremation."—*Williams, Midd. King.*, i. 164.

Encoffining.—[The elaborate ceremonial, etc., accompanying the encoffining, the packing of the corpse in the coffin, the articles placed therein, the closing of the coffin, and the proceedings after the encoffining, are described in *De Groot*, i. i. 87–99.]

[For the swathing of the corpse practised in Amoy, Foochow, etc., see *ibid.* i. i. 93, and *Doolittle, Social Life*, ch. vi.]

Keeping the corpse unmutilated.—"Amongst its rescripts for the disposition of the dead, laid down for all classes of officials, the gentry and the common people, the *Ta Ts'ing thung li* . . . says, that the teeth and hair which have dropped out during the life of the deceased should be placed in his coffin." It is "very probable that the above precepts are still conformed to in many parts of the empire."—*De Groot*, i. i. 343.

Mirrors placed in the coffin.—"To this day, a 'mirror to light the corpse' is in Fuhkien province placed in the coffin with the dead [p. 93]: a weak survival, indeed, of an ancient usage widely prevalent."—*Ibid.* ii. i. 399.

The soul-banner, etc., placed in the coffin.—That "a belief in the cohabitation of the body and the soul really exists among the modern Chinese as vividly as ever is shown by many of their funeral customs. . . . Amongst them is that of systematically entombing part of the manes with the corpse by placing the soul-banner and the temporary soul tablet in the grave with the coffin. This custom is of special importance, because it introduces us to a new series of practices and conceptions relative to the tomb and the treatment of the body and the soul which dwell therein (vol. ii.). . . . The ideas about such cohabitation of body and soul in the grave are closely connected with the conception that, if a body is properly circumvested by objects and wood imbued with *Yang* matter or, in other words, with the same *Shen* afflatus of which the soul is composed, it will be a seat for the manes even after death, a support to which the manes may firmly adhere and thus prevent their nebulous, shadowy being from evaporating and suffering annihilation. Coffins with a corpse inside are, in accordance with this notion, designated throughout the whole range of Chinese literature as 'animated encoffined corpses' (靈柩), or 'animated coffins' (靈櫬)."—*Ibid.* i. i. 348–9.

Return presents and mourning cards.—"As the Chinese rules of etiquette strictly require all favours and gifts to be returned in a manner proportionate to their value, it is incumbent on the family to present to all those who have condoled with them and given paper money to the dead . . . articles to serve the same purpose as this paper, *viz.*, as a sacrifice to *their* family manes. Incense sticks, candles, mock money, sweetmeats, red cakes of flour, and other edibles form the principal part among these presents." For further information respecting these, the obituary notices, and the mourning cards, etc., see *ibid.* i. i. 110–3.

Portraits of the deceased.—[Polychromic, full-length, and often also among the rich so-called "miniature," portraits of the deceased, taken either before or after death, were hung in the hall of the home.]—*Ibid.* i. i. 113–4.

Observances while the coffin remains in the house.—[As long as the coffin remained in the house, various sacrifices, rights for the salvation of the soul, and acts of filial devotion were performed, see *ibid.* i. i. 114–20.]

Home-burial obsolete.—"Home-burial may now be supposed to have disappeared from amongst the customs of the nation. But the temporary storing away of coffins at home until a suitable burial site has been procured beyond the precincts of the quarters of the living, survives [see pp. 105 *seq.*, 268]. . . . That the ancient custom of covering such coffins, while in the hall, with wood and clay has quite died out, we may conclude from our own investigations in China and from the absence of all reference to it in the native literature." The practice relating to the Inscription (see SUNG PERIOD) probably still survived.—*Ibid.* ii. i. 371.

"The *Ta Ts'ing tung li* does not say a single word about the matter in question, from which we venture to infer that the ancient semi-burial in the hall of the dwelling has been totally abolished as an official rite since a couple of centuries."—*Ibid.* ii. i. 372.

Out-storing and cities of the dead.—[For the storing of coffins outside the dwelling-house and for cities of the dead, see *ibid.* i. i. 127–32.]

Suitable days, etc.—[As to the selection of suitable days for encoffining, burial, &c., and postponement of burials, see *ibid.* i. i. 99–107; 267–8; 132–5; *Doolittle, Social Life*, ch. vii; and for coroners' inquests, *De Groot*, i. i. 136–9.]

Purification of the house.—[The ceremonial purification of the house is described in *ibid.* i. i. 107–10, and bk. ii.]

Rites preceding burial.—[For the elaborate preparatory and introductory rites preceding burial, the parting sacrifice, the sacrifice to the spirit of the hearse, the sacrifice in the street, etc., see *ibid.* i. i. 140–51; and bk. ii.]

Funeral procession.—"Funeral processions, as a rule, may be said to differ from one another rather with regard to show and length than with regard to arrangement. The wealth of the family, the social rank of the dead, and the consideration in which he was held during his life, the position of his sons, the number of his friends and acquaintances, etc., have a most decisive influence on the pomp displayed in the train and on the number of persons and groups composing it. One may sometimes see cortèges of not more than a dozen people, whilst others consist of many hundreds. Public opinion is wont to judge of the filial devotion of mourners from the way in which they celebrate the obsequies of their parents. Consequently, in burying a father or a mother, sons scarcely ever neglect to spend as much as they can afford on the cortège, everybody in China being most anxious to show that he possesses such filial conduct—the cardinal virtue of the nation—in the highest degree."—*Ibid.* i. i. 152–3.

The following is a description of a funeral procession as seen amongst the highest classes of Chinese society. "A kinsman or a friend of the family, in a mourning dress of white linen and with a cap of the same material on his head, opens the procession. His function is to clear the way in a polite and peaceful manner. Wherever he comes across anything which obstructs the passage, as *e.g.*, a bench or a counter on which articles are exposed for sale, . . . or any obstacle of the sort, he requests the owner to remove it, at the same time offering him, by the hands of a coolie who follows at his heels, a piece of a betel-nut and a little wet lime-dough, wrapped in one or two siri-leaves. This coolie, who wears no mourning, carries a basket of these articles for distribution." This is a sign of apology for incommoding the owners of the obstacles. "In many instances, clearing the road is simply entrusted to the coolie alone; at most of the plainer funerals it is entirely omitted." Next follows a so-called *pàng tsoá é lâng* [*fang chih chih jên*] (放紙之人), or 'paper-scatterer.' . . . This is a distant relation, a friend, or an acquaintance, likewise dressed in a white robe and cap, or in some cases in sackcloth. His function is to strew round octangular sheets of tinned paper, from eight to ten centimetres in diameter, along the road, and also in the water when the train has to cross a creek or stream by a bridge or in boats. A great number of these sheets, strung on a little stick like metal coins on a cord, he carries in his hands for the purpose. This paper money is destined for the malevolent spirits who, according to the popular conception, prowl about everywhere and infest streets and thoroughfares, mountains and forests, rivers and creeks, causing all sorts of mishap to befall men. Wisely concluding that great numbers of these beings, hungry and miserable because of their not having been cared for by a dutiful posterity, must be swarming chiefly on the roads where coffins have to pass, for the express purpose of robbing, by importunate begging or by brute force, every deceased person of the money wherewith the living have so unselfishly enriched him during the funeral rites, the measure in question is recurred to in order to divert their attention. Like famished wolves on their prey, the spirits rush upon the money, and thus forgetting both coffin and soul, permit the procession to pass by unmolested. In numerous cases the tin-foil is coloured yellow, that the sheets may represent golden coins. Many families in easy circumstances prefer to use square sheets of good white paper, such so-called *péh tsî* [*pai ch'ien*] (白錢), or 'white money,' being higher in price than tinned paper and consequently more valued by the unseen spirits. Both sorts of mock money bear the generic name of *bóe lō tsî* [*mai lu ch'ien*] (買路錢), 'paper to buy off a passage.'" "Not seldom the distribution of siri-cuds is also entrusted to the paper scatterer. It is, moreover, incumbent on this man to affix a small shred of red cloth to every street gate, through which the procession passes, and to every bridge which it has to cross. The baneful, inauspicious influences emitted by the cortège of death are thus kept away from those spots, and prevented from settling on the spirits which inhabit and control the same; if the family should neglect to show this little attention, it might experience the wrath and anger of those beings—in other words, incur sundry misfortunes. For a similar reason, the man with the siri-cuds and the paper-scatterer, at every temple they pass, warn the custodian, or the persons loitering about the premises, to shut the door quickly, in order to prevent the divinities from being seen by the cortège. At some temples, instead of closing the door, they lower a nicely sculptured and painted triangular wooden board, which, with a view to such cases, hangs from a pulley in front of the gods." "Much though the unseen spirits may be propitiated by such liberal gifts of paper money, these are by no means deemed a decisive expedient to keep them at a respectable distance from the funeral train. Two long trumpets of copper, with a thin sliding tube and curved-up mouth, are still required to frighten away those among them on whom the distribution of money has no effect. These instruments, which are called *hō thaô* [*hao t'ou*] (號頭) or *hō siú* [*hao shou*] (號首), 'signal-heads,' are not proper musical instruments, as they only give two or three notes; the men who carry them behind the paper-scatterer . . . simply emit monotonous, protracted sounds through them at intervals. These persons wear a jacket of black linen, which is fastened on the middle of the breast and has along each side of the opening a broad hem of red colour; moreover, there is on the middle of the breast and on the back a piece of white cloth bearing the inscription *hō siú*. They wear a low round hat, likewise black, with a small brim. A fringe of red silken threads fastened on the top hangs down upon their hat." "At their heels follow two dirty . . . boys, without either uniform, shoes, or stockings; each carries over his shoulder a banner of white cloth about one metre by three decimetres, the long side being fastened to a pole. . . . Of such *ts'ái kî* [*ts'ai ch'i*] (彩旗) or 'decorative flags' there are, as a rule, several in the procession. Most of them are red, because this colour dispels malevolent spirits." "Thanks to all these ingenious arrangements, both the soul and the mortal remains are now pretty well insured along the whole way against the attacks of invisible ghosts. But in several parts of Fuhkien many families consider it advisable to add a third efficacious means for keeping them away: they at intervals explode fire-crackers in the van of the procession." "So far for what we may call the vanguard of the procession, which consists exclusively of clearers of the road. The second division opens with two men, in a dress resembling that of the trumpeters, each carrying on a straight pole a great cylindric lantern of paper, the upper part of which is covered with as many flounces of sackcloth as there are generations of the dead man's family, himself counting for one generation. . . . Each flounce only partly covers the one underneath, so that they are all visible. On one side these lanterns are inscribed with the official titles and the surname of the dead; the other side displays, in case of a man, the inscription: 'Illustrious father of (*e.g.*) four generations' (四代大夫), in case of a woman: 'Illustrious mother of four generations' (四代大毋). They are called

pêh ting [*pai têng*] (白 燈), 'white lanterns,' or *mod ting* [*ma têng*] (蔴 燈), 'hempen lanterns.' In this part of the train there are, besides, two very big lanterns of red colour, called *kam ting* [*kan têng*] (柑 燈) or 'orange lanterns,' on account of their resemblance to that fruit. They are suspended from the top of a curved pole and display, in variegated characters, the names and official titles of the deceased." "At the outset lighted candles are placed in all these lanterns; but they are soon burnt up or blown out by the wind, and nobody troubles himself to light them again. Their use in broad daylight shows decidedly that they are designed to pilot the soul, which lives in complete darkness, along the right path to the burial ground, and we believe that the inscriptions they bear are intended to prevent the soul from being led astray by other lanterns, which it may happen to see along the road." "The lantern bearers are followed by a band of professional musicians, consisting of six or eight men. . . . They play the following instruments. Either two or four wooden clarionets with wide copper mouths and, at the upper end, a flat mouth-piece of reed. One small drum, in most cases carried on a handle which passes through the barrel; it is beaten by the right hand with a single stick. Very often this instrument is replaced by a small flat drum which has a body of wood covered with buffalo skin on one side only, and which is likewise beaten with one stick. One pair of cymbals. A small gong with a boss in the middle. A frame in which two little gongs are affixed side by side by means of silk cords; this instrument is carried on a handle and beaten with one stick. The musicians, who always belong to the lowest classes of society, wear hats with red tassels . . .; on their red uniform coats is stitched, on the middle of the breast and back, a square ornamental piece of white cloth, displaying a painted animal or some other figure. If it is hot, they usually tie their coats like a bundle on their backs and walk along with the upper parts of their bodies quite naked. This band is, in many cases, accompanied by two trumpeters like those who march in the van of the procession. Quite independent of the music, they send forth, from time to time, grave and dismal ghost-frightening sounds through the streets." "The music of such bands, of which there are many in the train, is called mourning music, as being quite different from that played on joyful occasions." "With the Chinese, the use of music in funeral processions and at other important moments of the rites connected with the disposal of the dead, is declared to have for its object the gratifying of the soul of the dead with dulcet tones, but is not intended to increase or decrease the melancholy character of the rites." "The musical band described serves as an escort to a white portable tent or pavilion of wood, open in front and on the two sides; it has a roof of white cloth, linen, or silk, on which dragons of gold thread are embroidered, and which has a deep fringe on every side. . . . By means of two large and two small poles it rests on the shoulders of four bearers, of whom one couple walks behind each other in front and the other behind each other at the back. In most cases these men are dressed in the poorest possible way, without the shade of a pretence to uniform dress; they even go half-naked when the weather is hot. On each side, this white pavilion is escorted by a boy, carrying a *ts'ai ki* which is likewise white; in addition there is, in some cases, on each side a boy bearing aloft a paper lantern on a wooden pole. The pavilion contains an image, composed of a hollow frame of bamboo splints covered with variegated paper. . . . This is never more than three-quarters of a metre high, the dimensions of the pavilion not allowing the use of a larger figure. Its appearance is, according to Chinese conceptions, exceedingly terrific, and therefore well fitted to strike the whole host of evil spirits with terror. The face, of a blood-red colour, has two large white eyes, from which black, protruding eye-balls cast about terrible looks; a third eye stands perpendicular in the middle of the forehead, and a long purple beard of woollen threads heightens the intimidating aspect. The dress is that of a warrior: a helmet covers the head, a coat of mail the breast, thigh-plates the lower limbs. A long red gown hangs down from underneath the armour; the broad girdle, which encircles the waist, bears the character 王, 'King,' to make manifest to the evil spirits that they have to do with a being of great importance and power. This image is always made to stand, as an erect attitude renders it more formidable, martial, and imposing. Its right [? left] hand brandishes a trident, its left [? right] hand, which is stretched out aloft, holds a red seal as a token of authority. Variegated ornaments like flowers and stars are affixed to sundry parts of its body. On the whole, the figure is a motley mixture of colours, amongst which, besides gold and green, red, which is so much feared by the spirits of darkness, is most conspicuous." "Although bamboo and paper are the ordinary materials of which such a clearer of the road is made, cloth and inferior sorts of silk sometimes enter into its composition at the burials of the rich. For reasons of economy it has in most cases no back, because this part of the body, if constructed, would be rendered invisible by the back-panel of the pavilion. The name by which this image is generally denoted, reads *khai-lō sin* [*k'ai-lu shên*] (開 路 神), 'spirit that clears the way.'" "In some instances its size is enormous. It is then often wheeled along the road on an open cart, no pavilion being large enough to contain it. When so big, it is usually stuffed with the heart, the liver, the paunch, and other intestines of a pig. . . . Mr. Doolittle writes, that in Fuhchow two immense *khai-lō sin* may sometimes be seen at the burial of high mandarins, the one dressed to represent a civil, the other to represent a military officer." The *k'ai-lu shên* had "their origin in the employment of living individuals as exorcists." "Living exorcists at burials are by no means out of fashion in the present age. At Amoy it is still fresh in the memory of the people how at the burial of a gentleman, who had been the prefect of a department in Kiangsi province, four men, clad in fanciful spectral attire, walked in front of a *khai-lō sin* of colossal size, dancing and screaming all the way. At the grave they worked themselves into a fit of raving which resembled a demoniacal possession; they cast themselves by turns into the pit, frantically yelling and brandishing their swords, and thus brought about a general *sauve qui peut* in the unseen world of spirits. People at that time denoted them by the name of *khòng ch'iâng* [*k'uang ch'iang*] (壙 蹡), which perhaps means: 'grave-pit hoppers.' Eye-witnesses have told this writer that it cost the family much trouble and expense to find persons to act this dangerous part in the burial. Indeed, everybody felt sure that some of the spectres, mad with fear and acting on an impulse of desperate self-defence, might throw themselves upon the exorcists and strike them with illness, nay, with death."—*Ibid.* i. i. 153–63.

"It must be noted by the way that, when the procession is on the point of starting, a petty sacrifice of sweetmeats, cups of tea, and such like articles is arranged by the family in front of the *khai-lō sin*, and offered to him as a luncheon by one of the attendant relatives, who, holding burning incense-sticks in his joined hands, makes a reverence to the image. This ceremony clearly shows that the figure is in point of fact conceived of as being possessed by a soul. Indeed, the Chinese scarcely believe in the existence of any inanimate object. Most families belonging to the middle and lower classes go to no expense for a *khai-lō sin* image. They only make use of a pavilion intended for its occupancy, obviously expecting that, though there is no image inside it, the soul of one of the ancients who formerly acted the part of Rescuers of the Country will nevertheless settle in it, or, at any rate, that the spirits of darkness will be intimidated by the mere aspect of the vehicle."—*Ibid.* i. i. 163.

It has already been stated, "that scarcely any well-to-do Chinese gentleman neglects to purchase an official degree, wherewith to crown the distinguished position to which his money has raised him. . . . After his death, the original imperial brevet of his rank is paraded in his funeral behind the *khai-lō sin*: thus men may see how illustrious a personage they have to do with, and evil ghosts, awe-struck, keep their distance. The document is rolled up and wrapt in a piece of yellow cloth; at either end a gilt flower is affixed, and so it is placed over two pins projecting like cloak-pegs from a small wooden stand, which is placed in a pavilion. . . . This pavilion and its embroidered roof are of the imperial yellow colour, in honour of the imperial document which lies inside."—*Ibid.* i. i. 164.

"It is quite a matter of course that this *khò hong ting* [*kao fêng t'ing*] (誥 封 亭), or 'pavilion for the dignity conferred,' should be surrounded with awe-inspiring pomp. Everything, in fact, which stands in any relation whatever to the Son of Heaven ought to be attended with becoming respect. A couple of boys, each with a yellow 'decorative flag,' walk on the right and left of the pavilion, and a complete band of musicians marches ahead; moreover there is, in front, an escort of attendants and lictors. . . . The gongbearers in this case have flags over their shoulders. In addition there are some men bearing each a square board on a long wooden handle. Two of these *tîng-kha pâi* [*ch'ang chiao p'ai*] (長 脚 牌), 'tablets with a long leg,' display, in raised characters, the official title of the dead; two others the name of the dignity with which he has been invested during his life; a third pair bears the words: 'Be respectful and keep silent' (肅 靜), and the fourth: 'Turn away and abscond [withdraw]' (廻 避). The dress of the bearers resembles that of the trumpeters [who follow the 'paper-scatterer' referred to above]. . . . This party of men are supposed to escort the dead, who is the bearer of the dignity, not the patent, which is merely a badge of it."—*Ibid.* i. i. 164–5.

"But the principal group in this subdivision of the train, the pride and glory of the mourning family, is a set of two or four literary graduates of the lowest degree, so-called 'Cultivated Talents,' *siu ts'ai* [*hsiu ts'ai*] (秀 才), who have been engaged to act as *tsiáng khò-hong tîng* [*chang kao-fêng t'ing*] (掌 誥 封 亭) or 'directors of the pavilion with the dignity conferred.' It is very grand, in fact the height of fashion, to have such miracles of learning in the train. No wonder they are dressed in the full uniform their rank entitles them to wear, lest anybody should mistake them for ordinary individuals. As long as the procession is passing through inhabited wards these worthies walk a foot behind the yellow pavilion, most stately and majestic; but when the open country is reached, where not so many eyes are fixed upon them in silent admiration, they immediately betake themselves to the palanquins, designedly posted there by the family for their ease and comfort." "Even though the departed has never been invested with an official rank or dignity, a mandarin's retinue may likewise be seen in this part of the procession. The long-legged boards are then borrowed, either gratuitously or for money, from some relative or acquaintance who, being in reality the bearer of a grade or title, keeps such instruments in his house as a necessary appendix to his dignity. This manner of decking one's deceased parent in borrowed plumes does not in the least shock anybody. On the contrary, every one highly approves of this sort of thing, as the doctrines of filial devotion teach that it is a sacred duty on the part of children and grandchildren to exalt and magnify their seniors as much as is in their power."—*Ibid.* i. i. 165–6.

"The reader will have recognized already in these *shah* the forerunners of the square boards inscribed with the titles and dignities, and fixed on the top of long handles, which are now carried in the retinue of mandarins whenever they appear in public, and at the death of a titled person in his funeral procession. . . . The part they played in the obsequies of antiquity sufficiently accounts for the reason why even at the present day people are most partial to having them in the funeral train of their dead: as we have said, if the dead man be not entitled to have them himself, the family will borrow them for the purpose from titled friends or from mandarins with whom they are acquainted (p. 360)." These "'long-legged boards,' or *tîng kha pâi* [*ch'ang chiao p'ai*] (長 脚 牌)," like their prototype the *shah*, indicate by emblematic figures the rank of the deceased. "Apart from the testimony of Ching Khang-ch'ing, who explicitly states this . . ., it is proved by the yak tails suspended over them, these objects being in ancient times symbols of official dignity."—*Ibid.* i. i. 186.

"A red pavilion with an embroidered cover of the same colour, and accompanied by a couple of red decorative flags, appears next in the procession. It contains a shallow slide box of red lacquered wood, which is placed erect on one of its small sides, so that the slide on which gilt dragons are sculptured comes in front. A gilt flower is affixed to either side of the box. This is designed as a receptacle for one or more square plates of thick slate stone on which a short necrology of the dead is engraved, and which are to be deposed in the grave [*cf.* vol. ii. ch. 14]. Still, for some obscure reason, these stones are not enclosed in the box, but are brought to the grave by a common coolie, who makes his way thither after his own fashion, regardless of the procession. This course of conduct is so generally followed, that the box, which, like all the funeral instruments, is provided by the undertaker, in most instances has not even a side which can be opened, and is merely the imitation of a box. Inside the pavilion one may also see a censer with burning incense, and two tapers in candlesticks, all likewise destined to be put into the grave. In many cases these implements of worship are conveyed in a special pavilion, which precedes that with the box for the slate stones."—*Ibid.* i. i. 166.

"For relations, acquaintances, or friends, who wish to give a visible testimony of their sympathy with the mourning family and the deceased, it is customary to enlarge the funeral train with a red pavilion carried by four bearers. In this way they express their willingness to provide the family with the necessary means of carrying the soul and the implements of burial to the tomb; in other words, each pavilion represents a gift to help the family in defraying the expenses of the obsequies. A piece of inscribed red paper, posted on the back panel, shows who the donor is or the donors are; it expresses this in plain terms, *e.g.*: 'The family Wu allied by marriage' (姻 家 吳 府), 'The sworn brethren' (金 蘭 兄 第), and the like. Not seldom each pavilion is escorted by a couple of lanterns carried on poles, and bearing the same inscription as the back panel; two boys with decorative flags act as satellites to the pavilion, and in most cases a band of musicians marches ahead as another appendage.' "These vehicles, which are called *tsân ting* [*ts'an t'ing*] (贊 亭), 'auxiliary pavilions,' or *kheh ting* [*k'o t'ing*] (客 亭), 'guest pavilions,' remain quite empty, because the family have nothing to put inside. It is scarcely necessary to say that in funerals of persons of distinction they are often numerous; we have sometimes seen a row of several dozens. The undertakers, who provide them, do not charge much over one dollar or one dollar fifty cents apiece, bearers, musicians, flags, and lanterns included, so that the costs do not weigh heavily upon the donors. For the mourning family, however, the case is different, because custom compels them afterwards to repay the attention of all these officious people with a present equal to the outlay they have made. No wonder, therefore, that the family often see with reluctance such numerous proofs of friendship enforced upon them. At all events the undertaker is the greatest gainer, as this useful man wisely increases his own profits by providing fewer bearers and fewer musicians than have been contracted for. It is easy for him to do this. For most of the persons who are so intimately connected with the dead as to send a pavilion are also in duty bound to accompany him to the grave; and, whereas they then walk in the rear of the procession, they cannot see what happens so far ahead of them. But, not likely to be fleeced if he can avoid it, many a donor sends a servant to guard against the rapacious proceedings of the undertaker. This ingenious measure generally entails much clamorous discussion and, occasionally, hot quarrels."—*Ibid.* 166–7. The custom of sending these pavilions, etc., is a survival of that according to which, under the Chou dynasty, horses and carriages were sent by princes to join in the funeral processions of deceased servants of the State. (See LATER FEUDAL PERIOD.) "After the auxiliary pavilions comes the last and most important subdivision of the train, in which are the soul, the coffin, and the mourners. It opens with a dark blue pavilion, having a dark blue roof, and, besides a band of musicians, is escorted by two dark blue decorative flags. It contains a small closet or tabernacle, beautifully carved, painted and gilded, and having folding doors in front; inside this stands the tablet with all its adjuncts. . . . In front of the tabernacle are arranged the 'incense-burner for the ancestors,' . . . and two candles, each inside a small lantern to prevent the wind from blowing them out. At the burials of the rich, the censer and the candles, which are respectively designed to gratify the olfactory nerves of the soul that follows behind, and to light it along its way to the grave, are carried apart in a green pavilion, just ahead of that which contains the tablet. Four so-called *tsiáng sin-tsú ting* [*chang shên-chu t'ing*] (掌 神 主 亭) or 'directors of the pavilion with the tablet' walk in this part of the procession. If practicable, they are sons-in-law or other distant relations of the dead. They are dressed in the mourning prescribed for each special rank of relationship to the deceased." "At the back of the pavilion containing the tablet, outside, at each corner, hangs a white lantern of paper, bearing the inscription: 'Hundreds of sons and thousands of grandsons' (百 子 千 孫). And on the frontispiece of this vehicle two narrow boards are suspended perpendicularly on the right and left. In characters, neatly carved on a coloured ground, each of these boards bears one line of a distich referring to the soul. As an illustration of Chinese funereal poetry we quote the following specimen:—

'Bestriding a crane, he has already departed for the Western Heaven,
'But we have called his soul back to this earth, and it obligingly abides amongst us.'"—*Ibid.* i. i. 171–2.

"The tablet inside the pavilion is not yet inhabited by the soul. It will be so when, after the completion of the interment, the procession returns homeward from the grave. On the way out, the soul dwells in the temporary tablet or *hûn pêh*, which is placed in the next vehicle. This is a palanquin of state, like those in use with official persons, and therefore called *toā kiō* [*ta chiao*] (大 轎), 'great palanquin'; many people also call it *hûn kiō* [*hun chiao*] (魂 轎) or 'sedan-chair of the soul.' The painted portrait of the deceased, which, as we saw . . ., is also a seat for his soul, is likewise placed inside this sedan chair, suspended from the back panel. Four relatives or friends in mourning dress escort the soul in the quality of so-called *tsiáng kiō* [*chang chiao*] (掌 轎), 'directors of the palanquin,' and two 'orange-lanterns,' shaped, inscribed, and carried like those in the van of the train, are scarcely ever wanting. These move in front, to assist the soul in keeping the right path to the grave. In a great many cases two white paper lanterns, which display in red characters the titles of the deceased, are suspended from the back of the palanquin, at the two outside corners."—*Ibid.* i. i. 172.

"If the burial follows quickly on the demise, so that the portrait of the deceased is not yet ready, there is as a rule no state palanquin. The provisory soul-tablet is then placed in the blue pavilion, behind the other tablet, or at the side of it. But if the burial takes place while the great Buddhist mass, already mentioned on several occasions, is in course of celebration, there is then always a palanquin of state in the funeral train. It now contains a so-called *hûn sin* [*hun shên*] (魂 身) or 'body for the soul,' *i.e.*, a bamboo-and-paper image in which the manes of the dead man reside during that mass in order to receive the homage and the sacrifices of the living, and which in consequence is an object of the greatest attention and solicitude during the long series of days those ceremonies last." "The Buddhist clergymen, who have officiated at the farewell sacrifice . . . and are to

continue their salutary work of opening the road for the soul on the way to the grave, march immediately in front of the vehicles described. Their keeping so near the same prevents evil spirits and contrary influences from inserting themselves between them and the soil, and so the effects of the meritorious sacerdotal work cannot be neutralized. A few performers of music are adjoined to the priests, to give a certain solemnity to their ceremonious mutterings."—*Ibid.* i. i. 173.

"At the burials of bearers of an official dignity, either purchased or gained by merit and literary attainments, there is in the train still another seat for the soul in the shape of a very long streamer or pennon of dark rosy satin, flying from the top of a pole. It is known as *ling tsing* [*ling ching*] (靈 旌), 'soul banner.' . . . It usually varies in length from two to three metres, having a width of from three to four decimetres. At the top it is attached to a small triangular wooden board, which hangs from the top of the pole by means of which the streamer is carried aloft. A decorative strip of blue satin is affixed over the upper rim of this board, in such a way that the ends may hang down a few feet on either side of the streamer and freely flutter about in the wind. To prevent the streamer itself from flying up too high and getting entangled with the surrounding objects, a small painted board of sufficient weight is affixed to its lower extremity." "As in the case of the *hûn péh* . . . the 'soul banner' is rendered fit to be an abode for the soul and so to replace the body enclosed in the coffin, by means of a description of the deceased, which is painted on it in one single column of characters running down the middle from top to bottom. A second column of smaller characters mentions the name, the titles and dignities of the person who, theoretically, wrote the inscription." "The characters on such streamers have the square form generally used in printing, or, in other words, they are the so-called *pien tszĕ* [*pien tzŭ*] (扁 字), 'flat or low characters,' or *Sung thi tszĕ* [*Sung t'i tzŭ*] (宋 體 字), 'characters of the shape in vogue during the Sung dynasty.' They are painted on the silk with a yellow water-colour in which some glue is mixed to fix it; in a few cases the whole inscription is gilt, which looks very pretty on the pink ground."—*Ibid.* i. i. 173–6.

"It would be a mistake to suppose that such a soul banner is merely a symbolic representation of the deceased. On the contrary, it *is* actually the soul, or, at any rate, the streamer and the manes of the dead person are most intimately fused into one. At the interment it is placed in the tomb upon the lid of the coffin, and thus the soul is made to establish itself in the grave, from whence it is expected henceforward to issue blessings of every kind to the offspring. The part which the streamer performs in the obsequies being of so much importance, it is natural that in every respect it becomes an object of great solicitude. It is written by a person invested with an official rank, the higher the better, because in this way the soul, which it harbours, is surrounded, nay infused, with influences which cannot fail to endow it with the capacity to help to high official dignities from out of its tomb. But this end is attained all the same if the grandee merely writes the banner in theory, that is to say, if his illustrious name and his titles only figure on it as if he had actually written it. Accordingly, the relations simply ask his permission to use his name for the purpose, and then the streamer is inscribed by an ordinary workman, or by some clever member of their own family. A grandee will scarcely ever refuse to lend his name and titles for a funeral streamer when a fashionable family applies to him, because he knows custom requires that he should be liberally rewarded for his kind permission when the burial is over."—*Ibid.* i. i. 176.

"To increase the power of the streamer for ensuring titles and dignities to the offspring, it is nominally carried to the tomb by a military mandarin, either titular or in active service. This grandee appears in the procession on horseback, in the rear of the customary cortège of lictors, servants, and bearers of title-boards; and if he is actually in the service of the State, he is generally escorted by a certain number of soldiers with matchlocks, swords, and other weapons of every description, in many instances with bows and arrows. In everybody's eyes this cortège adds great dignity to the obsequies, and, of course, the family are very proud of it. Civil mandarins are never engaged to act as bearers of a soul banner. For, these worthies cannot ride on horseback; they scarcely ever use any other means of locomotion than a covered palanquin, and a man sitting in such a vehicle cannot possibly carry a long object like a streamer on a staff." "The work [of carrying the streamer] is actually done by a servant in a kind of uniform, or even by a dirty coolie who walks on foot behind. . . . The practical effect which the streamer is expected to have on the glory of the offspring, is not in the least diminished by this measure."—*Ibid.* i. i. 176–7.

"Finally we come to the rear of the procession, which consists of the coffin and its attendant mourners, musicians, and others. Two youthful male relations of the family, dressed in white mourning, come first, each with an oblong piece of white linen, suspended from the top of a pole like a banner, and inscribed with the characters 功 布, 'linen of which mourning clothes of the third and fourth degree are made.'" "A band of eight musicians comes next. They play a gong, a drum, a pair of cymbals, and, instead of the detestably discordant clarionets, two or three stringed instruments and a flute. Four so-called *tsiáng pán* [*chang pan*] (掌 板), or 'managers of the coffin,' being kinsmen or friends of the family, in white garments, walk immediately in front of the bier, which is, as their title indicates, intrusted to their care. In many parts of southern Fuhkien, and sometimes in Amoy also, these men and the musicians ahead of them are preceded by either two or four bearers of long torches of bamboo splints drenched with oil or other combustible matter, designed, like the lanterns at the head of the procession, to light the spirit of the dead along the road. If the torch-bearers are members of the family, they are dressed in a mourning attire; but when common coolies are hired for this work, a simple band of white cloth is tied around their foreheads."—*Ibid.* i. i. 177–9.

"The coffin follows immediately behind the four *tsiáng pán*. The manner in which corpses generally are conveyed to the tomb and the instruments used therefor are easily described. . . . The coffin is placed on a strong oblong frame of wood, which is strengthened by some extra bars inserted athwart. . . . When this bier has been placed on a couple of trestles . . . , and the coffin arranged lengthwise upon it, a triangular frame of wood is inserted upright in the middle of each long bar of the bier, in two holes made there for the purpose. Across the lid, through the tops of these two triangles, which reach a little over the coffin, is then passed a strong piece of wood; finally, on either side of the coffin, a strong rope passing over this cross-beam is tied firmly to the bier on the right and left of each triangle, so that all the different pieces of the catafalque are held tightly together and cannot be dislocated unless the ropes are removed or snap off." "Over this bier, which is popularly styled a *ch'ia* [*ch'ê*] (車) or 'carriage,' a large rafter, called 'big ox,' *toā gû* [*ta niu*] (大 牛), or 'big dragon,' *toā ling* [*ta lung*] (大 龍), is made fast by means of an iron bolt, which passes loosely through a hole in the middle of the rafter and the centre of the cross beam mentioned above. It will be clear now that, when the coffin bearers take the rafter upon their shoulders, the whole catafalque hangs down and can turn on the bolt as on a pivot. This is of great advantage in carrying the cumbersome burden through the narrow alleys, . . . otherwise short corners could never be turned. With the better classes, the coffin and hearse are generally so bulky and weighty that a good number of men are required to remove them. Therefore, at each end of the rafter a cross pole is contrived by means of a loose bolt of iron or wood, so that there is room for four bearers, one at each end of these poles. This number can be doubled by fixing to each end of the two cross poles another cross pole in a corresponding manner, and so on. Thirty-two may be said to be the largest number of bearers ever employed in Fuhkien; even sixteen are rare, eight being the usual number, also with the well-to-do. A desire to make a show is as often an element in determining the number of bearers as the weight of the coffin itself."—*Ibid.* i. i. 179–80.

"No family, not even the poorest, will ever send a kinsman to the grave without having the coffin concealed on the road thither by means of a so-called *koan tà* [*kuan chao*] (棺 罩) or 'coffin cover,' . . . a rough frame of bamboo is placed over the lid, underneath the rafter. Over this frame is cast a sort of roof-like awning, consisting in most cases of drapery, sometimes of silk; further, a piece of the same material is suspended by tapes from each of the four sides of the frame, so that the coffin is entirely hidden from view. In the case of a male person the *koan tà* is red, in that of a woman it is dark blue. On all sides it is beautifully embroidered with figures of gold thread and variegated silk. The side curtains generally exhibit episodes illustrating the most striking historical or would-be historical instances of filial devotion, which Chinese moralists have for centuries held up to the nation as standard examples and models for all generations present and to come. On the front curtains are a couple of dragons rising out of the waves, surrounded by clouds and with a sun between them; the back displays a tiger or unicorn, the top exhibits dragons, sundry ornamental flowers, and figures representing clouds. Thanks to these clouds and to the dragons which produce the same in their quality of watergods, the greatest blessings which the universe can bestow, *viz.*, fertilizing rains causing crops to grow and so giving food, raiment, and wealth, surround the dead, and he may avail himself of those blessings for dissemination among his descendants from out of the tomb. The unicorn enables the dead man to cause famous persons to be born into the family. . . . And as to the tiger, its portrait keeps evil spirits away from the coffin, all Chinamen being convinced that ghosts and demons fear nothing so much as this monster. For this reason there is also on the most conspicuous part of the catafalque, *viz.*, over the great bolt by means of which the latter is suspended underneath the rafter, the wooden effigy of a tiger, nicely gilded and painted."—*Ibid.* i. i. 180–1.

Catafalques.—"The modern Chinese still embroider dragons and a tiger on the drapery of their catafalques, on the top and the two opposite sides."—*Ibid.* i. i. 317.

"The catafalques are not everywhere in China made and decorated after the same plan. In many parts of the empire, where the narrowness of the streets is no impediment, they are, for rich burials, of a size bordering on the gigantic. Instead of being suspended from one single pole, the coffin is then placed lengthwise upon two parallel rafters, which at the same time bear a huge square canopy, the corners of which are elegantly turned up after the well-known Chinese house-roof fashion. Underneath this canopy embroidered screens of drapery hang down along the sides of the coffin, which in this way is rendered invisible, while other pieces of drapery are affixed to the rafters, so as nearly to reach the pavement when the catafalque stands still. A catafalque of this description may have a length of over three metres, with an equal height, reckoning from the tiger at the top of the canopy; it is carried by means of a similar system of poles and cross-poles as has been described above, and often requires thirty-two, and even sixty-four bearers. Catafalques of various sizes and styles fall between the ones described and those used in Amoy by the very poor, who merely have a rafter tied lengthwise over the lid by ropes passing underneath the bottom of the coffin, with some pieces of coarse drapery carelessly thrown over it." All the modern catafalques are imitations of the wheeled catafalque used in the earliest times.—*Ibid.* i. i. 181–2.

[For coffin-bearers, and their duties, etc., and associations for assisting burial, see *ibid.* i. i. 191–3.]

Following the corpse to the grave.—"If in by-gone ages the family members and clansmen, who drew the coffin gravewards, howled and chanted so loudly that gags had to be used to muffle their voices, it is not so surprising to see that still now-a-days the nearest kinsmen of the dead, while following the corpse to the grave, howl and lament bitterly. The wailing sons of the dead man follow immediately behind the coffin, in the deepest sackcloth mourning, and with straw sandals on their feet. Their pigtails are unbraided, so that the long dishevelled hair flows down their back from under a mourning cap of sackcloth. Each one of them carries the small mourning staff already mentioned. Sometimes one or more of the sons walk at the side of the coffin, having one hand on the catafalque as if to help in conveying it gravewards, or as if to prevent it from carrying away their beloved father or mother. It is by no means unusual to see a man walking on either side of the eldest son to support him, the principal mourner being supposed to be so deeply bowed down by grief as to be unable to walk alone."—*Ibid.* i. i. 193.

"Like every important rite in respect of the disposal of the dead, the journey to the grave is connected with loud lamentations on the part of the nearest kindred. Their melancholy concert may often be heard at a great distance. But, like all Chinese death howling, this too is chiefly a ceremonious wailing, a rite prescribed by the laws of custom and having little concern with real feelings of affection and grief . . .; in fact, tears are very rarely shed, and the howling is done with the same ardour and passion even if the dead man have departed this life years ago and can scarcely be remembered by the offspring. It is quite natural therefore that the wailing should cease in the open field, where there are no passers-by, and that it should immediately be resumed when the procession arrives at inhabited quarters, meets with remarkable persons, or approaches dwellings of note."—*Ibid.* i. i. 194.

"Should ceremonies instituted to gain the soul admission to the Western Paradise . . . have been celebrated before the burial, and a *hoan* provided by the family as a seat for the soul . . . this streamer is carried in the funeral procession by the eldest son of the principal wife of the dead man, to the exclusion of the elder sons by concubines or by adoption. Only in the event of there being no sons by the principal wife, have the other sons a right to carry it and thus to support the soul on its way to and from the grave. When the burial happens to take place while the great requiem mass . . . is being celebrated the streamer also appears in the train, for during these rites likewise it is made to play an important part."—*Ibid.* i. i. 193.

"Those of the sons who cannot attend the burial because they live abroad or are prevented by severe illness from leaving their homes, are represented in the funeral cortege by a complete suit of sackcloth garments together with a mourning staff, carried either on a tray or in an open basket by a servant or a remote kinsman in white mourning apparel. Besides implying that the child, who is unable to perform in his own person the sacred duty of burying his father or mother, is present in mind, the custom serves to show the number of sons the deceased has left behind, male offspring being in China not only a reason for happiness, but also for display and pride. Should the eldest or only male descendant of the deceased be an infant, it is, in sackcloth dress, taken to the tomb, in the arms of its mother or nurse seated in a sedan chair. Other male babies are usually represented by a suit of mourning clothes each, but infant sons, who are able to walk, are always taken to the tomb, carried, if necessary, on the back or the shoulder of full-grown relatives. They are attired in sackcloth garments quite similar to those of their elder brothers. Some mothers think it prudent to tie a copper coin between their eyebrows by means of a red silken string fastened behind the head, to protect, as they think, their tender age from the attacks of nefarious influences."—*Ibid.* i. i. 193–4.

"Besides the sons, all the grandsons and great-grandsons in the male line of descent walk behind the coffin, also, in the order of proximity, the brothers, male cousins and other relations by blood. Everyone of them wears the deepest mourning attire prescribed for his specific degree of kinship to the dead. Finally come such distant relatives as take an interest in the deceased and his family, as also the friends and acquaintances, many of whom, not falling within the terms to wear mourning, are dressed in their best attire, or in the ceremonial robes *thò p'aò* [*t'ao p'ao*] described [above]. . . . Scarcely ever is a dead man followed to his last resting place by anyone occupying a higher rank in the hierarchy of the family because the rigid rules of social life, which demand that every one should adhere firmly to his position of superiority or inferiority in the domestic circle, cannot be changed by death itself in a country where the line of demarcation between the living and the dead is so faint. A father does not follow his child to the grave! This rule, however, does not hold good for the dead who belong to the same generation and are of inferior rank only on account of their age or sex; *e.g.*, a brother may appear in the funeral of his sister, an elder brother in that of his younger brother, a husband in that of his wife. But a husband does not *follow* his consort to the grave. He never followed her, *she* always followed *him*, and so it must ever be even after death. Accordingly he walks in front of her coffin wearing a specific mourning costume prescribed for widowers and carrying a long staff."—*Ibid.* i. i. 195.

"The female members of the family, even the next of kin such as the wife, the unmarried daughters, and the daughters in-law, only follow the coffin at the outset. Having gone a few dozen paces, they return home, without interrupting their wailing, always taking another street, as if ashamed that people who have seen the procession start should perceive that they have not followed it to the grave. It is the execrable custom of disabling the women by crimping their feet which compels them to abandon the procession so soon. The holy ancients acted otherwise, so that the present generation is blameworthy from an orthodox point of view, which accounts for the women's choosing another way in going home." "The ancient rule [see LATER FEUDAL PERIOD] probably still obtains in many parts of the empire. In southern Fuhkien it is, at the present day, only followed in the event of the dead man having no male issue, so that all the duties of the sons devolve on his wife or unmarried daughters. These women are then carried behind the coffin in sedan chairs, if their crimped feet prevent them from walking, and they continuously wail and lament, as the sons would do in like case. Whether they accompany the dead for only a few paces or all the way to the tomb, the females are dressed in the deepest mourning prescribed for their respective degrees of relationship."—*Ibid.* i. i. 195–7.

Exceptional rites.—"To accompany a dead man to the tomb is called *sàng tsòng* [*sung tsang*] (送 葬), 'to see off a burial.' The persons who perform this sacred duty, and those who follow behind them to show affection and esteem to the deceased and the bereaved family, generally form the rear of the procession. Hence we might herewith close our description of the funeral cortèges if there did not remain a few things to be mentioned which appear in the same only exceptionally." "In the first place, in many parts of the Empire one may see, a little in front of the pavilion with the soul tablet, a set of sacrificial meats, dainties and instruments of worship. These are carried either in one or more pavilions, or on large, square wooden trays, each suspended from a pole which rests on the shoulders of two men. The eatables are destined to be offered to the soul at the grave. They have formed a part of those which were placed on the tables at the great farewell sacrifice. Moreover, an assortment of fresh offerings destined for the God of Earth is carried gravewards in a similar manner." "We have said that such sacrificial articles only exceptionally appear in the procession. In fact, excepting [at] the burials of high officials, when an entire goat and pig may be seen amongst the offerings, the latter are nearly always carried to the tomb by men who go their own way, regardless of the train, taking the shortest cut, to save time and labour."—*Ibid.* i. i. 197.

"As a second category of things seen only exceptionally at burials, must be mentioned large square pieces of coloured silk or broadcloth, each fastened to a lath which is suspended from

the top of a pole carried aloft, in the same manner as inscribed banners used to be carried amongst Europeans. They are decorated with eulogistic phrases implying respect and veneration for the dead, or referring to him and his future fate. Amongst the rich, such honorary banners are presented by friends and relatives to families who celebrate a great Buddhist mass for the repose of a deceased kinsman, that they may use them for decorating the walls of the hall. Hence they do not appear at a funeral unless that mass has already been celebrated, or is in course of celebration when the burial takes place." "In many parts of the empire it is customary to ornament such banners with boughs of green leaves affixed to the top of the pole."—*Ibid.* i. i. 199.

"In the event of the coffin having been kept unburied for a considerable time, it is not unusual to see on the way to the grave a live white cock with its feet tied standing upon the catafalque. In many instances, this bird is kept in a state of drowsiness by spirits which are poured down its throat, lest it should endeavour to fly away or disturb the bearers by fluttering its wings. Though most Chinamen confess they do not know the meaning of this custom, saying it is merely a legacy handed down by a wise ancestry to its offspring who without reasoning must act as they have done, yet it is not difficult to find a plausible explanation of it, if notice be taken of some ideas which are prevalent amongst the people about the cock and expressed in native books." "Since very ancient times the cock has been the acknowledged emblem of the sun, because every morning it loudly announces the rise of the God of the Day. The ancients even went so far as to identify it with the sun: 'It is,' so an author of the 11th century tells us, 'an old saying that in the sun there is a cock, and in the moon a hare.' But, whereas the sun is the chief embodiment of the great *Yang* element which . . . represents the light, warmth and life of the universe, the cock naturally represents also an important depository of *Yang* matter: 'The cock' says the *Ch'un-ts'iu shwoh thi tsze* (春秋說題辭) or Disquisitions on passages occurring in the *Ch'un-ts'iu*, 'is the emblem of the accumulated *Yang* (*i.e.*, the sun) and of the South Etherial things which partake of the character of fire and of the *Yang* element, have the property of flaming up; hence, when the *Yang* rises above the horizon the cock crows, because things of the same nature influence each other.' Now . . . the human vital energy also consists of *Yang* matter. Therefore it is not surprising to find that the Chinese have recourse to a cock, in order to strengthen a soul which is enfeebled to a great extent by having been so long compelled to wander about miserably in consequence of the delay of the burial, and which must make a wearisome journey to the grave. In this they act on exactly the same principle which teaches them to place a candle or lamp on the couch of persons who have just breathed their last . . . and to carry lighted lanterns and torches in funeral processions." "Besides, the use of the cock in funerals serves still another purpose; it keeps spirits of darkness away from the coffin. Indeed, such spirits being identified in Chinese philosophy with the principle of darkness *Yin*, everything which is embued with much *Yang* matter naturally exercises a neutralizing, nay, destructive influence over them. Moreover, it is an article in the creed of all classes of Chinese society that the spirits of darkness, being unable to withstand daylight, are every morning put to flight by the crowing of the cock, standing as they do in perpetual awe of this bird. . . . We must not omit to note . . . that Chinese books furnish evidence that white cocks were anciently preferred to those of other colours for exorcising purposes, a fact which explains the reason why now-a-days such birds are used in funerals to the almost total exclusion of others. . . . Some light is also thrown on the custom of placing a white cock on coffins by the following passage, occurring in the *Pen-ts'ao Shih i* (本草拾遺) or 'Omissions in the works on Botanics,' a work written in the first half of the 8th century by Chen Tsang-khi (陳藏器): 'If a white cock be fed during three years, it is fit to be employed by disembodied souls to serve them.'"—*Ibid.* i. i. 199–201.

[For the procedure when two persons are buried at the same time see *ibid.* i. i. 201–2.]

General character of procession.—"Let us now make a rough estimate of the number of people composing a funeral procession of the highest order. In some that passed before us we counted more than fifty pavilions, including those contributed by friends and relations. Now calculating that each is carried by four men and escorted by two flag-bearers and a band of eight musicians, we obtain the considerable number of seven hundred. Add to these the mandarins' escorts, the persons in charge of the more important pavilions and of the coffin, the sixteen or thirty-two coffin bearers, the numerous mourners, friends, and kinsmen in the rear, and so forth, the total number may without exaggeration be fixed at over one thousand persons. This cipher will still be considerably increased in wet weather, the undertaker having then an extra number of men in the train for the purpose of placing covers of oiled paper or linen over the catafalque and the roofs of the pavilions whenever a shower occurs, lest the costly material should be spoiled by the rain. Against this the highest cipher we may place as the opposite extreme that of burials of the very poor, who have to content themselves with what is strictly required, *viz.*, one paper-scatterer, one shabby pavilion for the soul tablet escorted by one or two clarionet players only, and four coffin bearers, with a few mourners in the rear."—*Ibid.* i. i. 202–3.

"It would be a mistake to imagine that a Chinese funeral presents an edifying spectacle bearing the character of a civilized people under mournful circumstances. By far the most inspire a foreigner from the West with a feeling of disgust. In order to make as much money as possible, the undertakers employ as bearers of the coffin and the sundry pavilions the very scum of the streets, abject individuals addicted to opium, the upper parts of whose bodies are naked in summer, and in winter covered with only a few dirty garments. As to the banners, lanterns, &c., they as a rule are entrusted to the care of impertinent, dirty, paltry boys, who are to be had cheaper than full-grown men. Even those amongst the hirelings who wear something like a uniform do not make a more favourable impression, their clothing bearing traces of very long usage and a total absence of any idea of cleanliness. . . . 'You are the bearer of a soul pavilion,' and . . . 'You are the bearer of a decorative flag,' are in Amoy favourite expressions in the mouths of people when calling each other hard and ugly names, and also daily on the tongues of mothers when scolding their children." "As soon as the procession starts, these wretched, shabby creatures deem it prudent to yell and cry in a most unedifying manner. The bearers behind every pavilion give directions to those in front by loud screams and revilings, and are answered in like manner. A number of men run up and down the procession to maintain order, and to prevent the one part from going too fast and the other too slow, and they are continuously yelling and shouting at the top of their voices. The lictors, at short intervals, send forth their loud Jû-o-o-o, accompanied by the deep tones of the heavy gongs. But all the hubbub produced in this way is as nothing compared with the shrill tones of the detestable clarionets, of which there are so many in the train that the noise of the still more numerous drums and cymbals, mingled with the long plaintive sounds of the copper sackbuts, is drowned by them. After all, seeing that each band plays as it thinks best, regardless of those marching in the immediate neighbourhood, and seeing, moreover, that streets in Southern China are for the most part mere narrow lanes crowded with busy passers-by, through which the procession can scarcely make its way without endless altercations, the reader will easily understand that a Chinese funeral is anything but a decent mourning ceremony intended as the last honour to the dead. From the variegated pavilions, flags and lanterns, and from the numerous bands of musicians, a foreigner not accustomed to such scenes might easily imagine he saw before him a cavalcade of semi-barbarians going to a feast." "Chiefly owing to the narrowness of the streets and the numerous impediments from the pedlars, coolies and shopkeepers, with which the train is every minute coming in contact, the order is continually being disturbed, in spite of the most strenuous efforts of the men appointed to maintain it. Even the undertaker, who has generally to provide for several burials on one day, will cause large gaps by hurrying on the van, in the hope of compelling the rest to make haste. Often, on entering a city, we have seen the van of a funeral train calmly waiting outside the walls, and have met the rest of the procession in the streets a long while after. At nearly all funerals the undertaker is present in person to superintend the arrangements, and this reminds us of the *designator* of ancient Rome, who used to walk at the head of the cortège followed by a certain number of lictors." "It is a fixed rule for burial processions to move forward to quick time. This may have something to do with a rescript in the *Li ki* (ch. 10, l. 59) to this effect: 'It is desirable that in affairs of mourning there should be urgency, and that festive affairs should be gone about in a leisurely way. But, although affairs of mourning require urgency, one must not violate the prescribed rules.'"—*Ibid.* i. i. 203-5.

Sending back friends, etc.—[The sending back of friends at three or more spots, and the behaviour and superstitious acts of spectators, are described in *ibid.* i. i. 205. See also pp. 206-7.]

Interment.—"In case the grave is situated on an eminence, the place where the ground begins to ascend . . . is selected as the last spot for 'dismissing the guests.' At this final summons all the friends and acquaintances retire, because . . . the presence of persons whose horoscopes do not agree with the hour of burial may have a bad influence upon the fate of the deceased, as well as on that of the owner of the horoscope." "Lest these retiring friends should have to make the long journey back on empty stomachs, the family of the dead have taken care to station at this spot some members of a numerous class of people who make it their special vocation to move about the streets with a portable furnace, selling cooked food to passers-by, workmen, etc. Macaroni and vermicelli soup, mixed with boiled shrimps and oysters, is the special fare on such occasions, the long threads of this food being considered very useful in counteracting the life-shortening influences which the contact with death may have exercised. For every bowl of soup delivered, the pedlar receives a stamped counter-check from a friend or relative of the family who is stationed for the purpose on the spot with a large provision of such documents; when the burial is over, he then calls at the house of mourning and converts them into hard cash. Similar soup stalls are in some instances also stationed on the other spots where guests leave the procession."—*Ibid.* i. i. 207–8.

"The bearers of the catafalque, setting down their cumbersome load, break it up entirely. They tie the big rafter lengthwise over the coffin by winding some ropes several times around both, and, casting the pall loosely over it, they carry the coffin uphill, disembarrassed of all superfluous weight. This practical measure is not taken when the grave is situated in the plains, and the path presents no difficulties to carrying the whole catafalque to the edge of the pit. All the empty pavilions presented by the friends are left behind with the hearse, as well as their bands of musicians."—*Ibid.* i. i. 208.

"Arriving at the grave, the procession finds the pit perfectly ready to receive the coffin. It has been dug by some of the so-called *thó kong* [*t'u kung*] (土工), or 'earth-workers,' under supervision of the same professor of geomancy who was employed by the family for finding out the grave. . . . If the burial has been deferred over seven days, so that it has been necessary to select a fit hour for lowering the coffin . . . it may happen that this hour has not yet come when the procession arrives, in which case they must wait patiently on the spot. The coffin having been set down on the edge of the pit, everybody, the mourners not excluded, sit down on the grass, or idly stroll about, gossiping and smoking. No lamentation, not a single sound of mourning is heard all the while, and the music too keeps perfectly silent."—*Ibid.* i. i. 208.

"In many instances, it is considered highly salutary, even necessary, to subject the pit to a certain preparative and purgative process. One of the grave-diggers, descending, places one or more copper coins, provided by the family for the purpose, in each of the four corners, saying in a loud voice: *An tsî*^{n}, *beh hō kiá*^{n}*-sun tsin tsâi* [*An ch'ien, yao yü chien-sun chin ts'ai*] (安錢要與囝孫進財), 'I depose money here, in order to cause your sons and grandsons to acquire wealth.' All the bystanders respond to this by exclaiming in the affirmative *hó ah*. It is clear we have here to do with a continuation of the practices observed at the preparation of the coffin for receiving the body [see *supra*] and that, therefore, the ceremony is intended to cause the grave to emit influences which may assist the offspring in earning money. The five kinds of cereals and a few iron nails are subsequently scattered about over the bottom of the grave, with accompanying sentences worded like those pronounced on sowing the same things in the coffin."—*Ibid.* i. i. 208–9.

"This *an khòng* [*an k'êng*] (安壙) or 'deposing things in the pit' can, however, only secure wealth, food and offspring to the family if all the contrary influences, which might prevent the grave from freely operating in the way desired, are exorcised away. For this purpose, a fire-pan in which smoulders some 'purification-incense' . . . is held inside the pit by one of the grave-diggers and moved along its four sides. Much more effective, however, than this *tsing khòng* [*ching k'êng*] (淨壙) or 'purging the pit,' is a ceremony which in exceptional cases is performed at burials of the rich by the professor of geomancy. Barefooted, with blackened face and dishevelled hair, this worthy man, otherwise extremely dignified in his habits, as it becomes every man of learning in China to be, stands, sword in hand, on the summit of a neighbouring knoll, where his observations have taught him the so-called *t'ien-tik hng* [*t'ien-tê fang*] (天德方) or 'region of the benefits of the heavens' is situated, in other words, where the centre of the beneficial influences of nature lies, which the art of geomancy purports to converge upon the resting places of the dead. Having stood there for a while, crying and wielding his sword like a raving madman, in order to induce the said influences to rise out of their latent state and begin their operation upon the grave immediately, the professor scatters about him a great number of sheets of mock money for the unseen spirits which, if not propitiated in this way, might cool their wrath by neutralizing the effects of his work. Then he suddenly rushes down-hill, yelling at the top of his voice and brandishing his sword, with the object of bringing about a general *sauve qui peut* among the spectres. Subsequently he casts himself into the pit, wallows, for a moment at the bottom, scatters more paper about him, and finally climbs out, to allow the coffin-bearers to let the coffin down. All the while the musicians make as much noise as their drums, gongs, cymbals, and sackbuts can possibly produce, thus co-operating with him in driving the evil agencies away; besides, a great quantity of crackers are fired, and shots out of blunderbusses of the kind which are employed in China for firing salutes for mandarins." "This odd proceeding of the geomancer goes by the term *hoah soa*^{n}*-ling* [*ho shan-ling*] (喝山靈), 'to halloo the influences of the mountains,' or *kún soa*^{n}*-ling* [*kun shan-ling*] (滾山靈), 'to stir these influences up, to make them boil.' It will easily be understood that this matter entails an extra expense for the benefit of the professor. Indeed, dispelling evil spirits is a business so extremely dangerous, that nobody can be reasonably expected to undertake it unless adequately indemnified for the risks he runs."—*Ibid.* i. i. 209–10.

"The coffin-bearers now place the rafter lengthwise over the pit and unknot the ropes by means of which the coffin is affixed underneath the rafter, slowly veering them away amidst the beating of gongs, cymbals, and drums. In case the dead possessed an official rank entitling him to a salute of blunderbusses on entering or leaving an official mansion, the same number of shots are fired when his body is lowered into the grave. The musicians play their instruments with all the power that is in their hands and lungs, the lictors shout out their *Jû o-o-o*, and the mourners loudly wail in obedience to the *I li*, which says in its description of the funeral rites for official persons: 'They now lower the coffin into the grave, the principal mourners wailing and stamping their feet an unlimited number of times.' Most of the bystanders recoil a few paces, lest their shadows should fall into the grave and harm thus be done to their persons. In this they act on the same principle as those who attended the coffining, these persons . . . preventing their shadows from being shut up in the receptacle of the dead. The grave-diggers and coffin-bearers, however, do not take this precaution. They deem themselves sufficiently beyond the reach of evil consequences by having wound the long strip of cloth, which in Southern Fuhkien people of the lower classes are in the habit of wearing round their heads, tightly round their waists, so that their shadows cannot be separated from their bodies. The geomancer and his assistants are wise enough to stand on the side of the grave which is turned away from the sun. Many men pick a blade of grass and put it in their mouths, this likewise serving, as they think, to protect them from any evil connected with the interment."—*Ibid.* i. i. 210–11.

"As soon as the coffin has reached the bottom of the grave, the professor approaches, to ascertain by means of a compass and with a thread which he stretches lengthwise over the pit, whether the corpse lies exactly in the line which his calculations have taught him will best ensure repose to the dead and prosperity to the family. By means of the ropes, hoes and handspikes, the coffin-bearers and grave-diggers adjust the coffin according to his orders, and finally lift it up a little with their hoes, to enable the other men to draw away the ropes. In many cases much time and labour are wasted ere this *lóh khòng* [*lo k'êng*] (落壙) or *tsin khòng* [*chin k'êng*] (進壙), 'lowering or entering (the coffin) into the pit,' is finished to the perfect satisfaction of the professor. For, according to the geomantric doctrines, the luck of the family may be spoiled for ever if the corpse deviates one single inch from the calculated direction."—*Ibid.* i. i. 211.

"The soul streamer, which served to convey the soul gravewards, is now taken down from its staff and folded lengthwise over the lid of the coffin. But the family does not venture to place the name of the grandee, the supposed writer of the inscription, in the grave. If they did, they would undoubtedly bring the influences of death over the man and endanger his life. Therefore they remove the name by tearing off from the streamer a small piece of silk loosely pasted on it, on which, with a view to this, the name has originally been painted. "The proceeding in question shows that the Chinese have a tendency to identify names with the persons who bear them, a tendency which may be classed on a level with their inability . . . of clearly discriminating between semblances or symbols and the realities which these call to mind. The surname of the writer of the streamer is not torn off, for, being borne by tens of thousands of people it does not represent a special person." "The provisory soul tablet, which likewise served the purpose of carrying the afflatus of the dead to the tomb, is also placed in the pit. The grave-digger, however, pulls off the pedestal and throws it away outside the pit as useless. At burials of the poor, who have to economize as much as possible, the man in some cases removes the silk also, that the family may take it home and use it for some other purpose; but the part of the silk which bears the names, etc., of the dead is left in the grave, as being the seat proper of the soul." "The slate stones engraved with the biography of the deceased, as also the censer and the candlesticks that were carried along with them in the pavilion destined for those stones, are placed at the foot of the coffin, in a small vault made expressly for their occupancy. With the event of the corpse having been coffined on a day of 'reduplication of death' [see *supra*], . . . the box with the

cockroach, bed bug, or louse is also put into the pit. Then come the ashes of the 'treasury money,' neatly wrapped in paper sheets . . . ; subsequently the coffin is covered all over with oiled paper, over which comes a layer of straw, and finally the pit is filled up with a watery mixture of earth and lime. In time this mixture becomes very hard and forms a vault, which prevents the coffin from being crushed under the weight of the earth when it loses its solidity from the decay of the wood."—*Ibid.* i. i. 212–3.

"If during the earthing up of the grave rain happens to fall, the family feel greatly gratified. Indeed, China being so often visited by crop-destroying droughts, rains are ranked there among the greatest blessings which nature can bestow, for, without rains there is no food, no raiment, no wealth. Consequently, abundance will reign in the family if the heavens pour down those blessings into the very place which is to become the source of their prosperity, the centre from whence their future luck is to emanate."—*Ibid.* i. i. 213.

"The sons now throw their mourning staves away and, while one of the attending kinsmen picks them up to stick them side by side in the ground at the head of the pit, they proceed towards the pavilion which contains the soul tablets. Then, all the musicians playing their instruments and the lictors shouting out an awe-inspiring *Iû o-o-o*, the eldest son takes the *hûn péh* out, the second son the permanent tablet, and the third the incense-burner of the ancestors, and these three objects they place at the foot of the pit, the censor coming in front of the tablets. The permanent tablet is now deposed upon the lid of the coffin by the headman of the grave-diggers, and the sons, with or without incense-sticks between their fingers, kneel down, exclaiming: *Laō-pē* (*laō-bú*) *ah*, *khí lâi* [*Lao fu* (*lao m'u*) *ah*, *ch'i lai*] (老父老母呵起來), 'Father (or mother), rise!' These words have the effect of inducing the soul to enter the tablet. From this very moment the tablet is considered to be imbued with afflatus of the dead, and to have become his perpetual duplicate, to serve as a patron divinity in the domestic circle and there to receive the offspring's sacrifices and worship." "The grave-digger hereupon takes the tablet away from the coffin and hands it to the eldest son, who respectfully puts it back into its place at the foot of the grave. This calling upon the soul to take up its abode in the tablet is considered a ceremony of great import. Only those persons to whom the sacred laws of filial devotion especially assign the regular worship of the soul, *viz.*, the sons, may make the summons. Hence, if the only male child be a baby, the person in charge of it at the tomb gives himself much trouble to make it stammer out the words, and only in case it cannot speak at all does he pronounce them in his stead."—*Ibid.* i. i. 211–2.

"In most parts of southern Fuhkien it is an established custom for the sons to take a handful of earth in the lap of their sackcloth garment and drop it on the coffin. They perform this ceremony in regular order of seniority. In Amoy it is known as *p'è thô* [*p'a t'u*] (帕塗), 'to take earth in the corner of the garment.' No doubt it is expressive of the idea that, as burying one's parents is a holy duty, a child ought really to take an active part in it."—*Ibid.* i. i. 212.

The custom "of dropping some earth out of the lap of one's garment upon the coffin of a parent just lowered into the burial pit owes its origin to the ancient conception that it is highly becoming in children to erect a grave mound themselves over the remains of a father or mother."—*Ibid.* ii. i. 459.

Victualling the grave.—"The dynasty which now bears sway in China has abolished the burial of victuals as an official rite, at least the *Ta Ts'ing t'ung li* does not give any precepts on this head. This work orders, however, that at burials of members of the Imperial family offerings and libations shall, with the accompaniment of the wailing voices of all those attending, be made upon the tomb by the principal mourner, while at those of the nobility, the official classes, and the common people, such sacrifices shall be set out on the spot in front of the soul tablet. The actual state of matters seems to be in conformity with these precepts, for we have never seen or heard anything of a still prevailing custom of placing food in the graves, while, on the other hand, offerings upon the tombs, both at the burial and afterwards, are very general."—*Ibid.* ii. i. 387.

Economy.—"The dynasty at present seated on the Chinese throne has laid down in its *T'ung li* some rules for the garments in which servants of the State ought to be dressed for the tomb [see p. 339 *seq.*]. No regular rescripts are found, however, in that Codex containing the quantity or quality of other articles to be buried with the dead. In the rules it gives for the preparation of the graves of grandees and commoners, it barely mentions 'implements for the manes' by name, adding in a note that 'in regard of such implements, which are sometimes made of wet clay, and in other instances of bamboo, wood, or paper, the prevailing customs may be followed in any case of death' (ch. 52, l. 12). All this suggests that legislators deem the matter to have become of too little importance to claim their attention, burying objects of value with the dead having almost entirely ceased as a custom, and no longer entailing such an alarming waste of wealth as to require their interference." The "people no longer trouble their minds about furnishing the graves with valuables or requisites of life," with the exception of small articles and trifles (see pp. 92–3). "They sacrifice, in addition thereto, some things which the dead man was wont to use regularly, such as his last clothes, his bed with its appurtenances, his lamp, stoneware, tobacco-pipes, etc., by throwing . . . or giving them away (pp. 69, 97). Nevertheless, Mencius's doctrine, that the *hiao* is especially evident from the way in which the dead are seen to the tomb (p. 685) is literally conformed to by them, much wealth being spent upon funeral processions. Pompous and long cortèges of death have in their opinion a threefold advantage. First of all, a dead man who is seen out of this world with show, rises higher in the estimation of the public, so that children who bury their parents opulently make sure of fulfilling a sacred duty imposed upon mankind by both ancient and modern moral law, *viz.*, that of 'glorifying and exalting their ancestry.' In the second place, such burials cause the offspring to enjoy the satisfaction that everybody will praise their filial conduct in lofty strains, and sink down in silent admiration before the eminent social position which permits them to afford such outlay. And last, not least, such good children escape the risk of violating an ancient rescript which forbids men to mourn for their dead in silence (*Li chi*, ch. 10, l. 15)." "The rich equipment of the dead in their graves has suffered the least decline in their dressing" (pp. 46 *seq.*). That "a sumptuous dressing of the dead has outlived all other forms of equipping them richly in their graves" is due to "the ancient belief of the people in the co-habitation of body and soul after death" and "the conviction that the body ought to be dressed in a way worthy of the manes." "Besides, the same belief must . . . have caused every deceased body with the soul that had dwelt therein to be continuously blended together in the memory of the surviving relatives, who have consequently ever figured to themselves the soul in the shape of the corpse in the grave, and in the same dress (*cf.* p. 355). With such ideas, but one step was wanting to lead men to the custom of clothing the dead in such good and costly attire as their souls were thought to require in the next life." "Nevertheless, dressing the dead richly for the grave is considerably on the wane. . . . Matters have arrived at this pitch that, at Amoy, the use of precious grave garments has become matter of public derision." "In the northern parts of the province of Fuhkien, a great part of the indigent class even go so far as to dress their dead in paper garments" (*cf. Doolittle, Social Life*, ch. vii). "The conviction that expensive clothes and ornaments may offer a temptation to robbers and thieves has done much in deterring the well-to-do from dressing their dead in expensive attire. The penal laws threaten very severe punishment for those who violate the abodes of the dead (*Ta Ch'ing lü li*, vol. iii, ch. xl); and yet such crimes are apparently of frequent occurrence, owing chiefly to the fact that graves are not concentrated in special burial grounds, well guarded and looked after, but are scattered about in the mountains, especially on unfrequented slopes and in out-of-the-way recesses."—*De Groot*, ii. i. 700–4, and see pp. 704–5.

Burning counterfeits, etc.—[For the burning and burying of mock money and other counterfeit articles, effigies of men and animals, etc., see *ibid.* ii. i. 716–7; 809–11.]

Burying living persons with the dead.—"The dynasty of Manchu origin, which now rules the Empire, at the commencement likewise sacrificed human lives at burials." De Guignes (*Voyages*, ii. 304) says that at the death of one of his princesses, Shun Chih ordered thirty persons to be immolated; and that when K'ang Hsi's mother died in 1718 four young girls who wished to immolate themselves on the tomb were forbidden to do so by the emperor, who "prohibited for the future the burning of stuffs, furniture, or slaves." "We cannot say whether such immolations have taken place under the more recent sovereigns, as both trustworthy native and foreign evidence on this point is wanting. But it is perfectly certain that they are not a recognized institution of the State, not being mentioned as such in the dynastic Codices of Rites."—*De Groot*, ii. i. 746.

Sutteeism.—"Numerous cases of sutteeism are recorded in the Memoirs of provinces, departments, and districts. Matters finally became so bad that the emperor Shi Tsung in 1729 found himself obliged to check sutteeism by publicly decreeing that he would no longer confer honour upon its victims." "In spite of this edict (p. 747), and though it may have been followed by others of subsequent monarchs, sutteeism of widowed wives and brides has continued to flourish in China down to this day. Now as ever it meets with the same public applause; the aureola which covers the victim and her family is as eagerly coveted as it was in former ages. Hence, no doubt, many a woman is prevailed upon, nay compelled, by her own relations to become a suttee. There are but few Chinamen who cannot relate some case which has occurred of late years in their neighbourhood."—"The modes in which suttees despatch themselves seem to be much the same as in former ages. Some drown, hang or strangle themselves; the greater number, however, take poison, mostly opium, which is within everybody's reach, and lie down by the side of their husband's corpse, to die. But the height of fashion is attained when the bereaved wife, concubine or bride hangs herself in public. Such a suicide entails so much expense that only rich families can afford it. Indeed, in order that it may have the intended effect, that is to say, bring glory and fame to the family concerned by being officially reported to the Throne and rewarded with an honorary tablet or gate, it is requisite that the high local authorities should be fully interested in the case and honour the suicide with their presence. Such a condescension on their part must be purchased by presents, and these can only reach them by the intervention of very notable and influential persons, whose services must be dearly paid for, or acknowledged by expensive attentions. The rules of etiquette require that the direction of the affair should forthwith devolve upon the highest mandarin who promises to attend, and it is he who fixes for the ceremony a day and an hour which suits him best. The date is announced to the community by placards posted up all around, which carefully state the names of the two families, the ward and the street." "Pending the arrival of the great day, the principal actress in the drama dons her finest garments and, seated in a palankeen, makes a round of calls on her family, friends and acquaintances, allowing them to regale her sumptuously. She is much congratulated by all, and extolled to the skies. By order of the authorities, but at the expense of the family, a platform is raised in due time on the chosen spot, and beautifully decorated with flowery canvas and lanterns. Each mandarin who arrives at this place with his usual escort of underlings, is received with the customary honours due to his dignity. Forthwith kneeling down, he knocks his head a few times against the ground before the suttee who, seated on a chair upon or near the platform in her choicest costume which she desires to wear in the grave and in the Realm of Shades, receives motionlessly this highest homage ever paid in China by proxies of the Son of Heaven to commoners." "When all are assembled and tea and dainties have been served, the highest mandarin present gives the signal for the woman to ascend the platform. In a few moments she adjusts the fatal noose around her neck, and launches herself into eternity by kicking away a stool upon which she stands; the mandarins then leave, and the large crowd of spectators attracted by the scene, disperse. A number of notables from the environs, who have arrived in palanquins to shed lustre over the heroic suicide by their presence, throng round the family to offer their congratulations, flattering them about the imperial distinctions of honour which are to be expected. Many of these notables, and also the mandarins, are afterwards presented with money sent them by the family, which is not only to serve as a mark of gratitude for their having honoured the ceremony by their presence, but also to indemnify them for their outlay for palanquin-bearers and attendants. And during several days these worthies are in turn invited to festive repasts, which more than anything else helps to drain the coffers of the family. But what does this matter, seeing they have covered themselves with fame and glory for good and ever?"—*Ibid.* ii. i. 746–9.

"Although by no means of everyday occurrence, these public suicides are not at all rare. . . . That the authorities do not refrain from honouring such scenes by their presence, is a proof that the self-destruction of devout widows still enjoys the official approbation of the Government. It is even sometimes rewarded with Imperial honours. These are the same as have been in vogue for many ages, viz., the permission to have an honorary inscription over the lintel of the dwelling, and to erect a gate somewhere in the neighbourhood, for the special purpose of displaying that inscription publicly. In most cases it is composed of the two characters 節烈, 'The ardour of chastity,' or 忠烈, 'The ardour of fidelity or attachment.'"—*Ibid.* ii. i. 749; and see further pp. 749–51, 754, and generally, 756–69.

Disuse of vaults.—"As for the Chinese of to-day, there is every ground for believing that the use of grave vaults has entirely disappeared from their funeral customs. It is possible they are still in vogue in some parts of the empire, and for persons of imperial blood or dignitaries of the highest ranks, but we have no information on this head."—*Ibid.* i. i. 314.

Dotting the tablet.—"At a short distance from the grave, a mandarin who is actually in office, or one with a purchased title, has been patiently waiting with a complete retinue of lictors, soldiers and attendants. For his convenience a small house is hired there by the family for the day, or if there are no habitations in the neighbourhood, a tent or shed is put up for the occasion. This grandee has been prevailed upon to come to the grave, in order to perform a certain ceremony, the object of which is to fix the soul of the dead in the permanent soul tablet. To none but very notable families is the glory reserved of securing to this end the services of such a distinguished person." "As soon as the coffin is let down into the grave, the two graduates who acted in the train as attendants on the deceased's brevet of rank . . . are dispatched with a complete band of musicians, to politely invite the mandarin to enter upon this duty. He quickly finishes his tea, many cups of which beverage he has, thanks to the care of the family, swallowed while waiting, and gets into his sedan-chair; his whole retinue follows, and so he is carried in procession to the grave, in the rear of the music. The graduates march ahead of him with an air of great importance. A majestic *Iû o-o-o* resounds over the hills; shots from the blunderbusses and blows on the large gongs mark the moment at which he sallies forth. Approaching the burial site, he falls in with the mourners, who lie prostrate on the ground to receive him. If his rank be not too high to allow of such condescension, he descends from his palanquin to decline such marks of respect from the mourners, urging them to rise to their feet, after which he continues on his way, under a renewed concert of *Iû-o-o* shouting and gong-beating."—*Ibid.* i. i. 213–4.

"At the grave, the mandarin is offered a seat; this is placed behind a table, on the front side of which hangs a cloth between the legs. His attendants arrange themselves on both sides and everyone draws near, while the eldest son, followed by all the chief mourners, fetches the tablet from the border of the pit, or has it brought to him by one of the notable bystanders. Turning his back towards the sun, or to the east, which is the region specially devoted to light, because every day this makes its appearance there above the horizon, he kneels down in front of the table. While all the musicians exert their lungs and hands to the utmost and the lictors cry *Iû o-o*, the son holds the tablet with both hands on his back, allowing one of the principal attendants to untie the writing brush and the vermilion ink, which are fastened to the tablet. The ink is then moistened by a servant with some drops of spirits or, if a white cock has been carried along upon the catafalque, with some blood obtained by making a little incision in its comb; the pencil is dipped in it, and the mandarin rising, solemnly proceeds towards the kneeling mourner. At this moment the musicians and lictors become, if possible, more noisy than ever. All the bystanders with their parasols draw near, to assist the bearer of the large state umbrella in screening the head of the mandarin from the sun's rays. This grandee now removes the string of coins and the red cloth from the tablet. Holding both these objects in his hands he receives the writing-brush, breathes over it, slowly points with it to the sun, and solemnly marks the front side of the tablet with several dots. First he dots the topmost part, which in most cases is engraved or painted with the image of a sun in the midst of clouds, saying: *Tiém thien, thien ch'ing* [*Tien t'ien, t'ien ch'ing*] (點天, 天清), 'I mark the heavens, pour out all your purity, O heavens!' Then he marks the pedestal, pronouncing the words: *Tiém tē, tē ling* [*Tien ti, ti ling*] (點地, 地靈), 'I mark the earth, operate efficaciously, O earth!' In this way the natural influences of the Universe are summoned to work upon the tablet and thus insure the happiness of the soul for all time to come. Now the frontside is dotted on the right and left at about the middle of its height, the words pronounced running: *Tiém oû, oû ts'ong* [*Tien ērh, ērh ts'ung*] (點耳, 耳聰), 'I dot the ears, be acute, O ears!'; then come two points at about the same height, but a little nearer to the centre, with the words: *Tiém bók, bók bing* [*Tien mu, mu ming*] (點目, 目明), 'I dot the eyes, be sharp, O eyes!' Then follows a dot on the character for 'males,' which stands in a smaller column of characters at the side, indicating the male descendants who erect the tablet as an object of worship for the family, the accompanying words being: *Tiém lâm', lâm tiōng siū* [*Tien nan, nan chang shou*] (點男, 男長壽), 'I mark the males; males, live long!'—and in the end a dot is placed on the character 主, 'tablet,' the last one in the large central column. Not unfrequently this character has the shape 王, and, receiving the dot on the top, is transformed into the required figure. The words pronounced here are: *Tiém tsú, tsú hién ling* [*Tien chu, chu hsien ling*] (點主, 主顯靈): 'I mark the word tablet; display spirituality, O tablet!' This and all the foregoing formulas are uttered in so low a tone, that even the nearest by-standers can scarcely catch a word of it. In fact, fashion prescribes total abstinence from vociferousness in any man of position and rank, especially when he appears in public."—*Ibid.* i. i. 214–5.

"The object aimed at by the ceremony described is fully implied in the last words of the dotter: 'May the tablet display spirituality.' Already imbued with the afflatus of the dead by the summons described [above] . . . it will, thanks to the power of the words pronounced over it, henceforth be surrounded with the vivifying energy emitted by heaven and earth; it will hearken to the prayers and desires of the offspring; it will have an open eye for their wants and for those circumstances of life in which they may be in need of the soul's protection and help; finally, it will cause the male descendants to enjoy long and happy lives, and so ensure to the soul itself

sacrifices and worship for all generations to come. In short, the dotting is intended to infuse life into the tablet, or rather into the manes which inhabit it and are incorporated with it. A high mandarin is employed to perform the ceremony, because it is believed that the influences, emitted by his person over the manes, will endow them with the power of causing the offspring likewise to become men of elevated position; in other words, it is done on grounds similar to those which induce people to employ such grandees for nailing up the coffins and bearing the soul streamer in funeral processions. Families who cannot afford to employ a mandarin have the tablet dotted without much formality by a literary graduate, by some person of learning, or by an old or a wealthy man. Should this person happen to be in mourning, having, as a relative of the dead, followed the procession, he is required by custom to put off his white or sackcloth dress before entering upon the dotting, as this rite is considered not to be of a mournful character. In many cases he first puts on the ceremonial *thò p'aò* attire [see *supra*]. . . . At burials of the common people, the dotting is often performed by the geomancer, this man being reckoned to belong to the learned class, the highest caste existing. As a rule, he does not demand an extra fee for this additional work."—*Ibid.* i. i. 215–6.

"It is not difficult to understand why, during the ceremony, the tablet is made to face the sun or the east, that is to say, the luminary, or the region from whence all light, warmth, and *life* of nature emanate. It is likewise easy to comprehend why the mandarin, besides pointing with the writing-brush to the sun, breathes over it; breath is indeed considered by the Chinese to be one of the principal manifestations of animal life. The ink used for the dotting must be red, because red is the colour of fire and light and, consequently, particularly identified by Chinese philosophy with the *Yang* or the chief principle of life. And when the soul has been so much weakened by a long postponement of the burial that a cock is required in the procession to strengthen it, some blood of this bird is taken to moisten the ink, because it contains the vital energy of the very being which . . . is a principal depository of the energy of the *Yang* and the sun, in short, of the life of nature [see *supra*]. That the blood is taken out of its comb may, we believe, be safely ascribed to the puerile reasoning of the people that the fiery-coloured portion of the head, or the most important part of the bird, must naturally be the focus of its *Yang* energy. This suggestion is strengthened by the fact that in the Chinese pharmacopœia blood taken out of a cock's comb holds a pre-eminent place amongst the means employed for pouring vital energy into bodies lingering between life and death, or even quite dead."—*Ibid.* i. i. 216–7.

"Dotting a tablet at the grave is, in Amoy, denoted by the term *tiĕm tsú* [*tien chu*] (點 主), 'to mark the tablet.' The string of coins which was suspended on it and which the mandarin holds in his hand while going through the ceremony, has for its object to endow the tablet and manes with the property of rendering the offspring rich. The cock whose blood has been used is immediately seized upon by the bearers of the pavilion in which the tablet was placed on the way to the grave, as lawful booty allotted to their profession in virtue of an established custom."—*Ibid.* i. i. 218.

"The dead man has vacated the ancestral home, but his tablet will occupy the place left open by him; it will live on with the offspring as a patron divinity without whose help there can be no prosperity; it will henceforth be the focus upon which the religion of the family is to concentrate itself. Considering the important part the tablet has to play in the future, it cannot be a matter of surprise that the ceremony by which the manes are fixed into it is looked upon by the people with the greatest interest, and therefore associated in many cases with even more display than we have described. So, at pompous burials, it frequently occurs that two masters of ceremonies are appointed by the family to attend on the mandarin. One of these replaces him in pronouncing the formulas, and then, to increase their efficacy, he adds good-omened phrases. . . . And when the grandee, having finished his task, throws the writing-brush away, honour is rendered him by firing as many shots as his rank entitles him to." "At this moment the illustrious man approaches the grave to the foot of which the eldest son or a kinsman has, in the meantime, brought back the tablet, his intention being to prostrate himself there in worship of the soul. But it is exceptional for the sons to permit him to execute his purpose. They throw themselves on their knees before him, thus humbly entreating him to retire, as neither the deceased nor themselves are worthy of such condescension on the part of a man of his standing; but the real motive for their protest is a fear the service may become too expensive for their purse, as custom requires that at least double the fee be paid to the mandarin if he also worships the soul. When the dignitary prepares to get into his palanquin amidst the sound of gongs and loud *Iû o-o* cries, all the sons throw themselves on their knees to express their gratitude for his valuable services. Now it is the great man's turn to decline these acts of reverence. Rushing up to the prostrated men he urges them to stand up, at the same time extending both his arms as if to assist them in rising; then he disappears in his sedan chair and goes off with a salute of shots. One of the attendants has meanwhile taken good care to place a large piece of red cloth over the roof of his vehicle, as was also done in the case of the mandarin or graduate who came to the house to nail up the coffin [see *supra*]. . . . Occasionally a couple of gilt paper flowers are added to the cloth. Hurrying on a dozen paces in advance of the mandarin the mourners once more prostrate themselves, to which courtesy the dignitary tries again to put a stop in the way above described, or, if he is too high in rank to descend from his palanquin, he merely pours forth a few polite phrases."—*Ibid.* i. i. 218–9.

Sacrifice to the god of the soil, etc.—[Here follow the sacrifices to the god of the soil and the deceased. They are fully described by *De Groot* (*ibid.* i. i. 219–27).]

Return of the procession.—"The cortège returns in the same order in which it proceeded to the grave. As the tablet now plays the principal part, the procession is spoken of as *hoán tsú* [*fan chu*] (反 主), 'the return home of the tablet.' The man who scattered about paper money in the vanguard now places himself amongst the relatives in the rear ranks, no such distribution to the evil spirits being deemed necessary on the way home. The empty bier is never allowed to get mixed up with the train. In fact, since the soul is taken home to be happy and prosperous in the midst of its offspring, whom it in turn is to render happy and prosperous by its blessing, the procession now bears a festive and cheerful character; hence there is no room in it for signs of mourning. For this reason the mourners entirely abstain from wailing and lamenting, until they come within sight of the house. All the bands, however, play assiduously in a cheerful key, as the Chinese say." "Care is always taken to go home by the same road which was followed to the grave, the soul having become to a certain extent familiar with this way and being therefore less exposed to the danger of going astray. To assist it in finding its way, the torches, which were extinguished on reaching the grave . . . are relighted and carried in the van of the tablet. The lanterns bearing the inscription 'Hundreds of sons and thousands of grandsons,' suspended from the palanquin of the soul . . . now do excellent service by bringing influences, which may enable the soul to bless itself and its offspring with an endless line of descendants, from the tomb homewards, influences which . . . were carefully sown in the coffin and the grave by artificial means [see *supra*]." "Before reaching the house, the procession comes across the female members of the family in sackcloth garments, who wailingly lie prostrate on the pavement of the street to receive the tablet. This act of respect and courtesy towards the departed is called *tsih hoán tsú* [*chieh fan chu*] (接 反 主), 'to receive the returning tablet.' As soon as the procession, the females in the rear, halts on the premises, the principal mourner takes the tablet out of its vehicle, the next mourner the 'soul-body,' if this has figured in the procession [see *supra*] . . . , and the third one the incense-burner, and these sacred objects they reverently carry through the main entrance, to arrange them on the table which stood in front of the coffin before the burial. The lictors and musicians give solemnity to this act by respectively crying and playing with their most strenuous efforts. And now, while the crowd of attendants with the musicians take their station in the lower part of the hall or in the court-yard in front, the priests recite a few formulas before the tablet to set the soul at rest, upon which the mourners, having changed their sackcloth garments for gowns and caps of white linen, commence a series of prostrations, in every instance preceded by the usual presentation of incense-sticks, being assisted herein by two masters of ceremonies. The more removed kinsmen generally confine themselves to prostrations only, carefully observing one another's social position, age, and order of relationship as they succeed each other. If they are numerous and time is short, they prostrate themselves in couples or great numbers at a time. When all the males have taken their turn, the women emerge from the inner apartments and go through similar acts of reverence."—*Ibid.* i. i. 227–8.

Funeral banquet.—[After the return of the procession a sumptuous funeral banquet took place. It was sometimes postponed until the following day.]—*Ibid.* i. i. 228–31.

Rites after burial.—[These were the *chih kuan wei*, "putting things in the place where the coffin stood," the ceremonious cleansing of the house, sending slices of pig's head to the condolers, and presents to persons of distinction who assisted at the burial, and to the sacrificer to the god of the soil, etc. For details see *ibid.* i. i. 232–4.]

Mausolea.—All the terms used to denote the mausolea of emperors, their empresses, and concubines, and imperial princes during the Sung dynasty "are employed by the present dynasty, which denotes, moreover, the mausolea of imperial concubines, as well as those of princes of imperial lineage, by the term *yuen ts'in* (園 寢), *i.e.*, 'park-temples' or, more literally, 'back chambers situated in the park-grounds.'"—*Ibid.* ii. i. 444.

In the earliest times "the princely mausolea, like most government buildings, were constructed by means of forced labour. . . . In the long series of centuries which lie between the Han dynasty and the present day, matters have not much changed."—*Ibid.* ii. i. 433.

"The dynasty now seated on the throne of the Empire allows the erection of grave temples exclusively for certain members of the Imperial family."—*Ibid.* ii. i. 389; and see Chaps. v. and xiv.

"The now reigning House has each of its mausolea garrisoned by Manchu Bannermen, of whom there are eighty for each of the earlier ancestors, and forty in the burial grounds of their consorts."—*Ibid.* ii. i. 436.

"The same rule [as to establishing people upon or near graves of exalted persons] has been adopted by the present dynasty, which prescribes in the *Ta Ts'ing t'ung li* (ch. 52, l. 11) that 'for the *kung*, *heu*, and *poh*, or members of the three highest classes of nobility, there shall be appointed four families to guard their graves, for officers of the first and second rank two, for those of the third, fourth and fifth rank one family, and for those of the sixth and seventh rank two persons only.'"—*Ibid.* ii. i. 448.

Dwelling on the tomb.—"Whether the custom of dwelling upon graves still obtains at the present day, we cannot vouch for. Considering how deeply it has rooted itself into the habits of the nation from early ages, we may venture to presume it has not yet died out; but during our long stay in China we have never met with a single instance, nor even heard of such an occurrence. It may possibly have been superseded by the custom . . . of sleeping or keeping watch by the side of the corpse or the coffin in the house, previous to the burial (pp. 27, 114). This custom is mentioned already in works of the Ming dynasty among the meritorious practices observed by devotees of filial piety and conjugal attachment."—*Ibid.* ii. i. 800.

Co-burial.—"Now-a-days the custom [which has been in vogue from the earliest times] of burying wives at the side of their husbands is generally prevalent among the well-to-do who can afford to buy ground for double graves."—*Ibid.* ii. i. 802; and see ch. xiv.

Post-mortem marriages.—"Whether the custom [of marrying deceased persons] still exists at the present day we are not able to say, as no case has come under our notice whilst in China. But considering that it has flourished for so many ages, we can scarcely believe it has entirely died out even now."—*Ibid.* ii. i. 806.

Size, etc., of tombs.—The institutions respecting the dimensions, etc., of tombs of hereditary and acquired rank "of the Ming dynasty were adopted almost unaltered by the present reigning House. . . . A very few figures only were slightly modified, too slightly, however, to deserve notice." The *Ta Ch'ing lü li* (ch. 17, l. 14) and the *Ta Ch'ing t'ung li* (ch. 52, l. 11) give these regulations. The *Ta Ch'ing hui tien* (ch. 76 of abridged ed.) "contains moreover some regulations for the graves of Princes and Princesses of imperial lineage." *v. De Groot*, p. 453.—*Ibid.* ii. i. 452.

Sepulchral trees.—"From the Sung dynasty onwards . . . episodes relative to sepulchral trees are seldom recorded in the books. But it is by no means necessary to have recourse to written documents to learn that the important position of those trees in social and religious life is still maintained in modern China. Graves dating from the last five centuries are extant in sufficient numbers to clear away any doubt on this head. Pines and cypresses play a principal part as grave trees in nearly all cases, and in the southern provinces a prominent place is given to the *San*, which . . . is widely made use of also in the construction of coffins [p. 324]. The 'Interesting Book on the Art of Becoming Rich' (ch. 1) says that 'in Wu (Chehkiang province) this tree is planted exclusively in grave parks and grave gardens.' All this does not, however, shut out the fact that, especially in the south eastern provinces, many graves are found planted with quite other trees, beside countless numbers without any trees at all."—*Ibid.* ii. i. 468.

Stone figures at tombs.—"In the neighbourhood of the cities of Shanghai, Amoy, Chefoo, and probably others among the Treaty ports also, the tombs of deceased servants of the present dynasty are to be seen, at which figures of the same description, although less in number and of smaller size, than those which keep watch over the burial places of the departed Sovereigns near their respective capitals, are erected. In the vast walled enclosures containing the tombs, sacrificial halls, and other buildings which, collectively, form what is known as the Mausoleum of each emperor of the dynasty now occupying the throne of China, similar avenues of colossal figures exist."—*Journ. N.-C.B.R.A.S.*, N.S. xii. 3.

"At the present day, the name *t'ien luh* is given to the small couchant figures of nondescript animals which crown the *wang chu* or monumental pillars forming part of the array on either side of the pathway leading to the tomb. The *wang chu* themselves are considered as the tokens by which the spirit, when wandering from its earthly resting-place, finds its way back again to the tomb."—*Ibid.* xii. 10.

"It is well known that there exists also an avenue of stone figures in the mausolea of the emperors of the present dynasty. The *Ta Ts'ing hwui tien* (ch. 76, l. 2) states that 'there must be arrayed to the right and left stone figures of civil ministers and military officers, of unicorns, lions, elephants, horses, camels and so forth.' No detailed description can be given either of those statuary works or of other parts of the sepulchral grounds, as they are not open to public view, being jealously guarded by Manchu Bannermen against foreign and native intruders (*cf.* p. 436)."—*De Groot*, ii. i. 821.

"In imitation of previous dynasties, the one now seated on the throne of China has made the decoration of tombs by an avenue of stone figures the exclusive privilege of the high nobility and the mandarinate. Such statuary works are never to be found on the tombs of commoners, however wealthy or distinguished they may be. The Imperial ordinance in force on this head runs as follows: 'As to the erection of stone figures: for men of the first order of nobility (*kung*) down to mandarins of the second rank there may be two human figures of stone, two horses, two tigers, two sheep, and two pillars. For mandarins of the third rank the human figures shall be omitted; for the fourth rank the human figures and the sheep shall be omitted; for the fifth rank the human figures and the tigers shall be omitted' (*Ta Ts'ing t'ung li*, ch. 52, l. 11). . . . A regulation precisely similar was in force under the Ming dynasty (p. 452). But these prerogatives, warranted by the institutions of the State, are seldom made use of by those for whose sake they were created. Not one out of the many graves with statues and figures, which we have seen in various provinces of the Empire, belonged to the present dynasty."—*Ibid.* ii. i. 821–2; *cf.* ch. xii.

Annual sacrifices.—[The desire of securing a male representative of the family originated chiefly in the importance attached to the annual performance, by a lawful descendant, of the sepulchral rites consisting of sacrificing at and sweeping the graves of ancestors at certain seasons of the year.]—*Trans. C.B.R.A.S.*, Pt. iv (1854), p. 28.

Grave-yards and villages of the dead.—"Family grave-yards, or clan grave-yards as we might call them, still abound in China at the present day, though they are exclusively laid out by the well-to-do who can afford to procure a plot of ground required for the purpose. . . . The grave of the oldest ancestor is placed in the centre. It is the largest of all, and those of younger date gradually decrease in size, it being customary to add some clay to every tumulus once a year, at a great festival devoted to the reparation of tombs. The aspect of such grave-yards vividly reminds one of villages of clay huts, 'resembling potters' kilns,' and the inexperienced eye cannot at first sight distinguish them from ordinary hamlets. Anciently every village was, no doubt, protected against inimical neighbours by a wall of clay. This wall is in many cases still retained for burial grounds such as the above. It sometimes runs only along the back of the ground, but in most instances encloses three sides, leaving the front open, where the entrance to the village must have been. For family graves of the nobility and of the Imperial kindred these primitive walls have become walls of bricks, high and strong, with a large gate in front [*De Groot*, ch. xiv]."—*Ibid.* ii. i. 376.

Mourning.—"It is a legal rescript laid down in the *Ta Ts'ing t'ung li* (ch. 52, l. 3), that amongst the official classes of the Empire complete mourning is to be assumed *on the self-same day on which the dead are dressed*."—*Ibid.* ii. i. 477.

"At the present day it is an established social custom for any one who follows the dead to the grave to dress in the very deepest mourning prescribed for the degree of relationship in which he stands to the defunct, no matter how long a time intervenes between the ceremony and the termination of the period of mourning."—*Ibid.* ii. i. 478.

"Dwelling in a shed upon the grave has perhaps been entirely discontinued now-a-days, at least we never saw, heard, or even read of a case having actually occurred of late years [*v. supra*]. But the custom of renouncing the dwelling and its furniture as a token of mourning is far from having disappeared (pp. 27, 114, 25). . . . We may add that," in Amoy, "during the great Buddhist mass celebrated in the house of mourning, and lasting amongst the well-to-do for a long series of days, sheds of curtains, popularly styled *kaó tiaô* (狗 寮) or 'dog-kennels,' are constructed in the hall for the occupancy of the mourners." "Not only the people, however, conform to the ancient custom, the Imperial family does so too. It is prescribed in the *Ta Ts'ing t'ung li* that, at the death of an Emperor, the new sovereign must dwell in a 'side room' (翼 室), and his sons and grandsons in 'other apartments of the palace than those they are accustomed to live in' (ch. 47, ll. 2 and 3); further, at the death of his mother, the Son of Heaven must likewise take up his abode in a side room (ch. 48, l. 1), and the Imperial princes of sundry degrees must, when the Emperor is dead,

dwell in 'a room of abstinence, each in his private mansion' (ch. 47, l. 3). Similar rules have been laid down in the same work for observance on the death of other members of the Imperial family. It prescribes, moreover, that in cases of death of officers and of members of the gentry 'the sons shall dwell in sheds outside the central gate of the house, and sleep there on straw or matting, with a clod of earth for a pillow, not then even putting off their mourning band from the head, or their hempen girdle. The wife and daughters must dwell in sheds constructed inside the central gate; they must use curtains, pillows, and coverlets of plain linen, and wail by day and by night without regard to times, whenever their grief reaches its highest pitch' (ch. 52, ll. 2, 3, and 19). And as to the common people, with them the sons, wife, and daughters have to behave in the same manner, but 'the sons must dwell at the side of the coffin, the others in other apartments than those they usually abide in' (ch. 52, l. 23)."—*Ibid.* ii. i. 486–7.

"Like the dynasties of T'ang, Sung, Ming, and probably all those which have borne sway over the Chinese Empire, that of T'sing recognizes five degrees of mourning, generally styled *wu fuh* (五 服), 'five attires or dresses.' It distinguishes them by the same names as are used in the *Li ki* and the *I li* [See LATER FEUDAL PERIOD]. . . . Rescripts on the cut and make of the dresses are given by the *Ta Ts'ing luh li*, in its second chapter. On closer examination these rescripts are found to be for the greater part a compendium of extracts from the *Rituals for Family Life*."—*Ibid.* ii. i. 546.

"The rescripts concerning the coat and the skirt to be worn for this [first] degree are mere imprints of what the *I li* prescribes with regard to these articles of dress; only the wording is somewhat different. . . ." "The Code of Laws contains no rescripts whatever concerning changes to be made in the mourning dress at fixed periods, so that the regulations which the ancients made on this head have not been received by the present dynasty among the institutions of the State. The same is the case with respect to the second degree; consequently the rules of mourning have undergone a considerable simplification in the hands of modern legislators." For list of relatives for whom mourning of the first degree is to be worn for twenty-seven months, see ii. i. 549–50. "If we compare this list with the mourners of the first and the second degree as they are registered in the *I li* . . . we find that, since the first ages of the Empire, the family law has undergone important modifications. The principal amongst these is, that the mourning duties for a mother, whether she died before her husband or after him, have been raised for her children to the same high level as those which they have to observe for their father, so that the maternal rights, contemplated from the stand-point of the children, are officially decreed not to stand behind the paternal rights in any respect." "The position of a woman towards her husband, however, has been left unaltered; whether she be the *materfamilias* or a concubine, she owes him the same absolute subjection of a child, as formerly. We further perceive that the principle that the *paterfamilias* should reign supreme in the family, is now-a-days carried to its highest pitch also in this respect, that even the privileged position of the Continuator [the lineal male heir], which anciently was such as to place him on a par with his father, has been totally abolished, the mourning to be worn for him by his parents having been made the same as that for ordinary sons (see ii. i. 552, No. 6). In accordance with the same principle, each daughter-in-law has now to mourn for the parents of her husband in the highest degree, instead of in the second, as formerly, her absolute incorporation with the family of her husband naturally placing her as much under the authority of his *paterfamilias* and *materfamilias* as if she were their own child."—*Ibid.* ii. i. 547–51.

The modern mourning attire is designed from the ancient, "in so far as the people are capable of imitating it by the aid of the details in the *I li* and the *Li ki*, which are, however, . . . extremely ambiguous on many points." But "the nation's idiosyncrasy of closely imitating everything bequeathed to posterity by the holy ancients has indeed not been strong enough to prevent the people of the present day from indulging in considerable deviations from the mourning dress of olden times, which cannot be properly ascribed to a wrong understanding of the ancient works." "The deepest mourning dress, supposed to be designed also from that which is prescribed by the Code of Laws for the mourners of the first degree [*cf.* p. 547], is made of the fibres obtained by tearing hempskin asunder very rudely, or by combing it very insufficiently. . . . It is the coarsest textile the Chinese possess. . . . Amoy people call it *moâ* (麻), 'hemp,' or *moâ pò* (麻 布), 'hempen textile.'" The principal article of this attire is a coat or cloak of sackcloth, called *moâ sa*^{m} (麻 衫), or 'hempen coat,' which reaches to just below the knees and has very wide sleeves." It is an imitation of that worn under the Chou dynasty, but considerably modified, as are also the waist-rope and twisted girdle [pp. 493–6; ii. i. 586–7]. A "'hempen helmet,' *moâ khoe* (麻 盔) . . . the military helmet of the Code of Laws [p. 547]" around which runs a "*moâ tsoâ* (麻 蛇) or 'hempen snake'"; "*hī-à t'at* (耳 子 塞), 'ear-plugs'" [p. 500]; and straw sandles, complete the costume. For dress of female mourners of the first degree, see ii. i. 589–90. The staff is now "no more than a thin stick of bamboo, rattan, or wood, of scarcely an arm's length, pasted all over with thin curls of white paper, which are perhaps intended to represent the female hemp wherewith it was adorned in ancient China [p. 494]. Its name is *hà t'ūg* (孝 杖), 'mourning staff.' . . . It is now used exclusively at interments, and may then be seen in the hands of every son who follows in the funeral procession [p. 193]. After the coffin has been lowered into the pit, they all throw away their staves, upon which somebody sticks them in the ground, in a row, at the head of the pit. Here they remain, until decayed away by rain and weather" [p. 211]. "The wearing of the *moâ hók* [*ma fu*] (麻 服) is restricted to a few occasions only, and usually hired when wanted. The sack-cloth attire is now, as in ancient times, replaced after the burial by a dress of finer quality, but made of good linen or cotton, neither bleached nor dyed [see *De Groot*, ii. i. 592–3]. An important article in the mourning costume is the *t'âo-peh* [*t'ou chin*] (頭 帛) or 'head-kerchief,'" also a survival from the earliest times.—*Ibid.* ii. i. 585–94.

The staff "has become in later ages a mere badge of mourning, an emblem of the privations to which, anciently, the children devoutedly submitted in order to benefit their beloved dead as much as possible. At present it plays absolutely no other part than that of a badge."—*Ibid.* ii. i. 650.

"During the Cheu dynasty the deepest mourning dress was replaced by a slighter mourning attire at the end of one year after the decease, and again by a still slighter one at the end of two years. This rule still prevails now-a-days. When on the first anniversary of the demise the usual sacrifice has been presented in the house of mourning to the tablet wherein the soul resides—a ceremony in which all the principal mourners take an active part—the white threads braided in the cues are changed for blue ones, and the skull-caps or hats, and also the shoes, are replaced by others of a slightly coloured material, mostly by light blue ones, though other tints are allowed, red and reddish excepted. Also the women change their head-gear on this occasion, observing corresponding rules." All kinds of sedate colours may then be worn, and the coarse clothing is often not worn. "The fundamental principle of mourning, according to which it should consist in wearing the coarsest and poorest possible clothing, is much abused now-a-days." "And when another sacrifice is presented to the soul on the second anniversary of the demise, black strings are braided in the cues, and the everyday dresses of ordinary times are once more assumed, but silken stuffs and red colours are still prohibited. The women may now begin to wear in their hair artificial flowers of a pink or rosy colour, in lieu of the soft blue ones with which they have ornamented it in the preceding year." "Finally comes a sacrifice in the course of the twenty-seventh month, on an auspicious day fixed by the almanac or a 'day-professor.' On this occasion all mourning is put off for good and replaced by a dress of silk, that is to say, by such people as can afford to wear red in the cue in ordinary times. Up to this date, wearing silk in any form whatever is systematically avoided, even in spite of the fact that during the . . . Cheu dynasty the use of such material was allowed at the end of the first year. . . . This does not, however, necessarily imply that the mourning rescripts are severer now than they were at that time. For, the choice of clothing material was much more restricted in pre-Christian ages than at present, woollen textiles, broadcloth, etc., now imported in enormous quantities from abroad, being then entirely unknown in China." The wearing of ornaments, with the exception of charms and amulets, is still forbidden during mourning.—*Ibid.* ii. i. 594–6.

[For the mourning costumes for the 2nd, 3rd, 4th, and 5th degrees, the relations mourned in each, and the modifications introduced in both dress and time, see *ibid.* ii. i. 551–8.]

Promoted in 1680 to be President of the Censorate Hsü Yüan-wên "insisted that the period of mourning should be uniform for all officers, bannermen and Peking officials having hitherto got off with short periods."—*Giles, Bio. Dic.*, pp. 312–3.

Mourning costumes of the third, fourth, and fifth degrees practically "do not differ from each other in any respect worthy of notice. All three are similar to the dress of the second degree" with slight modifications. For special degrees of mourning, see *De Groot*, ii. i. 599–600. It must not be supposed "that all classes of society observe the standard rules in respect of mourning attire with the same degree of care and accuracy. The common peasantry, coolies, and such like people do not bother their minds at all about it" except on rare occasions; "they continue to wear their ordinary blue garb, changing nothing but the threads in their cue, for which they substitute white ones on the death of their father or mother. . . . In some parts of the country, mourners of this class of people are wont to sew a square scrap of white linen or cotton, about a couple of centimetres in breadth, on their sleeve or their breast, and to wear a narrow ribbon of the same material around their hat."—*De Groot*, ii. i. 599–601.

"Besides the five degrees, the *Ta Ts'ing luh li* mentions an extra mourning, consisting in 'baring the breast and wearing a tape of linen around the head.' It is worn for kinsfolk who do not fall within the five degrees. When attending the burial of such people, 'a plain dress' ought to be worn therewith. The Code also quotes a rescript from the *Ta Ts'ing hwui tien*, to this effect: 'If a man attends funeral rites, he removes the red tassels from his ceremonial cap, and a female then puts off her ear-rings.'"—*Ibid.* ii. i. 562.

"Both in ancient and modern times, the treatment of the hair during the period of mourning was in China subject to certain rules." "Now-a-days, in a case of death, the principal mourners of the male sex remove the braiding threads from their cues when they go out into the street to receive the empty coffin, and also during the burial, on both of which occasions they wear also the very deepest mourning attire. . . . The long hair, quite dishevelled, flows down over the back in disorder. After the burial the cue is always braided up, even on occasions when the sack-cloth is put on; but the threads used may not be of silk until the end of twenty-seven months. They are of white linen or cotton during the first year, and of blue during the second."—*Ibid.* ii. i. 602.

"From the moment life has passed away, the sons and the other male mourners of the highest degree may not have their heads or faces shaved, but it is not necessary for them to abstain from the regular unbraiding of the cue by the barber. . . . As a consequence, the black hairs grow up like bristles around the long hairs of the crown which form the cue, giving to a man in mourning a rather unsightly, sometimes a repulsive appearance, which is not improved by the stray black hairs which show themselves on his cheeks and chin. This neglecting of the hair and face extends until the hundredth day. Many people, however, get shaved immediately after the burial, and then abstain from the use of the razor for one hundred days." The *Ta Ts'ing t'ung li* (ch. 52, l. 6) has: 'All those who are in the three years' mourning have their hair shaven after a hundred days; those who mourn for a year, after two months; those who mourn for nine or five months, after one month; and those who mourn for three months, after ten days.' Abstaining from washing the body has, it seems, fallen entirely into disuse, nothing of the kind being, as far as we are aware, required now-a-days from mourners, either by written law or by custom." The rule as to not shaving the head and face is conformed to but very irregularly by mourners of the four lower degrees.—*Ibid.* ii. i. 602–4.

"As to female mourners of the first degree—until the completion of the burial, or, if this be deferred for a considerable time, till the coffin is stored away in the house or in some spot out of doors [pp. 106, 127, etc.], their neglect of the coiffure consists in the first place in not using ornamentation of any kind for the head, including hair-pins and ear-rings of even the simplest description. During the whole of that time they dispense, moreover, with cosmetics, face-powder, and other ingredients for painting and rouging. When the burial, or the storing away of the coffin is over, hair-pins and similar instruments begin to play their part once more" though under certain restrictions (p. 604). "For the same hundred days during which the men are not shaven, the women under no pretext whatever subject themselves to a so-called 'plucking the face,' *bán bīn* [*pa mien*] (挽 面), an operation which girls and coquettish young wives are wont to undergo from time to time. It has for its object the removal of the downy hairs from their faces."—*Ibid.* ii. i. 603–4.

"Popular custom at Amoy requires the house in which a father or mother has died to be draped with badges of mourning, as long as the children have to wear mourning dress." "The last breath is scarcely drawn when the three long strips of red paper, which are affixed horizontally at nearly every house-door over the lintel and vertically along the posts, mostly displaying inscriptions which betoken bliss and happiness, are each pasted over with a sheet of unwritten paper of a white or black colour, so that they are entirely, or almost entirely, hidden from view. And the inscriptions or human figures, which are painted or drawn on paper, pasted on each door-leaf of the main entrance at the houses of the moneyed and fashionable class, are dealt with in a similar way. After a year, when . . . the family assume the slighter mourning, they post up new inscribed strips on the old spots, using blue paper in case it is the father of the family who has departed this life, and yellow in case it is his wife proper. And at the end of the second year, when the mourning is again reduced, the strips are replaced by others of a pink hue, which are finally exchanged for red ones, such as are in use in ordinary times, on the day when the sacrifice which concludes the mourning is solemnly presented to the dead at the domestic altar. A similar course is followed by many in regard to the big globular paper lanterns, which are suspended under the roof on the premises of fashionable Chinese houses."—*Ibid.* ii. i. 604–5.

"To have music during mourning is still forbidden now-a-days not only by custom, but also by the laws and statutes of the Empire. It is, however, not so much the music itself that is struck at, as the festivities at which music is employed. The *Ta Ts'ing t'ung li* (ch. 52, l. 6) has: 'Those who are in mourning abstain altogether from participating in festive meals or musical entertainments.' And the Code of Laws has heavy penalties in store for those who violate this rescript . . . the Code contains also the following clause: 'Should such individuals among the people as are in mourning or have a burial to perform, club together and have theatricals or miscellaneous pieces played, or other representations of the kind; or should they have Buddhistic theatricals performed and sung, with accompaniment of bamboo flutes and silken strings, the local officers shall interfere with severity, and put a stop to it. Should these officers disobey this rescript, they shall be punished according to the articles which provide against the transgressions of the laws' (*Ta Ts'ing luh li*, ch. 17, § 喪 葬)."—*Ibid.* ii. i. 607–8.

"Now-a-days, at Amoy and its environs, any person who is recognizable as a mourner by his dress avoids all occasions of merry-making at which music is made, and also theatricals and punch-and-judy shows, these being invariably accompanied with music and singing. Popular odium would attach to anyone behaving otherwise, at least there would be plenty of tongues to criticize such conduct in an unfriendly spirit. Devotion to the memory of the deceased kinsman or kinswomen has not much to do with this matter, nor has the fear of the law, this being not so much directed against mourners who attend the festivities of others, as against mourners who might be shameless enough to organize for themselves occasions for amusement."—*Ibid.* ii. i. 608.

The Ch'ing dynasty, "carrying to its ultimate consequences the great principle that good government consists in moulding all institutions carefully upon those of ancient China, has revived the rescripts of the *Li ki* concerning sexual intercourse and marriage during mourning by re-casting them into an article for its *T'ung li*, and by inserting at the same time in its Code of Laws some clauses which threaten with severe punishments those who venture to solemnize such marriages. In the first-mentioned work we read (ch. 52, l. 6): 'Those who are in the three years' mourning may not abide in the inner apartments (reserved for the women), and those who mourn for one year shall not marry so long as their mourning lasts.' For the three lower degrees of mourning this work contains no such prohibitions." For the punishments prescribed by the Code, see *Ta Ching lü li*, ch. 10, §§ 居 喪 嫁 娶 and 嫁 娶 違 律 主 婚 媒 八 罪. "In spite of official rescripts and the written law, many a man in Amoy does not refrain from marrying a wife while in mourning even for his father or mother." But the marriage ceremony on such an occasion is devoid of all the usual gay and joyful accompaniments. "Such marriages are openly defended as being in perfect harmony with the maxim of Mencius, re-echoed by the whole nation, that it is a heavy sin against *hiao* to have no sons." "Provided such marriages be solemnized privately, the magistrates generally shut their eyes to these flagrant transgressions of the Code," though they could not with impunity venture to disobey it themselves.—*Ibid.* ii. i. 613–7.

[As under the Chou dynasty, so at the present time, people in mourning for their parents or paternal grandparents are forbidden to separate themselves from the clan or to divide the property until the mourning is over; and are punished if they do so. See *Ta Ch'ing lü li*, ch. 8, § 別 籍 異 財 and *De Groot*, ii. i. 618–23.]

The registers of the relatives that are to be mourned for in the five degrees embrace in the first place what the Chinese consider to be a clan with the exclusion of the dead, viz., a *tsuh* (族). . . . The word *tsuh* seems to have a plural sense, and to mean the generations which compose a clan; indeed, the *Ta Ts'ing luh li*, like Chinese works in general when speaking of a clan, often calls it 'the nine *tsuh*' (九 族), meaning thereby all the generations from paternal great-great-grandparents down to great-great-grandchildren [see tables in *De Groot*, ii. i. 563–6]." It is "beyond a doubt that the cardinal political principle underlying mourning in ancient times not only remains intact in the modern rescripts, but has even been carried by modern legislators to its utmost limits. Considerable modifications have, however, been made in the registers; . . . the special clauses which the mourning registers of the *I li* contain for grandees and officials are entirely wanting in the lists of the *Ta Ts'ing luh li*, so that these lists are evidently

intended for all classes of society, high or low. . . . We likewise search the lists of the present dynasty, and those of the House of Ming, in vain for any special clauses regarding those who die under age, although they were still retained in the *Khai yuen* Codex. Considering that it is not customary now-a-days to wear regular mourning for such minors, the silence of the actual books of law on this subject justifies the conclusion that no mourning is required for them by Government."—*Ibid.* ii. i. 562–6.

"Down to the present day no other changes have been made in it [the register of relatives to be mourned for in the five degrees], the sovereigns of the dynasty of Ts'ing . . . having adopted it in the shape in which they found it at the conquest of the Empire. They have given it a place in the *Ta Ts'ing hwui tien* and in the *Ta Ts'ing t'ung li*, as also in the Code of Laws known as *Ta Ts'ing luh li*, in which last work it appears as an introductory part."—*Ibid.* ii. i. 546.

"Mourning having always been regulated by devotion, respect, and submission to parents and elders, which virtues the nation expresses by the word *hiao*, pronounced *hà* in Amoy, mourning attire is there denoted by the term *hà sa*^{m} (孝 衫), '*hiao* clothes,' and *hà hók* (孝 服), '*hiao* attire,' and the wearing thereof by *ū hà* (有 孝), 'to have *hiao*,' or *toà hà* (帶 孝), 'to wear *hiao* round the waist.' These terms show that mourning and *hiao* have become almost synonymous."—*Ibid.* ii. i. 586.

"Penal laws were enacted, threatening with punishments those who neglect mourning, and furthermore, the governing classes were obliged to observe the rules of mourning most faithfully, thus silently inducing the people to follow their example."—See *Ta Ch'ing Lü Li*, ch. 17. Similar laws probably existed also in previous dynasties. "It is officially prescribed in the Statute rituals of the Empire that the Son of Heaven should mourn in a proper manner for his deceased parents. As soon as an Emperor has breathed his last, the Crown Prince and his consort, the Empress Dowager, the Concubines, and others immediately remove the ornaments from their heads, and after the fuller dressing of the corpse assume complete mourning attire of white linen, the same being done by all the imperial children and grandchildren. Every one of them has his hair cut off previously. At the death of his father or mother, the Emperor mourns till in the third year and dwells in a shed of mats erected in a side-room; he does not bestow any care on his hair until the hundredth day, when he also changes his dress for a better suit. But he does not defer his ascension to the throne. This ceremony is solemnized without delay on a lucky day."—*Ibid.* ii. i. 568, 570–1.

"Mandarins as well as the common people are threatened with punishments by the laws of the Empire if they venture to neglect the mourning for their parents." See *Ta Ch'ing lü li* ch. 17, § 匿 父 母 夫 喪. The laws are far less severe in the case of military officers.—*Ibid.* ii. i. 582, 584–5.

"In strict accordance with the great political principle that the distinctions of rank between high and low in the clan must be maintained to their utmost limits, legislators have adopted as a fixed rule that for one and the same crime there must be different punishments, varying in severity according to the mourning the perpetrator has to observe for the victim. When the latter falls in a higher class, the punishment must be increased proportionately, and if in a lower, it must be diminished."—*Ibid.* ii. i. 566–7.

"When an officer in the provinces receives intelligence that he has come under the obligation of the three years' mourning, he howls on the arrival of the message of death. Then addressing the messenger, he enquires after the cause of death and wails anew, giving the fullest vent to his grief; and this done, he changes his dress for a mourning suit, in accordance with the rules of mourning. . . . After having informed the other magistrates of the death, he hurries off without delay." "He sets out (every morning) while the stars still shine over his head, and does not interrupt his journey until the stars again become visible. On the road he wails whenever grief overcomes him, but he represses wailing in market-places and towns. He likewise wails when, about to arrive, his eyes espy the country, the walls of the capital of the province, department or district, and his native place." "On reaching the dwelling he wails again. After having passed through the gate he ascends the western steps, leans on the coffin with his face turned to the west, howls, and stamps his feet. The women, their faces turned eastward (standing on the other side of the coffin), wail and stamp an unlimited number of times, and after a short time the superiors and inferiors amongst the family members also face each other and pour out their lamentations. This done, he enquires in detail about the causes of the illness and death, and thereupon wails again, after which he unbraids his hair and bares his feet. The women, however, do not bare their feet. On the next day he assumes full mourning dress and ties up his hair in a knot, the women coiling up theirs, and all affix the hempen headband thereover." "The above rescripts contained in the *Ta Ts'ing t'ung li* (ch. 52 l. 10) have been copied almost verbatim from the *Li ki*, the book which . . . has served the present dynasty as a groundwork for most of its rites and ceremonial institutions. A whole section therein, forming the great part of the 70th chapter of the Khienlung edition, is entitled: *Hurrying to Mourning Rites* (奔 喪), and gives elaborate rules of conduct for those who are hastening to the obsequies of parents, husbands, and kinsmen further removed, with detailed rescripts as to the demeanour to be observed by the mourner in the event of his arriving before the burial, after the burial, and after the mourning rites have been completed." The same chapter contains also the rules to be observed by officials in cases where the relation lost is other than a father or mother and it is not necessary to hurry to the scene of death.—*Ibid.* ii. i. 580–1.

The present dynasty "has assigned to the mourning for the Emperor an important place amongst its own institutions. Minute regulations have been drawn up by it on this subject, and laid down in the *Ta Ts'ing t'ung li*" (ch. 47, ll. 1–6; 48, ll. 1–2, 11).—*Ibid.* ii. i. 632.

"The Chinese of to-day, in faithful obedience to the doctrines of antiquity, continue to recognise teachers as persons of high importance in social life," and they are mourned for accordingly by their pupils. "In obedience to the *Li ki*, it is a mourning in their hearts, a mourning which, in imitation of the disciples of the great national Sage, they only display outwardly by signs on their heads. They change the red bunch on the top of their skull-caps for a blue or black one, and have not their heads shaved for a hundred days; but this is all they do. Nobody, however, mourns for a teacher who taught him formerly; but there may be exceptions to this rule."—*Ibid.* ii. i. 640.

"To this day matters have remained unaltered in this respect [the hurtfulness of contact with mourning], it being prescribed in the *Ta Ts'ing tung li* (ch. 52, l. 6) that 'none of those who are in the three years' mourning shall enter the gate of the Ruler,' by which term is understood not only the Imperial Palace, but also any public building, fortress or other important structure belonging to Government." "The conviction that contact with people in mourning can entail evil consequences has equally imbued the mind of the Chinese of all classes. The evil is deemed to keep pace with the depth of the mourning; hence sack-cloth garments are feared most of all. Their influence is even supposed to be of a killing nature. . . . For the same reason, sack-cloth garments are never kept at home ready made." [For further instances, see ii. i. 642–4.] "Even persons whose first year of mourning has elapsed and by whom the *sàm pó sa*^{m} [unbleached linen coat, see ii. i. 592] is virtually no longer worn [p. 595] are in general very unwillingly received in their houses by most people. This has given rise to the use of special visiting cards, from which can be seen at a glance whether the person whose name they bear is in mourning or not, and which enable people to decide whether they shall decline his call. Under ordinary circumstances, visiting cards are oblong sheets of red paper, inscribed with the name. Mourners of the first degree use no cards for a year, then yellow ones during the second year, pasted upon an extra piece of red paper of a somewhat larger size, so that they look as if framed in red. This yellow colour represents the natural tint of unbleached bamboo paper, and therefore betokens the same abstaining from the use of dye which characterizes also the mourning dress [p. 601]. And when the second year has elapsed, red paper alone is used, now bearing, besides the name, the character 制, which signifies 'rules,' but points in this case to the rules of mourning, the observance of which is still incumbent on the owner of the cards. Cards such as the latter are used also by mourners of the second degree, till the end of their mourning."—*Ibid.* ii. i. 642–3.

"Still in our days it is an official rescript that 'all those who are in the three years' mourning shall not take part in any proceeding which has for its object the promotion of happiness' (*Ta Ch'ing t'ung li*, ch. 52, l. 6). Among such proceedings are understood in the first place numerous sacrifices which are presented annually by the Emperor and his mandarins in the Metropolis and in the provinces to the several divinities of the State, with a view to promoting thereby the welfare of the Empire and its several sub-divisions. Where the authorities up to the highest set the example, the people naturally follow, and keep those who are in mourning away from their gods as far as possible. They carry this so far as not even to allow mourners to contribute with the other inhabitants of the ward or village towards the celebration of festivals which are intended for the propitiation of the local tutelary divinities. No names of such persons may appear in the subscription lists circulated for this purpose, as it cannot be doubted that their names, not less than their money, would greatly neutralize the good effects the feast is intended to produce in the shape of blessings from the gods. For the same reason contributions and subscriptions from mourners are refused when money is being collected for the constuction or restoration of a temple."—*Ibid.* ii. i. 645.

"Fasting for the dead has now almost entirely disappeared from the list of customs of the people of southern Fuhkien. In a case of death there, the inmates of the mortuary house are accustomed to bestow little care on their cooking, as the disposal of the corpse claims nearly all their attention and time; but this cannot be called systematic fasting. Clearer vestiges of a former methodical abstinence from forbidden food and drink still survive. In Amoy, mourners never give festive entertainments, nor do they attend those of others, because meat, duly washed down with spirits distilled from rice, is an indispensable dish at every banquet (see pp. 608, 568, etc., and *Ta Ch'ing lü li*, ch. 17, § 喪 葬)." "Considering that fasting was at the outset abstaining from food with a view to being able to sacrifice so much the more to the dead, it is a natural consequence that the ancient Chinese likewise observed a special fast as an introductory rite to the sacrifices which custom required to be offered to the manes of the dead at regular periods after the demise, and even after the close of the mourning. In course of time, such sacrificial fasting, as we may call it, was gradually disconnected from its original material base. Ceasing to be considered as an auxiliary expedient for feeding the soul the better, it became a means of raising the mind up to the soul, a means to enable the sacrificer to perform in a more perfect way the acts of worship incumbent upon him, by bringing about a closer contact between himself and the soul."—*Ibid.* ii. i. 656–7.

LAWS OF INTERCOURSE.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Concrete Distinctions.—Distinctive head-dress, garments, and badges were worn by various ranks, and vehicles were drawn by a different number of men, and later of horses, according to the rank of the occupant. "Before the times of T'ang [Yao] and Yü [Shun] the ceremonial cap was made of cloth without strings. In the *Chiao T'é Shêng* [it is stated that] in the most ancient times the ceremonial cap was made of cloth, and during times of fasting it was dyed black and the strings were taken off. [The object of] Huang Ti [the alleged inventor] in making this ceremonial cap with the pendants was that [the wearer's] eyes should not look aside, and that the ear-flaps might prevent him listening to slander."—*Wén hsien t'ung k'ao*, c. 14, sect. *Wang li*, 6.

"The distinctive name of the ceremonial bonnet or crown under the Yin or Shang dynasty was 冔 (see the *Record of Rites*, 王 制, Pt. V., p. 11). Here (*Shu ching*, Pt. IV. Bk. V. Pt. ii. i), however, the general term 冕 is used. . . . Whether the practices under the Shang dynasty were the same [as under the Chow, see LATER FEUDAL PER.], we have no means of knowing. The crown was always in the form of a student's cap, with tassels on which pearls were strung hanging down before and behind, except on the occasion of sacrificing to Heaven, when it is said there were no tassels; on the other occasions the number of pendants and pearls and gems varied, and perhaps the colour."—*Legge, Ch. Class.*, III. i. 206, note.

"The sacrificial robes of the Emperor had all these 12 figures [see *Object Dec.*] painted or embroidered upon them, emblematic of various attributes. . . . The 公 or highest nobles were restricted from the use of the sun, moon, and stars; the 侯 and 伯 were further restricted from the mountain and dragon; and, by a constantly decreasing restriction, five sets of official robes were made, indicating the rank of the wearers."—*Ibid.* III. i. 80, note.

"The cars in which the Emperor of this dynasty rode were invariably drawn by twenty men."—*Gray, China*, ii. 177.

"During the Shang . . . the Imperial car was drawn by eighteen men. . . . In the seventeenth century before the present era it was usual to yoke horses to the cars."—*Ibid.* ii. 177.

[Some contend that it was not till the Ch'in dynasty that the emperor used six horses to his carriage; but the point is doubtful.]—*Legge, Ch. Class.*, III. i. 159, note.

[Badges of distinction and of favour were conferred by the sovereign on his princes and ministers.]—*Ibid.* III. i. 334, note.

[The nobles and officers carried writing-tablets of gem, ivory, or other material, according to the rank of the bearer, with them into the court.]—*Ibid.* III. i. 81, note.

Ceremony.—"The baron E delivered the statutes of ceremony."—*Shu ching*, Pt. V. Bk. XXVII. 8.

"Simplicity was a characteristic of the ceremonies of Yin as compared with those of Chow."—*Legge, Ch. Class.*, III. ii. 439, note.

"The king did obeisance with his face to his hands, and his head to the ground." I Yin, his minister, performed a similar ceremony.—*Shu ching*, Pt. IV. Bk. V. Pt. ii. 3, 4; *Legge*, III. i. 206, 207.

[For the use of ceremony as an instrument in governing see GEN. GOVT. and MORAL SENT.]

Presents.—The feudal princes brought presents to the king's court and "received chariots and robes according to their services."—*Shu ching*, Pt. II. Bk. I. Ch. III. 8–9; *Legge*, III. i. 36–7.

The feudal princes brought to the king's court "articles of introduction,—the five instruments of gem, the three kinds of silk, the two living animals, and the one dead one."—*Shu ching*, Pt. II. Bk. I. Ch. III. 8; *Legge*, III. i. 36.

"It was one of the ceremonies of investiture, to give part of the furniture of the ancestral temple of the emperor to the deputed noble."—*Legge, Ch. Class.*, III. i. 8, note.

Forms of address.—[The son of an emperor, when 18 years of age, received a special title. 小 子 is often used in the *Shu ching* by emperors, whether old or young, in mock humility, as a depreciatory designation of themselves. 寡 人 was used as a similar designation by the princes of States (see *Mencius*, I. Pt. I. iii. i; *et al.*).]—*Ibid.* III. ii. 384–5, note. *Cf. infra.*

Ts'ae Peen says:—"In an announcement to the myriad regions, and in distinction from their multitudes, the emperor calls himself 'the one man.' Realizing his relation to God, and feeling as in His presence, he calls himself 'the little child.'"—*Ibid.* III. i. 174, note.

"When the princes of the empire took up their residence at court as high ministers, their style was changed from 侯 to 后."—*Ibid.* III. i. 163, note.

"陟 and 配 天 [*Shu ching*, Pt. V. Bk. XVI. 8] are predicates of the emperors of Yin . . . the former character describing them as 'deceased' (see 'The Canon of Shun,' p. 28), and 配 天 declaring the fact of their being associated with Heaven in the sacrifices to it. In the present dynasty all its departed emperors are so honoured at the great sacrificial services. Under the Chow dynasty only How-tseih and King Wăn enjoyed the distinction" [see following Period].—*Ibid.* III. ii. 478, note.

[It was the custom of Shang to flatter superiors.]—*Shu ching*, V. xxiv. 8.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Concrete Distinctions.—"In some ceremonial usages the multitude of things formed the mark of distinction," as the 7 shrines in the ancestral temple of the Son of Heaven, 5 in that of a prince of a state, etc., the number of dishes, attendants, oxen, mats, coffins, etc. "In other usages the paucity of things formed the mark of distinction" (see illustrations in viii. i. 8). "In others, greatness of size formed the mark," as in the dimensions of palaces, apartments, thickness of coffins, etc. "In others, smallness of size formed the mark," as when the highest in rank presented a smaller cup of spirits to the representative of the dead than the low. "In others, the height formed the mark," as in the number of steps to halls, towered gateways, etc. "In others, the lowness formed the mark," as when the highest reverence was not shown on the raised altar, but on the ground beneath, etc. "In others, ornament formed the mark," as in the decorations on imperial and official robes. "In others, plainness formed the mark," as *e.g.*, "the relatives of a father do not put themselves into postures (like other visitors). The Grand jade-token has no engraving on it. The

Grand soup has no condiments. The Grand carriage is plain, and the mats in it are of rushes."—*Li chi*, viii. i. 7–14; *Legge*, i. 397–401. See also *infra*.

"The *Commentary on the Kung Yang Chronicles* says: 'The city wall of an emperor is 1,000 *chih* (雉) in length, and 7 *chih* high; of a duke, marquis, or earl, 5 *chih* high; and of a viscount or baron 3 *chih*.'"—*Yüan chien lei han, Chü ch'u pu*, *c.* 340. See also *Ko chih ching yüan*, *c.* 20, *Kung shih lei*, p. 14*a*.

'The royal palace had five courts and gates; that of a feudal lord had three."—*Legge, Lî Kî*, i. 71, note

"The Emperor had three towers (or observatories): the 'Spiritual Tower' for studying astronomy; the 'Seasons Tower' for studying the changes of the seasons; and the 'Garden Tower' for studying natural history [*lit.*, birds, animals, fish, and turtles]. But as neither the greater nor lesser feudal princes studied astronomy they had no observatories, only 'Seasons Towers' and 'Garden Towers.'"—*Wu ching yao i, Ko chih ching yüan, Chu t'ai lei*, p. 8.

"Throughout the Chow dynasty, . . . fifteen men seem to have been considered sufficient" to draw the imperial car. The custom of yoking horses to cars "was very generally observed" during this dynasty.—*Gray, China*, ii. 177. To the emperor were assigned 40,000 war-horses; to the princes and other nobles, a smaller number according to their rank.

"Under the Chow dynasty, the emperor had six different crowns, with robes appropriate to each. In sacrificing to Heaven, he used one kind of crown and robes, in sacrificing to his ancestors, a different kind; etc. (see the *Rites of Chow*, *c.* 21, *Ch'un Kuan, Ssŭ fu*)."—*Legge, Ch. Class.*, III. i. 206, note.

[The Emperor wore a black cap with black tassels; a prince, a white cap with white tassels; and a Great Minister and lesser officials, a shining cap with shining tassel.]—*Ko chih ching yüan*, *c.* 13, *Kuan fu lei*, p. 1*b*.

"The shoes of the emperor were black and square; of a prince, white and square; and of a Great Minister, white and round."—*Ibid. c.* 18, *Kuan fu lei*, p. 13*a*.

[For the foods appropriated for the ruler's use, which others were forbidden to eat before the dates on which they were served in the palace, see *Giles, Dic.*, No. 8504.]

"The mat for the Emperor was five-fold; for a prince, three-fold; for a Great Minister, two-fold; and for a scholar, single."—*Ibid. c.* 54, *Chü ch'u chi wu lei*, p. 7*b*.

[For the different kinds of boats used by the Emperor, princes, and ministers, see *ibid. c.* 28, *Chou chü lei*, p. 1*b*.]

[In hunting expeditions the imperial team was the only one which consisted of six horses. These were harnessed abreast, and the trappings were adorned with metal ornaments and bells. The centre of the road was reserved for the imperial chariot. Red bows and arrows were given by the Emperor as a token of merit to distinguished princes. (*Journ. N.-C. B.R.A.S.*, N.S. viii. 151–4.) Flags of different kinds were lowered to indicate captures by the emperor, princes, etc. (*Ko chih ching yüan*, *c.* 31, *Ch'ao chih lei*, p. 7*b*).]

"太 常 is the name of the grand imperial banner. The Chow Le, Bk. XXVII., makes mention of the 司 常, or 'superintendent of banners,' who had charge of all the 'nine flags or banners' (九 旗). 常, therefore, is in that passage used apparently as synonymous with 旗. Commonly, however, we find it used with reference to the grand standard, on which were figures of the sun and moon, with figures of dragons, lying along its breadth, one over the other head above tail. The sun and moon, however, were the distinctive features of the grand banner. It was born aloft when the emperor went to sacrifice. . . . The names of meritorious ministers, moreover, were inscribed on it during their life-time, preparatory to their sharing in the sacrifices of the ancestral temple after their death."—*Legge, Ch. Class.*, III. ii. 579, note.

"The different ranks in ancient China were marked by the number of carriages, robes, etc., conferred by the king. The prince of a great State had *seven* of the symbols of rank or, as we may call them here, orders, on his robes: on the upper robe three; on the lower robe four."—*Ibid.* IV. i. 185 note.

"The practice of the earlier times in the use of these ornaments [on official robes; see EARLY FEUDAL PER.] was a good deal altered during the Chow dynasty."—*Ibid.* III. i. 80, note.

"The old symbols of distinction gave rise to 'the Insignia of Civil and Military Officers' of the present dynasty, called *Kiu phin* (九 品)."—*Legge, Lî Kî*, i. 214, note 3.

[The secondary chiefs, placed at the head of the different principalities, received as the sign of their dignity, two sorts of tablets or sceptres of precious stone, one of which, called a *kuei* (圭) was oblong, and the other, called a *pi* (璧), was oval (*Shih ching*, I. v. I. 3; III. iii. V. 5). Of the *kuei* there were three forms, and of the *pi* two; in all five, corresponding to the five orders of nobility. When they came to court, they held these opposite the breast, in speaking to the sovereign.]

"The convex symbols were put on their altars and he [duke of Chou] himself held his mace, while he addressed the kings T'ae, Ke, and Wăn" (*Shu ching*, Pt. V. Bk. VI. 4). "璧 and 琥 (= 圭) were two of the 'five tokens of gem,' mentioned in the Can. of Shun, p. 7, conferred by the emperor upon the various princes in connection with their investitures. There were two *peih*, belonging to the *tsze* and *nan* respectively, and three *kwei*, that appropriate to the duke of Chow being the 桓 圭. But we can hardly understand the terms here of the badges of nobility, or tokens of imperial appointment. Gan-kwŏ says the *peih* were brought and laid upon the altars of the three kings in reverence to them, and the *kwei* was the duke's proper *hwan kwei*, which he held in his hands as the evidence of his person and rank in appearing before them. But from p. 8, we should rather conclude that all the articles were proper to the worship of the three kings. The 璧 is described as resting on a square base, while outwards it was round like the arch of heaven."—*Legge, Ch. Class.*, III. ii. 353, note.

"As a High duke, K'e had the robes and cap, the carriage, flag, &c., appropriate to his rank, and which were the accompaniments of his investiture:—See the Le-ke, Bk. 王 制, Pt. ii. p. 7."—*Ibid.* p. 379, note.

"The conferring on a prince of a bow and arrows was understood to invest him with the power of punishing all within his jurisdiction who were refractory to the imperial commands, but not of taking life without first reporting to the court."—*Ibid.* pp. 618–9, note.

[The emperor used a carved bow; a prince, a red one; and a Great Minister, a black one.]—*Ko chih ching yüan*, *c.* 41, *Wu pei lei*, p. 10*b*.

[The leather bow-cases of the princes of the blood were painted red, the Chou colour.]—*Legge, Ch. Class.*, IV. ii. 278, note.

[For the battle-axes borne by different ranks see *Chung hua ku chin chu, Ko chih ching yüan*, *c.* 42, *Wu pei lei*, p. 19*b*.]

"The instruments formerly used by the Emperors were made of jade stone; with princes the *Ch'ing* [磬: see *Music*] was made of stone only; if they used the jade kind, they exceeded the limits of propriety."—*Journ. N.-C.B.R.A.S.*, N.S. viii. 105.

[For the various uses of the *to* (鐸) "tongued bell" see *ibid.* p. 106.]

"The shells of the tortoise employed for imperial divinations were larger than those employed by the princes."—*Legge, Ch. Class.*, III. ii. 355, note.

"According to the regulations, any one of the three ducal ministers might wear one additional symbol of distinction,—that of the descending dragon (see *Shih ching*, Part I. xv. Ode 6, 1). But if such an addition were made (to his eight symbols), it must be by special grant. There were only nine symbols (in all). The ruler of a state of the second class wore only seven of them, and the ruler of a small state only five." "The high minister of a great state could not wear more than three of the symbols, and the ministers below him only two. The high ministers of a small state, and Great officers of the lowest class, wore only one."—*Li chi*, iii. ii. 8–9; *Legge*, i. 214–5.

Ts'ai Shu, the younger brother of the duke of Chou "was allowed an attendance of 'ten chariots and 70 footmen.'"—*Legge, Ch. Class.*, III. ii. 488, note.

"The benches used at various imperial ceremonies were of five kinds, of which the 'gem-adorned' was the most honourable. See the Chow Le, Bk. XX., on the duties of the 司 几 筵. Different accounts are given of their size. They were all, according to Ma Yung, 3 feet long. Yuen Ch'in (阮 諶) says they were 5 feet long and 2 feet high."—*Ibid.* III. ii. 546, note.

[A skin cap, called 弁, was worn in court at audiences.]—*Ibid.* III. ii. 359, note.

"As in Egypt, all classes anciently carried staffs, but about 500 B.C. the right to do so was restricted to men of rank, because a wheelwright was seen using his as a tool."—*Simcox*, ii. 77.

"The staff being not only a badge of mourning, but also a symbol of authority, one was not allowed to carry it in the presence of a higher authority, nor in that of a person acting as his substitute."—*De Groot, Rel. Syst.*, i. i. 168.

"In ancient times a trading broker on one foot wore a white shoe and on the other a black one."—*Chin ling, Ko chih ching yüan*, *c.* 18, *Kuan fu lei*, p. 13*a*.

[For the number of attendants permitted to different ranks, see *Li chi*, xlv. i.]

[For the concrete distinctions between the various classes in regard to sacrificial ceremonies see ECCLESIASTICAL.]

Ceremony.—"In comparing the regulations of Chow with those of the earlier dynasties, Confucius gives the preference to Chow, which profiting by the experience of the past, had excelled it in the 'complete and elegant' character of its ordinances. These ordinances are embodied in the voluminous work known as the Chow Li, or 'Rites of Chow,' the authorship of which is ascribed to the Duke of Chow, the virtuous and disinterested brother of King Wu. The Duke of Chow, like Confucius, did not claim to be an innovator, and the latter is probably right in his belief that the Rites of Chow differed from those of Yin and Hia mainly in the 'completeness and elegance' with which they were written out."—*Simcox*, ii. 22.

"There is hardly an act in official, and even social, life which is not performed with certain ceremonies. This applies to the mode of dress to be worn, the speeches to be made, and the postures to be assumed on all possible occasions, whether at court or in private life."—*Hirth, Anc. Hist.*, p. 109.

"Ceremonies (might be said to) commence with the capping; to have their root in marriage; to be most important in the rites of mourning and sacrifice; to confer the greatest honour in audiences at the royal court and in the interchange of visits at the feudal courts; and to be most promotive of harmony in the country festivals and celebrations of archery. These were the greatest occasions of ceremony, and the principal points in them."—*Li chi*, xli. 4; *Legge*, ii. 430.

"The Chow period was pre-eminently one of ceremonial observances, pushed to an extreme limit. Even Confucius was unable to rise above the dead level of an ultra-formal etiquette, which occupies in his teachings a place altogether out of proportion to any advantages likely to accrue from the most scrupulous compliance with its rules. Happily 'ceremonies' were not for the poor and illiterate. They were confined chiefly to the proceedings of vassal courts and courtiers *vis-à-vis* the Imperial court and each other; to the daily life of personages of leisure and social standing. The quiet dignity of the modern mandarins, surrounded as it is by a host of harmless formalities which seem to us out of keeping with the nineteenth century, is in part a legacy from the exaggerated ceremonial of the Chows."—*Giles, Historic China*, p. 7.

[Ceremonies were classified as the Auspicious (*chi*, including all acts of religious worship); the Mourning (*hsiung*); those of Hospitality (*pin*); the Military (*chün*); and the Festive (*hsi*) (*Li chi*, xxii. i.; *Legge*, ii. 236, note). They were also arranged under six headings: capping; marrying; mourning rites; sacrifices; feasts; and interviews (iii. iv. i.; v. 28). They comprehended 300 greater rules and 3,000 smaller (xxviii. ii. 38). They were the greatest of all things by which men live (xxiv. i.).]

[Reverence and gravity, with careful speech, were regarded as essential in Propriety (ceremonial intercourse), which was considered as of importance to the community and indispensable for the regulation of the individual and society.]—*Li chi*, i. i. i.

"The emperor's personal life was regulated by strict ceremonial in its most minute details, in which respect the most powerful man among millions was less free than any of his subjects. His mode of dress, the work he had to do during every hour of the day, the postures he had to assume in performing certain ceremonies, and the words he had to pronounce on every possible occasion were regulated by that cruel tyrant, state ceremonial. Even his daily meals, the nature and the quantity of food to be served to him at each season of the year and on special occasions were subject to fixed rules. . . . The same rigid ceremonial was brought to bear on the feudatory princes."—*Hirth, Anc. Hist.*, p. 115. See also p. 109.

[The "son of Heaven" held audiences at the four seasons. See *Legge, Lî Kî*, i. iii, and note.]

"The king came forth and stood in the space within the fourth gate of the palace, when the Grand-guardian led in all the princes of the western regions by the left half of the gate, and the duke of Peih those of the eastern regions by the right half. They then caused their teams of light bay horses, with red manes and tails, to be exhibited; and the princes, raising aloft their sceptres and other presents, said, 'We, your servants, defenders of the throne, venture to bring here the productions of our territories and set them forth.' With these words, they did obeisance twice, bowing their heads to the earth. The king, righteously continuing the virtue of his predecessors, returned their obeisance" (*Shu ching*, Pt. V. Bk. XXIII. 1). The maces or gem-tokens conferred on the princes by the Emperor they brought with them when they appeared at court. The princes had attendants with them to raise the presents aloft before the Emperor. As a rule the sovereign did not return the obeisance of the ministers, but though K'ang was now the declared successor to the throne, until the year of his father's death had elapsed, his reign could not chronologically commence. His returning the obeisance, therefore, was a recognition by himself and all the princes that he and no other was to be their sovereign (*Legge, Ch. Class.*, III. ii. 562–4, and notes). *Cf.* the *Li chi*: "By the rites of audience, the Emperor should not go down from the hall" (*Tzŭ chih t'ung chien kang mu*, *c.* 9, *Ch'ien pien*, p. 15*b*).

[For the court etiquette observed on the special occasion when king Ch'êng delivered his testamentary charge to his principal ministers and other officers around his death-bed, the ceremonies connected with the publication of the charge, and the accession of Ch'ao to the throne, see *Shu ching*, Pt. V. Bk. XXII; *Legge, Ch. Class.*, III. ii. 544–61.]

"At a grand reception of visitors at court there were the attendants and officers who received them, and went between them and the prince. They and their function were called 介 紹."—*Ibid.* III. ii. 365, note.

"On common occasions the order to repair to the imperial presence was given to the 'six K'ing,' who would 'lead on the officers belonging to their several departments,'" but on extraordinary occasions "the order was sent directly to all, of whatever rank."—*Ibid.* III. ii. 546, note.

"The ceremonies to be observed on various occasions in the imperial court have not been transmitted."—*Ibid.* III. ii. 568, note.

"The descendants of K'e held the dukedom of Sung till nearly the end of the Chow dynasty, but by the time of Confucius many of the ceremonies and relics which it was their business to preserve were lost. The sage bewailed this" (*Con. Ana.*, III. ix.).—*Ibid.* III. ii. 377, note.

"The highest minister, in a state of the second class, ranked with one of the middle grade in a great state; the second, with the one of the lowest grade; and the lowest, with a Great officer of the highest grade. The highest minister in a small state ranked with the lowest of a great state; the second, with the highest Great officer of the other; and the lowest, with one of the lower grade."—*Li chi*, iii. i. 6; *Legge*, i. 211.

[For the ceremonies to be observed when princes of states were about to go to the court of the king, and when they were about to visit one another, see *Li chi*, v. i. 4, 5.]

"On the roads, men took the right side and women the left; carriages kept in the middle. A man kept behind another who had a father's years; he followed one who might be his elder brother more closely, but still keeping behind, as geese fly after one another in a row. Friends did not pass by one another, when going the same way. (In the case of an old and a young man, carrying burdens), both were borne by the younger; and if the two were too heavy for one, he took the heavier. A man with grey hair was not allowed to carry anything, though he might do it with one hand." "An officer of superior rank, of the age of sixty or seventy, did not walk on foot. A common man, at that age, did not go without flesh to eat."—*Li chi*, iii. v. 15–16; *Legge*, i. 244. See also *Tzŭ chih t'ung chien kang mu*, *c.* 6, *Ch'ien pien*, p. 24*a*.

"When one has ascended the wall of a city, he should not point, nor call out. When he intends to go to a lodging-house, let it not be with the feeling that he must get whatever he asks for. When about to go up to the hall (of a house), he must raise his voice. When outside the door there are two (pairs of) shoes [left outside by those who had entered the apartment], if voices be heard, he enters; if voices be not heard, he will not enter. When about to enter the door, he must keep his eyes cast down. As he enters, he should (keep his hands raised as high as if he were) bearing the bar of the door. In looking down or up, he should not turn (his head). If the door were open, he should leave it open; if it were shut, he should shut it again. If there be others (about) to enter after him, while he (turns to) shut the door, let him not do so hastily. Let him not tread on the shoes (left outside the door), nor stride across the mat (in going to take his seat); but let him hold up his dress, and move hastily to his corner (of the mat). (When seated), he must be careful in answering or assenting."—*Li chi*, i. i. ii. 5, 22–6; *Legge*, i. 70–1.

"In many cases the formal rules of propriety only emphasize the requirements of natural politeness and good feeling. . . . The exercise of hospitality and the interchange of friendly gifts were common . . . in giving and receiving presents the self-respect of both parties was to be protected with the utmost refinement. A poor man will not *ask* for what he wants, he must be entreated to accept it. No one will *take* a gift; it must be offered or presented to a private person just as much as to a ruler (see *S.B.*, xxvii. 89)."—*Simcox*, ii. 74–5.

"The common people were not expected to observe all the minuter rules of ceremony. Such rules as that 'In a house of mourning one should not laugh'; 'When eating (with others) one should not sigh'; 'When there is a body shrouded and coffined in his village one should not sing in the lanes'; and that in 'Walking with a funeral procession one should not pick his way,'—these might be observed by everybody; but it is only the superior man who is required to sacrifice his convenience to decorum: he, 'though poor, will not sell his vessels of sacrifice; though suffering from cold, he will not wear his sacrificial robes; though he wants wood to build a house, he will not cut down the trees on his grave mounds' (*S.B.*, xxvii. 104)."—*Ibid.* ii. 75.

"The superior man must act consistently, at whatever cost (*S.B.*, xxvii. 137). . . . Friendly regard and helpful action

ought to go together: it is equally improper to offer help without expressing friendly feeling and to manifest friendly feeling without offering help, and having done the one the superior man will not fail to do the other in due proportion."—*Ibid.* ii. 76.

"The same refinement of feeling is to be noted in a variety of other rules. It is not proper for a man to take office while in mourning for his parents; but if his services are needed by the State, he may give them gratuitously (*S.B.*, xxvii. 342; xxviii. 466). During the same period he might speak of public affairs concerning his superiors, but not of those in which he himself had an interest (*ibid.* pp. 191, 233). On the other hand a prince may call at the house of a minister to enquire for the sick or to condole with mourners, but he must not visit there for amusement. It is not proper for men to praise their seniors or superiors; but at all times it was a point of good manners to give somebody else the credit of whatever merit one was supposed to possess. A private citizen gave the glory to his parents, a minister to his prince, and the ruler to high heaven: 'it was thus that they showed submissive deference.'"—*Ibid.* ii. 76.

"Minor instructions on points of etiquette are equally rational. 'When sitting by a person of rank, if he began to yawn and stretch himself, to turn round his tablets, to play with the head of his sword, to move his shoes about or to ask about the time of day, one might ask leave to retire' (*S.B.*, xxviii. 72, 76, 81). Several other passages recall fragments of the Egyptian rules of propriety—one should not speak positively if one has the slightest doubt; but if one has no doubt, one should not seem to be expressing one's own opinion only. In the presence of a superior one should not answer a question without looking round to see if any one else is going to speak. It is not stated anywhere that unpalatable advice or criticism ought not to be delivered point-blank, but should be wrapped up in the most delicately suggestive of allegories. But this sort of diplomacy came too much by nature to the Chinese official for it to need enjoining."—*Ibid.* ii. 76–7.

When Confucius "put his social theories to a practical test, the people of Chung-tu, the district over which he had jurisdiction, had now to conform to his rules of propriety with all that pendantry which, even to this day, governs the life of educated Chinamen. His government was one of interference with all individual liberty. Every act of life had its prescribed ceremonial; ceremonial in every detail, such as we are wont to see only in the courts of rulers and the households of high dignitaries, became obligatory on the people at large; and all matters of daily life were subject to some rigid rule. Even the food which the different classes of people were allowed to eat was regulated; males and females were kept apart from each other in the streets; and even the thickness of coffins and the shape and situation of graves were made the subject of his regulations. The result of this system is said by the admirers of the sage to have been marvellous; for the manners of the population were changed entirely, and they became patterns of good behavior."—*Hirth, Anc. Hist.*, pp. 244–5.

[For the right conduct of the scholar see also *Li chi*, xxxviii.]

"It is unchivalrous to inflict a second wound, to take prisoner a man with grey hairs, to fall upon the enemy in a defile, or to sound drums to attack an unformed host. The Tso Chuen is full of stories of Chinese chivalry and very Chinese magnanimity. Famous warriors are slain because they cannot resist the appeal of an enemy to let him shoot first, and a rather pretty bit of courteous bravado is described, in which two heroes, who are being hotly pursued, shoot, not at their enemies, but at a passing deer, stop courteously to offer the game to their pursuers, and then set off again, repeating the process till the chase is abandoned. The mediæval counterparts of these heroes would, however, hardly understand the view of good manners, which requires self-depreciation to be carried so far that the warrior must always pretend politely to be the greatest coward present, like the general praised by Confucius for saying, after he had brought up the rear of a retreating force, 'It is not that I dare to be last; my horse would not advance' (*Analects*, vi. § 13)."—*Simcox*, ii. 82.

"It is curious to note how, in this state of general anarchy, a few rough principles of feudal law struggled to the front, which are the more interesting to us because of their dim resemblance to the expedients spontaneously adopted in mediæval Europe. They were not inspired by the ancient classics or their modern admirers, but were the natural outcome of the new state of things which required and developed an etiquette of its own. Thus, if an army passed through neutral territory, usage required that the prince (presumably an inferior) should man the walls of his capital and send an embassy to ask wherein he had offended, otherwise he was liable to be treated as an enemy. Chinese etiquette and knightly generosity were sometimes curiously mixed, as in the story of the small state of Yen, which had been attacked by Tartars and effectively helped by Tse; upon which the Prince of Yen accompanies his departing ally beyond his own frontier, a compliment properly due to the emperor alone. Tse thereupon makes the prince a present of the lands he has committed the incorrectness of crossing, so as to put them both 'in order.'"—*Ibid.* ii. 81–2.

Towards superiors.—"Entire self-denudation for the benefit of one's parents having once attained to the highest possible form of devotion and respect, we can easily understand why it has become customary in China for those who have to appear before superiors, to wear plain and inexpensive garments as symbolizing such self-denudation. 'In some ceremonial usages,' says the *Li ki* (ch. 34, l. 32), 'plainness is the sign of dignity. The deepest respect admits of no ornaments.'"—*De Groot, Rel. Syst.*, ii. i. 490.

[Mencius refused to go to the princes when they called him, maintaining that in accordance with precedent princes should come to their ministers: v. *Legge, Ch. Class.*, ii. Prol. pp. 27–30 and pp. 86–91.]

When Mi Tzŭ-chia, a Minister of the Wei State under Duke Ling, was "walking in the garden with the Duke, he plucked a peach, and finding it sweet to the taste handed the remainder to his sovereign. For this act of familiarity he was put to death."—*Giles, Bio. Dic.*, p. 586.

That laying aside the sword on approaching the sovereign "was also a custom at the contemporaneous Chinese Courts is evident from the exceptional privilege of 劍履上殿 occasionally granted to powerful subjects."—*Ch. Rev.*, xiii. 359.

[From an incident recorded in *Shih lei t'ung pien, Kuo pu*, *c.* 84, p. 14*a*, it would seem that officers eating fruit in the presence of the Emperor were not supposed to slice them, unless permitted to do so.]

"A great officer or (other) officer should go out or in at the ruler's doors, on the right of the middle post, without treading on the threshold."—*Li chi*, i. i. ii. 6, 27; *Legge*, i. 71.

"There are several instances where posturing or dancing [蹈 舞] at Court is mentioned, and, as a special mark of favour conferred upon veteran statesmen, exemption from this posturing was accorded."—*Ch. Rev.*, xiv. 357.

"In going to take counsel with an elder, one must carry a stool and a staff with him (for the elder's use). When the elder asks a question, to reply without acknowledging one's incompepetency and (trying to) decline answering, is contrary to propriety."—*Li chi*, i. i. ii. 1, 1; *Legge*, i. 67.

"When (a pupil) is about to go to his mat, he should not look discomposed. With his two hands he should hold up his lower garment, so that the bottom of it may be a cubit from the ground. His clothes should not hang loosely about him, nor should there be any hurried movements of his feet. If any writing or tablets of his master, or his lute or cithern be in the way, he should kneel down and remove them, taking care not to disarrange them. When sitting and doing nothing, he should keep quite at the back (of his mat); when eating, quite at the front of it. [The dishes were placed before the mats.] He should sit quietly and keep a watch on his countenance. If there be any subject on which the elder has not touched, let him not introduce it irregularly. Let him keep his deportment correct, and listen respectfully. Let him not appropriate (to himself) the words (of others), nor (repeat them) as (the echo does the) thunder. If he must (adduce proofs), let them be from antiquity, with an appeal to the ancient kings. When sitting by his side, and the teacher puts a question, (the learner) should not reply till (the other) has finished. When requesting (instruction) on the subject of his studies, (the learner) should rise; when requesting further information, he should rise. When his father calls, (a youth) should not (merely) answer 'yes,' nor when his teacher calls. He should, with (a respectful) 'yes,' immediately rise (and go to them). When one is sitting in attendance on another whom he honours and reveres, he should not allow any part of his mat to keep them apart [he should sit on the front of his mat, to be as near the other as possible], nor will he rise when he sees others (come in) of the same rank as himself. When the torches come, he should rise; and also when the viands come in, or a visitor of superior rank. [The torches were borne by boys. They were often changed, that the visitors might not be aware how the time was passing.] The torches should not (be allowed to burn) till their ends can be seen. Before an honoured visitor we should not shout (even) at a dog. When declining any food one should not spit."—*Li chi*, i. i. iii. 3, 8–19; *Legge*, i. 74–6.

"When one is sitting in attendance on another of superior character or rank, and that other yawns or stretches himself, or lays hold of his staff or shoes, or looks towards the sun to see if it be early or late, he should ask to be allowed to leave. . . . Do not listen with the head inclined on one side, nor answer with a loud sharp voice, nor look with a dissolute leer, nor keep the body in a slouching position. Do not saunter about with a haughty gait, nor stand with one foot raised. Do not sit with your knees wide apart, nor sleep on your face. Have your hair gathered up, and do not use any false hair [which women were accustomed to do]. Let not the cap be laid aside; nor the chest be bared, (even) when one is toiling hard; nor let the lower garment be held up (even) in hot weather."—*Ibid.* i. i. iii. 4. 20–6. For the rules when attending elders at meals see 18. 63–7.

[Diffidence was shown by youths in drinking with elders.]—*Ibid.* i. i. iii. 15–60.

[A gift could not be declined when offered by an elder to a youth or anyone of mean condition.]—*Ibid.* i. i. iii. 16. 61.

[The ways of a young man who is sorrowful in consequence of the illness or death of a parent, are described in *ibid.* i. i. iv. i. i.]

"One should not kneel in handing anything to a (superior) standing, nor stand in handing it to him sitting."—*Ibid.* i. i. ii. 7. 32.

"A lad should not wear a jacket of fur nor the skirt [to leave him free to execute any service required of him]. He must stand straight and square, and not incline his head in hearing. When an elder is holding him with the hand, he should hold the elder's hand with both his hands. When the elder has shifted his sword to his back and is speaking to him with the side of his face bent down, he should cover his mouth with his hand in answering. When he is following his teacher [one 'born before him,' 'an old man who teaches youth'], he should not quit the road to speak with another person. When he meets his teacher on the road, he should hasten forward to him, and stand with his hands joined across his breast. If the teacher speak to him, he will answer; if he do not, he will retire with hasty steps. When, following an elder, they ascend a level height, he must keep his face towards the quarter to which the elder is looking."—*Ibid.* i. i. ii. 5. 17–21; *Legge*, i. 70.

[For the rules to be observed towards the ruler by his carriage-driver, see *Li chi*, i. i. v. 7. 28–33; by a driver in other cases, *ibid.* i. i. v. 8. 34–5; for various rules about driving out, for the ruler and people generally, i. i. v. 10. 37–48; as to the manner of carrying things belonging to superiors, and standing before them, i. ii. i. i. 1–5; as to not calling certain parties by their names, i. ii. i. 2. 6; as to designations of themselves to be avoided or used by certain other parties, i. ii. i. 3. 7–8; as to modesty in answering questions, i. ii. i. 4. 9; as to the practice of ceremonies in another state, i. ii. i. 5. 10–11; as to the conduct of an orphan son, a son in mourning for his father, and other points, i. ii. i. 6. 12, 7. 13–14; as to certain offences to be punished, and things to be avoided in the palace, and in private, i. ii. i. 8. 15–17; the conduct of a superior man in building, preparing for sacrifice, and cognate matters, i. ii. i. 9. 18; of a great or other officer, leaving his own state to go to another, and in that other, i. ii. i. 10. 19–21; of officers in interviews with one another and with rulers, i. ii. i. 11. 22–23; as to the rules for the spring hunting, for bad years, for the personal ornaments of a ruler, and the music of officers, i. ii. i. 12. 24–26; as to the reply of an officer to a question of his ruler, i. ii. i. 13–27; as to a great officer leaving his state on his own business, i. ii. i. 14–28; as to parties entreating a ruler, and others, not to abandon the state, i. ii. i. 15–29; as to a minister and a son in remonstrating with a ruler or parent, and in seeing about their medicine when ill, i. ii. iii. i. 1–2; as to the rule in making comparisons, i. ii. iii. 2. 3; as to the rules to be observed in asking about the age and wealth of different parties from the king downwards, i. ii. iii. 3. 4–5; as to the terms in which the deaths of different men, and of animals, are described, i. ii. iii. 5. 11–12; as to the names of near relatives, when they are sacrificed to, and when they are alive, i. ii. iii. 6. 13–14; as to how different parties should look at others, i. ii. iii. 7. 15; as to executing a ruler's orders, and things to be avoided in the conduct of business, i. ii. iii. 8. 16–17; as to avoidance of display of wealth, etc., at great entertainments, i. ii. iii. 9. 18; as to presents of introduction, i. ii. iii. 10. 19; as to the language used in sending daughters to different harems, i. ii. iii. 11. 20; as to the differences in the services rendered to a parent, a ruler, and a master or instructor, ii. i. i. 2. And see *supra* and *infra* respecting several of the above.]

[Minute directions for a youth in sweeping for an elder and in carrying and placing his mats are given in the *Li chi*. i. i. iii i. 1–4; for a youth, especially a pupil, in attendance on his elders and in serving a superior (3, 8–26); for a youth and host eating (11. 52) and drinking (15. 60) together; and for dealing with the kernel of a fruit given by an elder in his presence (17. 62), etc. See *Legge, Lî Kî*, i. 73–82.]

"For all sons it is the rule:—in winter, to warm (the bed for their parents), and to cool it in summer; in the evening, to adjust everything (for their repose), and to inquire (about their health) in the morning; and, when with their companions, not to quarrel."—*Ibid.* i. i. ii. 2. 2; *Legge*, i. 67. Also in *Li chi chieh yao*, *c.* 1, p. 3*b*.

"When a father calls a son must give an immediate answer."—*Li chi chieh yao*, *c.* 1, p. 7*b*.

"Father and son should not sit on the same mat."—*Li chi, Yüan chien lei han*, *c.* 242, p. 23*a*. See also *Han shu, ibid. c.* 243, p. 11a, and *cf.* FILIAL.

[A "filial" son did not advance, retire, or speak in presence of one of equal rank with his father, unless addressed first.]—*Li chi chieh yao*, *c.* 1, p. 4*a*.

"A son when going out should ask his parents, and on his return should go to see them."—*Li chi chieh yao*, *c.* 1, p. 4*a*.

"When he sees an intimate friend of his father, not to presume to go forward to him without being told to do so; nor to retire without being told; nor to address him without being questioned:—this is the conduct of a filial son. A son, when he is going abroad, must inform (his parents where he is going); when he returns, he must present himself before them. Where he travels must be in some fixed (region); what he engages in must be some (reputable) occupation. In ordinary conversation (with his parents), he does not use the term 'old' (with reference to them). He should serve one twice as old as himself as he serves his father, one ten years older than himself as an elder brother; with one five years older he should walk shoulder to shoulder, but (a little) behind him. When five are sitting together, the eldest must have a different mat (by himself) [four being the proper complement for a mat]. A son should not occupy the south-west corner of the apartment, nor sit in the middle of the mat (which he occupies alone), nor walk in the middle of the road, nor stand in the middle of the doorway [the most honourable places being reserved for the father]. He should not take the part of regulating the (quantity of) rice and other viands at an entertainment. He should not act as personator of the dead at sacrifice [that is, in the ancestral worship. A son, acting such a part, would have to receive the homage of his father]. He should be (as if he were) hearing (his parents) when there is no voice from them, and as seeing them when they are not actually there. He should not ascend a height, nor approach the verge of a depth; he should not indulge in reckless reviling or derisive laughing. A filial son will not do things in the dark, nor attempt hazardous undertakings, fearing lest he disgrace his parents. While his parents are alive, he will not promise a friend to die (with or for him), nor will he have wealth that he calls his own. A son, while his parents are alive, will not wear a cap or (other) article of dress with a white border [as if in mourning]. An orphan son, taking his father's place, will not wear a cap or (other article of) dress with a variegated border."—*Li chi*, i. i. ii. 4. 4–16; *Legge*, i. 68–9.

"Whenever a son, having received the three (first) gifts (of the ruler), declines (to use) the carriage and horses, the people of the hamlets and smaller districts, and of the larger districts and neighbourhoods, will proclaim him filial; his brothers and relatives, both by consanguinity and affinity, will proclaim him loving; his friends who are fellow-officers will proclaim him virtuous; and his friends who are his associates will proclaim him true."—*Ibid.* i. i. ii. 3. 3; *Legge*, i. 67–8.

[Personators of the dead, having for the time the dignity of the deceased whom they represented, received the same homage, the ruler dismounting from his carriage on recognising them. See *Li chi*, i. i. iii. 4. 30.]

[For the ceremony of drinking in the country districts and the honour paid thereat to elders, see *ibid.* xlii. 8.]

[For presents made at interviews with superiors see *Presents.*]

Between equals.—"Whenever (a host has received and) is entering with a guest, at every door he should give place to him. When the guest arrives at the innermost door (or that leading to the feast-room), the host will ask to be allowed to enter first and arrange the mats. Having done this, he will come out to receive the guest, who will refuse firmly (to enter first). The host having made a low bow to him, they will enter (together). When they have entered the door, the host moves to the right, and the guest to the left, the former going to the steps on the east, and the latter to those on the west. If the guest be of the lower rank, he goes to the steps of the host (as if to follow him up them). The host firmly declines this, and he returns to the other steps on the west. They then offer to each other the precedence in going up, but the host commences first, followed (immediately) by the other. They bring their feet together on every step, thus ascending by successive paces. He who ascends by the steps on the east should move his right foot first, and the other at the western steps his left foot. Outside the curtain or screen [in front of the raised hall, in the courtyard] (a visitor) should not walk with the formal hasty steps, nor above in the hall, nor when carrying the symbol of jade. Above, in the raised hall, the foot-prints should be alongside each other, but below it free and separate. In the apartment the elbows should not be held out like wings in bowing. When two (equals) are sitting side by side, they do not have their elbows extended crosswise."—*Li chi*, i. i. ii. 7. 28–31; *Legge*, i. 71–2.

"Except in the case of guests who are there (simply) to eat and drink, in spreading the mats a space of ten cubits should be left between them [to allow space for gesticulation]. When the host kneels to adjust the mats (of a visitor), the other should kneel and keep hold of them, declining (the honour). [Two or more mats might be placed over each other in honour of the visitor.] When the visitor wishes to remove one or more, the

host should firmly decline to permit him to do so. When the visitor steps on his mats, (the host) takes his seat. If the host have not put some question, the visitor should not begin the conversation."—*Ibid.* i. i. iii. 2. 5 ; *Legge*, i. 74.

"If a guest be of lower rank (than his entertainer), he should take up the rice, rise and decline (the honour he is receiving). The host then rises and refuses to allow the guest (to retire). After this the guest will resume his seat. When the host leads on the guests to present an offering (to the father of cookery), they will begin with the dishes which were first brought in. Going on from the meat cooked on the bones they will offer of all (the other dishes). After they have eaten three times, the host will lead on the guests to take of the sliced meat, from which they will go on to all the other dishes. A guest should not rinse his mouth with spirits till the host has gone over all the dishes."—*Ibid.* i. i. iii. 10. 48–51. The rules for rightly placing the dishes for an entertainment are given in 10. 47.

"When eating with others from the same dishes, one should not try to eat (hastily) to satiety. When eating with them from the same dish of rice, one should not have to wash his hands." "Do not roll the rice into a ball ; do not bolt down the various dishes ; do not swill down (the soup). Do not make a noise in eating ; do not crunch the bones with the teeth ; do not put back fish you have been eating ; do not throw the bones to the dogs ; do not snatch (at what you want). Do not spread out the rice (to cool) ; do not use chopsticks [but a spoon] in eating millet. Do not try to gulp down soup with vegetables in it, nor add condiments to it ; do not keep picking the teeth, nor swill down the sauces. If a guest add condiments, the host will apologise for not having had the soup prepared better. If he swill down the sauces, the host will apologise for his poverty [since the sauce should be too strong to be swallowed largely and hurriedly]. Meat that is wet (and soft) may be divided with the teeth, but dried flesh cannot be so dealt with. Do not bolt roast meat in large pieces." "When they have done eating, the guests will kneel in front (of the mat), and (begin to) remove the (dishes) of rice and sauces to give them to the attendants. The host will then rise and decline this service from the guests, who will resume their seats."—*Ibid.* i. i. iii. 12. 53–9.

"One should not scold his dog before a guest."—*Chia li ta ch'êng*, *c.* 1 ; *Hsüeh li yao wu*, p. 5*b*.

[As to the removal of the shoes when visiting, see *Li chi*, i. i. iii. 5. 27–9.]

[There were rules about not interfering with people's private affairs, and avoiding, between male and female, what would cause suspicion.]—*Ibid.* i. i. iii. 6. 30–9.

[Concerning the message of congratulation to a friend on his marriage, see *ibid.* i. i. iii. 7. 40.]

Towards inferiors.—"If the son of Heaven wished to put questions to (an officer) of ninety, he went to his house, and had rich food carried after him."—*Ibid.* iii. v. 6 ; *Legge*, 1. 241.

"Complete virtue allows no contemptuous familiarity. When a prince treats superior men with such familiarity, he cannot get them to give him all their hearts ; when he so treats inferior men, he cannot get them to put forth for him all their strength. If he be not in bondage to his ears and eyes, all his conduct will be ruled by correctness. By trifling with men he ruins his virtue ; by finding his amusement in things he ruins his aims."—*Shu ching*, Pt. V. Bk. V. 4–6 ; *Legge*, *Ch. Class.*, III. ii. 348.

Presents.—[There were nine gifts of distinction conferred by the sovereign on officers, ministers, and feudal princes, including appointment to rank, or office, the robes belonging thereto, the chariot and horses, etc.—See *Legge*, *Lî Kî*, i. 68, note.]

[Introductory presents were proper on an interview with a superior.]—*Legge*, *Lî Kî*, i. 311, note.

"We [the Jung] do not exchange silks or other articles of introduction with their [the Chinese] courts."—*Lacouperie*, *Languages of China before Chinese*, p. 18.

[The various rules in giving and receiving, and the messages connected therewith were exceedingly minute—*e.g.* a horse or sheep when presented were led with the right hand, but a dog with the left, and a bird was presented with its head to the left, a captive when presented was held by the right sleeve (to frustrate violence), etc.]—*Ibid.* i. i. 4, 2 ; *Legge*, i. 84–6. And see *Li chi*, i. i. iii. 2, 3–26.

[Presents of silk at audiences are mentioned in *Tzŭ chih t'ung chien kang mu*, *c.* 14, *Ch'ien pien*, p. 7*b*, and exchange of presents between old acquaintances in *Kuang shih lei fu*, *c.* 18, p. 5*a*.]

"The ancient Chinese showing themselves so strongly opposed to interment without a coffin, their rulers naturally fell into the habit of bestowing coffins upon deceased men of state as a mark of favour. Such gifts being a recognition of services rendered the Government, much value was set on them ; hence we find them frequently recorded in the Dynastic Histories as matters of high significance. In most cases they were connected with a donation of money and valuables for equipping the deceased, carts, horses and other requisites suitable for the burial."—*De Groot*, *Rel. Syst.*, i. i. 315–6.

"The presents made by women on paying visits to each other did not go beyond the fruit of the Tsin nut, chestnut, date, or dried flesh, &c. They were used to show respect and esteem."—*Tso chuan*, *Yüan chien lei han*, *Shih wu pu*, *c.* 389, p. 30*b*.

"On the occasion of this event [birth of Confucius' son Li], the duke Ch'aou sent him a present of a couple of carp. It was to signify his sense of his prince's favour, that he called his son Le (*The Carp*), and afterwards gave him the designation of Pih-yu (*Fish Primus*)."—*Legge*, *Ch. Class.*, i. Prol. p. 60.

"The only law of a directly sumptuary character is one limiting the expenditure on weddings : presents of silk were an essential part of the rites of betrothal, but not more than ten pieces were allowed to be given as the marriage offering."—*Simcox*, ii. 64.

[For presents of handmaids at weddings see MARITAL.]

Obeisances.—"The duke's bowing and putting his head to the ground [in the *Shu ching*, Pt. V. Bk. XIII. 1] was intended for the king, but performed in the presence of the messenger, who was to carry the report to court."—*Legge*, *Ch. Class.*, III. ii. 436, note.

"When one ruler is visiting another, they bow to each other."—*Li chi*, xxv. 9.

The ruler "himself met him [the messenger from another State] and bowed to him inside the great gate," and on various occasions afterwards.—*Ibid.* xlv. 4.

"A scholar receiving a Great Minister need not bow to him, but when accompanying him out he should make a bow."—*Ibid.* *P'ei wên yün fu*, *c.* 60, p. 1*b*.

Forms of address.—"As ruling over all, under the sky, (the king) is called 'The son of Heaven.' As receiving at court the feudal princes, assigning (to all) their different offices, giving out (the laws and ordinances of) the government, and employing the services of the able, he styles himself, 'I, the one man.' When he ascends by the eastern steps, and presides at a sacrifice, if it be personal to himself and his family [in the ancestral temple], his style is, 'I, so-and-so, the filial king' ; if it be external to himself [at the great sacrifices to Heaven and Earth], 'I, so-and-so, the inheriting king.' When he visits the feudal princes [on his tours of inspection], and sends to make announcement (of his presence) to the spirits (of their hills and streams), it is said, 'Here is he, so-and-so, who is king by (the grace of) Heaven.' His death is announced in the words, 'The king by (the grace of) Heaven has fallen.' In calling back (his spirit), they say, 'Return, O son of Heaven.' When announcement is made (to all the states) of the mourning for him, it is said, 'The king by (the grace of) Heaven has gone far on high.' When his place is given to him in the ancestral temple, and his spirit-tablet is set up, he is styled on it, 'the god.' The son of Heaven, while he has not left off his mourning, calls himself, 'I, the little child.' While alive, he is so styled ; and if he die (during that time), he continues to be so designated."—*Li chi*, i. ii. i. 16, 30–3 ; *Legge*, i. 107–8.

"The emperor [K'ang] called himself—'I, the one man,' and did not add his name. It was the rule, however, for the successor to the throne to do so, while the period of mourning for the deceased sovereign lasted.—See the case of the young emperor 猛, mentioned in the 左傳, 昭, 二十二年."—*Legge*, *Ch. Class.*, III. ii. 566, note.

[The dignitaries received at court said to the sovereign after the feast following the seasonal sacrifices (*Shih ching*, III. i. VI.) :—"May your happiness be like a large mountain, like an elevated plain, like a perpetual spring ; may it increase like the moon going on to be full ; like the sun ascending ; may your body be preserved like the pine and the cypress whose leaves are always green!" At special entertainments, the guests desired for the master of the house a life of a thousand and ten thousand years (II. vi. IX. 3) ; that he might have an old age such that his back would be wrinkled like that of a porpoise (III. ii. II. 4) ; and that he might preserve his health for thousands and myriads of years (IV. ii. IV. 5).]

[In ordinary conversation with his parents a son "does not use the term 'old' (with reference to them)" (*Li chi*, i. i. ii. 4, 6). "Before his father a son should be called by his name, and before his ruler a minister" (iii. 9, 45). For the designations of the presidents (chief among the five administrative officers of government : Minister of Instruction, etc.), see i. ii. ii. 3, 7–10. "A Great officer, when in another state, styled himself 'the old man' ; in his own state, he called himself by his name" (i. i. i. 7, 30). "The ruler of a state should not call by their names his highest ministers, nor the two noble ladies of her surname, who accompanied his wife to the harem. A Great officer should not call in that way an officer who had been employed by his father, nor the niece and younger sister of his wife (members of his harem). (Another) officer should not call by name the steward of his family, nor his principal concubine." "The son of a Great officer (of the king, himself equal to) a ruler, should not presume to speak of himself as 'I, the little son' [so the young king styled himself during mourning]. The son of a Great officer or (other) officer (of a state) should not presume to speak of himself as 'I, the inheriting son, so and-so' [instead of 'I, the sorrowing son']. They should not so presume to speak of themselves as their heir-sons do. When his ruler wishes an officer to take a place at an archery (meeting) and he is unable to do so, he should decline on the ground of being ill, and say, 'I, so-and-so, am suffering from carrying firewood' [the language of a peasant used by Mencius in mock humility] (i. ii. i. 2, 6, 3, 7–8). There were various terms for referring to the death of the son of Heaven, a feudal prince, a Great officer, an ordinary officer, a common man, a corpse on the couch, a corpse in the coffin, a winged fowl, a quadruped, and death from an enemy in flight (i. ii. iii. 5. 11). "In sacrificing to them, a grandfather is called 'the sovereign grandfather' ; a grandmother, 'the sovereign grandmother' ; a father, 'the sovereign father' ; a mother, 'the sovereign mother' ; a husband, 'the sovereign pattern.' While (they are) alive, the names of father (*fu*), mother (*mu*), and wife (*ch'i*) are used ; when they are dead, those of 'the completed one (*k'ao*),' 'the corresponding one (*pi*),' and 'the honoured one (*pin*).' Death in old age is called 'a finished course (*tsu*)' ; an early death, 'being unsalaried (*pu lu*)'" (i. ii. iii. 6, 13–14). For the terms used in referring to sacrificial animals, birds, fish, water, grain, vegetables, and other articles, see *ibid.* i. ii. iii. 4, 10 ; and for the names to be avoided, both in bestowal and use (*e.g.*, in mourning), i. i. iii. 9, 42 ; v. 5, 15–21 ; ii. ii. iii. 6–7 ; xi. iii. 5 ; xviii. i. i. 26 ; ii. i. ; xv. 34 ; etc.]—*Legge*, i. 66, 68, 78, 79, 93, 100, 101, 107–8, 110–1, 117–8, 190 ; ii. 18, 27–8, 76, 138, 161, 175.

"In the plainness of ancient manners, it is said, when people were talking together they called each other by their names. Shih, however, is honoured [*Shu ching*, Pt. V. Bk. XVI. 1] with the title of 'prince,' which might be given to him, as he had been invested with the principality of Yen."—*Legge*, *Ch. Class.*, III. ii. 475, note.

[The practice of giving honorary posthumous names to ordinary officers began after the victory of Duke Kuang of Lu at Shêng-ch'iu, *circ.* B.C. 684.]—*Li chi*, ii. i. i. 17.

War and peace.—"Confucius refers to an ancient custom which compelled archers who missed the target to take wine ; and we learn that on the conclusion of hostilities between two contending states, a feast was provided by the loser for the diplomatic representatives of the winner, on the occasion of the conclusion of treaties of peace."—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 184.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Concrete distinctions.—"There were five gates appropriated to the king. The middle one was called the 'south gate' and had two gate-towers. Ho Hsiu said : 'The Emperor has an outer gate with two towers, the princes an inner gate with one tower.'"—*Tzŭ chih t'ung chien kang mu*, *Chi lan.* Walls of officials of different ranks were painted different colours.—*Ko chih ching yüan*, *c.* 20, *Kung shih lei*, p. 14*b*.

[The king occupied different apartments at different seasons, rode in different carriages drawn by variously-coloured horses and bearing variously-coloured flags. He wore differently-coloured robes and gems ; and ate various kinds of food out of vessels suitably carved and shaped for the season.]—*Li chi*, iv. Sects. i–iv. Shih Huang, annoyed by the noise caused by the wheels of his chariot, ordered them to be taken off, and directed that in future his car should be borne on the shoulders of men.

"The sovereign's horses were divided into six classes, and every class had its own grooms, with one among them who had the superintendence of the rest."—*Legge*, *Lî Kî*, i. 294, note 2. See also *Tso chuan*, 18th year of duke Chêng.

Court nobles "wore crowns with a flat parallelogram-shaped board laid upon the head, and embroidered garments." "When the princes or kings called Wang were created, they 'received a reed and some earth,' with which they repaired to their destined territory to erect altars to the land."—*Morrison*, *Dic.*, i. i. 829–30.

"By the rites of the Han dynasty the two-edged sword was worn by a minister until he reached the steps of the throne-hall."—*Ko chih ching yüan*, *c.* 42, *Wu pei lei*, p. 8*a*.

"The carriage of a Prefect had both dust-guards (over the wheels) red ; for officials drawing 1,000 *tan* down to 600 *tan* only the left guard was red."—*Ibid. c.* 29, *Chou chü lei*, p. 5*a*.

"The carriage of the first rank had an azure painted over-curtain with red inside and red silk network ; of the third rank and above, an azure over-curtain, with red inside ; of the fifth rank and above, an azure side-curtain with green inside ; the sixth degree and under had no right to use a curtain."—*Ibid.* p. 5*b*. For the different decorations and the positions in which they were placed on carriages used by the Emperor, princes, nobles, etc., see p. 11*b*.

"Previous to the 'First Emperor, B.C. 255, the Seal of Empire was a small square of gold or silver, but that monarch introduced a jade seal [*Mayers*, No. 393] which Li Sz [*Mayers*, No. 368] inscribed with the words 'By the grace of God' [受命于天]. This seal was handed down through successive dynasties until burnt in the holocaust of the last T'ang Emperor, A.D. 934."—*Ch. Rev.*, xv. 53.

"'Hoisting the red flag of Han' 立漢赤幟 is a further instance of the 'national colours' principle which *Chinese Notes* have now traced back 3,000 years, step by step."—*Ch. Rev.*, xv. 52.

"When the empire was settling down to tranquillity, his Majesty Kao Tsu [in 199 B.C.] gave orders that no trader should wear silk nor ride in a carriage." They were also otherwise restricted.—*Ssŭ-ma Ch'ien*, quot. *Giles*, *Hist. of Ch. Lit.*, pp. 103–4. See *Shih chi*, *Yüan chien lei han*, *c.* 357, *Ch'an yeh pu*, p. 17*b* ; *Chên chu ch'uan*, *Ko chih ching yüan*, *c.* 18, *Kuan fu lei*, p. 21*b* (where the prohibition is said to have applied also to workmen, lictors, policemen, and women) ; and *cf.* REG. OF LABOUR.

[Restrictions upon the use of fire or light at night were removed in the 1st cent. A.D.]—*Giles*, *Bio. Dic.*, p. 482.

[For the distinctions in the number of concubines allowed to princes, etc., see MARITAL.]

[For liability to and exemption from disfiguring punishments, see LAWS.]

[Priests were distinguished by their dress, etc. See ECCLESIASTICAL.]

Towards superiors.—"Mourning for emperors was esteemed of higher importance to them [servants of the state] than that for their own father or mother."—*De Groot*, *Rel. Syst.*, ii. i. 573.

Obeisances.—[Chou Ya-fu, when the Emperor Wên Ti presented himself at his stronghold, refused to make the usual obeisance, declaring that soldiers under arms were exempt from ceremonial observances.]—*Giles*, *Bio. Dic.*, p. 165.

Titles, etc.—The title assumed by an emperor on ascending the throne "is called a *kuo hao*, or national designation, and answers more nearly to the name that a new Pope takes with the tiara than to anything else in western lands. It is the expression of the idea which the monarch wishes to associate with his reign, and is the name by which he is known to his subjects during his life. It has been called a *period* by some writers, but while it is not strictly his name, yet period is not so correct as *reign*. Usage has made it equivalent in foreign books to the personal name, and it is plainer to say the Emperor Taukwang than the period Taukwang or the reign Taukwang." . . . "The use of the *kuo hao* began with Wên-ti, of the Han dynasty, B.C. 179, and has continued ever since. Some of the early monarchs changed their *kuo hao* many times during their reigns ; Kao-tsung (A.D. 650–684), for example, had thirteen in a régime of thirty-four years, which induced historians to employ the *miao hao*, or ancestral name, as more suitable and less liable to confusion. The reason for thus investing the sovereign with a title different from his real name is not fully apparent, but arose probably out of the vanity of the monarch, who wished thus to glorify himself by a high-sounding title, and make his own name somewhat ineffable at the same time."—*Williams*, *Midd. King.*, i. 398–9.

"In the year of our Lord 1, began the practice of conferring honorary designations on Confucius by imperial authority. The Emperor P'ing then styled him—'The duke Ne, all-complete and illustrious' (成宣尼公)."—*Legge*, *Ch. Class.*, i. Prol. p. 91.

"In the Hân dynasty, long subsequent to his existence, Confucius was dignified with the highest title of honour, Koong [Kung] ; and he was subsequently styled the Sovereign Teacher. The Ming, or Chinese dynasty, which succeeded the Mongols, called him 'The most holy teacher of ancient times,' a title which the present Tartar family has continued." "Though only a single descendant (his grandson) survived Confucius, the succession has continued through sixty-seven or sixty-eight generations to the present day, in the very district where their great ancestor was born. Various honours and privileges have always distinguished the family. The heads have enjoyed the rank of nobility ; and in the time of Kâng-hy [K'ang Hsi] the total number of descendants amounted to eleven thousand males."—*Davis*, *Chinese*, ii. 46.

Forms of address.—"The first use of the term 大人 occurs in the reign of 光武 in reference to the 'elders' of the Hun tribes, and it is also applied in conversation in the sense of 'you' to the old Chinese General 馬援."—*Ch. Rev.*, xii. 445.

"In Chinese history subsequent to the first century A.D., princes are often spoken of by the names of their appanages, *e.g.*, 劉州 and 豫州."—*Ibid.* xii. 445.

"The Emperor Shih of the Ch'in dynasty abolished the rule as to posthumous titles."—*Tzŭ chih t'ung chien kang mu*, *c.* 2, *Shang ts'ê*, *Chêng pien*, p. 54*b*.

Presents.—[The Emperor Han Wu Ti compensated the people with presents of oxen, wine, silk, cloth, exemption from corvées and taxes, etc., for expenses thrown on them by the royal progress to Loyang.]—*Journ. P.O.S.*, iii. 80.

[Respecting the presents of handmaids and their precedence see *Po hu t'ung*, *P'ei wên yün fu*, *c.* 84, p. 60*a*.]

Period of Disruption (221 *to* 589).—*Table IV.*

Concrete distinctions.—[There were distinctions in the number of military flags and their sizes belonging to the Emperor, princes, ministers, etc. See MILITARY.]

"In the time of the family of Sun there was no arch in front of the palace door."—*Tsang jung hsü chin shu, Ko chih ching yüan, Ch'üeh lei*, p. 11. Similarly under the Chin dynasty.

"The 'calf-carriage' adorned with mother-of-pearl was called 'mother-of-pearl carriage.' All the ministers had not the right to use it, but at this time it was bestowed upon princes and dukes. The 'completely-screened carriage,' drawn by an ox, was appropriated to all the princes and Presidents of Boards. The 'azure-covered carriage' was appropriated to princes, and the 'green-covered carriage' to sons of princes. Both were drawn by 3 horses."—*Ko chih ching yüan, c.* 29, *Chou chü lei*, pp. 20*b*, 21*a*, 22*b*.

"Under the Chin dynasty the two-edged sword worn by ministers was first changed to [one with a] wooden [hilt]. An officer of high rank was still allowed to wear a gem-headed sword; one of lower rank could ornament [his sword] with mother-of-pearl, gold, silver, or tortoise-shell."—*Ibid. c.* 42, *Wu pei lei*, p. 8*a*.

"The colour of the shoes of the scholar, policeman, and all workmen was limited to green, black, and white, and of the man-servant and maid-servant to black only."—*Chin ling, ibid. c.* 18, *Kuan fu lei*, p. 13*a*.

"Ladies of the 6th degree and under had the right to dress their coiffures with the 'gold broad hairpin,' and those of the 3rd degree and above with a 'bird broad hairpin.'"—*Ibid. c.* 55, *Hsiang lien ch'i wu lei*, p. 3*b*.

[In the time of the Chin dynasty criminals were distinguished by having to wear differently coloured head-dresses, garments, shoes, etc.]—*Chin shu Hsing fa chih hsü, Tzŭ shih ching hua, c.* 55, p. 39*a*; and *cf.* LAWS.

Ceremony.—"Hui Hsiao had been counsellor to 5 governments. When any subordinate officer or [even persons of] lower [rank] came to visit him, he always stood up and accompanied them out."—*P'ei wên yün fu, c.* 60, p. 3*a*.

"On New Year's Day all officials attended at an audience of the emperor, holding jade batons in their hands."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 9*a*.

"When an Emperor was instructing an ambassador music was played."—*Chin shu li chih, Tzŭ shih ching hua, c.* 41, p. 1*a*.

"A poet who flourished towards the close of the T'sin Dynasty gave up official life, after three months' trial, rather than put on a dress of ceremony to visit the provincial inspectors."—*Simcox*, ii. 128.

"'When a concubine of a Prince visited the consort, the latter need not return the salutation. According to the new rites, however, she must return it.' Chi Yü deliberated upon this, saying: 'A concubine serving the consort is as a daughter-in-law to a mother-in-law; though the respect paid is the same, yet it is of a baser sort. The consort may not return the salutation.'"—*Yüan chien lei han, c.* 247, p. 23*a*.

Titles.—The style of Confucius "was changed, in A.D. 492, to —'The venerable Ne, the accomplished Sage' (文聖尼父)."—*Legge, Ch. Class.*, i. Prol. p. 91.

Presents.—[Singing-girls and prostitutes were given as presents to victorious warriors.]—*Wei chih Hsia-hou Tun chuan, P'ei wên yün fu, c.* 22*b*, p. 38*b*.

"Kao Ti rewarded the king of Nan Yüeh with 4 rolls of grape silk."—*Hsi ching tsa chi, Shih lei t'ung pien, Kuo pu, c.* 84, p. 2*a*.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

Concrete distinctions.—"The use of yellow clothes by the Chinese Emperors began with the founder of the Sui dynasty."—*Ch. Rev.*, xiv. 51.

[There were distinctions in dress, head-gear, belts, carriages, etc., according to rank. The T'ang reduced the rings in the Emperor's belt from 12 (as under the Sui) to 9, making it equal to those of the princes, etc. In 627–50 the colours of the robes of officers were increased in number, further distinguishing the various ranks.]—*Ko chih ching yüan, Kuan fu lei, c.* 14, p. 14*b*; *c.* 16, pp. 5*a*, 6*a*; *c.* 17, p. 3*b*; *Chou chü lei, c.* 29, p. 9*a*.

"The princes reserve to themselves the silk of the first quality; as to persons of lower rank, they use silk in proportion to their position."—*Reinaud, Relation*, i. 21–2.

Ming Huang "began with economy, closing the silk factories and forbidding the palace ladies to wear jewels or embroideries, considerable quantities of which were actually burnt."—*Giles, Hist. of Ch. Lit.*, p. 168.

[Curtains in chariots were, as formerly, only allowed to officers of certain ranks.]—*T'ang shu Chü fu chih, P'ei wên yün fu, c.* 68, p. 10*a*.

"During the T'ang and Sung dynasties, one day in five was allotted to give audience to the different Ministers."—*N.-C. Herald*, 1899, p. 339.

Titles.—"When a son or husband became an officer his mother or wife had the title *ming fu* (命婦), 'wife of an official,' bestowed upon her."—*Yu hsüeh hsü chih, c.* 1, p. 15*a*.

Precedence.—"In the year 659 A.D. the T'ang Emperor Kao Tsung changed the 氏族志 into the 姓氏錄. The former publication had been made by T'ai Tsung, the imperial blood, 皇族, taking precedence; the connections by marriage, 外戚, coming next, and the 293 other surnames bringing up the rear. The family of the Empress Wu was now made to rank first, and military ranks were given a place in the official precedence lists under the name of 勳格."—*Ch. Rev.*, xiii. 225.

Presents.—[One of the reforms introduced in 809 by Hsien Tsung was the stoppage of presents.]—*Giles, Bio. Dic.*, p. 463.

Sung Period (960 *to* 1280).—*Table VI.*

[Genghis presented Muhula with a chariot and a banner with nine scalops as an emblem of sovereignty.]—*Boulger, Short Hist.*, p. 53.

"On the dragon-robe of the Emperor were two dragons, one [facing] up and the other down; on that of a duke there was only one with its head coiled round."—*Chu Tzŭ shih chuan, Ko chih ching yüan, c.* 15, *Kuan fu lei*, p. 4*b*.

[Princes and dukes and those below them used the "vermilion round fan," being forbidden to use pheasant's tails on the "screen fan."]—*Sung ch'ao hui yao, Ko chih ching yüan, c.* 58, *Yen shang ch'i wu lei*, p. 14*a*.

"Any person in the palace who presumed to use pearls and beautiful plumage or to remelt gold in order to make ornaments of any kind should be punished, but leniency was to be shown [in administering the punishment]. The families of officers and the common people were to obey the same law. A workmen who violated it was to be punished severely according to the law of Ching Yu (1034–8)."—*Yüeh Ya T'ang ts'ung shu, Hsien shun i shih, c.* 1, p. 16*b*.

"In the 7th moon of the 7th year [1147] the wearing of clothing made of gold thread was forbidden. Anyone who wove or bought it was to be punished."—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 7*b*.

[Officers of the 7th and higher ranks were given the right to drink tea, but not to trade in it. See REG. OF LAB.]—*Hsü wên hsien t'ung k'ao, Kuang shih lei fu, c.* 11, p. 8*a*.

[Scholars wore shoes when interviewing officials—in contradistinction to attendants.]—*Sung shih Chih kuan chih, Tzŭ shih ching hua, c.* 38, p. 7*a*.

"Under the system of the Sung dynasty the costumes of women followed those of their husbands, but in the 5th and higher classes of nobility they had special costumes; mothers and wives of the 5th and higher degrees wore purple clothes with embroidered sleeves and girdles; mothers and wives of the 9th and higher degrees wore vermilion; officers without a degree and the common people were not allowed to wear thin silk, gauze, or light gauze, nor the flowery shoes of five-coloured thread. All deep-coloured garments should have not more than 12 seams, and natural coloured ones not more than 6."—*Ch'ün shu k'ao so, Ko chih ching yüan, c.* 15, *Kuan fu lei*, p. 3*b*.

[An amended set of ceremonial rules was among the many benefits conferred by T'ai Tsu upon the empire.]—*Giles, Bio. Dic.*, p. 70. Ceremonies were very minute during this Period.

"Complimentary tea at Court is mentioned in 1086."—*Ch. Rev.*, xv. 53.

"The *Shên Pao* states that, previous to the Yüan dynasty, subjects might sit in the presence of the Emperor, but that, since then, even illustrious statesmen of the blood, or related by marriage, must kneel."—*Ch. Rev.*, xi. 62.

Mongol Period (1280 *to* 1368).—*Table VII.*

The Court.—Kublai "insisted on the proper prayers being offered to himself, and the extreme reverence of the kow-tow. Priests were appointed and specially enjoined to offer up prayers on his behalf before the people, who were required to attend these services and to join in the responses." "It is not surprising to find that he drew up a strict court ceremonial, and that he prescribed gorgeous dresses for those who were to be allowed to approach him. The following picture has been drawn of his court. His courtiers were required to dress after a uniform fashion, and to appear in fixed apparel on all state occasions. His banquets were of the most sumptuous description. Strangers from foreign states were admitted to the presence, and dined at a table set apart for travellers, while the great king himself feasted in the full gaze of his people. His courtiers, guard, and ministers attended by a host of servitors, and protected from enemies by 20,000 guards, the flower of the Mongol army; the countless wealth seized in the capitals of numerous kingdoms; the brilliance of intellect among his chief adherents and supporters; the martial character of the race that lent itself almost as well to the pageantry of a court as to the stern reality of battle; and finally the majesty of the great king himself,—all combined to make Kublai's court and capital the most splendid, at that time, in the world."—*Boulger, Short Hist.*, p. 71.

"I must not omit to tell you of the orderly way in which the Kaan's Barons and others conduct themselves in coming to his presence. In the first place, within a half mile of the place where he is, out of reverence for his exalted majesty, everybody preserves a mien of the greatest meekness and quiet, so that no shrill voices or loud talk shall be heard. And every one of the chiefs and nobles carries always with him a handsome little vessel to spit in whilst he remains in the hall of audience,—for no one dares spit on the floor of the hall,—and when he hath spitten he covers it up and puts it aside. So also they all have certain handsome buskins of white leather, which they carry with them, and, when summoned by the sovereign, on arriving at the entrance to the hall, they put on these . . . and give their others in charge to the servants, . . . that they may not foul the carpets."—*Yule, Marco Polo*, i. 440 (2nd ed.).

[At court festivals, the Kaan's chief wife and the wives of the princes and nobles sat at table with their husbands.]—*Ibid.* i. 368, 369, 370.

Odoric describes "the elaborate etiquette enforced by the master of the ceremonies, whose words of command, at the imperial receptions, have been correctly interpreted to the traveller or understood by him, as his description agrees closely with the ceremonies prescribed at length in the Mongol code, and translated by M. Pauthier (*Marco Polo*, p. 290 ff.)."—*Simcox*, ii. 232.

"Then, as now, the empire considered itself responsible for the safe keeping, as well as the good behaviour, of the foreign visitors."—*Ibid.* ii. 222.

Concrete distinctions.—"Now those Tablets of Authority of which I have spoken are ordered in this way. The officer who is a captain of 100 hath a tablet of silver; the captain of 1,000 hath a tablet of gold or silver-gilt; the commander of 10,000 hath a tablet of gold, with a lion's head on it. . . . [The last-named] weighs 220 *saggi*, [the others, 120 *saggi* each.] And on each of the tablets is inscribed a device, which runs: '*By the strength of the Great God, and of the great grace which He hath accorded to our Emperor, may the name of the Kaan be blessed; and let all such as will not obey him be slain and be destroyed.*' . . . All who hold these tablets likewise receive warrants in writing, declaring their powers and privileges. . . . An officer who holds the chief command of 100,000 men, or who is general-in-chief of a great host, is entitled to a tablet that weighs 300 *saggi*. . . . Below the inscription [as above] there is the figure of a lion, and below the lion the sun and moon. They have warrants also of their high rank, command and power. Everyone, moreover, who holds a tablet of this exalted degree, is entitled, whenever he goes abroad, to have a little golden canopy, such as is called an umbrella, carried on a spear over his head, in token of his high command. And whenever he sits, he sits in a silver chair. To certain very great lords also there is given a tablet with gerfalcons on it; this is only to the very greatest of the Kaan's barons, and it confers on them his own full power and authority; so that if one of those chiefs wishes to send a messenger anywhither, he can seize the horses of any man, be he even a king, and any other chattels at his pleasure." "These tablets are called 'Páïzah,' by the Persian historians of the Mongols. This word is said to be the Chinese *pai-tseu*, a tablet. A trace of the name and the thing still survives in Mongolia. The horse *Bai* is the name applied to a certain ornament on the horse caparison, which gives the rider a title to be furnished with horses and provisions on a journey." [120 saggi = 18½ oz. troy.]—*Yule, Marco Polo*, i. 341, 342, 344 (2nd ed.).

"'Tis the mark of gentility [in Manzi] to have the nails long; and some let their thumb-nails grow to such an extent that they grow right round the hand. And with the women, the great beauty is to have little feet" [*cf.* BODILY MUTILATIONS].—*Odoric*, in *Yule, Cathay*, i. 153. Polo mentions neither of these customs.

[Sumptuary laws were enacted for the Chinese by Jên Tsung (1312–21).]—*Giles, Bio. Dic.*, pp. 5–6.

Salutations, etc.—They "have an ornate style of speech; they salute each other with a cheerful countenance, and with great politeness; they behave like gentlemen, and eat with great propriety. They show great respect to their parents."—*Yule, Marco Polo*, i. 405 (2nd ed.).

Titles.—[For addition made by Emperor to Mencius' title see ECCLESIASTICAL.]

Presents.—[Early in the 14th century, we find the Emperor giving presents of silk to 2,331 old men of ninety and upwards, and to 8,331 of between eighty and ninety.]—*De Mailla*, ix. 506.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Semedo "endeavours to interpret the Chinese feeling as to the close connection between good manners and good morals. 'They believe,' he says, 'that no virtue is more important than courtesy, an appearance of composure, and to do things with circumspection, reserve, and mature judgment, all which they express under all circumstances and at all times by the word Li.' The maxim to which chiefly they attribute the duration of the empire is that which recommends that THE COMMUNITY SHOULD BE RICH, AND ITS MEMBERS POOR."—*Simcox*, ii. 271.

Gaspar da Cruz "experienced the 'great courtesy' of the Chinese in his own person, and apparently rather admired the custom of not receiving friends in 'undress.'"—*Ibid.* ii. 264.

"When they write letters unto any principal person, they gild the margent of the paper, and [paint] it, and they put the letter written into a purse made of the same paper, all gilt and painted, the which they shut and seal."—*Mendoza, Hist.*, i. 123.

[The Ming sovereigns admitted their Ministers to audience less frequently than those of the T'ang, Sung, and Ch'ing. Shên Tsung "for twenty-nine years never once saw his high officials."] —*N.-C. Herald*, 1899, p. 339.

Mendoza says that in each provincial capital is a portrait of the Emperor, painted on a golden tablet, to which all the officials —"loytias"—daily do reverence; and it is displayed to the public every month on the day of the new moon, when "all people do repair and do reverence unto the picture with the same respect as they would do if he were present: they do call the king Lord of the World and Son of Heaven."—*Hist.*, i. 76.

[The etiquette observed on the reception of ambassadors from foreign countries is very fully described by Mendoza. They are met on arrival at a town, by the governor, and all officials, civil and military, and escorted in state to the lodging provided. If the envoy arrives by water, a chair and bearers are in waiting at the landing-place. The governor calls on him the following day, to learn his business, and despatches a messenger to the Viceroy at the provincial capital, who, in his turn, sends to the Emperor. The latter sends back, either an order for the ambassador to stay where he is, or a safe-conduct, with directions for his entertainment and escort to Peking. The persons of ambassadors are inviolable, even should they infringe the laws. At Peking he is received by "all the gentlemen of the court, with the royal council and president," who, when the day is appointed, accompany him to his audience in the palace. These ceremonies are not observed in the case of ambassadors from subject states.] —*Ibid.* pp. 156–61.

Christovaõ Vieyra says: "The custom with ambassadors in Piquim is to place them in certain houses with large enclosures, and there they are shut in on the first day of the moon; and on the fifteenth day of the moon, they go to the king's palace, some on foot, and some on jades with halters of straw; and proceed to measure their length five times before a wall of the king's palace all in order with both knees on the ground, and head and face flat on the earth. Thus they remain until they are commanded to rise. Five times do they do this at this wall. Thence they return and re-enter the locked enclosures."—*Ferguson, Lett. from Port. Capt.*, p. 104. For the reasons why foreign ambassadors were regarded as tribute bearers and consequently inferior, see *Simcox*, ii. 273.

Concrete distinctions.—"For the girdle of the court dress of the present dynasty for the first rank they used jade marked with flowers or plain; for the 2nd rank, rhinoceros horn; for the 3rd and 4th, gold; for the 5th, silver with flower marks; for the 6th and 7th, silver; for the 8th and 9th, black horn and black leather belt."—*Shih wu kan chu, Ko chih ching yüan, c.* 17, *Kuan fu lei*, p. 6*a*. Girdle ornaments were similarly of different materials for different ranks.—*Ibid.* p. 13*a*.

"They hold it for greater dignity to go in litters than on horseback, taking one or two persons on the right for state, and a sunshade on foot before them, like those which they use in India."—*Mendoza, Hist.*, Introd. p. xlv.

Visits.—"When one doth go to visit another, he that is visited, after the visitation done, doth bring the other unto the street door. This custom is used most among the common people, being equal in degree, or differing little. [If a visitor from the country accidentally meets his host—before reaching the latter's house, the latter will not appear to recognise him, but returns home to put on best clothes, and then receives him as if he had not previously seen him.]—*Ibid.* pp. 142–3.

Mendoza "mentions the use of large visiting cards, as now." —*Ibid.* ii. 263.

Salutations.—"The salutation that the common people do use is, when they do meet . . . to shut the left hand and to

cover it with the right, [holding both against the chest and bowing the head], signifying that love and amity is as firm between them as their hands are fast, and that their friendship is not alonely in the ceremony, but also in the heart [*sic*]: the which they give to understand by words at the same time. But amongst courtiers and gentlemen they use another manner of courtesy: . . . [when] they meet, they make a little stay, then they cast abroad their arms and clasp their fingers together, remaining in compass, humbling themselves many times, and contending one with another about their parting for to prosecute his way. [Inferiors meeting their superiors stand aside, in silence, and bow their heads till the latter have passed: an infraction of this rule is punished by whipping. A person of inferior station must kneel on entering a magistrate's presence, and] goeth upon his knees till he come into the midst of the hall, and there he stayeth and declareth his petition, by word of mouth, with an humble and meek voice, or else presenteth it by writing; and having received answer, he doth return on his knees backward, without turning his back on the Loytia, till he be quite out of the hall."—*Ibid.* i. 141–2.

Manchu Period (1644 *to* —).—*Table IX.*

Concrete distinctions.—The Emperor "dwells in the interior of his splendid palace, secluded from the gaze of the populace, and surrounded by extensive parks and gardens; with the solemn parade of ministers and the pompous pageantry of processions."—*Medhurst, China*, p. 141.

"Pavilions and halls . . . many of them showing their imperial ownership by the yellow and green tiling."—*Williams, Midd. King.*, i. 105.

"The emperor cannot be represented like another man. If he were placed in a drawing at a distance, his head should carry him in height above all those around."—*De Guignes, Voyages à Péking*, ii. 238.

[For the large quantity and various kinds of food daily supplied to the emperor, see *Williams, Midd. King.*, i. 408–9.]

"In the *Miscellanies of the Western Capital* we read: 'The fans of the Son of Heaven are, for the summer, of feathers; for the winter, of silk.'"—*Fraser's Magazine*, N.S. xix. 553.

"The harness of the horses or mules employed to draw the carts of members of the Imperial Family is covered with yellow cloth; and that of the gentry is sometimes mounted with silver rings and buckles."—*Gray, China*, ii. 178.

"In Pekin the members of the imperial clan and family are allowed to use carts having the wheel behind the body; their ranks are further indicated by a red or yellow covering, and a greater or less number of outriders to escort them."—*Williams, Midd. King.*, i. 747.

"The peacock's feather and the 'button' were introduced, as rewards for merit and distinctive marks of rank, respectively."—*Giles, Historic China*, p. 122.

"*Shang Kung* 賞功.—Distinctions for Merit. Although rewards for distinguished service, or marks of Imperial favour, the conception of which resembles in some degree that of the European system of Royal or national Orders and medals of distinction, are to be found in China, nothing in the shape of an actual Order of Merit, approximating to the European type, has been adopted by the Chinese Government. . . . Isolated distinctions have indeed been conferred in China on foreigners of various nationalities, principally for services rendered in the command of drilled troops during the T'aip'ing rebellion, and subsequently in the collection of the Customs' revenue, which are known, with reference to the European term 'star,' by the designation *pao hsing* 寶星; but as these are bestowed, for the most part, by provincial authorities, and without the sanction of any established rule or recognized statutes, such as are required to constitute what is commonly known as an 'Order' the badges thus conferred can scarcely be regarded as having a real value as authentic marks of distinction. The Imperial decorations for merit established under the reigning dynasty are as follows:—*Hsing Kua* 行褂.—The Riding Cape. This distinction, the most coveted form of reward for military services, is better known as the *Huang Ma Kua* 黃馬褂, or Yellow Riding Jacket, although this is but one form of the privileged style of dress. According to the Imperial regulation, the Cape, which is worn only when in personal attendance upon the sovereign in the field, or upon journeys, is of the colour of the Banner to which the Princes, nobles, or other members of the Banner force upon whom it is conferred, may belong. Officers of the Body-guard and Ministers of the Presence are, however, entitled to wear a yellow cape, irrespectively of their Banner; and in general, at the present day, the Yellow Riding Jacket is the form in which the distinction is commonly bestowed. It has been awarded to two Europeans, to Lieutenant-Colonel Gordon, R.E., for his services in contributing to the defeat of the T'aip'ing rebels in Kiangsu, and to M. Prosper Giquel, for his labours in establishing the Arsenal at Foochow, coupled with previous military services. In this connection may also be noted the privilege of 'riding within the precincts of the Imperial Palace.' *Tzŭ Chin Ch'êng nei ch'i ma* 紫禁城內騎馬—the bestowal of which is termed *shang ch'ao ma* 賞朝馬. This is an honorary distinction, frequently conferred upon eminent public functionaries, who become thus entitled to proceed on horseback, instead of on foot, for some distance within the outer gateways of the Palace when summoned to an audience. *Ling Chih* 翎隻.—The Feather, or Plume. The principal form of distinction for public service under the reigning dynasty. It is classed in different degrees as follows:—A. *K'ung Ch'üeh Ling* 孔雀翎.—The Peacock Feather. This decoration is arranged in the following classes:—i. *San Yen Hua-ling* 三眼花翎.—The Three-Eyed Peacock Feather—a distinction conferred only upon Imperial princes or nobles of the higher degrees or for the most signal military achievements. ii. *Shuang Yen Hua-ling* 雙眼花翎.—The Double-Eyed Peacock Feather—conferred upon dignitaries of intermediate rank or degree of merit. iii. *Tan Yen Hua-ling* 單眼花翎.—The Single-Eyed Peacock Feather (commonly called *Hua-ling* 花翎 alone). This distinction is bestowed as an ordinary form of reward for public service, and during the last few decades has been indiscriminately obtainable by purchase. B. *Lan Ling* 藍翎.—The Blue Plume, colloquially termed, from its glossy blue-black tint, *Lao-kua Ling*, or the Crow Feather. This distinction is attributed by regulation to the rank and file of the Imperial guards, and is conferred as a reward for services upon officials below the sixth degree of rank. It is not to be confounded with the sable-tail *tiao wei* 貂尾 (often erroneously termed fox-tail) badge which soldiers are entitled to wear when employed on active service. This badge is stated to have been introduced, originally, as a part of the uniform worn on the Imperial hunting expeditions. It is now commonly worn by all soldiers as an addition to their uniform. *Pa-t'u-lu* 巴圖魯.—The Bát'uru Distinction. The military distinction called in Chinese *Pa-t'u-lu* (a representation of the Manchu word *bát'uru*, signifying 'brave') is an institution dating from the early years of the present dynasty, and is conferred solely for active service in the field. It constitutes an order of merit partaking of some of the characteristics of the French *Légion d'honneur;* but its special feature of difference from a European order consists in the fact that it has no outward mark of decoration to be worn by its possessor, in the place of which there can only be reckoned the distinguishing word (or title) which is assigned to each recipient on the bestowal of the order. These specific titles may be either Manchu, Mongolian, or Chinese, the Manchu being considered the most honourable. Under this system an officer upon whom the distinction is conferred might receive the designation *Yi Yung Pa-t'u-lu* 毅勇巴圖魯, or 'Bát'uru with the title Magnanimous Brave,' and so forth. The title carries with it the right to wear the peacock-feather, although it seldom happens at the present day that the peacock-feather, lavishly awarded as this decoration has been of late years, is not obtained previously to the bestowal of the *Bát'uru*; and the allowances of the bearer when employed on active service, are considerably enhanced in virtue of his possession of the title. The *Bát'uru* has been conferred upon at least one European, Mr. W. Mesny, a native of Jersey, for services rendered in the province of Kuei-chou. *Kung Pai* 功牌.—The Soldier's Medal. This is an oblong plate of thin silver, having the character *Shang* 賞 (reward) embossed upon it, which is bestowed at reviews and inspections upon meritorious soldiers."—*Mayers, Ch. Gov.*, pp. 65–8.

"There are nine [ranks] each distinguished by a different colored ball placed on the apex of the cap, by a peculiar emblazonry of a bird for civilians and a beast for military officers on the breast, and a different clasp to the girdle." "Civilians of the first rank wear a precious ruby or transparent red stone; a Manchurian crane is embroidered on the back and breast of the robe, while the girdle clasp is jade set in rubies; military men have a unicorn, their buttons and clasps being the same as civilians." "Civilians of the second rank wear a red coral button, a robe embroidered with a golden pheasant, and a girdle clasp of gold set in rubies; the lion of India is emblazoned on the military." "Civilians of the third rank carry a sapphire and one-eyed peacock's feather, a robe with a peacock worked on the breast, and a clasp of worked gold; military officers have a leopard." "Civilians of the fourth rank are distinguished by a blue opaque stone, a wild goose on the breast, and a clasp of worked gold with a silver button; military officers carry a tiger in place of the embroidered wild goose." "Civilians of the fifth rank are denoted by a crystal button, a silver pheasant on the breast, and a clasp of plain gold with a silver button; the bear is the escutcheon of military men." "Civilians of the sixth rank wear an opaque white shell button, a blue plume, an egret worked on the breast, and a mother-of-pearl clasp; military men wear a tiger-cat." "Civilians of the seventh rank have a plain gold button, a mandarin duck on the breast, and a clasp of silver, a mottled bear designates the military, as it also does in the last rank." "The eighth rank wear a worked gold button, a quail on the breast, and a clasp of clear horn; military men have a seal." "The ninth rank are distinguished by a worked silver button, a long-tailed jay on the breast, and a clasp of buffalo's horn; military men are marked by a rhinoceros embroidered on the robe. All under the ninth can embroider the oriole on their breasts, and unofficial Hanlin take the egret."—*Williams, Midd. King.*, i. 413–5. The date of introduction of the "button" is said in *N. & Q. on C. & J.*, iii. 44, to be 1643, but it was "probably not until some years later . . . that the regulations now existing became fully developed."

"Still more comic [than wedding and funeral processions] is the sight of a viceroy's tag-rag and bobtail when he goes to pay official visits. By law he is bound to have a certain number of retainers, title-carriers, police, lictors, changes of clothes, fan-bearers, gong-beaters, trumpeters, horsemen, and so on. Possibly in good old times these men may have been well-paid and well-fed retainers; but now the practice is for the responsible usher to go out into the lanes and the by-ways in order to make a haul of 'the poor, the maimed, the halt, and the blind'; the beggars and street Arabs; at a penny or twopence a head for the morning's outing, the whole forming a gang of 'pitiful rascals' such as Sir John Falstaff used to muster for 'hasty matters in the king's affairs.' Over their rags they thrust a tawdry uniform (usually minus the trousers); on their dirty, unkempt pates they clap a tall, ill-fitting lictor's hat, about thrice the height of that of Mr. Tupman when he went to Mrs. Leo Hunter's garden party, and strongly resembling our 'dunces' caps.' The viceroy sees nothing of these disreputable scallywags, for immediately before and behind his chair are a dozen or so of smartly dressed, well-mounted cavaliers, secretaries, and footmen . . . : he sits complacently in his chair, imagining that the whole official file is equally smart, and little dreaming that he is merely the central figure of a gang of buffoons."—*Parker, John Chinaman*, pp. 282–3.

"Magistrates are not allowed to go abroad in ordinary dress and without their official retinue, which varies for the different grades of rank. The usual attendants of the district magistrates are lictors with whips and chains—significant of the punishments they inflict; they are preceded by two gong-bearers, who every few moments strike a certain number of raps to intimate their master's rank, and by two avant-couriers, who howl out an order for all to make room for the great man. A servant bearing aloft a *lo*, or state umbrella . . . also goes before him, further to increase his display and indicate his rank. A subaltern usually runs by the side of his sedan, and his secretary and messengers, seated in more ordinary chairs, or following on foot, make up the cortège. The highest officers are carried by eight bearers, others by four, and the lowest by two. Lanterns are used at night and red tablets in the day time, to indicate his rank. Officers of higher ranks are attended by a few soldiers in addition, and in the capital are required to have mounted attendants if they ride in carts; those who bear the sedan are usually in a uniform of their master's devising. The parade and noise seen in the provinces are all hushed in Peking, where the presence of majesty subdues the glory of the officers which it has created. When in court the officer sits behind a desk upon which are placed writing materials; his secretaries, clerks, and interpreters being in waiting, and the lictors with their instruments of punishment and torture standing around. Persons who are brought before him kneel in front of the tribunal. His official seal, and cups containing tallies which are thrown down to indicate the number of blows to be given the culprits, stand upon the table, and behind his seat a *chi-lin*, or unicorn, is depicted on the wall. There are inscriptions hanging around the room, one of which exhorts him to be merciful. There is little pomp or show, either in the office or attendants, compared with our notions of what is usual in such matters among Asiatics. The former is a dirty, unswept tawdry room, and the latter are beggarly and impertinent."—*Williams, Midd. King.*, i. 503–4.

"Dwelling-houses must be built according to a law which regulates the height only. If built in any respect to cope with the temples, the owner exposes himself to punishment, and the house is liable to be pulled down."—*R. M. Martin, China*, i. 53.

"The measured pace and air, once believed a sign of worth, has disappeared. So has the extreme minuteness of legislation in matters of food and dress and structure of houses, that we find in the old law books, and much room is left for individual tastes and caprices."—*Johnson, Or. Rel.—Ch.*, p. 52.

"A fan, and possibly an umbrella, are perhaps the only things with which a gentleman burdens himself [when in the street]; other things are committed to the care of a servant."—*Walshe, Ways that are Dark*, p. 30.

"The various forms, fabrics, colors, and ornaments of the dresses worn by grades of officers are regulated by sumptuary laws. Citron-yellow distinguishes the imperial family, but his Majesty's apparel is less showy than many of his courtiers, and in all that belongs to his own personal use there is an appearance of disregard of ornament. The five-clawed dragon is figured upon the dress and whatever pertains to the Emperor, and in certain things to members of his family. . . . The summer bonnet of officers is made of finely woven straw covered with a red fringe; in winter it is trimmed with fur. A string of beads hanging over an embroidered robe, a round knob on the cap, thick-soled satin boots, two or three pouches for fans or chopsticks, and occasionally a watch or two hanging from the girdle, constitute the principal points of difference between the official and plebeian costume. No company of men can appear more splendid than a large party of officers in their winter robes made of fine, lustrous crapes, trimmed with rich furs and brilliant with gay embroidery. In winter a silk or fur spencer is worn over the robe, and forms a handsome and warm garment. Lambskins are much used, and the downy coats of unyeaned lambs, which, with the finer furs and the skins of hares, wild cats, rabbits, foxes, wolves, otter, squirrels, etc., are worn by all ranks. . . . The Chinese like strong contrasts in the colors of their garments, sometimes wearing yellow leggings underneath a light blue robe, itself set off by a purple spencer."—*Williams, Midd. King.*, i. 763.

"The dress of gentlewomen, like that of their husbands, is regulated by sumptuary laws, but none of these prevent their costumes from being as splendid as rich silks, gay colors, and beautiful embroidery can make them. The neck of the robe is protected by a stiff band, and the sleeves are large and long, just the contrary of the common style, which being short allows the free use and display of a well-turned arm. The official embroidery allowed to the husband is changed to another kind on his wife's robe indicative of the same rank. No belt or girdle is seen, nor do stays compress the waist to its lasting injury. One of the prettiest parts of a lady's dress is the petticoat, which appears about a foot below the upper robe covering the feet. Each side of the skirt is plaited about six times, and in front and rear are two pieces of buckram to which they are attached; the plaits and front pieces are stiffened with wire and lining. Embroidery is worked upon these two pieces and the plaits in such a way that as the wearer steps the action of the feet alternately opens and shuts them on each side, disclosing a part or the whole of two different colored figures. . . . The plaits are so contrived that they are the same when seen in front or from behind, and the effect is more elegant when the colors are well contrasted. In order to produce this the plaits close around the feet, unlike the wider skirt of western ladies."—*Ibid.* i. 765.

[For the queue imposed by the conquering Manchus see *Fashions.*]

Ceremony.—"The ceremonial usages of the country are commonly estimated to amount to *three thousand*, as prescribed in the ritual; and one of the Six Boards or tribunals at Peking, called *Ly-Poo* [*Li Pu*], is especially charged with the guardianship and interpretation of these important matters, which really form a portion of the religion of the Chinese."—*Davis, Chinese*, ii. 63. *Cf.* LATER FEUDAL PERIOD.

"Whenever the One Man [Emperor] goes out of the palace gate to cross the city, the streets through which he passes are screened with matting, to keep off the crowds as well as diminish the risks of his person. The result has been that few of the citizens have ever seen their sovereign's face during the last two hundred years. The young Emperor Tungchi obtained great favour among them on one occasion of his return from the Temple of Heaven by ordering the screen of mats to be removed so that he and his people could see each other."—*Williams, Midd. King.*, i. 411.

"Minute regulations for the times and modes of official intercourse are made and promulgated by the Board of Rites, and to learn and practise them is one indispensable part of official duty. In court the master of ceremonies stands in a conspicuous place, and with a loud voice commands the courtiers to rise and kneel, stand or march, just as an orderly sergeant directs the drill of recruits. The same attention to the ritual is observed in their mutual intercourse, for however much an inferior may desire to dispense with the ceremony, his superior will not fail to exact it. In the salutations of entrée and exit among officers these forms are particularly conspicuous, but when well acquainted with each other, and in moments of conviviality, they are in a great measure laid aside; but the juxtaposition of art and nature among them, at one moment laughing and joking, and the next bowing and kneeling to each other as if they had never met, sometimes produces amusing scenes to a foreigner."—*Ibid.* i. 801–2.

"In their common intercourse the Chinese are not more formal than is considered to be well-bred in Europe; it is on extraordinary or official occasions that they observe the precise

etiquette for which they are famous. The proper mode of behaviour toward all classes is perhaps more carefully inculcated upon youth than it is in the west, and habit renders easy what custom demands. The ceremonial obeisance of a court or a levée, or the salutations proper for a festival, are not carried into the everyday intercourse of life; for as one chief end of the formalities prescribed for such times is to teach due subordination among persons of different rank, they are in a measure laid aside with the robes which suggested them. . . . A great degree of urbanity and kindness is everywhere shown, whether owing to the naturally placable disposition of the people or to the effects of their early instruction in the forms of politeness. Whether in the crowded and narrow thoroughfares, the village green, the market, the jostling ferry, or the thronged procession—wherever the people are assembled promiscuously, good humour and courtesy are observable; and when altercations do arise wounds or serious injuries seldom ensue, although from the furious clamor one would imagine that half the crowd were in danger of their lives."—*Ibid.* i. 800.

"Military men pay visits on horseback; civilians and others go in sedans or carts; to walk is not common. Visiting cards are made of vermilioned paper cut into slips about eight inches long and three wide, and are single or folded four, six, eight, or more times, according to the position of the visitor. If he is in recent mourning, the paper is white and the name written in blue ink, but after a stated time this is indicated by an additional character. The simple name is stamped on the upper right corner, or if written on the lower corner, with an addition thus, 'Your humble servant (*lit.*, stupid younger brother) Pí Chí-wăn bows his head in salutation.' On approaching the house his attendant hands a card to the doorkeeper, and if he cannot be received, instead of saying 'not at home,' the host sends out to 'stay the gentleman's approach,' and the card is left. If contrariwise the sedan is carried through the doorway into the court, where he comes forth to receive his guest; as the latter steps out each one advances just so far, bowing just so many times, and going through the ceremonies which they mutually understand and expect, until both have taken their seats at the head of the hall, the guest sitting on the left of the host, and his companions, if he have any, in the chairs on each side. The enquiries made after the mutual welfare of friends and each other are couched in a form of studied laudation and depreciation, which when literally translated seem somewhat affected, but to them convey no more than similar civilities do among ourselves—in truth, perhaps not so much of sincere good-will."—*Ibid.* i. 802–3.

"Tea and pipes are always presented, together with betel-nut or sweetmeats on some occasions, but it is not, as among the Turks, considered disrespectful to refuse them, though it would be looked upon as singular. If the guest inquire after the health of relatives he should commence with the oldest living, and then ask how many sons the host has; it is not considered good breeding for a formal acquaintance to make any remarks respecting the mistress of the house. If the sons of the host are at home they are generally sent for, and make their obeisance to their father's friend by coming up before him and performing the *kotow* as rapidly as possible, each one making haste, as if he did not wish to delay him. The guest raises them with a slight bow, and the lads stand facing him at a respectful distance. He will then remark, perhaps, if one of them happen to be at his studies, that 'the boy will perpetuate the literary reputation of his family' (*lit.*, 'he will fully carry on the fragrance of the books'); to which his father rejoins, 'The reputation of our family is not great (*lit.*, hills' and fields' happiness is thin); high expectations are not to be entertained of him; if he can only gain a livelihood it will be enough.' After a few such compliments the boys say *shao pei*, 'slightly waiting on you,' *i.e.*, 'pray excuse us,' and retire. Girls are seldom brought in, and young ladies never."—*Ibid.* i. 803.

"The Chinese seldom embrace or touch each other, except on unusual occasions of joy or among family friends; in fact, they have hardly a common word for a kiss. When the visitor rises to depart he remarks, 'Another day I will come to receive your instructions;' to which his friend replies, 'You do me too much honor; I rather ought to wait on you to-morrow.' The common form of salutation among equals is for each to grasp his own hands before his breast and make a slight bow, saying, *Tsing! Tsing!* *i.e.*, 'Hail! Hail!' This is repeated by both at the same time, on meeting as well as separating. The formalities of leave-taking correspond to those of receiving, but if the parties are equal, or nearly so, the host sees his friend quite to the door and into his sedan."—*Ibid.* i. 805.

"The first wife is invested with a certain amount of power over the others, and assigns to them their various domestic duties. Indeed it is not usual for second or third wives to sit in her presence, without having first obtained her permission to do so. (In a family, however, where the second or third wife succeeds in usurping the affections of the husband, the authority of the first wife is ignored.) Upon the first wife of a Chinese gentleman of rank is bestowed a title which corresponds to that of her husband. . . . Such ladies, when paying visits [are] escorted by a retinue . . . equal in number to that to which their husbands are entitled. On such occasions it is a rule with ladies of rank not to close the blinds of their sedan chairs, as do other ladies."—*Gray, China*, i. 212.

"If he should happen to meet a friend [when in the street], he should stand for a moment to inquire after his honourable household, and make a few polite remarks, such as 'I haven't seen you for a long time'; 'where are you going?' etc. If, however, the friend should be an official, riding in his chair, he must either turn up a side street or into a shop; or, in default of these resources, should turn his back and look the other way, or screen his face with his fan, if he is carrying one—for it would not be 'good form' for the official to salute him with a nod, and etiquette would require that the rider should descend from his chair, which would be in every way inconvenient." The attendants of high officials, however, interpose large fans between two trains of chairs as they pass, thus obviating the necessity of conforming to the rules of etiquette.—*Walshe, Ways*, pp. 27–8.

[For the ceremonies connected with burial and mourning, and concrete distinctions after death, see FUNERAL RITES.]

Towards superiors, Obeisances, etc.—"Chinese ceremonial requires superiors to be honored according to their station and age, and equals to depreciate themselves while lauding those they address. The Emperor, considering himself as the representative of divine power, exacts the same prostration which is paid the gods; and the ceremonies which are performed in his presence partake, therefore, of a religious character, and are not merely particular forms of etiquette, which may be altered according to circumstances. There are eight gradations of obeisance, commencing with 'the lowest form of respect, called *kung shao*, which is merely joining the hands and raising them above the breast. The next is *tso yih*, bowing low with the hands thus joined. The third is *ta tsien*, bending the knee as if about to kneel: and *kwei*, an actual kneeling, is the fourth. The fifth is *ko tao* (*kotow*), kneeling and striking the head on the ground, which when thrice repeated makes the sixth, called *san kao*, or 'thrice knocking.' The seventh is the *luh kao*, or kneeling and knocking the head thrice upon the ground, then standing upright and again kneeling and knocking the head three times more. The climax is closed by the *san kwei kiu kao*, or thrice kneeling and nine times knocking the head. Some of the gods of China are entitled to the *san kao*, others to the *luh kao*, while the Emperor and Heaven are worshipped by the last. The family now on the throne consider this last form as expressing in the strongest manner the submission and homage of one state to another (*Memoir of Dr. Morrison*, ii. 142). The extreme submission which the Emperor demands is partaken by and transferred to his officers of every grade in a greater or less degree; the observance of these forms is deemed, therefore, of great importance, and a refusal to render them is considered to be nearly equivalent to a rejection of their authority."—*Williams, Midd. King.*, i. 800–1.

"By insisting on the 'kotow,' he [Chia Ch'ing] repelled Lord Amherst's mission in 1816."—*Giles, Bio. Dic.*, p. 126.

[A salute was always made by the firing of three guns, irrespective of rank.]—*Parker, John Chinaman*, p. 261.

"When the new Foochow Tartar-General Kuniyinpu offered sacrifices for the Emperor at Tso Tsung-t'ang's bier, a salute of 9 guns was fired,—evidently an ancient custom."—*Ch. Rev.*, xiv. 169.

"Peking officials of whatever rank, are said to use the *ming p'ien* instead of the *shou pên* style of visiting card, when they for any purpose go home, or to any province, and this no matter whom it is they visit. A recent decree calls attention to the rule that the secretaries of the Boards have no right to kneel to, or to ask after, the health of the Presidents of the Boards. Peking officials are supposed to represent integrity. Sedan chairs are rarely allowed at Peking, as there the Emperor alone is great."—*Ibid.* xii. 443.

"The outer gate of the palace must always be passed on foot, and the paved entrance walk leading up to it can only be used by him [the Emperor]. The vacant throne, or even a screen of yellow silk thrown over a chair, is worshipped equally with his actual presence, and an imperial dispatch is received in the provinces with incense and prostrations; the vessels on the canal bearing articles for his special use always have the right of way."—*Williams, Midd. King.*, i. 402.

"The rules of propriety and government etiquette of the present dynasty are very stringent, and bound by red tape. Sovereigns and officials keep far apart. Only the great Metropolitan Ministers, Viceroys, and Governors of provinces can personally approach the Throne. It is true the Emperors permit a few other officials to send in reports through censors, but this amounts to nothing. In times of prolonged peace, even the great officials hand in few written remonstrances. They on the other hand avail themselves of their position to prevent all unpleasant memorials from reaching the Emperor. . . . K'ang Hsi and Kien Lung allowed Taotais to hand in memorials. Since Tao Kuang this permission has been withheld. Therefore, though disease and suffering are piled up as mountains, and trouble accumulates as the waters of the sea, the Emperor has no means of knowing anything about them."—*N. C. Herald*, Aug. 7, 1899, p. 286.

"At the beginning of the dynasty, students of the Imperial Academy could address the Throne, but not the people."—*Ibid.* p. 287.

Balfour says that court etiquette requires thanks to be returned for every communication received from the emperor, whether favourable or the reverse—*e.g.* a discharged official is always expected to thank the Emperor for his dismissal. "Every relation between the Emperor and the subject is made to appear in the light of favours bestowed and received."—*Leaves*, pp. 55–8.

"The first day was consecrated to the purpose of rendering a solemn, sacred, and devout homage to the supreme majesty of the Emperor. The ceremony was no longer performed in a tent, nor did it partake of the nature of a banquet. The princes, tributaries, ambassadors, and great officers of state were assembled in a vast hall; and upon particular notice were introduced into an inner building, bearing at least the semblance of a temple. It was chiefly furnished with great instruments of music, among which were sets of cylindrical bells suspended in a line from ornamental frames of wood, and gradually diminishing in size from one extremity to the other, and also triangular pieces of metal arranged in the same order as the bells. To the sound of these instruments a slow and solemn hymn was sung by eunuchs, who had such a command over their voices as to resemble the effect of musical glasses at a distance. The performers were directed, in the gliding from one tone to the other, by the striking of a shrill and sonorous cymbal; and the judges of music among the gentlemen of the embassy were much pleased with their execution. The whole had, indeed, a grand effect. During the performance, and at particular signals, nine times repeated, all present prostrated themselves nine times, except the ambassador and his suite, who made a profound obeisance. But he whom it was meant to honour continued, as if in imitation of the Deity, invisible the whole time. The awful impression intended to be made upon the minds of men by this apparent worship of a fellow mortal was not to be effaced by any immediate scenes of sport or gaiety, which were postponed to the following day."—*Staunton, Embassy*, quot. *Williams, Midd. King.*, i. 402–3.

"The mass of the people are not admitted to participate in these ceremonies; they are kept at a distance, and care, in fact, very little about them. In every provincial capital there is a hall, called *Wan-shou kung*, dedicated solely to the honor of the Emperor, and where, three days before and after his birthday, all the civil and military officers and the most distinguished citizens assemble to do him the same homage as if he were present. The walls and furniture are yellow."—*Ibid.* i. 403.

"As it is etiquette that mandarins prostrating themselves before the Emperor should make the floor ring with the knocking of their heads, and as the process would be very objectionable on a solid surface of brick or stone, an arrangement has been made by hollowing a portion of the flooring in front of the throne, by which a slight knock will make a considerable noise, and also save the foreheads of the knockers."—*Giles, Historic China*, p. 207.

"When an officer comes from audience with the Emperor, no matter what his rank, all the high officials have to go in state to meet him; and until this ceremony is over he is, like our 'ambassadors,' part of his 'august master.' . . . The new arrival steps out of his boat [or chair] in full dress, with that haughty swagger which comes so natural to all Chinese officials, and sees the Tartar General, Viceroy, Governor, Hoppo, Treasurer, Judge, etc., etc., all on their knees before him, 'craving to know the health.' The ambassador (for such he is, and is called by courtesy, for the moment) says: '*T'ê-ch'i: chên-an.*' The first pair of syllables is supposed to be imitation Manchu for 'Arise!' The second means in Chinese '*Nos valemus.*' After a cup of tea in the mat-shed, and pipes all round, the officials 'resume their rank.'"—*Parker, John Chinaman*, pp. 171–2.

"In the provincial courts civilians always take precedence of military officers; the governor-general and Banner commander, governor and major-general, the literary chancellor and collector of customs, rank with each other; then follow the treasurer, the judge, and other civilians."—*Williams, Midd. King.*, i. 440.

"Officers avoid meeting each other, especially in public, except when etiquette requires them. An officer of low rank is obliged to stop his chair or horse, and on his feet to salute his superior, who receives and returns the civility without moving. Those of equal grades leave their places and go through a mock struggle of deference to get each first to return to it. The common people never presume to salute an officer in the streets, nor even to look at him very carefully. In his presence they speak to him on their knees, but an old man, or one of consideration, is usually requested to rise when speaking, and even criminals with grey hairs are treated with respect. Officers do not allow their inferiors to sit in their presence, and have always been unwilling to concede this to foreigners; those of the lowest rank consider themselves far above the best of such visitors, but this affectation of rank is already passing away."—*Ibid.* i. 805. The signboards of all shops were taken in when a Viceroy or any of the 3 officials next to him in rank passed. If this was not done, it was a sign of discontent.

"Not only a *hien* is, but even his superiors are very careful not to make a literary man kneel, or to humiliate him in any way; at least until the formality of 'removing his button' shall have been gone through by the viceroy or the governor."—*Parker, John Chinaman*, p. 233.

"A person representing an earlier generation should be treated as a father; of ten years' seniority as an elder brother; of five years' as an equal; and hence, when meeting an elder, a respectful salutation should be made by holding the hands together as high as the breast and making a slight bow, at the same time moving the hands once or twice forth and back." "If spectacles are worn, they should be removed and held in the hand until parting" [this also applies to equals]. "In walking together the younger person should keep in the rear a pace or two, and should offer to assist the elder in places of difficulty."—*Walshe, Ways*, pp. 77–8.

"The position of the teacher, or tutor, . . . is one of the highest in China." For the attitude to be observed towards him *v. ibid.* pp. 79–82.

"Children are early taught the forms of politeness toward all ranks. The duties owed by younger to elder brothers are peculiar, the firstborn having a sort of birthright in the ancestral worship, in the division of property, and in the direction of the family after the father's decease. The degree of formality in the domestic circle inculcated in the ancient *Book of Rites* is never observed to its full extent, and would perhaps chill the affection which should exist among its members did not habit render it easy and proper; and the extent to which it is actually carried depends a good deal upon the education of the family. In forwarding presents it is customary to send a list with the note, and if the person deems it proper to decline some of them, he marks on the list those he takes and returns the rest; a douceur is always expected by the bearer, and needy fellows sometimes pretend to have been sent with some insignificant present from a grandee in hopes of receiving more than its equivalent as a cumshaw from the person thus honored."—*Williams, Midd. King.*, i. 805–6.

"It would be a gross impertinence for an inferior to present a large card to a superior, and quite unnecessary for a superior to act in the same way towards an inferior."—*Walshe, Ways*, p. 41.

"According to strict etiquette, subordinates are not permitted to use a fan during an interview with a superior, no matter what the temperature may be."—*Ibid.* p. 24.

"In handing anything to an equal or superior it is necessary to use both hands; it would be impolite to offer anything with one hand only except to an inferior."—*Ibid.* p. 22.

"So long as one's father is alive it is inadmissible to grow any hair on the face."—*Ibid.* p. 18.

"It was not possible in China for a father to serve under his son, until Prince Chun, the father of the present reigning Emperor, established quite recently a precedent to the contrary."—*Boulger, Short Hist.*, p. 333.

Among equals.—"We cannot wonder at the pulverization to which the art of compliment has been reduced by this mincing process at work through so many ages. Its ingenuity is exercised in avoiding the use of plain personal pronouns, substituting polite or self-depreciatory adjectives. As a branch of the ceremonialism which makes so important a part of Chinese life, these fine-spun courtesies serve to mark what grotesque transformations may befall the higher elements of character, when absorbed by an intense interest in concrete details. We cannot help discerning the traces of benevolence and even humor limping about with clipped wings, where people say 'little dog' for one's own son, and 'contemptible village' for one's native place; while they have invented 'your illustrious house' as an euphuism for another's wife, and even 'your respectable disease' for his ill-health,—phrases doubtless much transformed in spirit by an English garb. What ages of mutual deference are condensed into the flattering address on a visiting card, 'Your stupid younger brother salutes you with bowed head'; or into the host's obeisance to his caller, 'How shall I presume to receive the trouble you give your honourable feet.' From the oldest recorded times the duties of children to parents have been mechanized with a minuteness of prescription that would turn a less prosaic race into sheer hypocrites in the closest relations of life. In the Chinese, it seems but a sincere expression of the patriarchalism that sways every fibre of their being, and works with a kind of spontaneity at the production of these swarming human beings, not more real and solid than they are loyal, age after age, to their unvarying type. And no mechanism can

hide its genuine filial piety; its full flow of reverence and tender devotion neutralizing the rigidity of these infinitesimal rules, though it does not quite melt them in fervent heat. 'They say but little' observes an old traveller of the Chinese: 'their compliments are in form; one knows what he must say, and the other how he must answer; they never beat their brains like us, to find out new compliments and fine phrases. They never overheat themselves; they are like statues in a theatre, they have so little of discourse and so much of gravity."—*Johnson, Or. Rel.—Ch.*, pp. 13–14.

"Leaning the elbow on the table, lounging or spreading the feet widely apart, or crossing the legs should be avoided. The feet should be planted firmly on the ground, whether sitting or standing; in the former position men keep their knees apart, women close together." "When standing, the correct attitude is that of 'attention!' the arms hanging straight at the sides; the legs should be kept more or less rigid, and no limpness . . . be exhibited."—*Walshe, Ways*, p. 19.

In the street "way must be made by the more mobile body for that which is less easily moved" (see instances).—*Ibid.* p. 26.

"Although often what one may call very well bred, there is nothing pretty or taking about Chinese ladies' manners."—*Ibid.* p. 183.

In Fuhchau "there is a general lack of courtesy between acquaintances meeting in the highway, a circumstance quite unusual in China."—*Williams, Midd. King.*, i. 133.

[For the etiquette at dinner parties *v.* HABITS AND CUSTOMS.]

With inferiors.—"The rule of the present dynasty is that winter and summer, every day, responsible Ministers must see the Emperor."—*N.C. Herald*, Aug. 14, 1899, p. 339. *Cf.* previous Periods.

"Chinese mandarins have to be very chary how they hobnob with their own countrymen of the non-official classes; there is no objection to their giving 'jambarees' or 'drunks,' in their own *yamêns*, where no one outside is any the wiser; but it comes very near being an official offence to accept invitations from rich money-lenders or merchants."—*Parker, John Chinaman*, p. 167. See also *Towards superiors.*

"Elders need not remove their glasses [spectacles] when meeting juniors who do not wear them, or who do not remove them."—*Walshe, Ways*, p. 78.

Visits.—[Cards, or rather strips of red paper 7 in. by 3¾ in., were used. On visits, strict ceremony required the visitor to ride in a chair. If the host were "not at home," the servant *tang chia*, "stayed his chariot." If received, he was invited by the servant with the word *Ch'ing*, "[the host] requests [you to enter]." The visitor saluted the host by clasping his hands together, raising them to his chin, and bowing. The host did the same. Various formal questions were asked. Tea was served (to be drunk on departure). The host accompanied the visitor to the door or his chair (according to rank). Leave-taking was marked by similar salutations to those performed on arrival.]—*Walshe, Ways*, pp. 48–55. See also pp. 56–71.

[In ladies' visits a woman-servant or slave-girl supported the visitor to the guest-room, where the lady of the house received. Ladies bowed, placing right hand on left against chest, and moving right hand slowly up and down. Servants brought tea with sugared cakes.]—*Little* (*Mrs. A.*), *Int. Ch.*, pp. 85–7.

Presents.—"Nowhere either in Orient or Occident can there be found a people more lavish and generous in their gifts than the Chinese."—*Headland, Ch. Boy and Girl*, p. 38.

"Presents . . . are a great nuisance in China." "The rule in China is to accept part of a gift, and then 'tip' according to its value; or to reject the whole, and 'tip' with great *sagesse*. You either write on the card: 'X. respectfully detains screen one piecey; remaining gems are excluded with thanks,' or, simply: 'X. excludes with thanks.'"—*Parker, John Chinaman*, pp. 88–9.

"The ornament, which has sometimes, for want of a better name, been called a *sceptre*, is . . . an emblem of amity and goodwill, of a shape less bent than the letter S, about eighteen inches in length, and cut from the *jade* or *yu* stone. It is called *joo-ee*, 'as you wish,' and is simply exchanged as a costly mark of friendship; but that it had a religious origin seems indicated by the sacred flower of the lotus (*Nymphæa nelumbo*) being generally carved on the superior end."—*Davis, Chinese*, i. 353–4.

Titles and Forms of address.—"The most common appellation employed to denote the Emperor in state papers and among the people is *hwangti*, or 'august sovereign'; it is defined as 'the appellation of one possessing complete virtues, and able to act on heavenly principles.' This title is further defined as meaning heaven: 'Heaven speaks not, yet the four seasons follow in regular succession, and all things spring forth. So the three august ones (Fuhhi, Shinnung, and Hwangti) descended in state, and without even uttering a word the people bowed to their sway; their virtue was inscrutable and boundless like august heaven, and therefore were they called *august* ones.'" "Among the numerous titles given the monarch may be mentioned *hwang shang*, the 'august lofty one'; *tien hwang*, 'celestial august one'; *shing hwang*, the 'wise and august,' *i.e.*, infinite in knowledge and complete in virtue; *tien ti*, 'celestial sovereign'; and *hsing ti*, 'sacred sovereign,' because he is able to act on heavenly principles. He is also called *tien tsz'*, 'son of heaven,' because heaven is his father and earth is his mother, and *shing tien tsz'*, 'wise son of heaven,' as being born of heaven and having infinite knowledge; terms which are given him as the ruler of the world by the gift of heaven. He is even addressed, and sometimes refers to himself, under designations which pertain exclusively to heaven. *Wan sui yé*, 'sire of ten thousand years,' is a term used when speaking of him or approaching him, like the words O king, live for ever! addressed to the ancient kings of Persia. *Pi hia*, 'beneath the footstool,' is a sycophantic appellation used by his courtiers, as if they were only worthy of being at the edge of his footstool." "The Emperor usually designates himself by the terms *chin*, 'ourself,' *kwa jin*, the 'solitary man,' or the one man; and *kwa kiun*, the 'solitary prince.' . . . His palace has various appellations, such as hall of audience, golden palace, the ninth entrance, vermilion avenue, vermilion hall, rosy hall, forbidden pavilion, the crimson and forbidden palace, gemmeous steps, golden steps, meridian portal, gemmeous avenue, celestial steps, celestial court, great interior, the maple pavilion, royal house, etc. To see him is to see the dragon's face; the throne is called the 'dragon's throne,' and also the 'divine utensil,' i.e., the thing given him by heaven to sit in when executing his divine mission; his person is styled the dragon's body, and a five-clawed dragon is emblazoned, like a coat of arms, on his robes, which no one can use or imitate."—*Williams, Midd. King.*, i. 393–5.

"The Empress Dowager's honorific titles are at present sixteen in number, the only instance in which such a number has been approximately reached by any Chinese ruler being in the case of the Eastern Empress Dowager who died in 1881 and had ten characters to her name. . . . Each character represents an income of Tls. 360,000 per annum."—*P. and T. Times*, quot. *China Mail*, Sept. 3rd, 1903.

"Shun-che, the first of the Man-chow dynasty, adopted [for Confucius], in his second year, A.D. 1645, the style,—'K'ung, the ancient Teacher, accomplished and illustrious, all-complete, the perfect Sage' (大成至聖, 文宣先師, 孔子); but twelve years later, a shorter title was introduced,—'K'ung, the ancient Teacher, the perfect Sage' (至聖花師孔子). Since that year no further alteration has been made."—*Legge, Ch. Class.*, i. Prol. p. 91. See also *Davis, Chinese*, ii. 56, for similar honour conferred by Chia Ch'ing upon Mencius.

"*Fêng Tsêng* 封贈.—Titles of Honour. The system of conferring titles of honour is one of the most frequent forms of reward for merit or service, or of Imperial bounty on occasions of rejoicing. These titles may either be conferred—*shou* 授—upon an official in person, or bestowed—*fêng* 封—upon his wife, or his parents or grandparents, whilst still living, or, lastly, they may be granted as a posthumous distinction—*tsêng* 贈—to his deceased progenitors. The patents by which these titles are conferred are designated *Kao Ming* 誥命 for all ranks from the 1st to the 5th inclusive, and *Ch'ih Ming* 敕命 for all the inferior ranks. The following are the titles conferred upon civilian functionaries or their connections in the various degrees of rank:—

Title of Functionary.		Wife's Title.
1a. *Kuang Lu Ta Fu*	光祿大夫	一品夫人
1b. *Yung Lu Ta Fu*	榮祿大夫	*Yi P'in Fu Jên.*
2a. *Tzŭ Chêng Ta Fu*	資政大夫	二品夫人
2b. *T'ung Fêng Ta Fu*	通奉大夫	*Êrh P'in Fu Jên.*
3a. *T'ung I Ta Fu*	通議大夫	淑人
3b. *Chung I Ta Fu*	中議大夫	*Shu Jên.*
4a. *Chung Hsien Ta Fu*	中憲大夫	恭人
4b. *Ch'ao I Ta Fu*	朝議大夫	*Kung Jên.*
5a. *Fêng Chêng Ta Fu*	奉政大夫	宜人
5b. *Fêng Chih Ta Fu*	奉直大夫	*I Jên.*
6a. *Ch'êng Tê Lang*	承德郎	安人
6b. *Ju Lin Lang*	儒林郎	*An Jên.*
7a. *Wên Lin Lang*	文林郎	孺人
7b. *Ch'êng Shih Lang*	徵仕郎	*Ju Jên.*
8a. *Hsiu Chih Lang*	修職郎	八品孺人
8b. *Hsiu Chih Tso Lang*	修職佐郎	*Pa P'in Ju Jên.*
9a. *Têng Shih Lang*	登仕郎	九品孺人
9b. *Têng Shih Tso Lang*	登仕佐郎	*Chiu P'in Ju Jên.*

Officials of the class of *Li Yuan* 吏員, *i.e.*, such as have gained admittance into the public service, by examination, from among the ranks of the clerks, *shu pan* 書辦, in the Government Boards at Peking, may receive the following titles of honour:—

6a. *Hsüan Tê Lang* 宣德郎.

7a. *Hsüan I Lang* 宣議郎.

The titles exhibited in the foregoing list are set forth in all historical State papers and family records, on funeral cards, ancestral tablets, and tombstones. They are also frequently displayed on ornamental boards placed over the entrances to dwelling-houses. The patents (referred to above) are inscribed on long scrolls of damasked silk, woven in five colours, with figures of the phœnix in relief, upon which the particulars of the grant are inscribed successively in the Chinese and Manchu languages. Military officers receive similar patents conferring honorary titles of a martial character. The first and second degrees of rank are invested with the title *chiang chün* 將軍, to which appropriate epithets are prefixed, whilst the lower degrees receive the titles *Tu Yü* 都尉, *Ch'i Yü* 騎尉, and *Hsiao Yü* 驍尉, with similar prefixes."—*Mayers, Ch. Gov.* pp. 63–5.

"The style of address varies according to the rank; *ta-jên*, or magnate, for the highest, *ta lao-yeh*, or great Sir, and *lao-yeh* Sir, for the lower grade, are the most common."—*Williams, Midd. King.*, i. 502.

"The periphrases employed to denote persons and thus avoid speaking their names in a measure indicate the estimation in which they are held. For instance, 'Does the honorable great man enjoy happiness?' means 'Is your father well?' 'Distinguished and aged one what honorable age?' is the mode of asking how old he is; for among the Chinese, as it seems to have been among the Egyptians, it is polite to ask the name and ages of all ranks and sexes. 'The old man of the house' 'excellent honorable one,' and 'venerable great prince,' are terms used by a visitor to designate the father of his host. A child terms his father 'family's majesty,' 'old man of the family,' 'prince of the family,' or 'venerable father.' When dead a father is called 'former prince,' and a mother 'venerable great one in repose'; and there are particular characters to distinguish deceased parents from living. The request, 'Make my respects to your mother'—for no Chinese gentleman ever asks to *see* the ladies—is literally, 'Excellent-longevity hall place in my behalf wish repose,' the first two words denoting she who remains there. Care should be taken not to use the same expressions when speaking of the relatives of the guest and one's own; thus, in asking, 'How many worthy young gentlemen [sons] have you?' the host replies, 'I am unfortunate in having had but one boy,' literally, 'My fate is niggardly; I have only one little bug.' This runs through their whole Chesterfieldian code. A man calls his wife *tsien nui*, *i.e.*, 'the mean one of the inner apartments,' or 'the foolish one of the family'; while another speaking of her calls her 'the honorable lady,' 'worthy lady,' 'your favored one,' etc."—*Ibid.* i. 803–4.

"In addition to the 名, 號, 字, and such like names, which every Chinese may or may not adopt, as he likes, there is another sort of name indissolubly attached to each 姓, which is called the 郡名. This name is used in prefaces, and ceremonial writings, [禮書], such as invitations and marriage documents, and appears to be a sort of perpetual sobriquet. For instance 渤海 is the sobriquet or heraldic motto of the double surname 歐陽. The Lord Owyang might be spoken of as the 涕海郡. A wife whose maiden name was 張, and who had married a man named 李, [whose 郡名 would be 隴西], would invite her friends to tea in the following style. 'She who follows the Shen Si count, by name *Chang*, curtseys to,' etc., etc. [歸, or 適, 隴西郡張氏襝衽]. The heraldic name of 龔 is 武陵; and so, *mutatis mutandis*, with all others, on the same principle."—*Ch. Rev.*, viii. 65.

"There is still another name, the 堂名, which is used by the descendants of any one man, for any number of generations, until the head of the family chooses to adopt a name for himself. It is as though the Norwegians or Russians, instead of adding the name of the father, (plus the word *sen* or *vitch*), to the name of the son, (as Pieter Andersen, Vladimir Alexandrovitch), were to retain the extra names Andersen and Alexandrovitch for successive generations until some distant descendant should direct his sons to adopt his own name. The 堂名 is very common in Canton, and is frequently posted on the door together with the surname of the occupant."—*Ibid.* viii. 65.

"The rule regarding private communications to public officers is clearly laid down by the Manchu statesman 文祺. No matter whether the writer be a Prince or a statesman, a Manchu must use the term 呈 in addressing his *tsoling*, *ts'anling* or *tut'ung*: or, if he is a sprig of royalty, in addressing the *Tsun-jên Fu*. A Mongol does the same in addressing the *Li-fan Yüan*; and a Chinese in addressing his native authorities. 文祺 makes use of the peculiar term 奴才們 in his Memorial;—a colloquial expression."—*Ibid.* x. 222.

HABITS AND CUSTOMS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Public.—"The Mid-Autumn Festival is also called the Moon Feast, and there is a pretty story in connection with it." "More than 4000 years ago there dwelt in the realms of Yao one Hao I, whose skill with the bow earned him the name of the Archer Lord. This great chief was married to a lady called Ch'ang Ngo, who seems to have been of an inquisitive disposition. Her husband, among other accomplishments, excelled in the art of making cakes which possessed the peculiar property of conferring immortality on all who ate of them. As he presumably did not feel quite capable of sharing more than a *mortal* life with Ch'ang Ngo, he kept these cakes hidden. One day, however, when he was absent, the lady discovered their hiding-place. As she was in the act of eating one, she heard the footsteps of her returning husband; who, in fact, caught her in the act. She fled, pursued by her irate lord. Unable to escape in any other way, she finally decided to fly to the moon, and there she at length found safety, although Hao I let fly his bolts after her."—*Hongkong Daily News*, Oct. 7, 1903. For the observances at this festival in modern times, see MANCHU PERIOD.

[A harvest-thanksgiving festival in the *yang* moon (12th month in ancient, 10th in present times), to "announce the completion of the year," is mentioned in *Lu shih, Yün fu shih i*, *c.* 63, p. 8*a*.]

"In Ching [Chou] and Hsü [Chou], at the spring cultivating, the people fed the ox with *Gastrodia* cakes, and adorned its horns with variegated silk thread."—*Yüan chien lei han*, *c.* 356, *Ch'an yeh pu*, p. 6*b*.

On the occasion of an eclipse, "the blind musicians beat their drums; the inferior officers and common people bustled and ran about" (*Shu ching*, Pt. III. Bk. IV. Ch. II. 4). "In the Chow dynasty these customs were observed only when eclipses happened on the first day of the first month of the year. In this point the custom of Hea, with which the present usage agrees, differed from that of Chow."—*Legge, Ch. Class.*, III. i. 165; 166, note.

["The Announcement of T'ang" (*Shu ching*, Pt. IV. Bk. III.) may be considered a "coronation speech on the inauguration of the new dynasty."]—*Ibid.* III. i. 184, note.

Games and Sports.—"According to the chronology of the Chou-king, the first games of the Chinese were those of the bow and the arrow. It is said in the *Li-ki* (Book X, 59): 'When a man comes into the world, they give him a bow and six arrows to shoot towards the sky, the earth, and the four quarters of the world.' As all his duties and occupations relate to the sky, the earth, and the four quarters of the world, the man begins by raising his thoughts towards the six objects with regard to which he must constantly exercise his energy and his intelligence." "They assembled for purposes of archery (says P. Gaubil in his notes on the *Chou-king*), and these assemblies were festivals. The object at which they aimed was ornamented with the heads of animals. The archers were

divided into several parties, and rewards distributed to the most skilful. To these games succeeded exercises partaking of the character of the military art properly so called."—*Bazin, Théâtre Chinois*, Introd. pp. vii–viii.

"Archery was made much of anciently in China."—*Legge, Ch. Class.*, III. i. 82.

[The catapult is mentioned in *Wu yüan, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 27*a*.]

Hunting for pleasure is mentioned in the *Shu ching* (Pt. III. Bk. III. Ch. I. 1), where it is said that king T'ai K'ang "went out to hunt beyond the Lŏ, and a hundred days elapsed without any sign of his return."—*Legge, Ch. Class.*, III. i. 156–7.

"King Wăn did not dare to go to any excess in his excursions or his hunting."—*Shu ching*, Pt. V. Bk. XV. 11.

"*Wei-ch'i* [or the Chinese Game of War] is solemnly declared by Chinese writers to have been invented by the great Emperor Yao (see quotation from the *Po wu chih* in K'ang Hsi's dictionary: 'Yao invented Wei-ch'i, and Tan Chu was the best player'), who flourished two thousand three hundred years before the birth of Christ. . . . The earliest mention of Wei-ch'i occurs only three hundred years before the Christian era; but it was then evidently a game of long standing, and the champion player of the day was not deemed unworthy to illustrate the teaching of China's most original thinker—the divine Mencius."—*Giles, Historic China*, pp. 331–2. See also subsequent Periods. For the method of playing the game, see *ibid.* pp. 334–52.

"Yao invented the game of *wei*, chess (of 360 men), to teach his son Tan Chu. Others said that Shun thought that his son Shang Chün being foolish he made *wei* chess to teach him. The game was only for clever people."—*Po wu chih, Ko chih ching yüan, c.* 59, *Wan hsi ch'i wu lei*, p. 1*a*. Yao's invention is discredited by other writers: see *P'i jih hsin yüan i, ibid.* p. 1*a*.

Private.—"In ancient times people when eating had to sacrifice [or offer part of the food] to the inventor of cooking, as *e.g.*, Yu Yü [Shun, who] sacrificed the head; the Hsia, the heart: the Yin, the liver, and the Chou, the lungs."—*Ming t'ang wei, Tsêng chu jên wu lei tien, Yin shih lei, c.* 36, p. 2*a*.

"In the Hsia dynasty the bridegroom welcomed his bride in the courtyard; but in the Yin dynasty in the hall."—*Yüan chien lei han, c.* 176, p. 1*a*.

[The character of the habits and customs of the people, indicating their nature, was regarded as that on which the good or bad government of the country depended. Of the earlier periods the customs of Shang were regarded as the best.]—*Tzŭ chih t'ung chien kang mu, c.* 6, *Ch'ien pien*, p. 36*b*.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Public.—"In this month [first of spring] the son of Heaven on the first *hsin* (辛) day prays to God for a good year; and afterwards, the day of the first conjunction of the sun and moon having been chosen, with the handle and share of the plough in the carriage, placed between the man-at-arms who is its third occupant and the driver, he conducts his three ducal ministers, his nine high ministers, the feudal princes and his Great officers, all with their own hands to plough the field of God. The son of Heaven turns up three furrows, each of the ducal ministers five, and the other ministers and feudal princes nine. When they return, he takes in his hands a cup in the great chamber, all the others being in attendance on him and the Great officers, and says, 'Drink this cup of comfort after your toil.'"—*Li chi*, iv. i. i. 13; *Legge*, i. 254–5.

"According to the Ping Chou custom, for 100 days after the winter solstice, out of respect for Chieh Tzŭ-t'ui [who was burnt in a wood to which he had retired when his merit remained unrewarded], they did not light a fire, and ate cold things for three days."—*Ko chih ching yüan, c.* 22, *Yin shih lei*, p. 27*a*. The *Sui shih chi, Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 24*b*, says the day was called "Prohibited Smoke" (*chin yen*), and anyone who violated the custom would have his crops destroyed by hail.

[The dependence of the empire on agriculture was acknowledged annually by the king putting his hand to the plough, and turning up a furrow in a field enclosed for that purpose, as an example to all husbandmen. King Hsüan, who, in 815 B.C., neglected this custom, was remonstrated with by his ministers.]—*Legge, Ch. Class.*, III. ii. 615, note.

"Five days before the Opening of Spring, the earthen ox, ploughman, and agricultural implements were made and placed in the suburbs of the eastern gate. At daybreak on that day the local magistrates prepared an altar to worship the Founder of Agriculture (Shên Nung), and at the same time every petty officer struck the ox three times with an embroidered silk cane in order to encourage cultivation."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 11*b*.

"The festival of the Dragon Boats originated" at Ch'angsha. . . . "On the fifth day of the fifth month [it takes place] . . . wherever there is a serviceable stream for its celebration. . . . Long, narrow boats, holding sixty or more rowers, race up and down the river in pairs with huge clamour, as if searching for someone who had been drowned. This festival was instituted in memory of the statesman Küh Yuen [Ch'ü Yüan], about 450 B.C., who drowned himself in the river Mik-lo, an affluent of the Tungting Lake, after having been falsely accused by one of the petty princes of the state. The people, who loved the unfortunate courtier for his fidelity and virtues, sent out boats in search of the body, but to no purpose. They then made a peculiar sort of rice-cake called *tsung*, and setting out across the river in boats with flags and gongs, each strove to be first on the spot of the tragedy and sacrifice to the spirit of Küh Yuen. This mode of commemorating the event has since continued as an annual holiday. The bow of the boat is ornamented or carved into the head of a dragon, and men beating gongs and drums, and waving flags, inspirit the rowers to renewed exertions. The exhilarating exercise of racing leads the people to prolong the festival two or three days, and generally with commendable good humour, but their eagerness to beat often breaks the boats, or leads them into so much danger that the magistrates sometimes forbid the races in order to save the people from drowning."—*Williams, Midd. King.*, i. 148, 816–7. See also *Shih lei t'ung pien, c.* 6, *Sui shih pu*, p. 10*b*; *Ko chih ching yüan, c.* 25, *Yin shih lei*, p. 14*a*.

[Customs accessory to this festival were the making of roly-poly puddings out of glutinous rice wrapped in celladium leaves (*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 21*b*; *Fêng t'u chi, Shih lei t'ung pien, c.* 6, *Sui shih pu*, p. 9*b*); (for the legend explaining the origin of the use of these leaves see *Ko chih ching yüan, c.* 25, *Yin shih lei*, p. 14*a*); painting the likeness of Chang, the founder of the magic art, or moulding his image out of clay, and putting it on the door (*Sui shih chi, ibid.* p. 10*a*); sticking sweet flags and mugwort on the eaves and wearing red charms, in order to ward off evil influences, children tying embroidered silk rings ("long-life threads") round their arms (*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 21*b*). If it rained on this day, people cut open a bamboo and mixed the "spiritual-water" found in it with portions of the otter's liver, forming pills for the cure of indigestion (*Chin mên sui chieh chi, Shih lei t'ung pien, c.* 6, *Sui shih pu*, p. 10*b*).]

"The people living in the district and province of She Chiang regarded the day of the summer solstice as a great festival. On that day they killed geese, which they roasted and presented to each other."—*Ko chih ching yüan, c.* 24, p. 7*b*.

[At the winter solstice dumplings made of millet were sacrificed to heaven and ancestors and red-bean congee for protection from fierce demons.]—*Ibid.* p. 22*b*.

[At certain periods of the year they observed the ceremony of archery, each archer having four arrows which he discharged at the target (*Shih ching*, III. ii. II. 3).]—*Legge, Ch. Class.*, IV, ii. 474. The loser drank wine forfeits.

"We are there [Tso Chuan] told that when an eclipse happened the emperor fasted, and had the drums beat before the altar of the spirits of the land, while the princes of States presented offerings before that altar and had the drums beat in their court," but "these things were observed only when eclipses happened on the first day of the first month of the year." "Again, in the Chow Le, Bk. XXXVII (near the end), we read of the bow and arrows used to deliver the sun, and those used to deliver the moon. On an eclipse of the sun, they shot their arrows into the sky to frighten away the injurious moon, and *vice versâ*."—*Legge, Ch. Class.*, III. i. 166, note.

"When a state had lost a large tract of territory with its cities, the highest and other ministers, and the Great and other officers, all wailed in the grand ancestral temple, in mourning caps, for three days; and the ruler (for the same time) had no full meal with music. Some one says, 'The ruler has his full meals and music, but wails at the altar to the spirit of the land.'"—*Li chi*, ii. i. iii. 45; *Legge*, i. 159–60.

"The use of these instruments [gags] seems to have been pretty common in ancient China, as ch. 37 of the *Chou li* (l. 44) describes the functions of a certain 'Officer of mouth-gags' (銜枚氏), on whom it was incumbent to stop tumultuous cries at the great sacrifices of state, to have clamorous people gagged during military reviews and great hunting parties, and to forbid all vociferation in the capital."—*De Groot, Rel. Syst.*, i. i. 188.

Sports and Games.—"They played games of calculation of an abstruse character, and devised what is to all intents and purposes a variety of chess. They also had games involving manual dexterity, such as pitching arrows into a long-necked bottle."—*Giles, Historic China*, p. 12.

[The game of "pitch-pot" was a kind of archery, with darts instead of arrows, and the hand instead of a bow. Two might play at it, or any number. It was a contest at pitching darts into the mouth of a pot or vase, placed at a short distance from the players. For description and rules see *Li chi*, bk. xxxvii; *Legge*, ii. 397–401.]

"There was a tradition of the 'elephant chess' being used at the end of the first Chow dynasty." "The oldest time to which we can trace the existence of a *hsiang ch'i* in China is mentioned in the following passage of the *Shï wu chi yüan*, as quoted in the *Ko Chï ching yüan:* 'Yung Mön Chow told Möng Ch'ang Chün: "My lord, if you be at leisure, play at elephant chess." Query,—Was there already such a thing at the time of the contending realms?'"—*Journ. N.-C.B.R.A.S.*, N.S. vi. 108. See *Ko chih ching yüan, c.* 59, *Wan hsi ch'i wu lei*, pp. 1*a*, 6*a*. See also PERIOD OF DISRUPTION.

"The Chinese game of chess is very ancient, for Wu Wang (1120 B.C.) is the reputed inventor, and its rules of playing are so unlike the Indian game as to suggest an independent origin, which is confirmed by the peculiar feature of the *kiai* [*chieh*] *ho*, or river, running across the board. There are seventy-two squares, of which eight are run together to form the river, leaving thirty-two on each side; but as the men stand on the intersection of the lines, there are ninety positions for the sixteen pieces used by each player, or twenty-six more than in the European game." "The pieces are like chequer-men in shape, each of the seven kinds on each side having its name cut on the top, and distinguished by its red or black colours. The four squares near each edge form the headquarters of the *tsiang*, or 'general,' out of which he and his two *sz'*, or 'secretaries,' cannot move. On each side of the headquarters are two elephants, two horses, and two chariots, whose powers are less than our bishop, knight, and castle, though similar; the chariot is the most powerful piece. In front of the horses stand two cannoniers, which capture like our knight, but move like our castle. Five *pao* [? ping], soldiers or pawns, guard the river banks, but cannot return when once across it in pursuit of the enemy, and get no higher value when they reach the last row. Each piece is put down in the point where it captured its man, except the cannoniers; as the general cannot be taken, the object of each player is to checkmate him in his headquarters. . . . The want of a queen and the limited moves of the men restrict the combinations in the Chinese game more than in western chess, but it has its own elements of skill. Literary men and women play it much, and usually for small stakes. There is another game played less frequently, but one of the most ancient in the Empire. It is called *wei-ki*, which may be rendered 'blockade chess,' and was common in the days of the sages, perhaps even earlier than chess. The board contains three hundred and twenty-four squares, eighteen each way, and the number of pieces is three hundred, though both the number of points and of pieces may be less than this size of the full game. The pieces are black and white, and stand on the crossings of the lines, three hundred and sixty-one in number. The object of the opponents is to surround each other's men and take up the crossings they occupy, or neutralize their power over those near them. Each player puts down a piece anywhere on the board, and continues to do so alternately, capturing his adversary's positions until all the crossings are occupied and the game is ended (*Temple Bar*, Vol. XLIX. p. 45)."—*Williams, Midd. King.*, i. 827–9. See also *Journ. N.-C.B.R.A.S.*, N.S. iii. 107, and *Ko chih ching yüan, c.* 59, *Wan hsi ch'i wu lei*, pp. 3*b*, 5*a*.

"At the present time children make cash of lead or tin, adorn with fowls' feathers, and call them *chien tzŭ*, 'kickers.' Three or four in the company run and kick at them."—*Shih wu yüan shih, Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 7*b*.

[Little boys made "dust rice" and "mud soup."]—*Ibid. c.* 22, *Yin shih lei*, p. 29*a*.

"Of old, Mi Tzŭ made a wooden kite which could fly for three days without perching. Now people play with paper kites in the wind, which are flown up into the air guided by a string."—*Ibid. c.* 60, *Wan hsi ch'i wu lei*, p. 8*b*.

"*Ch'iao*, stilts, was a game of walking on wooden poles. It is what Lieh Tzŭ refers to as the game of walking on two pieces of wood tied to the feet."—*Ibid.* p. 13*a*.

"In *Lieh Tzŭ* it says: 'In the time of King Mu of Chou there was a clever man named Yen Shih who made marionettes which could sing and dance. Once the King and his concubine Shên were looking at them, and when the performance closed the actors winked at the King's attendant. This made the King angry, and he threatened to execute Yen Shih, who in terror immediately pulled the marionettes to pieces, when lo! they were only made of leather, wood, and glue. This was the origin of marionettes.'"—*Ibid.* p. 10*b*.

[Imperial hunting and fishing expeditions are described on the Stone Drums of the Chou dynasty. See *Journ. N.-C.B.R.A.S.*, N.S. viii. 146–52.]

[On the 8th day of the 12th moon the people hunted wild beasts to offer in sacrifice to their ancestors.]—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 23*a*.

"When the son of Heaven and the princes had no (special) business in hand, they had three huntings in the year [in spring, summer, and winter; in autumn the labours of the field forbade hunting]. The first object in them was to supply the sacrificial dishes with dried flesh; the second to provide for guests and visitors; and the third to supply the ruler's kitchen."—*Li chi*, iii. ii. 22; *Legge*, i. 220.

"The son of Heaven did not entirely surround (the hunting ground); and a feudal prince did not take a (whole) herd by surprise. When the son of Heaven had done killing, his large flag was lowered; and when the princes had done, their smaller flag. When the Great officers had done, the auxiliary carriages [see IMPLEMENTS] were stopped; and after this, the common people fell a hunting (for themselves)."—*Ibid.* iii. ii. 24; *Legge*, i. 220–1.

"When the otter sacrificed its fish, the foresters entered the meres and dams. When the wolf sacrificed its prey, the hunting commenced. When the dove changed into a hawk, they set their nets, large and small. When the plants and trees began to drop their leaves, they entered the hills and forests (with the axe)."—*Ibid.* iii. ii. 25; *Legge*, i. 221. And *v.* bk. iv.

"After a royal hunt the game was scrambled for by the people, and it was considered bad manners for 'the great kitchen' to put in a claim for all the spoil. . . . There were regulations about the size of the fishing nets to be used (*C.C.*, vol. ii. p. 6, n.), the mesh of which was not to be less than four inches, and it was also forbidden to take fish less than a foot long. As in the case of the woods and forests, the regulations in force were mainly directed against the danger of exterminating valuable species; and even a royal prince, hunting in spring, is forbidden to surround a whole marsh for the purposes of a *battue*. This provision is included among the 'rules of propriety' in the first section of the Li Ki (*S.B.*, xxvii. p. 106; *ib. The Royal Regulations*, p. 220). 'To hunt without observing the rules was deemed cruelty towards the creatures of heaven.' It was also against the rule to take eggs, to throw down nests, and to kill young or pregnant animals; even the firing of fields was supposed to be put off until the insects frequenting them had retired into the holes and burrows where they were thought to spend the winter. Consideration for the brute creation was naturally associated with regard for the interests of human beings, and so the emperor left some game for the princes, the princes left some for the great officers, and when these had had their sport, the common people were allowed to hunt for themselves."—*Simcox*, ii. 39.

[Football is said to have originated during the period of the Warring States (400 to 260 B.C.). It is otherwise ascribed to the mythical emperor Huang Ti. It was originally used as an exercise for the soldiers.]—*Shih lei t'ung pien, c.* 5, *Sui shih chi*, p. 5*b*.

[Cock-fighting, dog-racing, and dice-throwing at Lin Tzŭ, capital of the Ch'i State, are mentioned in Ssŭ-ma Ch'ien's biography of Su Ch'in (third century B.C.).]—*Nineteenth Century*, March, 1906.

[The game of "horn-goring," in which masks of beasts were worn, was invented in the time of the Six Kingdoms. See following Period.]

The Court.—[The chief of the cooking-department tasted the emperor's food before it was served.]—*Li chi.*

Private.—[To feasts they invited the friends of the family and gave them presents of pieces of silk in baskets (*Shih ching*, II. i. I. 1). During the festival they practised shooting with the bow at a target (III. ii. II. 3), and each of those who hit it presented a full cup of wine to those who were unsuccessful (II. vii. VI. 1). At table, they placed the guests on the left and right of the host (*ibid.*), according to their rank and age (*Chung yung*, XIX.). Bells, drums, and other instruments of music sounded in sign of rejoicing (*Shih ching*, II. vi. V. 6).]

"It was the custom . . . to take off the shoes and leave them outside the door on entering an apartment."—*Legge, Lî Kî*, i. 71, note. *Cf.* LAWS OF INTERCOURSE.

"On New Year's Day they burnt a magpie's nest and put the ashes in the water-closet to avert war (*lit.*, weapons)."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 8*b*.

"When Duke Ting of Lu met the Marquis of Ch'i at Chia Ku, singing-girls and play-actors were sent for to play before them."—*P'ei wên yün fu, c.* 63, p. 156*b*.

"When a wife was about to have a child, and the month of her confinement had arrived, she occupied one of the side apartments, where her husband sent twice a day to ask for her. If he were moved and came himself to ask about her, she did not presume to see him, but made her governess dress herself and reply to him."—*Li chi*, x. ii. 16; *Legge*, i. 471.

"When the child was born, the husband again sent twice a day to inquire for her. He fasted now, and did not enter the door of the side apartment. If the child were a boy, a bow was placed on the left of the door; and if a girl, a handkerchief on the right of it. After three days the child began to be carried, and some archery was practised for a boy, but not for a girl."—*Ibid.* x. ii. 16; *Legge*, i. 471–2.

"When a son and heir to the ruler of a state was born, and information of the fact was carried to him, he made arrangements to receive him at a feast where the three animals should

all be provided ; and the cook took in hand the (necessary) preparations. On the third day the tortoise-shell was consulted for a good man to carry the child ; and he who was the lucky choice kept a vigil over night, and then in his court robes, received him in his arms outside the chamber. The master of the archers then took a bow of mulberry wood, and six arrows of the wild *rubus*, and shot towards heaven, earth, and the four cardinal points. After this the nurse received the child and carried it in her arms. The cook (at the same time) gave (a cup of) sweet wine to the man who had carried the child, and presented him with a bundle of silks, and the tortoise-shell was again employed to determine the wife of an officer, or the concubine of a Great officer, who should be nurse."—*Ibid.* x. ii. 17 ; *Legge*, i. 472.

"In all cases of receiving a son, a day was chosen ; and if it were the eldest son of the king, the three animals were killed (for the occasion). For the son of a common man, a sucking-pig was killed ; for the son of an officer, a single pig ; for the son of a Great officer, the two smaller animals ; and for the son of the ruler of a state, all the three. If it were not the eldest son, the provision was diminished in every case one degree."—*Ibid.* x. ii. 18 ; *Legge*, i. 472.

"A special apartment was prepared in the palace for the child, and from all the concubines and other likely individuals there was sought one distinguished for her generosity of mind, her gentle kindness, her mild integrity, her respectful bearing, her carefulness and freedom from talkativeness, who should be appointed the boy's teacher ; one was next chosen who should be his indulgent mother, and a third who should be his guardian mother. These all lived in his apartment, which others did not enter unless on some (special) business."—*Ibid.* x. ii. 19 ; *Legge*, i. 472–3.

"At the end of the third month a day was chosen for shaving off the hair of the child, excepting certain portions,—the horn-like tufts of a boy, and the circlet on the crown of a girl. If another fashion were adopted, a portion was left on the left of the boy's head, and on the right of the girl's. On that day the wife with the son appeared before the father. If they were of noble families, they were both in full dress. From the commissioned officer downwards, all rinsed their mouths and washed their heads. Husband and wife rose early, bathed and dressed as for the feast of the first day of the month. The husband entered the door, going up by the steps on the east, and stood at the top of them with his face to the west. The wife with the boy in her arms came forth from her room and stood beneath the lintel with her face to the east."—*Ibid.* x. ii. 20 ; *Legge*, i. 473.

"The governess then went forward and said for the lady, 'The mother, So and So, ventures to-day reverently to present to you the child!' The husband replied, 'Reverently (teach him to) follow the right way.' He then took hold of the right hand of his son, and named him with the smile and voice of a child. The wife responded, 'We will remember. May your words be fulfilled!' She then turned to the left, and delivered the child to his teacher, who on her part told the name all round to the wives of the relatives of all ranks who were present. The wife forthwith proceeded to the (festal) chamber."—*Ibid.* x. ii. 21 ; *Legge*, i. 473–4.

"The husband informed his principal officer of the name, and he in turn informed all the (young) males (of the same surname) of it. A record was made to the effect—'In such a year, in such a month, on such a day, So and So was born,' and deposited. The officer also informed the secretaries of the hamlets, who made out two copies of it. One of these was deposited in the office of the village, and the other was presented to the secretary of the larger circuit, who showed it to the chief of the circuit ; he again ordered it to be deposited in the office of the circuit. The husband meanwhile had gone into (the festal chamber), and a feast was celebrated with the ceremonies of that with which a wife first entertains her parents-in-law."—*Ibid.* x. ii. 22 ; *Legge*, i. 474.

"When an heir-son has been born, the ruler washed his head and whole body, and put on his court robes. His wife did the same, and then they both took their station at the top of the stairs on the east with their faces towards the west. One of the ladies of quality, with the child in her arms, ascended by the steps on the west. The ruler then named the child : and (the lady) went down with it."—*Ibid.* x. ii. 23 ; *Legge*, i. 474.

"In naming a son, the name should not be that of a day or a month or of any state, or of any hidden ailment [nor of a hill or river (i. i. iii. 9. 42)]. Sons of Great and other officers must not be called by the same name as the heir-son of the ruler."—*Ibid.* x. ii. 25 ; *Legge*, i. 475.

[For the procedure with regard to the second or other sons by the wife proper, by concubines, etc., and grandsons, see *ibid.* x. ii. 24, 26–7, 29–31 ; *Legge*, i. 474–6.]

"Among the common people who had no side chambers, when the month of confinement was come, the husband left his bed-chamber, and occupied a common apartment. In his enquiries for his wife, however, and on his son's being presented to him, there was no difference (from the observances that have been detailed)."—*Ibid.* x. ii. 28 ; *Legge*, i. 476.

"When the child was able to take its own food, it was taught to use the right hand. When it was able to speak, a boy (was taught to) respond boldly and clearly ; a girl, submissively and low. The former was fitted with a girdle of leather ; the latter, with one of silk."—*Ibid.* x. ii. 32 ; *Legge*, i. 476–7.

"At six years, they were taught the numbers and the names of the cardinal points ; at the age of seven, boys and girls did not occupy the same mat nor eat together ; at eight, when going out or coming in at a gate or door, and going to their mats to eat and drink, they were required to follow their elders :—the teaching of yielding to others was now begun ; at nine, they were taught how to number the days."—*Ibid.* x. ii. 33 ; *Legge*, i. 478.

"At ten (the boy) went to a master outside, and stayed with him (even) over the night. He learned the (different classes of) characters and calculation ; he did not wear his jacket or trousers of silk ; in his manners he followed his early lessons ; morning and evening he learned the behaviour of a youth ; he would ask to be exercised in (reading) the tablets, and in the forms of polite conversation."—*Ibid.* x. ii. 33 ; *Legge*, i. 478.

"At thirteen, he learned music, and to repeat the odes, and to dance the *ko* (of the duke of *Kâu*) [first of the civil dances]. When a full-grown lad, he danced the *hsiang* (of king Wu) [first of the martial dances]. He learned archery and chariot-driving. At twenty, he was capped [the capping ceremony took place when he reached manhood (*Li chi*, ix. iii.)], and first learned the (different classes of) ceremonies, and might wear furs and silk. He danced the *ta hsia* (of Yü) [the *ko* and *hsiang* combined], and attended sedulously to filial and fraternal duties. He might become very learned, but did not teach others ;—(his object being still) to receive and not to give out."—*Ibid.* x. ii. 34 ; *Legge*, i. 478.

"At thirty, he had a wife, and began to attend to the business proper to a man. He extended his learning without confining it to particular subjects. He was deferential to his friends, having regard to the aims (which they displayed). At forty, he was first appointed to office ; and according to the business of it brought out his plans and communicated his thoughts. If the ways (which he proposed) were suitable, he followed them out ; if they were not, he abandoned them. At fifty, he was appointed a Great officer, and laboured in the administration of his department. At seventy, he retired from his duties. In all salutations of males, the upper place was given to the left hand."—*Ibid.* x. ii. 35 ; *Legge*, i. 478–9.

"A girl at the age of ten ceased to go out (from the women's apartments). Her governess taught her (the arts of) pleasing speech and manners, to be docile and obedient, to handle the hempen fibres, to deal with the cocoons, to weave silks and form fillets, to learn (all) woman's work, how to furnish garments, to watch the sacrifices, to supply the liquors and sauces, to fill the various stands and dishes with pickles and brine, and to assist in setting forth the appurtenances for the ceremonies."—*Ibid.* x. ii. 36 ; *Legge*, i. 479.

"At fifteen, she assumed the hair-pin ; at twenty, she was married, or, if there were occasion (for the delay), at twenty-three. If there were the betrothal rites, she became a wife ; and if she went without these, a concubine. In all salutations of females, the upper place was given to the right hand."—*Ibid.* x. ii. 37 ; *Legge*, i. 479.

"There is nothing in what is said of the daughters to indicate that they received any literary training. They were taught simply the household duties that would devolve on them in their state of society ; though among them, be it observed, were the forms and provision for sacrifice and worship. It will be observed, also, at how early an age all close intercourse between them and their brothers came to an end, and that at ten they ceased to go out from the women's apartments."—*Legge, Lî Kî*, i. 477, note.

"To the question : 'Why is a child who is a full year old called "aiming at excellence"?' The reply is : 'When Tsao Pin had completed his first year of life his parents placed many kinds of implements in a *tsui*, platter, and asked him to pick some up. Pin chose the sword and seal ; thus foretelling that he would be a general.'"—*Chia li ta ch'êng, c.* 1, *Yen li t'ou tz'ŭ*, p. 18*b*.

"By the custom of Chiang Nan, when a son was born, on his completing his first year, his parents made clothing for him. Having been washed he was dressed, and there was put before him a bow and arrow, and paper and pen ; or in the case of a girl, scissors, cubit measure, needle and thread, together with food, articles of value, and playthings. The parents watched to see which the child would choose, in order to show whether he or she would be greedy, incorrupt, clever, or stupid. This was called 'trial of a child.' On these occasions all the relatives, near and distant, assembled for a dinner party. Thenceforth, if its parents were alive, every year on that date they must prepare a feast."—*Yüan chien lei han, c.* 244, p. 1*b*.

"The ancients 'proved the twins.' They regarded the one who was born later as occupying the higher situation of elder brother."—*Kung-yang chuan, Kuang shih lei fu, c.* 17, p. 9*a*.

"Confucius said : 'A youth, at 20, should be capped ; after capping he may marry a wife.' This practice is common to both ancients and moderns."—*K'ung Ts'ung Tzŭ, P'ei wên yün fu, c.* 66*b*, p. 171*b*. An emperor who ascended the throne while under 20 was capped when he reached that age : see *Tzŭ chih t'ung chien kang mu, c.* 17, *Ch'ien pien*, p. 4*a*.

[The season for marriages was autumn and winter, but spring if the woman had reached 20 years of age.]—*Shih Yu-nü-huai-ch'un su, P'ei wên yün fu, c.* 13*b*, p. 84*b*. The *Hsia hsiao chêng, ibid. c.* 8, p. 17*a*, says the 2nd moon. (*Cf.* MARITAL.)

[Three months before marriage, a woman was taught speech, deportment, and the duties of a wife.]—*Li hun i, K'ang Hsi Tzŭ tien, Ch'ou chi hsia, Nü pu*, p. 48*a*. (*Cf.* MARITAL.)

[Marriages were arranged by matchmakers ; presents were exchanged ; in marrying a wife, a woman of the same surname was not chosen, but in taking a concubine this rule was not observed, though a diviner was first consulted. Husbands were to be chosen from wealthy families, so as to ensure due respect on the part of the daughter-in-law. On marriage the hair was done up in a knot. The formalities were of six kinds :—enquiring the name, making the contract, espousing, presenting silk, asking the time, and welcoming the bride. The ancestral temple was notified. Minute regulations governed the various salutations and other procedure, which varied in successive dynasties. The bride was now welcomed personally, but in later ages this rite was neglected. Visits were made to the ancestral temple three days after marriage. After an interval of three months, brides returned to their parents' home. These days were called "daughters' festivals." The reason given is that by this time there was no risk of the marriage being adjudged invalid. If the parents were dead the visit was not made.]—*Chia li ta ch'êng, c.* 1, *Kuan chi hsi i*, pp. 11*b*, 12*a*, 12*b*, 13*a*, 13*b* ; *c.* 4, *Hun yin i li*, pp. 1*b*, 42*b* ; *c.* 1, *Hsüeh li yao wu*, p. 7*a*. Some details are given in the following extracts. See also *Li chi*, ix. iii.

The various ceremonies preliminary to marriage were : "the proposal with its accompanying gift [not a goose, as is here and usually stated, but a wild swan, the emblem of fidelity] ; the inquiries about the (lady's) name ; the intimation of the approaching divination ; the receiving the special offerings ; and the request to fix the day [by the lady's family]. These all were received by the principal party (on the lady's side), as he rested on his mat or leaning-stool in the ancestral temple. (When they arrived) he met the messenger, and greeted him outside the gate, giving place to him as he entered, after which they ascended to the hall. Thus were the instructions received in the ancestral temple."—*Li chi*, xli. 1 ; *Legge*, ii. 428–9.

"The father gave himself the special cup to his son, and ordered him to go and meet the bride." . . . On his return her father "met him outside the gate and received him with a bow, and then the son-in-law entered, carrying a wild goose [swan]. After the (customary) bows and yielding of precedence, they went up to the hall, when the bridegroom bowed twice and put down the wild goose [swan]. Then and in this way he received the bride from her parents."—*Ibid.* xli. 2 ; *Legge*, ii. 429.

"After this they went down, and he went out and took the reins of the horses of her carriage, which he drove for three revolutions of the wheels, having handed the strap to assist her in mounting. He then went before, and waited outside his gate. When she arrived, he bowed to her as she entered. They ate together of the same animal, and joined in sipping from the cups made of the same melon ; thus showing that they now formed one body, were of equal rank, and pledged to mutual affection."—*Ibid.* xli. 2 ; *Legge*, ii. 429–30.

"Rising early (the morning after marriage), the young wife washed her head and bathed her person, and waited to be presented (to her husband's parents), which was done by the directrix, as soon as it was bright day. She appeared before them, bearing a basket with dates, chestnuts, and slices of dried spiced meat. The directrix set before her a cup of sweet liquor, and she offered in sacrifice some of the dried meat and also of the liquor, thus performing the ceremony which declared her their son's wife. [There were differences in the ceremonies according to the rank of the parties ; but they all agreed in their general character.] The father and mother-in-law then entered their apartment, where they set before them a single dressed pig, thus showing the obedient duty of (their son's) wife." "Next day, the parents united in entertaining the young wife, showing how she now occupied the position of continuing the family line."—*Ibid.* xli. 5–8 ; *Legge*, ii. 430–1.

"When a daughter was married, her parents adorned her with a leathern girdle and warned her to be cautious and careful to obey their instructions."—*Yüan chien lei han, c.* 251, p. 2*a*.

"A woman, though not married, when she is twenty years of age should put on the hairpin (*chi*)," the sign that a woman is married.—*Tsa chi, Yüan chien lei han, c.* 251, p. 1*b*.

"The king had four meals a day : breakfast, the morning meal, dinner, and supper. At all there was music to stimulate digestion. The princes only had three meals, and the common people only two."—*Li chi, Tséng chu jén wu lei tien, Yin shih lei, c.* 36, p. 3*b*.

"Every day when the king took his meals he used 12 tripod dishes containing the foods. The cook presented the food, and tasted it before the king ate."—*Chou li t'ien kuan, Shih wu lei tien, Yin shih lei, c.* 36, p. 1*b*.

"The tenth book of the Analects is all occupied with his [Confucius'] deportment, his eating, and his dress. In public, whether in the village, the temple, or the court, he was the man of rule and ceremony, but 'at home he was not formal.' Yet if not formal, he was particular. In bed even he did not forget himself ;—'he did not lie like a corpse,' and 'he did not speak.' 'He required his sleeping dress to be half as long again as his body.' 'If he happened to be sick, and the prince came to visit him, he had his face to the east, made his court robes be put over him, and drew his girdle across them.'" "He was nice in his diet,—'not disliking to have his rice dressed fine, nor to have his minced meat cut small.' 'Anything at all gone he would not touch.' 'He must have his meat cut properly, and to every kind its proper sauce ; but he was not a great eater.' 'It was only in wine that he laid down no limit to himself, but he did not allow himself to be confused by it.' 'When the villagers were drinking together, on those who carried staves going out, he went out immediately after.' There must always be ginger at the table, and 'when eating, he did not converse.' 'Although his food might be coarse rice and poor soup, he would offer a little of it in sacrifice, with a grave respectful air.' 'On occasion of a sudden clap of thunder, or a violent wind, he would change countenance. He would do the same, and rise up, moreover, when he found himself a guest at a loaded board.' 'At the sight of a person in mourning, he would also change countenance, and if he happened to be in his carriage, he would bend forward with a respectful salutation.' 'His general way in his carriage was not to turn his head round, nor talk hastily, nor point with his hands.' He was charitable. 'When any of his friends died, if there were no relations who could be depended on for the necessary offices, he would say, "I will bury him."'"—*Legge, Ch. Class.*, i. Prol. pp. 89–90.

[All ate from the same dish of rice without chopsticks or spoons ; but as "one should not have to wash his hands" (*Li chi*, i. i. iii. 12, 53), it was considered necessary to try and keep the hands clean. "Some say the 'washing' was only a rubbing of the hands with sand."—*Legge, Lî Kî*, 1. 80. Chopsticks were used for soup with vegetables, etc., and spoons in eating millet.—*Ibid.* i. 80, 82.]

"In eating millet no chopsticks should be used."—*Li* [*chi*] *Ch'ü li, K'ang Hsi Tzŭ tien, c.* 17, *Chu pu*, p. 32*a* [Edit. of 7th year of Tao Kuang]. They were used in taking soup if it contained vegetables : *Ko chih ching yüan, c.* 24, *Yin shih lei*, p. 10*a*.

"The enumeration of the duties incumbent on filial children in families of official rank (*S.B.*, xxvii. 448 ff.) is our best guide as to the indoor domestic life of the Chinese during the period of Middle Antiquity. The housework, as we should say, is expected to be performed by the children or inferior wives. These, 'at the first crowing of the cock, should wash their hands and mouths, gather up their pillows and fine mats, sprinkle and sweep out the apartments, hall, and courtyard, and spread the mats, each one doing his proper work.' The sons and sons' wives dress and wash with care, and hang at their girdle or sash 'their articles for use.' Both sexes carry the 'duster and handkerchief, the knife, and whetstone, the small spike and the metal speculum to get fire from the sun, and the borer to get fire from wood,' to which are added the implements of writing and archery for men, and for women a needle-case, silk, and thread. When fully dressed the children go to enquire after the health of their parents (or parents-in-law), bring them water to wash, and then the best of food. They 'should not move the clothes, coverlets, fine mats or undermats, pillows, and stools of their parents.' They should reverently regard their staff and shoes, but not presume to approach them, nor should they meddle with their food or utensils, unless it were to eat what was left from their parents' meals. 'Sweet, soft, and unctuous things' left by the grandparents should be given to the little children, who are also allowed to go to bed, to get up, and to take their meals when they please."—*Simcox*, ii. 73.

"On the whole we should judge modest comfort, with an absence of display, to have characterized the life of ancient as of modern China. The extent to which the family waited on itself reminds us of what we are told of the Nabatæans. Life was more decorous than among the Egyptians, more formal than in Babylonia, and more elaborate than in any other community not dependent on slave labour. One note of material civilization, a free use of the bath, is conspicuous. It was the duty of filial children to prepare tepid water, and invite their parents to take a bath every fifth day (*S.B.*, xxviii. 415)."—*Ibid.* ii. 74.

"The men of Sung changed their sons and ate them."—*Tso chuan, Yüan chien lei han, c.* 242, p. 33*b*.

[Collections of curiosities were made.]—*Shih lei t'ung pien, c.* 58, *Jên shih pu*, p. 2*a*.

"A system of inaugurating a new building [舉], is mentioned in many Chinese books, amongst others the *Tso chuan*, and the 幼 學."—*Ch. Rev.*, x. 71..

"When a ruler succeeds to his state, he makes his coffin, and thereafter varnishes it once a year, keeping it deposited away."—*Li chi*, ii. i. iii. 31 ; *Legge*, i. 156–7.

Fashions.—[Women were accustomed to wear false hair : *Legge, Li Ki*, i. 76, note.]

"Though a daughter be not married she should assume the hair pin at the age of 20 (*cf. supra*). On ordinary days she divided her hair and tied it up."—*Li tsa chi, Ko chih ching yüan, c.* 55, *Hsiang chü ch'i wu lei*, p. 2*a*.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Public.—"On New Year's morning, a good or bad year was predicted from the 'eight directions' of the wind."—*Han t'ien wên chih, Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 9*b*.

[The "peach charm" was placed on doors to keep off evil spirits. This represented the gods Shên Tu and Yü Lei, who lived under a peach tree, and could swallow evil spirits.]—*Ibid.* p. 9*a*.

"During the Han dynasty the ruling classes believed so firmly in the life-endowing properties of the cypress that, 'on New Year's Day they wished a long life to the Emperor with wine prepared from cypress leaves.'"—*De Groot, Rel. Syst.*, i. i. 297.

[The custom of "sewing the heavens" or "repairing the heavens" was practised on the 20th day of the 1st moon in Ch'ih Yang. It is said to have had its origin in the earliest times. It consisted of tying a thread round a cake and throwing it on to the roof.]—*Ko chih ching yüan, c.* 25, *Yin shih lei*, p. 4*a*.

[On the first day of Spring (1st of the 24 solar terms), before daybreak, officials arrayed themselves in black garments and carrying a black banner, escorted an ox and ploughman made of clay out of the city gate. Pieces of variegated silk cut in the shape of a swallow were worn, and auspicious characters written on slips of paper and pasted on the doors. The custom of "Welcoming the Spring" took place in the "eastern waste places" (50 *li* from a city), and they sang the song "*Pa I* (Eight Dancers) of Ch'ing Yang" and danced the *Yün Ch'iao* ("Cloud Feathers") dance. They ate salad, syrup, and congee. Water drawn on this day was called "water of the gods," and had the property of preventing wine from turning sour.]—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, pp. 2*b*, 3*a*.

[On the 8th day of the 4th moon at all Buddhist temples vegetable offerings were prepared and the gods washed with five-coloured incense-water.]—*Ibid. c.* 6, *Sui shih pu*, p. 8*b*.

[On the same day cakes were offered by childless women to the Goddess of Nine Children, who granted their prayers for offspring.]—*Ibid.* p. 8*b*.

[On the 5th day of the 5th moon (see preceding Period) people tied five-coloured 'longevity-thread' round their arms to ward off evil spirits, and also hung it on the door. Various other charms were worn (*Ko chih ching yüan, c.* 17, *Kuan fu lei*, pp. 13*a*, 13*b*, 14*a*, 14*b*. See also *Yüan chien lei han, c.* 389, *Shih wu pu*, p. 17*b*). They cooked wild duck and fat tortoises, drank wine, and bathed in hot water flavoured with epidendrums. The Emperor bestowed owl-soup upon the Great Ministers.]—*Ibid.* pp. 9*b*, 10*a* ; *c.* 8, p. 21*b*. Some say this custom did not originate before the 7th cent.

"In Mid-Autumn they enquired of every family of the people, and if there was any man 70 years old they bestowed upon him a jade staff adorned with a wild dove, as the dove was a bird that never choked. This was to express a wish that the old man would never choke."—*Ko chih ching yüan, c.* 58, *Yen shang ch'i wu lei*, p. 16*b*.

"At the Chung Yang Festival [9th day of 9th moon] Fei Chang-fang said to Hêng Ching : 'On the 9th day of the 9th moon your village will certainly suffer a great calamity, but if you wear hellebore, go up a high mountain, and drink chrysanthemum wine, the calamity will be averted.' Hence it became the custom for people on that day to ascend mountains and fly paper kites. Mêng Chia of the Chin dynasty called it 'Falling-hat Festival.'"—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 22*b*.

[Seeds of the hemp, vine, wheat, etc., were planted on occasions of victory in the palace gardens as symbols of the greatness of the Empire.]—*Shih lei t'ung pien, Kuo pu, c.* 84, p. 2*b*.

It was, in all probability, under the dynasty of the Hans that the drama first took its place among the amusements of the people, though some defer its appearance until eight or nine centuries later, and attribute its origin to a dream of one of the Emperors of the T'angs, in which he fancied himself on a visit to the moon. Now, when the founder of the Hans was besieged [in the 2nd year of his reign], . . . by an army of Huns, His Majesty, acting under the advice of a crafty minister, sent a messenger to the Hun chieftain and offered him the present of a very beautiful girl on condition of being allowed to pass unharmed through his lines. The Hun chieftain, suspicious of treachery, repaired by agreement to the foot of the city wall, and there beheld a charming young lady moving about among a circle of attendants almost as lovely as herself. His suspicions being thus allayed, he gave orders to open a passage to the Emperor and his suite, who promptly made the best of their way out. At the same time, the Hun chieftain entered the city and proceeded to the spot on the wall where the young lady was awaiting him, still surrounded by her bevy of handmaids ; but on arriving there, he found, to his infinite chagrin, that the beauty and her attendants were simply a set of wooden puppets which had been dressed up for the occasion, and were worked by a concealed arrangement of strings. Overcome with rage and mortification, he instantly started in pursuit of the flying Emperor, who however succeeded in making good his escape. From that day Punch and Judy shows are said to have come into existence, if indeed the term 'Punch and Judy' be not somewhat of a misnomer. For the marionettes of China are unconnected in any way with the loves and hatreds of our own Mr. Punch. The former exhibit to Chinese crowds of men, women, and children, stirring episodes taken from the history of ancient China, relieved by occasional farces of rather questionable decency. Emperors, generals, crafty mandarins, and intriguing women, strut backwards and forwards across the mimic stage, and teach their lessons of worldly wisdom in the local dialect of the audience. No money is collected on the spot, the proprietors of the show being paid out of the theatrical fund of the street or village, sometimes by a well-to-do citizen, to give their entertainment free to all comers."—*Giles, Historic China*, pp. 40–42. See also *Far East*, i. 90–1.

Domestic.—"At the close of the year, every family prepared meats and vegetables to welcome the new year. After this they gathered around to dine and drink."—*P'ei wên yün fu, c.* 16*a*, p. 136*b*.

The Court.—[The sovereign maintained astrologers as a sort of pastime, as he did singers and actors.]—*Journ. P.O.S.*, iii. 5, note.

"In the time of the Emperor Kao of the Han dynasty, on the 7th day of the 7th moon the women in the palace put five-coloured thread in the tufts of each other's hair. This was called 'mutual love.'"—*Hsi ching tsa chi, Ko chih ching yüan, c.* 49, *Jih yung ch'i wu lei*, p. 13*a*.

Sports and Games.—Wu Ti "was a Nimrod among the Chinese, and his principal enjoyment was to chase the wildest animals without any attendants."—*Boulger, Short Hist.*, p. 14.

"Ma Kiün . . . is . . . the subject of a notice in the *Kwang-po-wu-che*, where it is said of him that 'in ingenuity and contrivance he surpassed every contemporary. He trained female musicians and dancing elephants; and even made wooden figures to beat drums and play on fifes. He constructed mounds upon which he made his wooden figures play at football and perform the sword exercise ; and he also made them climb up ropes and stand head downwards." —*Journ. N.-C.B.R.A.S.*, N.S. vi. 81.

"Chess 博 is mentioned in the second century B.C., and is described as a game played on a marked board 局 戲."—*Ch. Rev.*, xii. 206.

[The chessboard used at this time had 17 rows.]—*Ko chih ching yüan, c.* 59, *Wan hsi ch'i wu lei*, p. 1*b*.

"Until we can trace it back to a more reliable source, we must be content with fixing the period of the invention [of chess] before the year A.D. 100, on the more conclusive authority of the Shuo Wön, which was published during this year." "The present character for the game was used in the Shuo Wön during the first Han dynasty with the radical for wood, making it likely that it referred to the 'elephant chess.'"—*Journ. N.-C.B.R.A.S.*, N.S. vi. 108, 120.

"The Han Emperor 成 styled himself the follower of the Earl of Fup'ing (his minion) when he went *incognito* upon his cock-fighting and horse-racing expeditions."—*Ch. Rev.*, xii. 445.

"The Chinese word *chi*, of which 'Planchette' is a fair translation, . . . is there [*Shuo wên*] defined as 'to enquire by divination upon uncertain matters.' This might of course include other forms of divination, but in the *Liao-chai-chih-i*, a well-known work completed exactly two hundred years ago . . . there are two stories which leave no doubt that at any rate at that more recent date the term in question was used precisely in the sense of our own 'Planchette.' It has indeed been for some time known to residents in and writers on China, that Planchette is commonly practised in certain parts of the empire by the people at large as a ready and efficacious means of enquiring into the future on miscellaneous topics of immediate importance to the enquirer, and by the cunning priests who run the tables as a sure and certain method of procuring a handsome addition to the annual income of their temples."—*Giles, Historic China*, pp. 317–8. For a description of a Planchette *séance* see *ibid.* pp. 318–26.

"He was able to play at 'cash-guessing.'"—*Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 3*a*.

[Football is mentioned several times. The ball was made of leather and stuffed with hair.]—*Nineteenth Cent.*, March, 1906.

"In Chi Chou there was a pastime called the game of *tzŭ yu*. The people in 'sides' of two's and three's wearing ox-horns, butted at each other. The game of 'horn-goring' seen in the time of the Han dynasty was taken from this."—*Pei wên yün fu, c.* 63, p. 156*b*. This game was also played at the court of Wei Yang : *Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 10*a*.

"The swing originally was a plaything of Shan Yün in the north, used for practising smartness. Afterwards Chinese women learnt to use it, and made a seat of wood hung with coloured cords ; then, wearing their finest garments they stood or sat on the swing, which was pushed by one of the others. It was called *ch'iu ch'ien*."—*Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 8*a*.

[The paper kite is ascribed to Han Hsin (d. 196 B.C.).]—*Ibid.* p. 8*b*.

[The game of tiddlywinks in 32–6 B.C. is mentioned in the *Hsi ching tsa chi.*]—*Nineteenth Cent.*, March, 1906.

"The aged used to repeat the legend that the magic lantern (*ying hsi*) was invented on the death of the concubine Li of the Emperor Wu of Han, when Shao Wêng, a native of Ch'i, said that he could call up her soul. The Emperor was thinking of her very much, so he asked Shao Wêng to do so. Accordingly Shao Wêng, when night came, set up a square tent and lit a lantern in it, while the Emperor sat in another tent to look on, when lo ! he really saw the form of his concubine, though indistinctly. This is how we have the magic latern at the present day."—*Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 11*a*.

Marriage ceremony.—[Match-makers were called "ice-men" from the interpretation given by So Shên of a dream of Ling Hu-ts'ê.]—*Chia li ta ch'êng, c.* 1, *Kuan chi hsi i*, p. 12*a*.

"The custom of letting down a [bed] curtain [after the bridal pair had sat on the side of the bed, and then throwing fruit, etc., on the top of the bed-curtain] (*sa chang*) originated with the Emperor Wu of Han and not with I Fêng. When Lady Li arrived the Emperor Wu welcomed her into the curtain, and they sat together drinking pleasantly. He had told the Imperial maids beforehand to scatter flowers of fine colours and 'united-hearts' fruit at some distance, and the Emperor and Lady Li picked up their robes and caught them in them. It was said the more they picked up the more children they would have."—*Yüan shih, Shih wu yüan hui, c.* 13, p. 4*b*.

[For the custom which arose at this time in relation to marriages performed under unusual circumstances, see MARITAL.]

Period of Disruption (221 *to* 589).—*Table IV.*

Public.—[The origin of the *Yüan Tan* (1st moon 1st day), New Year festival, is assigned to Liang, of the *Tung Chih* (12th moon : day variable), Winter Solstice festival, to Wei, and of the *Ch'u Hsi* (12th moon 30th day), New Year's Eve, to Chin, times.]—*Shih wu yüan hui, c.* 2, p. 5*b*, etc. ; *Tzŭ shih ching hua, Fêng su*, p. 9*a*, etc.

[On the morning of New Year's Day magistrates killed a sheep and hung its head over the door, and also cut open a fowl and placed it above it.]—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 4*b*.

[The custom of ascending mountains or going up to high places on the 9th day of the 9th moon (*Chung Yang* festival), to avert calamity, originated at this time. See MANCHU PERIOD.]

[Feasts were given by officials on occasions of festivals.]—*Ibid.* p. 22*b*.

[Honorary door-tablets were conferred by the emperor on filial children.]—*Yüan chien lei han, c.* 241, p. 32*b*.

Games, Sports, etc.—"As to the inventor of the game [chess], it is not unlikely that . . . Chow Wu Ti 周 武 帝, antagonist of the emperor 文 帝 Wön Ti of the 陳 Ch'ön dynasty, who lived about A.D. 560, has been confounded with the celebrated 周 武 王 Chow Wu Wang, as the dynasty of the 北 周 *Pei Chow* or 'Northern Chow,' to which Wu Ti belonged, is not nearly so generally known as the first Chow dynasty. But the 象 經 *hsiang ching* and the 象 棋 *hsiang ch'i*, which the *Tan Ch'ien Tsung Lu* 丹 鉛 總 錄 says this Chow Wu Ti invented referred to the images of the sun, the moon, and the stars"—a game now obsolete.—*Journ. N.-C.B.R.A.S.*, N.S. vi. 107–8.

"At the end of the 1st moon gentlemen and ladies went in boats or took their pleasure on the water side."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 18*b*.

"[On the day of Opening Spring] the people played at the game of drag-hook [*t'o kou*] [the tug-of-war] which was a rope made of bamboo splints several *li* long. They began to pull at the beating of a drum."—*Ibid.* p. 11*b*.

"Hsüan Jung-tsu was skilful in shooting. He could shoot away all a bird's feathers without killing it. Once when a flock of seagulls were flying about, Jung-tsu went up to the watch-tower to shoot at them, and there was not one whose wings he did not break."—*Nan Ch'i shu, Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 5*b*.

[The Empress Hu of Wei was an adept markswoman.]—*Pei shih, ibid. c.* 49, *Jih yung ch'i wu lei*, p. 12*a*.

[Skilful shooting into bottles with arrows is mentioned in *ibid. c.* 41, p. 25*b*.]

"The people of Wu Ling in Ch'ang An made peashooters of mulberry wood with genuine pearls as pellets to shoot the magpies."—*Hsi ching tsa chi, ibid. c.* 60, *Wan hsi ch'i wu lei*, p. 5*b*.

"'They met walking on a rope.' The commentary [says]: 'Here *so* means a long rope, the ends of which were tied to poles, but the middle part was unsupported. Then two men each came from either end and met in the middle. That was what was called "rope-walking."'"—*Ibid.* p. 12*b*.

"On *Han Shih*, the day before the tomb festival, many people play at the game of hen's eggs in the streets of cities."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 5*b*.

[Theatrical comedians are mentioned : see next extract.]

The Court.—Wu Ti "impaired the reputation he had gained among his somewhat severe fellow-countrymen by entertaining a theatrical company of 5,000 female comedians, and by allowing himself to be driven in a car drawn by sheep through the palace grounds."—*Boulger, Short Hist.*, p. 22.

"A bell was hung in the *Ching Yang* Belfry, so that the imperial maids, on hearing the sound of its striking, were enabled to get up early and dress themselves."—*Ch'i shu, Ko chih ching yüan, Lou lei*, p. 7.

Private.—"The custom of Ch'ang An was that on the 1st day of the 1st moon people invited one another to dinner. This was called 'pledge-table.'"—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 10*a*. Some feasts of a lively character at Court are mentioned in *ibid. c.* 84, *Kuo pu*, p. 11*a*.

[Pepper-wine (*hu-chiu chiu*) was drunk on New Year's Day, probably also during earlier Periods.]—*Ko chih ching yüan, c.* 22, *Yin shih lei*, p. 13*a*.

"On the 15th of the 1st moon people boiled congee with fat floating on it as an offering to the gods, praying that silkworms might be abundant."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 15*a*.

"On the 7th day of the 1st moon people cut embroidered silk in the shape of a man or figures out of gold foil, and pasted them on the wall in front of the gate, sometimes also wearing them on their clothes. It indicated a wish for people to have new countenances in the new year. Tsung Hsün said : 'This custom was introduced by Lady Li, a wife of Chia Ch'ung of the Chin dynasty.'"—*Ibid.* p. 12*a*.

[Women ate plums on the day of the 7th solar term, or held gatherings and partook of plum-juice mixed with wine to preserve their good looks.]—*Ko chih ching yüan, c.* 22, *Yin shih lei*, p. 14*b*.

[Bonds of friendship were formed, often on oath, sacrificing a white dog or red fowl.]—*Kuang shih lei fu, c.* 8, pp. 6*b*, 7*a*, 7*b*. Hu Chao "felled a palm tree to confirm his oath."—*Shih lei t'ung pien, Kuo pu, c.* 84, p. 9*a*.

[Fifteen continued to be the age at which girls assumed the hairpin.]—*Ko chih ching yüan, c.* 55, *Hsiang lien wu lei*, p. 2*a*.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Public.—[Most of the festivals (*Shang Yüan Têng, Chung Ho, Ch'ing Ming, Tuan Wu, Ch'i Ch'iao*, and *Chung Ch'iu*) date from this time, but the dates of origin of some are doubtful. For details see below and previous and subsequent Periods.]

"On New Year's Day people first let off crackers in the court-yard, then they pasted pictures of fowls over the door. Sometimes they hung a fowl on the door suspending a reed-rope above it, and planted a peach-tree at the side so as to frighten away the devils."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 4*b*.

"Young and old donned full dress to exchange congratulations, and drank pepper wine, peach soup, and cedar-leaf wine."—*Ibid.* p. 4*b*. See also p. 4*a*.

"After the period *Hsien T'ung* [860–74] the custom of the scholars was at dawn on New Year's Day to wear a purplish-red

purse containing ginseng and putchuck, which were occasionally taken out and chewed. This was called 'wearing the welcome to the New Year.'"—*Ibid.* p. 10*b*.

"On the 'welcoming-wealth day' [1st moon 2nd day] the ancients sacrificed to the earth in waste places 30 *li* from a city, where they played musical instruments and drank for pleasure; then taking torches and 'precious' things they returned to their respective homes." "Next day they wrote prayers to offer in sacrifice to the spirits of the destitute, that they might not come to poverty. Now people held this observance at the end of the year."—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 21*a*.

[At the *Tzŭ Ni Yin*, held on the 2nd day of the 1st moon, Ming Huang bestowed food from the palace upon all his great ministers and nobles.]—*Ibid.* p. 20*a*.

"On the 'dust-sweeping day' (*sao ch'ên jih*) [1st moon 9th day] people swept away all dust and dirt from their houses, putting it into carts or vessels made of willow and throwing it into the river."—*Ibid.* p. 20*b*.

"The first full moon of the year is the feast of lanterns. . . . Its origin is not certainly known, but it was observed as early as A.D. 700. Its celebration consists in suspending lanterns of different forms and materials before each door, and illuminating those in the hall, but their united brilliancy is dimness itself compared with the light of the moon. At Peking an exhibition of transparencies and pictures in the Board of War on this evening attracts great crowds of both sexes if the weather be good. . . . The feast of lanterns coming so soon after new year, and being somewhat expensive, is not so enthusiastically observed in the southern cities. At the capital this leisure time, when public offices are closed, is availed of by the jewellers, bric-à-brac dealers, and others to hold a fair in the courts of a temple in the Wai Ching, where they exhibit as beautiful a collection of carvings in stone and gems, bronzes, toys, etc., as is to be seen anywhere in Asia."—*Williams, Midd. King.*, i. 817.

"On the night of the 15th day of the 1st moon [Feast of Lanterns] the people in the capital filled the streets and crowded on the roads gambling or rambling in company, whilst the noise of drums thrilled the heavens and lighted candles lit up the earth."—*Yün fu shih i, c.* 63, p. 8*a*.

"On the *yuan hsiao* [same day: full moon in 1st month] day Jui Tsung of the T'ang went to the Fu Gate and planted 'lantern-trees,' 20 *chang* high, on which 50,000 lighted lanterns were suspended."—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 20*b*.

"On the day *hsiao hao* [1st moon 16th day] the people left their occupations, and in the evening all women crossed over bridges or leaned on trees. This was supposed to dispel all sickness."—*Ibid.* p. 20*b*.

"Tomb-worshipping on the Han Shih [day before *Ch'ing Ming*] Festival is not mentioned in the Book of Ceremonies; but as it was commonly practised under recent dynasties so it became a custom. Since scholars and common people who had no right to worship at temples had no way in which to show their filial conduct, they were granted the privilege of tomb-worshipping."—*P'ei wên yün fu, c.* 66*b*, p. 66*a*. At this festival the people of Ssŭ Ch'uan coloured their rice green to increase their virility.—*Ko chih ching yüan, c.* 22, *Yin shih lei*, p. 30*a*.

"On the *Han Shih* 'Cold Festival,' people presented to each other painted ducks' eggs."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 25*b*.

"On the *Ch'ing Ming* Festival [2nd moon 3rd day] the wastes of the capital were as bustling as the markets; under the fragrant trees or inside the gardens dressed meats were spread. The banqueters mutually helped each other to wine." "The newly-ordained Doctors-of-Law prepared an entertainment in the *Ch'u Chiang* Pavilion. When they had finished eating they went out in a pleasure boat. There was also a ball-playing party in the *Yüeh Têng* tower."—*Ibid.* p. 26*a*.

[At the *Ch'ing Ming*, All Souls' Festival, people worshipped at the tombs, wearing mourning, and placing paper money, flags, and streamers on them. If on this day they drank peach wine and bathed in hot water flavoured with medlars they would have no illness and their complexions would remain clear. Chung Tsung at this time used to bestow upon his attendants variegated-silk covered balls and embroidered artificial plants.]—*Ko chih ching yüan, c.* 22, *Yin shih lei*, p. 21*a*; *Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 24*b*.

"At the *Chung Ho* [15th day of 2nd moon] festival people used to put the seeds of all kinds of grains, fruits, and melons in black bags and present them to each other. It was called 'offering growing seeds' (*hsien shêng tzŭ*) [and indicated a wish that the recipient might have male offspring]. On the same day, the people in the villages also brewed wine which they called *I ch'un* ('befitting spring') wine."—*Ibid.* p. 18*a*.

[Excursions were indulged in in the middle of Spring.]—*Ibid.* p. 18*a*.

"On the day of the opening of summer (*li hsia jih*) [3rd moon 17th day], if people ate prunes their spirits and strength would be improved, and if they wore *liu kuei* ('six *kuei*,' 10th stem) and *liu jên* ('six *jên*,' 9th stem) charms the heat would not affect their bodies."—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 21*b*.

"On the 'Flower-birthday Festival' all families prayed for happiness before the gods. It was called 'Spring praying happiness.'"—*Ibid.* p. 21*a*.

"According to the customs in vogue during the T'ang dynasty on *shang chi* days they bestowed upon the imperial attendants rings plaited out of willow twigs. Wearing them gave protection against the poison of the scorpion."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 22*b*.

[At the *Chung Yüan* festival on the 15th day of the 7th moon, criminals were released and sacrifices performed for the release of souls from hell. The people in the palace made a *yü lan* basin adorned with gold and gems.]—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 22*a*; *P'ei wên yün fu, c.* 14, p. 84*a*.

[On the 15th day of the 8th moon, the *Chung Ch'iu*, mid-autumn festival (worship of moon), "rainbow bridges" were erected and round cakes representing the shape of the moon offered up. The people also gathered dew from all sorts of flowers and, having mixed it with vermilion, coloured their foreheads to make them clever, strengthen their eyesight, and avert illness.]—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 22*b*.

[At the *T'ien Kuan* festival books were put out to dry in the sun, as this was supposed to prevent them being eaten by book-worms.]—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 22*a*.

"On the *shê* days (two festivals for worshipping the *lares*) women stopped their needlework and made *no* fillets or silk tassels. It was called 'dreadful day.' On this day when a woman visited her parents' house she was presented with a new gourd. This was supposed to make her husband treat her well. Drinking wine on this day was supposed to cure deafness."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, pp. 19*b*, 19*a*. In Hunan they sent to each other gourds filled with rice cooked with pork and mutton.—*Ko chih ching yüan, c.* 22, *Yin shih lei*, p. 30*a*.

"On the night of the 13th day of the 12th moon the demon of the mountain raised calamities, so the ancients burnt bamboos to drive it away. But at the present day people let off crackers instead, and also posted up peach charms."—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 23*a*.

Sports, Games, etc.—T'ai Tsung "was a great hunter, and in the pursuit of big game he necessarily had some narrow escapes, special mention being made of his slaying single-handed a savage boar."—*Boulger, Short Hist.*, p. 30.

"On the *shang chi* day all the royal concubines in the palace played at the game of 'patting butterflies' (*p'u t'ieh*)."—*K'ai Yüan i shih, Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 22*a*.

"On the Dragon Boat Festival the people in the palace prepared meal in globular masses and glutinous rice in bamboo leaves served in a plate, and shot at them with small horn bows. Those who hit them were allowed to eat them."—*Ibid. c.* 6, p. 9*b*.

"In the period *Pao Li* [825–7], the Emperor [Ching Tsung] made a paper arrow which contained powdered musk. When all the imperial maids were gathered together, the Emperor shot into the crowd; anyone who was hit had his or her body perfumed by the powerful odour, but felt no pain. So the people of the palace called it *fêng liu chien* 'pleasure arrow.'"—*Ch'ing i lu, Ko chih ching yüan, c.* 41, *Wu pei lei*, p. 20*b*.

"On the 3rd day of the 3rd moon the people carved rabbits out of wood. They then divided into 'sides' and riding on horseback shot at them to see which would win."—*Yen pei chi chi, Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 21*b*.

"In the *T'ien Pao* palace, on the *Han Shih* festival the swing was erected, and all the imperial maids were ordered to play at it. This was called by the Emperor, 'game of the half genii' (*pan hsien chih hsi*)."—*T'ien Pao i shih, Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 8*a*.

"At the present time children played at tug-of-war. Those who were stronger dragged the others over, the weaker ones frequently falling during the contest, which added to the fun. This was the 'tug-of-war' of the T'ang dynasty, performed at the *Ch'ing Ming* Festival. At that time the Emperor and his ministers also played this game together for amusement, which was indeed rather a breach of decorum."—*Lei ching jih cha, ibid.* p. 10*a*.

"The sport of pulling the rope or 'tug-of-war' is apparently an old Chinese game. It was known 1,200 years ago as 拔河 or 'pulling the stream,' and was done in this wise. At each end of a long hemp cable were fastened a dozen smaller ropes, each of which was grasped by several men, and the game was for each side to pull the other over. The Emperor 中宗 had a good many Turks and Tartars in his employ. So possibly they introduced it."—*Ch. Rev.*, xiii. 35*b*. (*Cf. supra.*)

"In the time of the Liang there was a 'high-rope actor' (*kao hsüan chi*), the 'rope-performer' (*hsi shêng*) of the present day."—*Tung tien, Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 20*b*.

"The *jang* was made of wood; its fore part was broad and aft part pointed. In shape it was like a shoe 1 foot 3 inches long. When the game began, a *jang* was first put on the ground, and from a distance of 3 or 4 paces a *jang* held in the hand was thrown upon the one on the ground. Anyone hitting it won."—*Chou ch'u fêng t'u chi, ibid.* p. 9*a*.

"In Jui Tsung's time, among the sports of the Po Lo Mên country was one in which a man walked on his hands and gesticulated with his feet. A sharp sword being planted in the ground he stooped his body close to the sharp point, then his face, and then turned his back towards it. At last he contracted and stretched out his hands, which were grasped by two men while he turned his body round 100 times."—*T'ang yüeh chih, ibid.* p. 13*a*.

"'Cash-playing' (*ch'ien hsi*) was to try to put every 4 cash in a row; it is what is referred to in the histories as 'Cash-guessing' (*i ch'ien*), but was commonly called 'spreading cash' (*t'an ch'ien*)."—*Ibid.* p. 3*a*.

[Mask-wearing is referred to in *ibid.* p. 11*b*.]

"The first historical proof of an elephant chess almost identical with the game of the present day occurs in . . . *Niu Sêng Ju's Hsüan Kuai Lu*, written at the end of the 8th century of our era."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 109.

[The chessboard now had sometimes 18 rows.]—*Ko chih ching yüan, c.* 59, *Wan hsi ch'i wu lei*, p. 1*b*.

"Polo seems to have become known to the Chinese under the T'ang dynasty. . . . The earliest mention of the game is by Shên Ch'üan-chi, a poet who died in 713." It was played before the Court as well as by members of the imperial family. It was "a sufficiently dangerous game." Hsi Tsung was wholly given up to polo, football, and cockfighting, and in 881 put to death a loyal minister for venturing to remonstrate on the subject.—*Nineteenth Cent.*, Mar. 1906.

"The Prince of Ting-hsiang, under the T'ang dynasty, 'taught his ladies to play polo on donkey-back, providing them with inlaid saddles and jewelled bridles, together with the clothes and other paraphernalia required.' . . . So great, indeed, was the enthusiasm for polo, that it was played even by night, the ground being illuminated by a huge display of candles. Extravagant rewards where heaped upon polo-players and also upon footballers, who were actually received in audience by admiring Emperors. In 881, when there was a question of certain official posts to be filled up, the Emperor caused the four candidates to play a polo tournament, and allotted the chief post to the winner. The climax is perhaps reached when a maker of polo clubs, as duly recorded in the *Book of Marvels*, was taken up to heaven in broad daylight."—*Ibid.*

"Marionettes (傀儡) were introduced into China in the year A.D. 633 by a statesman 段綸, whose only reward was degradation for recommending so uselessly ingenious a workman into the palace."—*Ch. Rev.*, xiii. 401. *Cf.* preceding Period.

"Well-organised theatrical performances only came into use during the T'ang dynasty. The dances which had prevailed up to that time had become so licentious that the Emperor Yüan Tsung (A.D. 720) thought it necessary to prohibit them; and in their place proper theatrical representations were instituted."—*Van Aalst, Ch. Music*, p. 37.

Private.—[After New Year's Day the people of the market-towns and villages invited each other to dine out.]—*Yüeh Ya T'ang ts'ung shu, Nan pu hsin shu i*, p. 6*a*.

"The 3rd day of the 1st moon was the day on which all the gods met, and on that day husbands and wives should sleep in separate rooms."—*Chia li ta ch'êng, c.* 8, *Nien chieh ku shih*, p. 19*b*.

"On the 9th day [of the 9th moon] people used to put unleavened cakes on the head of a child, while the nurse prayed and said: 'May it become higher.'"—*Ko chih ching yüan, c.* 25, *Yin shih lei*, p. 3*b*.

Suleyman says that if a provincial governor rebels against the Emperor, "they cut his throat and eat him," and adds that "the Chinese eat the flesh of all men who are slain by the sword." Abu Zeyd says that, in the state of anarchy which followed Hwang-chao's rebellion in A.D. 878, when one provincial governor had defeated another and seized his territory, "he left nothing standing in the country, and ate all its inhabitants. In fact, the Chinese law permits human flesh to be eaten, and this flesh is publicly sold in the markets." On page 69 it is stated that criminals are eaten.—*Reinaud, Relations*, pp. 52, 53, 68, 69. M. Reinaud, in a note to the passage on p. 68 (Vol. II, pp. 41–2), suggests that this was an exceptional circumstance, due to the anarchy of the times, or that Abu Zeyd misunderstood his informants.

[Friendships were formed.]—*Kuang shih lei fu, c.* 18, p. 7*a*.

"In the time of Su Tsung the royal relatives were more extravagant than the king. At their marriages servants on horseback and attendant boys were employed to accompany and support the bridal carriage." [They supported it with their hands as it was being drawn along, as a sign of the wealth of the occupant.]—*T'ang shu, P'ei wên yün fu, c.* 1, p. 25*b*.

[The bridegroom going to welcome the bride rode in a *yao* carriage (one in which the occupant stood up) with a pair of horses. This was an innovation (*Ko chih ching yüan, c.* 29, *Chou chü lei*, p. 19*b*). In the north a tent made of black cotton awning, called "black house," was set up, and in this the bride and bridegroom exchanged salutes (*ibid. c.* 53, *Chü ch'u ch'i wu lei*, p. 22*a*. The *po tzŭ chang*, "curtain of 100 sons," embroidered with the figures of 100 children playing, is mentioned in several works as in use in the palace. The *Yen fan lu* (*ibid.* p. 18*b*) says the idea had no connection with that of having plenty of offspring, but was merely regarded as being appropriate for marriage. The third day after marriage the parents presented her with victuals. This was called "feasting the daughter" (*ibid. c.* 21, *Yin shih lei*, p. 3*a*).]

[The phrase *tien hsin* for the slight repast taken in the morning originated in the T'ang dynasty.]—*Ko shih ching yüan, c.* 21, *Yin shih lei*, p. 3*a*.

[Farewell banquets were occasionally given to retiring officials, and poems bestowed on them by the emperor.]—*P'ei wên yün fu, c.* 60, p. 1*a*.

[Picnics, at which oil-skin tents were used in case of rain, are mentioned in *Ko chih ching yüan, c.* 53, *Chü ch'u ch'i wu lei*, p. 22*b*.]

[The presenting of "condolence cakes" or "stone-baked cakes" originated in the habit of people taking these cakes with them when they went to law to provide food for themselves in prison. Later on, spicing was added, and the name changed, and they were used for making presents.]—*Ibid. c.* 25, *Yin shih lei*, p. 7*a*.

907–960.

"At the hill, sacrificing [at the tombs] on the *Han Shih* Festival they burnt paper money."—*Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 25*b*.

"In Chiang and Huai, at the same festival, every family gathered willow twigs to stick up on the door."—*Ibid.* p. 25*a*.

"The emperor Fei of the T'ang dynasty wished to select a prime minister of the state. All applicants had to write their names on slips of paper and put them into a vitreous bottle. He used chopsticks to pick out the successful candidate."—*Wu tai shih, Shih lei t'ung pien, c.* 73, *Ch'i yung pu*, p. 18*b*.

[The playing of bands at weddings had been recently introduced. It was considered contrary to the ancient rites.]—*Hou Chou shu T'sai Yu chuan, Hai Shan Hsien Kuan ts'ung shu, Ku chung sui pi*, p. 64*b*. *Cf.* MARITAL.

[The game of *morra*, played for wine-forfeits (drunk by the loser), is mentioned in *Wu Tai shih Hung Chao chuan, P'ei wên yün fu, c.* 22*b*, p. 38*a*.]

Sung Period (960 *to* 1280).—*Table VI.*

Public.—[On New Year's Day and at the Winter Solstice punishments were interdicted for 3 days.]—*Sung shih Jên Tsung chi, P'ei wên yün fu, c.* 24*a*, p. 67*a*. *Cf.* LAWS.

"By the system of the Sung dynasty the local official on the 'flower-birthday' (15th day of 2nd moon) went to the waste to encourage cultivation."—*Fêng t'u chi, Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 18*a*.

"In the western capital, one day before and one day after the 15th of the 1st moon, people went out to see the lanterns. In the Sung dynasty the festival was increased to 5 nights. The common people said that when Ch'ien Chung-hsi obtained his Doctor's degree he bought two extra nights, so the limit was now extended to the 17th and 18th."—*Ibid.* p. 17*a*.

[Trophies in the shape of the armour and personal spoils of Ninkiassu were offered up by Li Tsung in the temple of his ancestors.]—*Boulger, Short Hist.*, p. 57.

[Restoration of peace was celebrated by public rejoicings.]—*Simcox*, ii. 168.

Games.—"Polo (*ta ch'iu chih hsi*) in the army was played by striking the ball with a club and making it run. Then one rode after it on a swift horse. It still exists at the present day."—*Yen fan lu, Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 7*b*.

[In 1163 Hsiao Tsung, who encouraged athletics, had an accident whilst playing polo.]—*Nineteenth Cent.*, Mar. 1906.

"Over a hundred young men dressed up as women, with bound feet and ornamented veils hanging down their backs, half of them in red and half in green brocaded robes, with elegant girdles and silken shoes, mounted on donkeys with carved saddles and ornamental trappings. Then they divided into two sides under their respective captains, and played polo for the amusement of the Court."—*Ibid.*

"At the *Han Shih* Festival in the Sung dynasty they played the game of 'putting the weight' (*p'ao t'o chih hsi*), and children also played at the game of 'flying tile' (*fei wa shih chih hsi*)."—*Tz'ŭ lin hai ts'o, Ko chih ching yüan, c.* 60, *Wan hsi ch'i wu lei*, p. 9*b*.

"Card-playing (*yeh tzŭ hsi*) and 'night-passing chart' (*hsiao yeh t'u*), as at present played, were reported to have been introduced by T'ai Tsu of the Sung dynasty, who ordered the people

in the palace to practise them in order to pass the night."—*Nung t'ien yü hua, ibid.* p. 2*a*.

"A hermit of the Sung dynasty, speaking of the art of playing at dice (*chih shai tzŭ*), referred to the incantation, '*Yi ti mi ti, mi chieh lo ti*,' [and said] that if one repeated this a million times the dice would turn themselves."—*Chên chu ch'uan, ibid. c.* 59, p. 16*b*.

"In the 2nd year [1120] of the period *Hsüan Ho* a minister memorialized the Throne requesting sanction to make 32 ivory dominoes."—*Chu shih yin k'ao, ibid. c.* 50, p. 1*a*.

[The chessboard was the same as in the Ming Period.]—*Ibid. c.* 59, p. 1*b*.

Private.—"As regards the pagodas in the Chên La country—if two families quarrelled and could not decide which was right, each sat in one of the 12 small stone pagodas on opposite sides of the palace. Outside the pagodas the relatives of both families stood guard. This sometimes lasted one, two, three, or four days. Those who acted unreasonably would have boils, coughs, or fevers, but to the righteous man nothing would happen. It was accordingly called 'Heaven's Prison' (*t'ien yü*)."—*Ch'i hsin lei kao, ibid. c.* 19, *Kung shih lei*, p. 27*a*.

"When an infant was a full year old his neck was tied with a 5-coloured variegated cord. The meaning was not known."—*Ibid. c.* 17, *Kuan fu lei*, p. 13*b*.

"When Tsao Pin was a full year old his parents put all sorts of toys before him. Pin took a weapon in his left hand and a worshipping-basin in the other; a short time after he also took hold of a seal. Afterwards he became President of the Board of War."—*Sung shih, Yüan chien lei han, c.* 244, p. 6*a*.

"On the 30th of the 10th moon the people in the capital warmed wine and roasted sliced meat upon a stove, the people sitting around it ate and drank. This was the custom called 'warming the stove.'"—*Ko chih ching yüan, c.* 21, *Yin shih lei*, p. 3*a*.

"On the 24th of the last month of winter, under the bed a lantern was lit, [which custom was] called 'to light want' (*i.e.*, to secure prosperity in the new year)."—*Ibid. c.* 50, *Jih yung ch'i wu lei*, p. 10*b*.

[The custom of cracker-firing in China is said to date from the time of Li T'ien 李畋 of the Sung dynasty, who fired a cracker at a dangerous demon, named 山臊 Shan Sao, and put him to flight.]—*Giles, Bio. Dic.*, p. 468.

"There is some reason to believe that cannibalism was in the Middle Ages . . . an idea tolerably familiar in China. M. Bazin, in the 2nd part of *Chine Moderne*, p. 861, after sketching a Chinese drama of the Mongol era ('The Devotion of Chao-li'), the plot of which turns on the acts of a body of cannibals, quotes several other passages from Chinese authors which indicate this. . . . We are told in sober history that the force of Tului in Honan, in 1231–32, was reduced to such straits as to eat grass and human flesh. At the siege of the Kin capital of Kaifongfu, in 1233, the besieged were reduced to the like extremity; and the same occurred the same year at the siege of Tsaichan; and in 1262, when the rebel general Litan was besieged in Tsinanfu. The Taiping wars the other day revived the same horrors in all their magnitude. And savage acts of the same kind by the Chinese and their Turk partisans in the defence of Kashgar were related to Mr. Shaw."—*Yule, Marco Polo*, ii. 304, note (2nd ed.).

[The walls of wine-shops in Ho Tung were painted red. The origin of the custom is unknown.]—*Ko chih ching yüan, c.* 20, *Kung shih lei*, p. 14*b*.

Liao.

"The Kitan Tartars were great archers and polo-players, and we are told that their successors, the Nü-chên Tartars, carried on the tradition. On festival days the whole Court would appear in full dress on the polo ground, and after worshipping God with offerings of food and wine and other ceremonies, the Emperor would change his dress for the various sports."—*Nineteenth Cent.*, March, 1906.

"The Tartars put a pigeon in a gourd hung on a willow tree and shot at it with bow [and arrow]. When the arrow struck the gourd the pigeon flew out. According as it flew high or low so did they decide whether [the shooter] had won or lost."—*Ko chih ching yüan, c.* 41, p. 25*b*.

Kin.

"An old custom of the people of Chin was that after 3 cups of wine had been taken, large and small *jüan chih*, fried cakes, were served. They were like the Chinese *han chü*, food prepared for the day before the *Ch'ing Ming* festival."—*Ibid. c.* 25, *Yin shih lei*, p. 9*b*.

Mongol Period (1280 *to* 1368).—*Table VII.*

Sports and Games.—"Under Mongol rule very frequently games accompanied the worship of heaven and earth, such as riding and shooting at willows while riding, or hitting a ball with sticks while riding at a great rate (something like the game called polo in the West). At these games music was played, accompanied by much beating of drums, to encourage the players."—*Ch. Rec.*, xxi. 345.

[Gay water parties and picnics were the favourite amusement.]—*Marco Polo*, quot. *Simcox*, ii. 223.

"The present game [of chess] came into general use after the Sung dynasty."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 120.

[Female parts in theatricals were taken by women.]—*Tcheng-Ki-Tong, Le Théâtre des Ch.*, p. 30.

Private.—"[In North China coal was used as fuel for hot baths] for every one has such a bath at least three times a week, and in winter if possible every day, whilst every nobleman and man of wealth has a private bath for his own use."—*Yule, Marco Polo*, i. 428 (2nd ed.).

"[At Hangchow there were] some 3,000 baths, the water of which is supplied by springs. They are hot baths, and the people take great delight in them, frequenting them several times a month, for they are very cleanly in their persons. They are the finest and largest baths in the world; large enough for 100 persons to bathe together."—*Ibid.* ii. 173 (2nd ed.). This would also apply to the previous Period.

Friar Odoric says: "There is a custom in this city [Yang-chou] that if any one desire to give a great dinner or entertainment to his friends, he goes to one of the hostels which are established for this very purpose, and says to the host thereof: 'Make me a dinner for such a number of my friends, and I propose to expend such and such a sum upon it.' Then the host does exactly as ordered, and the guests are better served than they would have been in the entertainer's own house."—*Yule, Cathay*, i. 123–4.

"These people also have a custom which I must tell you. If a man is condemned to death and executed by the lawful authority, they take his body and cook and eat it. But if any one die a natural death then they will not eat the body."—*Yule, Marco Polo*, i. 292 (2nd ed.).

[Hotel-keepers put up notices that they would not be responsible for property left in the traveller's room unless the door was locked, and the key handed in at the bureau.]—*Marco Polo*, quot. *Simcox*, ii. 223.

[Young men used to pay money to be allowed to serve as waiters in fashionable restaurants, where fees were numerous and large.]—*Ibid.* p. 223.

Fashions.—[The long nails worn as a mark of gentility by both sexes and the small feet of the women have been referred to under *Concrete distinctions.*]

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Public.—"The custom of conferring the Imperial surname prevailed even as late as the Ming dynasty. The Emperor 正德 gave the surname 朱 to a youngster named 錢寧 who had been a slave in the family of the eunuch 張能 (a sort of Chinese Narses)."—*Ch. Rev.*, x. 73.

At the new year "they do make many representations of great pastime according unto nature, with vestments that they have for the purpose."—*Mendoza, Hist.*, i. 140.

"They do celebrate all their festival days in the night, which is ordinarily their new moons; and they do solemnize them with much music and new inventions. But more particularly they do celebrate the first day of the year, which is, after their account, the first day of the month of March. . . . Their priests do assist them in these feasts very richly apparelled, and do offer sacrifices upon their altars to the heaven, and unto their idols, and they sing many songs."—*Ibid.* i. 139–40.

"All the days that these feasts do endure, their tables be full of divers sorts of meats. . . . All the day they and their priests do eat and drink so much that they can no more. They have it for a thing most certain among them, that look how they are in disposition that day, so shall they pass the whole year, either sorrowful or merry. I omit the feasts which they make at weddings, and at any good success."—*Ibid.* p. 140.

"Complaints of the growth of luxury and extravagance are met with from time to time, but at least as frequently at the beginning of the dynasty as later. For instance, we learn from a semi-political skit of the 14th century that persons who gave dinner parties, of pretensions beyond their means, used to hire fruit for dessert, to be looked at, not eaten. A costermonger was reproached for selling oranges a year old, which had been carefully kept so as to look fresh and bright outside, though dry and withered within, and 'only fit for show at banquets.' The dealer admits the imputation, and defends himself by observing that they are not more hollow and worthless than the degenerate rulers of the State! (*Giles, Gems*, p. 226). The author of this apologue was attached to the fortunes of Hung-woo, so the custom in question may have prevailed under the Mongols or earlier."—*Simcox*, ii. 252–3.

"As to the arrangement of native feasts, civilities, dress, new year's ceremonies, marriages, coffins, the duties of magistrates and censors, the superstitions of Feng-shuey or geomancy, the state of arts and manufactures, and similar topics, Trigault forestalls Samedo and Duhalde, to say nothing of the 19th century writers like Doolittle, Williams, and Archdeacon Gray, on most points as to which he and they had not already been forestalled by Da Cruz and Perera."—*Ibid.* ii. 268.

[v. Minnigerode says that, according to the Chinese tradition, the Emperor Ming Wang [? Hung Wu] introduced dramatic representations about the middle of the 14th century. The idea was suggested to him by the wish to show his Empress the beautiful scenes he had witnessed in a dream, in which he was transported to the moon. A temporary stage was erected in the Emperor's pear-orchard, and the actors were chosen from among the younger sons of the highest families, whence, to this day, amateur actors of rank are called "younger brothers of the pear-garden."]—*Ueber Chinesisches Theater*, pp. 1–2.

"They . . . represent plays and comedies before their idols, the which they do very naturally." "At these banquets and feasts . . . they have . . . players who do represent their comedies very perfectly and naturally."—*Mendoza, Hist.*, i. 41, 138.

Sports and Games.—"For the game of *ta ma*, horse-striking, counters were made of copper, ivory, or horn in the shape of cash. It consisted of 54 pieces, on the upper side of which were carved the names of good horses, which were put on a 4-sided cloth chart. It was played by throwing dice."—*Shih wu kan chu, Ko chih ching yüan, c.* 59, *Wan hsi ch'i wu lei*, p. 17*b*.

"The *Wei* chess of the present time had 19 rows and 361 roads, and the same number of chessmen."—*Ibid.* p. 1*b*. *Cf.* previous Periods.

"The pleasure boats which abound on the lake Si-hou seem by his [Semedo's] account to have been more usually private property than now."—*Simcox*, ii. 270.

Private.—"Among the Chinos, more than amongst any other people of the world, are used banquets and feasts. . . . Although they have a hundred guests, yet everyone must sit and eat at a table by himself. The victuals . . . [are] flesh of divers sorts, fowl and fishes, of the which they make divers manners of broths, passing well dressed. They eat . . . with little forks of gold or silver, with the which they eat so cleanly that, although it be very small that they eat, yet will they let nothing fall; they drink often, but a little at a time, and therefore they use small cups. . . . There are present always many women jesters, who do play and sing, using many pretty gestures to cause delight and make mirth to the guests; [and] men with other instruments, as tumblers and players, who do represent their comedies very perfectly and naturally: in these banquets they spend the greatest part of the day, by reason of so many diversities of meat that they serve." Sometimes more than a hundred dishes were served. Several extra tables were set before each guest, the number varying with his rank, on which are placed uncooked joints of meat, fowls, etc., to be carried home for him, when he leaves, by the host's servants. Banquets to viceroys or ambassadors commonly lasted 20 days.—*Mendoza, Hist.*, i. 137–9.

"They give great entertainment unto their guests, and make them straightway a bever or collation with many sorts of conserves and fruits and good wine, and another kind of drink that is generally used throughout the whole kingdom, and is made of divers physical herbs, good to comfort the heart, the which they warm when they drink thereof." This is "when one neighbour doth visit another," but strangers are entertained to dinner at inns. "In every town . . . there is great store of victualling houses, that do keep tabling orderly, and for little cost."—*Ibid.* i. 143.

"They are very secret and honest, in such sort that you shall not see at any time a woman at her window nor at her doors, and if her husband do invite any person to dinner, she is never seen . . . except the guest be a kinsman or a very friend. When they go abroad to visit their father, mother, or any other kinsfolks, they are carried in a little chair by four men, the which is made close, and with lattices round about made of gold wire . . . and curtains of silk, that although they do see them that be in the street, they cannot be seen. They have many servants waiting on them. . . . It is [rare to] meet a principal woman in the street, yea, you will think there are none in the city, their keeping in is such; the lameness of their feet is a great help hereunto."—*Ibid.* i. 32.

[A "certain beverage" was drunk on the taking of an oath.]—*Ibid.* i. 113.

Letters of all sorts and on all subjects, and suited to persons in all positions, "are to be sold at the bookbinders' . . . so that the buyer hath no more to do but to close it up and seal it to send it whither his pleasure is."—*Ibid.* i. 124.

Fashions.—"All that can be said of the origin of the pigtail is that it was first enforced as a badge of subjugation by the Manchus at the siege of Leaouyang, and that thenceforward, until the whole of China was conquered, it was made the one condition of immunity from massacre."—*Boulger, Short Hist.*, p. 109.

Manchu Period (1644 *to* —).—*Table IX.*

Public.—"When a monarch ascends the throne, or as it is expressed in Chinese, 'when he receives from Heaven and revolving nature the government of the world,' he issues an inaugural proclamation. There is not much change in the wording of these papers" [for example *v.* p. 399–401]. . . . "The programme of ceremonies to be observed when the Emperor 'ascends the summit,' and seats himself on the dragon's throne . . . details a long series of prostrations and bowings, leading out and marshalling the various officers of the court and members of the imperial family." When the Emperor has seated himself on the throne, "all present come forward and again make the nine prostrations, after which the proclamation of coronation, as it would be called in Europe, is formally sealed, and then announced to the Empire with similar ceremonies. There are many lesser rites observed on these occasions, some of them appropriate to such an occasion, and others, according to our notions, bordering on the ludicrous; the whole presenting a strange mixture of religion, splendour, and farce, though as a whole calculated to impress all with a sentiment of awe toward one who gives to heaven, and receives from man such homage and worship."—*Williams, Midd. King.*, i. 399–402.

"*Chü-jên* graduates are entitled by regulation to an official entertainment at which an ode of the Book of Poetry, entitled the *Lu Ming* 鹿鳴, should be chanted. The banquet is accordingly known by this name. As a special mark of respect for old age, it is farther ordained that a *chü jên* graduate who shall reach the sixtieth anniversary of his examination, thus completing an entire cycle according to the Chinese reckoning, shall 'repair a second time to the *Lu Ming* banquet,' for which purpose certain ceremonies and imperial donations are prescribed."—*Mayers, Ch. Gov.*, p. 72.

"The new *chin-shih* or Metropolitan Graduates used to be entertained at a banquet given in their honour by the Board of Ceremonies, and on such occasion a piece of music, styled 'The Opening of Heaven's Door,' is to be played."—*Ch. Rev.*, xii. 512.

"The family rejoicings [on the success of one of its members at the official examinations] are as pompous as on the occasion of a marriage. The relations meet first of all in the temple of their ancestors, for the purpose of making them the offering of the acquired distinction; then, magnificent feasts are given to all the members of the family, and all the friends. Several days are given up to the most lively manifestations of joy. The successful candidate is carried in triumph. When he goes to announce the tidings of his success to his acquaintance and the members of the family, a band of music accompanies him, his friends surround him, carrying red silk flags, and form a guard of honour. He is acclaimed by the people like a king who has gained a great victory. On the walls of his dwelling are posted letters notifying all of the success he has attained, and the same letters are sent to all the families with whom he maintains relations. Of course the splendour of these fêtes and honours is not calculated to damp the ardour of aspiring candidates. All these solemnities kindle emulation, and incite those who have succeeded in the first examination to attempt the second. The fêtes on the occasion of a successful examination for the doctorate assume the proportions of a public rejoicing, shared by all the inhabitants of the candidate's birthplace."—*Tcheng-ki-tong, Chinese Painted by Themselves*, p. 70.

"The governor of Kuangtung in 1833, Chu, was a very popular officer, and when he obtained leave to resign his station on account of age, the people vied with each other in showing their hearty regret at losing him. The old custom was observed of retaining his boots and presenting him with a new pair at every city he passed through, and many other testimonials of their regard were adopted."—*Williams, Midd. King.*, i. 462.

"The Chinese have some singular modes of demonstrating their respect and regard on the departure of any public magistrate, whose government has been marked by moderation and justice. A deputation sometimes waits on him with a habit composed of every variety of colour, 'a coat of many colours,' as if made by a general contribution from the people. With this he is solemnly invested, and, though of course the garment is not intended to be worn, it is preserved as an honourable relic in the family. On quitting the district, he is accompanied by the crowds that follow his chair, or kneel by the wayside, while at intervals on the road are placed tables of provisions and sticks of incense burning." "His old boots are also preserved as a valuable relic by the citizens."—*Davis, Chinese*, i. 354.

"When villages have been in bloody encounter with one another, which in many parts of the empire is a matter of almost

daily occurrence, the same line of conduct [leaving the dead unburied] is followed with regard to the slain outnumbering those who have fallen on the other side, because, should peace and mutual understanding be afterwards restored, a retribution will have to be paid for that surplus."— *De Groot, Rel. Syst.*, i. i. 138.

"In order that none should plead ignorance in excuse for not knowing the sacred commands [*Sacred Edict*], it is by law required that they be proclaimed throughout the Empire by the local officers in the first and fifteenth day of every month, in a public hall set apart for the purpose, where the people are not only permitted, but requested and encouraged, to attend. In point of fact, however, this *political preaching*, as it has been called, is neglected except in large towns."— *Williams, Midd. King.*, i. 687.

"The Chinese are fond of processions, and if marriages and funerals be included, have them more frequently than any other people. Livery establishments are opened in every city and town where processions are arranged and supplied with everything necessary for bridal and funeral occasions as well as religious festivals. Not only are sedans, bands of music, biers, framed and gilded stands for carrying idols, shrines, and sacrificial feasts, red box for holding the bride's trousseau, etc., supplied, but also banners, tables, stands, curiosities, and uniforms in great variety. The men and boys required to carry them and perform the various parts of the ceremony are hired, a uniform hiding their ragged garments and dirty limbs. Guilds often go to a heavy expense in getting up a procession in honour of their patron saint, whose image is carried through the streets attended by the members of the Corporation dressed in holiday robes and boots. The variety and participators of these shows are exceedingly curious and characteristic of the people's taste. Here are seen splendid silken banners worked with rich embroidery, alternating with young girls bedizened with paint and flowers, and perched on high seats under an artificial tree or apparently almost in the air, resting upon frames on men's shoulders; bands of music; sacrificial meats and fruits adorned with flowers; shrines, images, and curious rarities laid out upon red pavilions; boys gaily dressed in official robes and riding upon ponies, or harnessed up in a covered framework to represent horses, all so contrived and painted that the spectator can hardly believe they are not riding Lilliputian ponies no bigger than dogs. A child standing in a car and carrying a branch on its shoulder, on one twig of which stands another child on one foot or a girl holding a plate of cakes in her hand, on the top of which stands another miss on tiptoe, the whole borne by coolies, sometimes add to the diversion of the spectacle and illustrate the mechanical skill of the exhibitors. Small companies dressed in a great variety of military uniforms, carrying spears, shields, halberds, etc., now and then volunteer for the occasion, and give it a more martial appearance. The carpenters at Canton are famous for their splendid processions in honour of their hero, Lu Pan, in which also other craftsmen join; for this demi-god corresponds to the Tubal Cain of Chinese legends, and is now regarded as the patron of all workmen, though he flourished no longer ago than the time of Confucius."—*Ibid.* i. 819–20.

"The general and local festivals of the Chinese are numerous, among which the first three days of the year, one or two about the middle of April to worship at the tombs, the two solstices, and the festival of dragon-boats, are common days of relaxation and merry-making, only on the first, however, are the shops shut and business suspended." "The return of the year is an occasion of unbounded festivity and hilarity. . . . The evidences of the approach of this chief festival appear some weeks previous. The principal streets are lined with tables, upon which articles of dress, furniture, and fancy are disposed for sale in the most attractive manner. Necessity compels many to dispose of certain of their treasures or superfluous things at this season, and sometimes exceedingly curious bits of bric-à-brac, long laid up in families, can be procured at a cheap rate. It is customary for superiors to give their dependents and employees a present, and for shopmen to send an acknowledgment of favours to their customers; one of the most common gifts among the lower classes is a pair of new shoes. Among the tables spread in the streets are many provided with pencils and red paper of various sizes, on which persons write sentences appropriate to the season in various styles, to be pasted upon the doorposts and lintels of dwellings and shops, or suspended from their walls. The shops also put on a most brilliant appearance, arrayed in these papers interspersed among the *kin hwa*, or 'golden flowers,' which are sprigs of artificial leaves and flowers made in the southern cities of brass tinsel and fastened upon wires; the latter are designed for an annual offering in temples, or to place before the household tablet. Small strips of red and gilt paper, some bearing the word *fuh*, or 'happiness,' large and small vermilion candles, gaily painted, and other things used in idolatry, are likewise sold in great quantities, and with the increased throng impart an unusually lively appearance to the streets. Another evident sign of the approaching change is the use of water upon the doors, shutters, and other woodwork of houses and shops, washing chairs, utensils, clothes, etc., as if cleanliness had not a little to do with joy, and a well-washed person and tenement were indispensable to the proper celebration of the festival. Throughout the southern rivers all small craft, tankia-boats, and lighters are beached and turned inside out for a scrubbing."—*Ibid.* i. 809–11.

"A still more praiseworthy custom attending this season is that of settling accounts and paying debts; shopkeepers are kept busy waiting upon their customers, and creditors urge their debtors to arrange these important matters. No debt is allowed to overpass new year without a settlement or satisfactory arrangement, if it can be avoided; and those whose liabilities altogether exceed their means are generally at this season obliged to wind up their concerns and give all their available property into the hands of their creditors. The consequences of this general pay-day are a high rate of money, great resort to the pawnbrokers, and a general fall in the price of most kinds of produce and commodities. Many good results flow from the practice, and the conscious sense of the difficulty and expense of resorting to legal proceedings to recover debts induces all to observe and maintain it, so that the dishonest, the unsuccessful, and the wild speculator may be sifted out from amongst the honest traders."—*Ibid.* i. 811–2.

"It is a common practice among devout persons to settle with the gods, and during a few days before the new year, the temples are usually thronged by devotees, both male and female, rich and poor. Some persons fast and engage the priests to intercede for them that their sins may be pardoned, while they prostrate themselves before the images amidst the din of gongs, drums, and bells, and thus clear off the old score. On new year's eve the streets are full of people hurrying to and fro to conclude the many matters which press upon them. At Canton some are busy pasting the five slips upon their lintels, signifying their desire that the five blessings which constitute the sum of all human felicity (namely, longevity, riches, health, love of virtue, and a natural death) may be their favoured portion. Such sentences as 'May the five blessings visit this door,' 'May heaven send down happiness,' 'May rich customers ever enter this door,' are placed above them; and the door posts are adorned with others on plain or gold sprinkled red paper, making the entrance quite picturesque. In the hall are suspended scrolls more or less costly, containing antithetical sentences carefully chosen."—*Ibid.* i. 812.

"The stillness of the streets and the gay inscriptions on the closed shops on new year's morning present a wonderful contrast to the usual bustle and crowd. . . . The red papers of the doors are here and there interspersed with blue ones, announcing that during the past year death has come among the inmates of the house. . . . In certain places, white, yellow, and carnation colored papers are employed, as well as blue, to distinguish the degree of the deceased kindred. Etiquette requires that those who mourn remain at home at this period. By noontide the streets begin to be filled with well-dressed persons, hastening in sedans or afoot to make their calls; those who cannot afford to buy a new suit hire one for this purpose, so that a man hardly knows his own domestics in their finery and robes. The meeting of friends in the streets, both bound on the same errand, is attended with particular demonstrations of respect, each politely struggling who shall be most affectedly humble. On this day parents receive the prostrations of their children, teachers expect the salutations of their pupils, magistrates look for the calls of their inferiors, and ancestors of every generation, and gods of various powers are presented with the offerings of devotees in the family hall or public temple. Much of the visiting is done by cards, on which is stamped an emblematic device representing the three happy wishes—of children, rank, and longevity; a common card suffices for distant acquaintances and customers. . . . Persons, as they meet, salute each other with *Kung hi! Kung-hi!* 'I respectfully wish you joy!'—or *Sin-hi! Sin-hi!* 'May the new joy be yours,' either of which, from its use at this season, is quite like the *Happy New Year!* of Englishmen." "Toward evening, the merry sounds proceeding from the closed doors announce that the sacrifice provided for presentation before the shrines of departed parents is cheering the worshippers; while the great numbers who resort to gambling-shops show full well that the routine of ceremony soon becomes tiresome, and a more exciting stimulus is needed. The extent to which play is now carried is almost indescribable. Jugglers, mountebanks, and actors also endeavour to collect a few coppers by amusing the crowds. Generally speaking, however, the three days devoted to this festival pass by without turmoil, and business and work then gradually resume their usual course for another twelvemonth."—*Ibid.* i. 815–6.

[For a full description of the observances at the New Year see *N.-C. Daily News*, Feb. 20, 1891. A great diversity of local usages was observed at this period in different parts of the country (*Williams, Midd. King.*, i. 814–5).]

[Giles says that at the New Year, when public business is suspended, magistrates and others give their official seals into the keeping of their wives.]—*Ch. Sketches*, p. 102.

[When the sun is in the 15° of Aquarius (2nd moon) is the festival *Li Ch'un*, "Opening of Spring." Families worship at the temples, and ramble about the country for amusement. The abours of agriculture are officially inaugurated. The season of festivity continues for ten days.]—*Morrison, View*, p. 105.

"Every year on that day [Feast of Lanterns, *Sai Têng*, or *Hua Têng:* 1st moon, 15th day] it is the custom, in the country districts, for each clan to promenade the neighbourhood with a fiery dragon, and if two dragons chance to meet there is always a fight as to which shall have the precedence. As this fight is regarded as the best part of the day's fun, the rival dragons only too frequently come in each other's way."—*N.-C. Herald*, April 18, 1900, p. 695. And see *ibid.* for a description of a clan-fight and the impersonation of murderers.

"One of the prettiest shows of lanterns is seen in a festival observed in the spring or autumn by fishermen on the southern coasts to propitiate the gods of the waters. An indispensable part of the procession is a dragon fifty feet or more long, made of light bamboo frames of the size and shape of a barrel, connected and covered with strips of coloured cotton or silk; the extremities represent the gaping head and frisking tail. This monster symbolizes the ruler of the watery deep, and is carried through the streets by men holding the head and each joint upon poles, to which are suspended lanterns; as they follow each other their steps give the body a wriggling, waving motion. Huge models of fish, similarly lighted, precede the dragon, while music and fireworks—the never-failing warning to lurking demons to keep out of the way—accompany the procession, which presents a very brilliant sight as it winds in its course through the dark streets."— *Williams, Midd. King.*, i. 818.

[On the 2nd day of the 2nd moon was the *Fu Shên Tan*, or *T'u Ti Tan*, Birthday of the Local Gods. In the 3rd moon was the *Ch'ing Ming* festival, or Feast of all Souls. The 8th day of the 4th moon was the Birthday of Buddha. The 5th day of the 5th moon was the Dragon Boat Festival (*Tuan Yang*), and the 6th day of the 6th moon was called *T'ien Kuang*, when clothes were aired. The chief of the above festivals have been described under previous Periods or ECCLESIASTICAL.]

"In the middle of the sixth moon lanterns are hung from the top of a pole placed on the highest part of the house. A single small lantern is deemed sufficient, but if the night be calm, a greater display is made by some householders, and especially in boats, by exhibiting coloured glass lamps arranged in various ways."—*Ibid.* i. 818-9.

[The 15th (or 1st to 15th) of the 7th moon is the *Yü Lan Shêng Hui*, or *Shao I Chieh*, "Burning Clothes Festival," on which paper clothes are burned to help disconsolate spirits to rise to higher regions.]—*Morrison, View*, pp. 106–7.

At the mid-autumn festival, "the Cantonese assemble on their roofs and on the walls to worship the moon, and eat pumelos, boiled taro, and moon cakes, these last commemorating Hao I's cakes. There are no moon temples, and the worship is very informal; but no doubt some of the worshippers hope, with San Toy, that the moon will 'drop a gift from her fairy balloon.' Altogether it is a pretty and harmless custom."—*Hong Kong Daily News*, Oct. 7, 1903.

[The 9th day of the 9th moon is called *Chung Yang Chieh*, or *Têng Kao*, "Ascending high," when people went to high places and flew kites, to avoid calamity (see PER. OF DISRUPTION). The 9th day of the 11th moon was *Tung Chih*, shortest day, worship of the Winter Solstice. The 12th moon was *Nien Chin*, the close of the year, when preparations were made for the approaching new year. On the 24th every family worshipped the *Tsao Shên*, god of the Furnace, or Kitchen, and on the 30th crackers were let off, feasts held, and deities worshipped to *Sung Nien*, "see out the old year."]—*Morrison, View*, pp. 107–8.

[For an account of the annual Black Miao festival in Ssŭ Ch'uan, comprising music and dancing, horse-racing and bull-fighting, see *N.-C. Daily News*, Jan. 26, 1909.]

"Shops are closed at nightfall and persons going abroad carry a lantern or torch. . . . Few persons are met in the streets at night, and the private watch kept by all who are able greatly assists the regular police in preserving order and apprehending thieves. These watchers go up and down their wards, bearing large bamboos, to let 'thieves know they are on the lookout.' Considering all things, large Chinese cities are remarkably quiet at night."—*Ibid.* i. 742.

"A smart visiting-card was handed to me after my frugal repast; but, as I did not feel at all like 'receiving,' I sent word to 'call again,' or to 'stay the chariot' (= not at home). The 'boy' came in holding the card once more, with the surprising statement that the 'head thief' wished to see me. The writer . . . was at once sent for and he promptly explained to me what a respectable man the head thief was. For the consideration of one dollar a month's subscription, my predecessor had always been exempt from robbery, and on the whole the writer thought I had better close with the man at once. Of course, there was no threat; it was only ancient local custom, as with the 'King of the Beggars': probably I should never be robbed in any case." The "head thief" had come in his coat and hat of ceremony. "And so it was. For one Mexican dollar a month I was guaranteed immunity, and, as I intended to travel about for some months at a time, I was not sorry to obtain this security for my property."—*Parker, John Chinaman*, pp. 157–8.

"The 'King of the Beggars' above mentioned is always prepared in most large Chinese towns to guarantee (according to subscription paid) either that no 'asker' will come at all, or that one copper cash *per diem* only need be given for each full ten minutes every beggar is kept howling. If no arrangement at all be made, the mendicant bangs gridirons and howls incessantly until he is bought off personally and individually; this often leads to altercations, 'rows,' and false charges, for the beggar will die on your door-step 'as soon as look at you,' even leaving written 'evidence' behind."—*Ibid.* p. 159.

[Lepers in the south lived in "leper villages," but were not forced to live apart.]

[Advertisements and street cries are described under DISTRIBUTION.]

Sports, Games, etc.—"Notwithstanding his [K'ang Hsi's] enfeebled health and the many illnesses from which he had suffered in later life, he persisted in following his usual sporting amusements, and he passed the winter of 1722 at his hunting-box at Haidsu."—*Boulger, Short Hist.*, p. 152.

"Priests in China have long practised military and calisthenic exercises, for defending their temples and persons on their journeyings, and to mortify the flesh. A monastery near *Hwan-pi*, in the prefecture of *Han-yang*, contains four hundred priests, of whom more than a hundred are skilled in military arts, fencing, boxing, and the use of the *nu* 弩 or ballista, with which they defend their neighbourhood from marauders." "From the *Shan lin kwan p'u* we learn that the priests of the monastery of *Shan lin*, in Honan, have been long celebrated for their skill in single-stick exercise. *Kung-fu* 工夫 is a species of disciplinary calisthenics, practised by Tauist priests. *Kiau-ta* 教打, is the name of the *maître d'armes*, or *kiau-sz'* 教師, who teaches boxing, fencing, and sword-exercise. . . . *Shwa kwun* 耍棍, to fence with quarter-staves, and *Shwa teng pai* 耍藤牌, to play with foils and shields, are other terms used."—*N. and Q. on C. and J.*, iii. 88.

"In one of the guard-houses on the walls [of Foo Chow] we [saw] some of the [Chinese soldiers] practising with bow and arrow, not for aim, but for strength of arm to pull the bow. They had a target consisting of several thick sheets of soft leather hung from a beam, and fired at this with the arrow-point within a yard of the target, the arrow merely throwing the leather back and then falling. One of the men could draw the bowstring to his ear, with the bow outstretched in his left hand; we could not get it half the distance. This man exercised his arms by lifting up and twisting about over his head a heavy beam loaded at each end with two large pieces of stone. . . . The Canton coolies amuse themselves in this way, but I never saw them use an instrument nearly as heavy as the one described."—*Scarth, Twelve Years*, pp. 41–2.

"Active, manly plays are not popular in the south, and instead of engaging in a ball-game or regatta, going to a bowling alley or fives court to exhibit their strength and skill, young men lift beams headed with heavy stones, like huge dumb-bells, to prove their muscle, or kick up their heels in a game of shuttlecock. The outdoor amusements of gentlemen consist in flying kites, carrying birds on perches and throwing seeds high in the air for them to catch, sauntering through the fields, or lazily boating on the water. Pitching coppers, fighting crickets or quails, tossing up several balls at once, kicking large leaden balls against each other, snapping sticks, chucking stones, or guessing the number of seeds in an orange, are plays for lads."—*Williams, Midd. King.*, i. 824–5.

[In the game of throwing the weight a heavy stone with a piece cut out and a handle inserted was thrown from one to another.]—*Giles, Dic.*, No. 11351.

[An equestrian feat (called *Ch'ao t'ien têng*, "facing the sky stirrup") consisted in the rider lying on his back on the horse and throwing his legs in the air.]—*Ibid.* No. 478.

[Letter-carriers practised striking suspended sandbags so as to be able to defend themselves against robbers.]—*Ibid.* No. 9624.

"In the section of the 番禺縣志 (Gazetteer of the Pwan-yü District), describing the popular customs of the district, two or three paragraphs are devoted to quail-fighting. This practice appears to be a very old one, and . . . notorious enough to have given its name to a song (the 鬪鶴鶉). Quails, on the authority of the Gazetteer, are exhibited for sale in the 鬼巷 (Devil Lane) in the western part of Canton, and this is described as so crowded during the height of the sale as to be almost impassable. Good birds, when young,

are sold at high prices, and noted fighters will procure even several hundred taels, while the fight itself causes the attendance of a huge crowd, and the circulation of large sums of money."—*N. and Q. on C. and J.*, iii. 22.

"Combats between crickets are oftenest seen in the south, where the small field sort is common. Two well-chosen combatants are put into a basin and irritated with a straw until they rush upon each other with the utmost fury, chirruping as they make the onset, and the battle seldom ends without a tragical result in loss of life or limb. Quails are also trained to mortal combat; two are placed on a railed table, on which a handful of millet has been strewn, and as soon as one picks up a kernel the other flies at him with beak, claws, and wings, and the struggle is kept up till one retreats by hopping into the hand of his disappointed owner. Hundreds of dollars are occasionally betted upon these cricket or quail fights, which if not as sublime or exciting, are certainly less inhuman than the pugilistic fights and bull-baits of Christian countries, while both show the same brutal love of sport at the expense of life."—*Ibid.* i. 825–6.

"A favourite amusement is the flying of kites. They are made of paper and silk, in imitation of birds, butterflys, lizards, spectacles, fish, men, and other objects; but the skill shown in flying them is more remarkable than the ingenuity displayed in their construction. The ninth day of the ninth moon is a festival devoted to this amusement all over the land. . . . On this day . . . as many as thirty thousand people assemble on the hills around Fuhchau to join in this amusement if the weather be propitious. Many of the kites are cut adrift under the belief that, as they float off, they carry away with them all impending disasters."—*Ibid.* i. 826–7.

"Parties of actors and acrobats can be hired cheaply, and their performances form part of the festivities of rich families in their houses to entertain the women and relatives who cannot go abroad to see them. They are constituted into separate corporations or guilds, and each takes a distinguishing name, as the 'Happy and Blessed company,' the 'Glorious Appearing company,' etc."—*Ibid.* i. 821.

[Swinging was a form of amusement. Ladies stood up in the swing.]—*Giles, Dic.*, No. 2307.

"*Waising.*—'Circuit-names,' or 'hall-names.' The sport consists in selecting a dozen or so out of several hundred family names: whoever guesses most 'wranglers' wins an enormous prize."—*Parker, John Chinaman*, p. 365.

[*Fan tan*, or "quadrating cash," was the most common game of chance played at Canton; v. *Williams, Midd. King.*, i. 825.]

[For details as to games with dice and dominoes see *Culin, Ch. Games with Dice and Dominoes.*]

[Nursery rhymes showed keen and tender parental affection. Moral teaching various, but most, though not all, of high character. Food element a prominent feature, as in the West. There were more than 600 rhymes of the "Mother Goose" type, and numerous others of various kinds, such as "The Brown Mouse," "This little pig went to market," etc. Nicknames were freely given, and embodied in rhymes. "Tongue-twisters" and nonsense rhymes much appreciated by children.]—*Headland, Ch. Boy and Girl*, pp. 1–30. See also pp. 33–48.

[The games played by boys included "Forcing the City Gates," "Blind Man," "Man Wheel," "Striking the Stick" (similar to "Tip-cat"), "Select Fruit,"—these requiring strength, skill, or curiosity,—"Point at Moon and Stars," "Queue," "Honour," "Hockey," "Pounding Rice,"—requiring quickness of action,—"Host and Guest," "Roast Dog-meat," "Skin the Snake," "The Hawk catching the Young Chicks," "Strike the Poles,"—developing the parental or protective instinct,—"Throw Cash," "Pitch Brickbats," "Kick the Marbles," "Kick the Shoes," "Cat catching Mice,"—tests of accuracy and agility.]—*Ibid.* pp. 51–76.

[Of games played by girls, "Going to Town," "Turning the Mill" and "Flower-pot" tended to develop strength, "Meat or Vegetables" and "Seek for Gold" required accuracy of aim, "Water the Flowers" tended to develop the inventive faculty, "The Flower Seller" inculcated honesty, "The Cow's Tail" and "Let out the Doves" were tests of agility, and the "Cow's Eye" of bearing pain. There were more than seventy-five games played in Peking alone. The above boys' and girls' games, played in the north, differed from those played in the centre and south, owing to differences of climate and character. Games generally were re-productions of the employments of parents—farming, carpentry, house-keeping—and many local occupations were reflected in the local games of children. Analysis of the games mentioned above tends to rebut the assertions of several writers (*cf. supra*) that "The Chinese are not much given to athletic exercises," "Their sports do not require much physical exertion, nor do they often pair off, or choose sides and compete, in order to see who are the best players," "Active, many sports are not popular in the South," etc. For details of the games and methods of play see *ibid.* pp. 51–94, and for a description of block-games (*kindergarten*), which illustrated such facts of history as would have a moral influence, or be an intellectual stimulus to the child, pp. 115–30.]—*Ibid.* pp. 79–94.

[Toys were less varied, less complicated, less true to the original, and less expensive than those of the West. They involved no intricate scientific principle, though a knowledge of the production of air-currents by heat was shown in the "merry-go-round" lantern. The majority of toys were made of clay, cloth, wood, or tin, and they included various kinds of rattles, whistles, drums, horns, knives, animals and insects, tops, dolls and dancing dolls, buzzers, music balls, clay beggars, jumping jacks, carts, barking dogs, and "candy-blown" toys.]—*Ibid.* pp. 97–112.

[For children's shows and entertainments, juvenile juggling, and stories told to children, see *ibid.* pp. 133–76.]

"The Thespian band still retains its original strolling character, and stands ready to pack up its trappings at the first call. . . . One large shed contains the stage, and three smaller ones before it enclose an area, and are furnished with rude seats for the paying spectators. The subscribers' bounty is acknowledged by pasting red sheets containing their names and amounts upon the walls of the temple. The purlieus are left as stands for the sale of refreshments, for gambling tables, or for worse purposes, and by all these means the priests generally contrive to make gain of their devotion."—*Williams, Midd. King.*, i. 820–1.

"We have no permanent theatres, and, consequently, no yearly agreements. A theatre is constructed in a few hours: some planks placed on trestles and raised seven or eight feet above the ground; some bamboos supporting a roof of mats; some painted cloths serving as partitions at the end and on each side of the stage; then all about benches placed with the same amount of regard for architectural science: such are the theatre and the auditorium."—*Tcheng-Ki-Tong, Le Théâtre des Ch.*, p. 18.

"Edifices for the enacting of plays are of a temporary kind, pitched like a tent in a field, and struck as soon as the engagement between the actors and their patrons has terminated. They differ widely in their dimensions, though constructed nearly upon the same plan, and consist generally of four separate buildings, planted upon the four sides of a large quadrangle. One side is occupied by the stage, which consists merely of a robing-room and platform for the actors: the opposite side is distinguished by a large gallery set apart for the ladies, who are thus indulged with a position corresponding to our front boxes. . . . The two side galleries are intended for gentlemen who pay for their places: the area or pit is filled with persons of all ranks, who are admitted without payment of any fee."—*Lay, Ch. as They Are*, p. 73.

Chinese comedies and tragedies "are universally performed and encouraged from the court to the cottage; . . . the Chinese are so passionately fond of scenic representations that, in most houses of the great, a hall is set apart for the performance of plays; . . . no entertainment is ever given without a company of comedians to amuse the guests; . . . they constitute a part of all public festivals; and . . . foreign ambassadors are invariably entertained with theatrical representations; . . . it is not true . . . that public theatres are put on a level with houses of prostitution and confined to the suburbs of cities. There is no such thing, in fact, as a public theatre in all China."—*Laou-seng-urh*, pp. ix–x.

"Though dramatic writing is considered to be a very inferior branch of literature, and though actors are looked down upon as the very refuse of society, being one of the few classes which are excluded from competing in the open examinations, the national taste for the theatre is universal and absorbing. At all the great court ceremonies, at all the principal religious festivals, and on all occasions of general rejoicing, theatrical displays bear a part; and so completely is the drama a national institution, that on the death of the Emperor all the theatres throughout the realm are by law ordered to be closed during the time appointed for public mourning."—*Contemp. Rev.*, xxxvii. 124–5.

"In the north of China every town and every large village boasts its permanent theatre, while the inhabitants of other villages, too small to be so fortunate, find little difficulty in extemporizing theatres of mat and bamboo on any chance arrival of an itinerant troupe of actors. As long as the visit of these wandering players lasts the people of the district give themselves up to the enjoyment of the holiday. Early each morning the roads from all the country round may be seen crowded with people, the poorer ones on foot and—if in the north of China—the wealthier classes on mules or in carts, all tending to the one point of attraction; the women gay in blue, red, or green silks, and the men in their best and brightest attire. If we follow this pleasure-seeking crowd we enter a theatre built in the form of a parallelogram at one end of which is a platform, generally, though not always, as wide as the building. This platform is divided breadthwise by a wooden partition with two entrances, the front part forming the stage, and the rear portion serving the purposes of green-room, property-room, and abode of the troupe. The body of the theatre, answering to our pit and stalls, is without seats or partitions; whilst above and encircling the whole are the boxes, in which the women and principal subscribers have their places. If the district should be a poor one the probability is that we find ourselves opposite a covered stage on an open piece of ground, in front of which the carts of the visitors, full of their occupants, are ranged in a semi-circle thus forming the walls of a truly Thespian theatre. Within this enclosure stands a densely packed, good-natured, eager crowd, whose power of standing is only equalled by their power of unflagging enjoyment."—*Ibid.* p. 125.

"No money is taken at the doors [but *v. supra*]. The troupe is generally hired either by a private individual or by a public subscription for a certain number of days, and free admission is granted to everyone. The performances last from the early morning until late in the evening, with short intervals between each of the four or five pieces."—*Ibid.* xxxvii. 125; see also *Douglas, Soc. in Ch.*, pp. 375–6.

"The dramatic entertainments appear to be connected in many instances with their idolatrous worship."—*Gray, China*, i. 377. "Every temple, with few exceptions, has a stage erected in a convenient part, devoted to the performance of theatrical representations. There are several hundreds of such temples in this city [Foochow] and suburbs. Platforms are also oftentimes extemporized in the street during an evening—seldom during the day—for the performance of plays. . . . Bands are also frequently employed to perform in the houses of the rich, and in the official residences of mandarins. Sometimes theatrical companies are employed for eight or ten days in succession by mandarins in the first and second months of the Chinese year."—*Doolittle, Social Life*, ii. 295–6.

"Plays are acted in the large cities of China at public theatres all the year round, except during one month at the New Year, and during the period of mourning for a deceased Emperor. There is no charge for admission, but all visitors must take some refreshment. The various Trade-Guilds have raised stages upon their premises, and give periodical performances free to all who will stand in an open-air courtyard to watch them. Mandarins and wealthy persons often engage actors to perform in their private houses, generally while a dinner party is going on. In the country performances are provided by public subscription, and take place at temples or on temporary stages put up in the roadway. These stages are always essentially the same. There is no curtain, there are no wings, and no flies. At the back of the stage are two doors, one for entrance and one for exit. The actors who are to perform the first piece come in by the entrance door all together. When the piece is over, and as they are filing out through the exit door, those who are cast for the second piece pass in through the other door. There is no interval, and the musicians who sit on the stage, make no pause; hence many persons have stated that Chinese plays are ridiculously long, the fact being that half-an-hour to an hour would be about an average length for the plays usually performed, though much longer specimens, such as would last from three to five hours, are to be found in books. Eight or ten plays are often performed at an ordinary dinner-party, a list of perhaps forty being handed round for the chief guests to choose from."—*Giles, Hist. of Ch. Lit.*, pp. 258–9. *Cf. infra.*

"The actors undergo a very severe physical training, usually between the ages of nine and fourteen. They have to learn all kinds of acrobatic feats, these being introduced freely into 'military' plays. They also have to practise walking on feet bound up in imitation of women's feet, no woman having been allowed on the stage since the days of the Emperor Ch'ien Lung (A.D. 1736–96), whose mother had been an actress. They have further to walk about in the open air for an hour or so every day, the head thrown back and the mouth wide open in order to strengthen the voice; and finally, their diet is carefully regulated according to a fixed system of training. Fifty-six actors make up a full company, each of whom must know perfectly from 100 to 200 plays, there being no prompter. These do not include the four or five-act plays as found in books, but either acting editions of these, cut down to suit the requirements of the stage, or short farces specially written. The actors are ranged under five classes according to their capabilities, and consequently everyone knows what part he is expected to take in any given play. Far from being an important personage, as in ancient Greece, the actor is under a social ban; and for three generations his descendants may not compete at the public examinations. Yet he must possess considerable ability in a certain line; for inasmuch as there are no properties and no realism, he is wholly dependent for success upon his own powers of idealisation. There he is indeed supreme. He will gallop across the stage on horseback, dismount, and pass his horse on to a groom. He will wander down a street, and stop at an open shop-window to flirt with a pretty girl. He will hide in a forest, or fight from a battlemented wall. He conjures up by histrionic skill the whole paraphernalia of a scene which in Western countries is grossly laid out by supers before the curtain goes up. The general absence of properties is made up to some extent by the dresses of the actors, which are of the most gorgeous charactor, robes for Emperors and grandees running into figures which would stagger even a West-end manager."—*Ibid.* pp. 259–60.

"It is obvious that the actor must be a good contortionist, and excel in gesture. He must have a good voice, his part consisting of song and 'spoken' in about equal proportions. To show how utterly the Chinese disregard realism, it need only be stated that dead men get up and walk off the stage; sometimes they will even act the part of bearers and make movements as though carrying themselves away. Or a servant will step across to a leading performer and hand him a cup of tea to clear his throat."—*Ibid.* pp. 260–1.

"Plays usually relate to ancient times, and the actors attempt to imitate the dress and the customs of those times. The masks worn are very imperfect and coarse. The usual dress of the actors is retained while playing, the peculiar costume designed to be worn while performing on the stage being simply put on over the common dress. The dresses intended to represent ancient customs are often too short or too long, too large or too small, and, being put on over the other clothes of the wearer, oftentimes make him present a very ludicrous appearance, as his ordinary clothing may be seen peeping out. An abundance of music always accompanies theatrical shows, consisting principally of beating gongs and drums, which, in the estimation of the unappreciative foreign ear is most discordant, and anything but musical and entertaining. Before mandarins and the rich gentry, actors who speak the mandarin dialect are almost invariably employed; while, for exhibitions in temples and in the streets, those generally are engaged who speak the common language of the people, the vernacular of the place. The acting is very often coarse and sensual, and the plays abound in indelicate allusions and obscene phrases. The females who are not of the highest rank living in the neighbourhood numerously attend the plays which are performed in the street and in temples."—*Doolittle, Social Life*, ii. 297.

"On the evening preceding the day of representation, the dresses of the actors are removed from the boat or house which is the ordinary abode of the company to the place where the play is to be performed. The principal piece, usually an historical tragedy, opens about the middle of the day, and continues during two or three hours; but on some occasions it commences sooner, and, a long piece having been selected, the whole performance continues for five or six hours. The tragedy or comedy ended, tumbling and various feats of agility succeed. These are then followed by a short piece, wherein, in most cases, the dramatis personæ do not exceed two or three. . . . These pieces . . . are usually of a farcical (though not uncommonly of an indecent) character. . . ." They contain "impromptu allusions to passing occurrences, and . . . often powerful pantomimic action. . . . The dresses, which, in the more regular dramatic performances, are rich and gaudy, but no way resembling those that we every day see in use, are, in these pieces, different from the dresses of the present time only in occasional additions intended to aid the drollery of a comic actor. One great advantage . . . that these pieces have to European ears, is, the absence of the deafening crash of the gong and the excruciating sounds of some of the other instruments peculiar to the Chinese."—*Ch. Repos.*, vi. 575–6.

"The performances usually extend through three entire days, with brief recesses for sleeping and eating, and in villages where they are comparatively rare, the people act as if they were bewitched, neglecting everything to attend them. The female parts are performed by lads, who not only paint and dress like women, but even squeeze their toes into the 'golden lilies,' and imitate upon the stage, a mincing wriggling gait. These fellows personate the voice, tones, and motions of the sex with wonderful exactness, taking every opportunity, indeed, that the play will allow to relieve their feet by sitting when on the boards, or retiring into the green-room when out of the acts. The acting is chiefly pantomime, and its fidelity shows the excellent training of the players. This development of their initiative faculties is probably still more encouraged by the difficulty the audience find to understand what is said; for owing to the differences in the dialects, the open construction of the theatre, the high falsetto or recitative key in which many of the parts are spoken, and the din of the orchestra intervening between every few sentences, not one quarter of the people hear or understand a word."—*Williams, Midd. King.*, i. 821.

"Our annals show us that, during the reign of the Mongol emperors, women took part in theatrical plays . . . " but "at length the actresses drew down upon themselves a decree of expulsion as a cause of exciting hatred and contempt of good manners. . . . It was in the last century that this measure was taken."—*Tcheng-Ki-Tong, Le Théâtre des Ch.*, p. 30.

"The condition of actors is associated by the law with that of courtesans."—*Ampère, La Science et les Lettres en Orient*, p. 225.

"The scenery is very simple, consisting merely of rudely painted mats arranged on the back and sides of the stage, a few

tables, chairs, or beds, which successively serve for many uses, and are brought in and out from the robing-room. The orchestra sit on the side of the stage, and not only fill up the intervals with their interludes, but strike a crashing noise by way of emphasis, or to add energy to the rush of opposing warriors. No falling curtain divides the acts or scenes, and the play is carried to its conclusion without intermission. The dresses are made of gorgeous silks, and present the best specimens of ancient Chinese costume of former dynasties now to be seen. The imperfections of the scenery require much to be suggested by the spectator's imagination, though the actors themselves supply the defect in a measure by each man stating what part he performs, and what the person he represents has been doing while absent. If a courier is to be sent to a distant city, away he strides across the boards, or perhaps gets a whip and cocks up his leg as if mounting a horse, and on reaching the end of the stage cries out that he has arrived, and there delivers his message. Passing a bridge or crossing a river are indicated by stepping up and then down, or by the rolling motion of a boat. If a city is to be impersonated, two or three men lie down upon each other, when warriors rush on them furiously, overthrow the wall which they formed, and take the place by assault. Ghosts or supernatural beings are introduced through a wide trap-door in the stage, and, if he thinks it necessary, the impersonator cries out from underneath that he is ready, or for assistance to help him up through the hole."—*Williams, Midd. King.*, i. 821–2.

"The acting, generally speaking, is good, for the Chinese are naturally quick of observation, and are thus able in every-day life to catch easily the tone of those with whom they associate and on the stage to assume the characters they wish to represent. The possession of these faculties is the more important, as the actors get very little guidance from the play-books, which almost entirely confine their directions to 'enter,' 'exit,' and 'aside,' or, as the Chinese literally translated means, 'ascend,' 'descend,' and 'turn the back and say.'"—*Contemp. Rev.*, xxxvii. 125–6.

"The acting throughout was so perfect in its kind, that the eye could not detect a single fault. The performance lasted about six hours without any relief, but such was the interest which the players and the spectators felt in it, that neither seemed to be tired of the sport."—*Lay, Ch. as They Are*, p. 76.

"The Chinese, to render the picture exact and striking, are minutely circumstantial in all their scenes, and it is astonishing to see the vanity of minor incidents that are crowded within the compass of a short passage. The rehearsal is of a perfunctory kind—the manager takes his place behind a curtain upon the stage, and, holding a book in his hand, calls each of the actors in their turn, and briefly reminds them of their part by pointing to some sentence to be pronounced with significance, or some particular feature in the acting."—*Ibid.* p. 77.

"The performers are usually three, four, or five. Three is very common."—*Journ. N.-C.B.R.A.S.*, N.S. xx. 195.

"The characters in Chinese plays are arranged under five denominations, *viz.*, *shêng* 生, *tan* 旦, *ching* 淨, *mo* 末, and *ch'ou* 丑. The hero is *shêng*. He wears a black beard, but his face is not concealed. The style of dress varies according to the age, rank, and character of the hero. *Tan* is a female character, and varies also according to age and other circumstances. If young, kingfisher feathers are put in requisition as ornaments. Youths and boys always perform the female parts. It is forbidden by law for women to go on the stage. The *ching* is a less important character, and *mo* and *chou* are quite subordinate. (See also *N. and Q. on C. and J.*, ii. 56.) Whether these names of costumes are of Chinese or foreign origin is uncertain. In the printed text of the plays, each character has assigned to it that one of the five names which suits it. The play is altered, but the costumes remain. The hero of one appears like the hero of another. The name of the melody to be used in the choral passages is also printed. The music, therefore, is just that which pleased the ears of people in the Yuen dynasty or the early Ming. Neither a new melody nor a new play has been made for several centuries past. Probably all the plays were made within a period amounting to 200 years, and after that time had expired the dramatic genius of China went to sleep, to wake again at intervals down to this century, but never to sing again with such vigour as six hundred years ago. The two store-houses affording materials to the plays are Chinese history and biography and the comedy of common life. The authors of the plays study brevity, and have one main object in each play. The aim of all good plays is moral, and some one noble characteristic of man in society is strikingly represented. No prompting is allowed, and the actors do not require it. They are permitted, however, to add to the text or gag, as they sometimes do."—*N. C. Daily News*, 15th December, 1885. The play to be performed was often chosen by prominent members of the audience (as formerly the songs in English music-halls, by a majority vote), who ticked the title of the play they preferred on the programme.

"The curious posturing which is sometimes seen abruptly intervening in the course of a play represents a dance of salutation to visitors of distinction on their entering the theatre, and is called *t'iao kia kwan* 跳加官—lit., 'dancing [to express the wish of] promotion.' When Mandarins, for instance, invite a select circle of officials to a theatrical feast, the performance is interrupted by this dance, as each guest arrives."—*N. and Q. on C. and J.*, ii. 178.

"No nation has such a store of plays in constant use, although . . . comedians have suffered contempt, and have even been persecuted by special edict. Many plays have been written by women, though the sex is forbidden to act, and the female parts are taken by boys."—*Johnson, Or. Rel.—Ch.*, p. 445.

"The great Manchu, Kien-lung, did not share the prejudices of his scholars, who are said to have excluded plays from his library: he even took a player for a second wife [*v. supra*]. This passion for the stage has grown with time: the superstitions of Buddhists and Tao-sse have furnished machinery, and the history of China is quarried for material. Such is the force of nationality in the popular mind. Plays are the cheapest things circulated, and are even sometimes used as currency (*Gerard*, ii. 301). Troops of comedians are in demand, on all occasions, from rude country *fêtes* to city dinners, court receptions, and public and private reunions."—*Ibid.* p. 446.

"The morals of the Chinese stage, so far as the sentiments of the pieces are concerned, are better than the acting, which sometimes panders to depraved tastes, but no indecent exposure, as of the persons of dancers, is ever seen in China. The audience stand in the area fronting the stage, or sit in the sheds around it; the women present are usually seated in the galleries. The police are at hand to maintain order, but the crowd, although in an irksome position, and sometimes exposed to a fierce sun, is remarkably peaceable. Accidents seldom occur on these occasions, but whenever the people are alarmed by a crash, or the stage takes fire, loss of life or limb generally ensues."—*Williams, Midd. King.*, i. 824.

"In modern times a theatrical performance is given under the name of 採台, on inaugurating a new building."—*Ch. Rev.*, x. 71. *Cf.* LATER FEUDAL PERIOD.

"Music is little practised as a recreative amusement among the Chinese lower classes."—*Van Aalst, Ch. Music*, pp. 36–7.

Private.—"The birth of a child, like every other important social event in China, sets a long train of observances in motion. So soon as the midwife's care begins—for the Chinese consider that the obstetric art ought only to be practised by females—some of the members of the family engage in the worship of Kum-Fa. In cases of severe labour, a Taouist priest is called in, who repeats certain prayers and traces a mystic character with a new pen upon a piece of yellow paper. The scroll is burned, and the ashes of it are given to the patient in a cup of water. So soon as the child is born, the exact hour is noted, to enable the fortune-teller to cast its horoscope. The midwife puts the umbilical cord into an urn containing charcoal ashes, which is carefully sealed and kept. At the end of 10 years it is usually thrown away; but in some cases it is kept during the lifetime and interred with the remains. Parents believe that if they were to commit any portion of the body to the ground, the interment of the child would soon follow. Should the child die shortly after birth, it is customary to expose the urn on a neighbouring hill, or in a cemetery. I have occasionally stumbled upon such urns in my walks near Canton. The child is at once washed with water, in which a herb, called by the Chinese Kum-Ngan-Fa, or the gold and silver plant, the rind of green ginger, and the leaves of the whampu and pomeloe trees have been boiled. . . . The child is then wrapped in swaddling clothes. . . . These are simply bands that closely confine the limbs. On the third day, the infant is again washed in aromatic water. On this occasion the near relatives are invited to attend, and when 'baby' has been washed, they sit down to a repast, the especial feature of which is pork-patties, and balls of flour with sugar in the centre. The food of the patient consists chiefly of fowls, fine rice, and ginger-wine. Duck's eggs also form an item of her diet. These are also given, together with jars of ginger-wine, as birth-gifts to her relatives and friends."—*Gray, China*, i. 229–30.

"Sometimes the umbilical cord is baked, and given in the form of a powder to the infant as an antidote against small-pox. Several years ago a physician in Sze-chuen wrote a treatise recommending its use in this way."—*Ibid.* i. 229, note.

["No red eggs are sent by friends and relatives on the birth of a daughter," as at the birth of the first boy . . . "but in other respects the customs and ceremonies practised on these occasions are very much the same. On the 3rd day, the milk-name is given to the child, and if a girl, her ears are pierced for earrings. A little boiled rice is rubbed upon the lobe of the ear, which is then subjected to friction between the finger and thumb until it gets quite numb: it is next pierced with a needle and thread dipped in oil, the latter being left in the ear. No blood flows. Boys frequently have one ear pierced, as some people say, to make them look like little girls; and up to the age of 13 or 14, girls often wear their hair braided in a tail to make them look like little boys. But the end of the tail is always tied with *red* silk—the differentiating colour between youths and maids in China. . . . The first person who comes to the house where a child has been born, "ignorant that such an event has taken place, is on no account allowed to go away without having first eaten a full meal"—it being thought that without this the child would not sleep well at night.]—*Giles, Chinese Sketches*, pp. 157–60.

"There are a few *accoucheurs* in China, men who have resorted to this means of livelihood in their old age; but, as a rule, midwives are employed."—*Gray, China*, i. 229, note.

"The first day of the year is also regarded as the birthday of the entire population, for the practice among the Hebrews of dating the age from the beginning of the year prevails also in China; so that a child born only a week before new year, is considered as entering its second year on the first day of the first month. This does not, however, entirely supersede the observance of the real anniversary, and parents frequently make a solemnity of their son's birthday."—*Williams, Midd. King.*, i. 813.

"Among the upper classes it is not usual for the husband to have an interview with the wife until a month after the birth of the child; and no visitor can be received at the house during this time. A large bunch of evergreens is suspended above the principal entrance of the house to intimate this; and visitors upon seeing it do not stop even to leave their cards. All persons residing in the house are regarded as unclean till the month has expired. The same rule applies to persons entering the house during the period in question. The members of such a family are, of course, not allowed to enter any of the public temples. At the close of the month, the mother washes her body, as a rite of purification, with water in which leaves of the pomeloe tree have been boiled. The father, having worshipped the tablets of his ancestors, repairs, together with one of his wife's handmaidens, to a temple—the Temple of Longevity is frequently selected—to thank the gods for having given him a son. Until 100 days have expired, the mother is required to remain at home. . . . At the close of this period, she repairs with her child to a temple. Very often, the temple is one in honour of Kum-Fa, and the child is dedicated to the goddess. If the mother has previously prayed for offspring to Koon-Yam or to Tien-How, she repairs of course to the temple where her prayers were offered."—*Ibid.* i. 230–1.

[For shaving of child's head at one month old (here called Mun Yut), see *Doolittle*, i. 122, *seq.* Gray (*China*, i. 231) says it is considered lucky for the barber to be an old man; but it is sometimes done by the mother or grandmother. "The hair is wrapped up in paper and carefully preserved." After the shaving, an old man, hired for the purpose, places his hand on the infant's head, and says: "May long life be thy portion."]

"The child is not permitted to rest on the bedstead until the father has consulted the calendar and selected a lucky day for the purpose. A coat of many colours is presented to a favourite child by its parents. It is supposed to protect the infant from evil spirits by diverting attention from the wearer. The almanac is also consulted to ascertain what things must be kept out of the child's sight. It sometimes sets forth that it is unlucky for infants to touch or see articles made of bamboo during a certain month. Sometimes the prohibited articles are of iron or copper. Whatever the almanac prescribes is either removed or covered up."—*Gray, China*, i. 231–2.

"The first visit the child pays is to its grandmother, often [on] the day after the Mun-Yut. [She gives it] 4 chickens, 4 onions, sticks of sugar-cane, 2 cabbages, and a quantity of rice-husks. The vegetables enumerated being very quick in attaining maturity, imply her desire for the rapid growth of the little one. The rice-husks signify her wish that the mind of her grandchild may readily receive instruction, and that education may result in scholarship. When the child is 1 or 2 years of age, or at the time when it first begins to walk, it is presented with a pair of shoes called Mow Yee-Kai, or kitten shoes. They resemble a cat's face at the toes, and are supposed to render the child as sure-footed as a cat."—*Ibid.* i. 232.

"Fathers give their sons the *ju ming*, or 'milk name,' about a month after birth. The mother, on the day appointed for this ceremony, worships and thanks the goddess of mercy, and the boy, dressed and having his head shaved, is brought into the circle of assembled friends, where the father confers the name and celebrates the occasion by a feast. The milk name is kept until the lad enters school, at which time the *shu ming*, or 'school name,' is conferred upon him. . . . The *shu ming* generally consists of two characters, selected with reference to the boy's condition, prospects, studies, or some other event connected with him; sometimes the milk name is continued, as the family have become accustomed to it. Such names as *Ink-grinder*, *Promising-study*, *Opening-olive*, *Entering-virtue*, *Rising-advancement*, etc., are given to young students at this time. Though endearing or fanciful names are often conferred, it is quite as common to vilify very young children by calling them *dog*, *hog*, *puppy*, *flea*, etc., under the idea that such epithets will ward off the evil eye. Girls have only their milk and marriage names; the former may be *a flower*, *a sister*, *a gem*, or such like; the latter are terms like *Emulating the Moon*, *Orchis Flower*, *the Jasmine*, *Delicate Perfume*, etc. A mere number at Canton, as *A-yat*, *A-sam*, *A-luk* (No. 1, No. 3, No. 6), often designates the boys till they get their book names."—*Williams, Midd. King.*, i. 797.

"Singular or superstitious customs relating to children observed usually after they are one year old." They refer, as a rule, to boys and girls alike. They include: "Burning paper to mother," on the child's birthday; "cutting the cords of his feet," when learning to walk; "Passing through the door." This ceremony is very fully described. It is sometimes performed before the child is a year old, and after that at various intervals (in some families every year, in others every second or third) till the child is 16. It is always done by Taoist (never by Buddhist) priests. In this ceremony a wooden image, about a foot high, is always used to represent the child, and carefully preserved during the intervals; if the child dies before 16, the image is buried with it; if not, it is often (after the ceremony of "passing out of childhood" has been performed) used as a plaything by the younger children. Many parents, after the first shaving of the head, allow the child's hair to grow in a small patch—if a boy, on the top of the head; if a girl, on one side, or one on each side. When an only son is vowed to be a Buddhist priest, etc., his hair is not allowed to grow till he is six or eight. Families with few and sickly children burn paper money, incense, and candles on the 1st and the 15th of each month to the "god and goddess of the bedstead," the "goddess of the eaves," and the "goddess of the bedroom." On the birthday of the goddess "Mother" (15th day of 1st month) the midwife performs in her own house, before "Mother's" image, the ceremony of "passing through the door" for the children of all the families where her services have been required in the last 16 years—having previously collected contributions from these families. On the 14th or 15th day of the 8th month a ceremony called "worshipping the measure" (the North measure, or God of longevity = the constellation Ursa Major) is performed, to ensure health and long life to the children. It is also performed every year on the birthdays of sickly children. (The Chinese explain this ceremony by a tradition, here related, about a lad who, hearing he was to die at the age of 19, by the advice of the fortune-teller Kuan-lo, went to the top of a mountain, where he found the North and the South measure playing chess. On hearing his story, they added the character 九 in the record of his life, thus making his term 99 years 九十九). In spring (usually the 8th month) schoolmasters invite their pupils to a feast in honour of Confucius. Pupils entering school for the first time bring with them candles, incense, and paper-money, to be burned before a slip of paper with some title of Confucius written on it—this is called "entering school" or "worshipping the sage." The ceremony of "passing out of childhood" (very similar to "passing through the door," but usually more imposing) is performed at the age of 16. Children are then supposed to pass out of the control of "Mother" and into that of the gods in general.—*Doolittle, Social Life*, i. 127–37.

"In our town of Hsinchen [Honan], and within a few miles around, almost all the children are called some kind of 'cow,' *e.g.*, '*Ling Niu*' would mean the Leader Cow, '*Kên Niu*,' Follow Cow, and so on."—*Exchange* (Hsinchen, Honan), quoted in *N.-C. Herald*, Aug. 28, 1899, p. 438.

"As to names . . . children may be called after any circumstance or thing. For instance, if a child were born during a snowstorm, or during a fair, it might be called 'Snow Cow,' or 'Fair Cow.' Or again, if the river overflows its banks and floods the country, a child born at that time is liable to be called 'Water Cow.'"—*Ibid.* p. 438.

[For the custom of compressing the feet of female children, see BODILY MUTILATIONS.]

"At the time of sending the cards [see MARITAL—*Betrothal*] a pair of silver or gold wristlets are sent to the girl, and presents of food to the family, and the latter when returning the girl's card, send artificial gilt flowers, some vermicelli, and bread cakes. These articles are supposed to be of good omen. The use of the red thread is explained by a popular story of events supposed to have happened in the time of the Tang dynasty. The popular idiom says of the betrothed couple, 'their feet have been tied together.' Some say these threads are kept till the wedding and used to tie the goblets together out of which the bride and bridegroom drink wine. Sometimes they are so used, but more frequently a new red string is taken and the old ones put into the bridegroom's queue, or worked into the shoes worn by the bride, as omens of good." The time between betrothal and marriage varies, according to the age of the parties, from a month or two to 2 years. "From one to three months before the marriage, a fortunate day is selected. . . . Generally a member of the bridegroom's family, or a trusty friend, takes

the 8 horory characters which denote the birth-time for each of the affianced parties, and for each of their parents, if living, to a fortune-teller, who selects lucky days and times for the marriage, for the cutting of the wedding garments, for the placing of the bridal bed in position, for the finishing of the curtains of the bridal bed, for the embroidering of the bride's pillows, and for the bride's entering the sedan on the wedding-day. These items are written out on a sheet of red paper, which is sent to the girl's family by the go-between."—*Doolittle, Social Life*, i. 69–70.

Presenting the wedding cakes and material for bridal dress to the family of the bride is next in order (see *Gray, China*, i. 196). This happens about one month before the wedding day. The number of "cakes of ceremony," varies from several score to several hundreds. "They are round and about an inch thick, weighing about 1 to 10 or 12 oz. each, and measure nearly a foot in diameter. They are made out of wheat flour, and contain in the middle some sugar, lard, and small pieces of fat pork, mixed together in a kind of batter, and then cooked." . . . There is also sent a sum of money, previously agreed on, 5 kinds of red cloth or silk, for the bride's use, "5 kinds of dried fruits, several kinds of small cakes, a cock and a hen, and a gander and a goose. The top of one of the various stacks of these wedding cakes, as they are carried through the streets, has several small doll-like figures, made out of wheat flour, each a few inches high, and fastened upon slips of bamboo, stuck into it." These cakes are distributed among relatives and intimate friends; the money is spent on the bride's outfit.—*Ibid.* i. 70.

Rich people make much more valuable presents than the dress, and they are carried through the streets so that they can be seen by everyone—costly head-dresses, wristlets, and other ornaments—two jars of wine—a pair of goats—ten or more pieces of silk, satin, or crape, of five different kinds of colours. "Presents of money are also sent for one of the bride's maternal uncles, and for one of her paternal uncles, if she have such relatives living. On some of these parcels done up in red paper, are written propitious words or sentences." Two large red cards are also sent, being respectively the dragon and the phœnix and the ancestral names of the bride's and the bridegroom's parents, with that of the go-between, and felicitous sentences.—*Ibid.* i. 71.

The parents or guardians of the bride accept all the money and all the silks and satins, but only the male of each pair of animals, one of the jars of wine, and part of the cakes and other things, the rest being returned to the bridegroom's parents together with the card of the bride's family, 2 large red candles, a pair of pewter candlesticks, 2 packages of white Chinese vermicelli, a pair of satin boots, a red official cap, and material for a dress-coat, and a large quantity of artificial flowers made out of velvet or of pith paper, generally called "rice-paper." . . . [The large cakes returned are divided into 4 or 8 pieces, one given to each family of near relatives or intimate friends of the bridegroom's family, together with a little vermicelli and one of the artificial flowers, as intimation that a member of the family is about to be married and a formal invitation may be expected.]—*Ibid.* i. 72.

A few days before the wedding-day the bridegroom's family again sends presents, viz., a cock and hen, a leg and foot of a pig and of a goat, 8 small cakes of bread, 8 torches, 3 pairs of large red candles, a quantity of vermicelli, and several bunches of fire-crackers; also a girdle, a silk veil, and several articles of ready-made clothing, usually borrowed or hired for the occasion, to be worn by the bride when carried to her husband's home. The food, or a part of it, including the cock, is to be eaten by her on that morning; the fire-crackers are for explosion on the road, and the torches to be burnt at the same time. Each of the bread-cakes bears an auspicious character in red, in an ancient form of writing; or 4 of them bear 4 characters, meaning "the phœnixes are singing in concert," or "the ducks are seeking their mates." Four loaves are accepted, the other 4, and the hen, returned.]—*Ibid.* i. 72.

[Two or three days before the wedding, the bride's family send a list of the furniture she is to bring as dowry, and let them know when it is coming. The money to pay the bearers is prepared beforehand, done up in red paper, or tied with red strings, and is, if the families are wealthy, several times as much as they would get for ordinary work.]—*Ibid.* i. 73.

"It is the custom for brides not to open their lips till the marriage ceremony is performed. . . . Besides not speaking, the bride is supposed not to eat. . . . The bride has to serve all the ladies with wine, the bridegroom to go round the men's tables and do likewise."—*Little* (*Mrs. A.*), *Int. Ch.*, pp. 186–7.

The custom of *sifting four eyes* is observed by the bride and one or two women employed to help her, on the afternoon or evening before sending off the outfit. "A large, round, sieve-like utensil, made out of bamboo splints, in diameter about 3 or 4 feet, is procured, also a brass vessel, 2 or 3 feet in diameter and about 1 foot high, which is placed on a pedestal. After having placed in this vessel a quantity of burning coals, they take the wedding garments one by one, or in convenient quantities, and having laid them on this sieve, the women hold it, with its contents, for a moment or two over the vessel, with a slight, sifting movement." All the clothes, shoes and ornaments, and sometimes small articles of household furniture, are similarly treated. Among the words repeated on this occasion, are:—

"A thousand eyes, 10,000 eyes, we sift out,
Gold and silver, wealth and precious things, we sift in."

Ten chopsticks are placed on the sieve, to indicate that, though so much is being given away with the girl, yet clothing and food will remain for her parents. (Arising from a poem in the Foo-chow dialect with the words for "chop-sticks" and "remaining.") "The Chinese differ as to the meaning of this ceremony, but in general it is regarded as having a cleansing and purifying effect and warding off evil influences. Everything sifted is carefully packed away, and the female members of the bride's family carefully avoid touching the things before they are sent to the bridegroom's house. It is counted specially unlucky should they be touched by a pregnant woman or any one in mourning."—*Doolittle*, i. 73–4.

A similar ceremony, called "expelling the filth" is sometimes performed at the bridegroom's house a few days before the wedding. "At the time indicated on the card, the dowry of the bride is carried in procession through the streets, with as much parade and show as the amount of the furniture will admit." This outfit is generally bought with the money sent by the bridegroom's family for that purpose; the wealthy families do not depend on this, but supplement it from their own means. "It is customary for friends and relatives of the bride's family, who have received 'cakes of ceremony,' to make presents of materials for clothing, artificial flowers, or other ornaments for the head, to her family. These presents are designed to constitute a part of the bride's outfit." A few days before the wedding, the bedstead is placed in the bride's chamber, and must not be moved for some time, for fear of ill luck. "Five coins belonging to the reigns of 5 different emperors are usually scattered around on the bottom of the bedstead, that is under the piece of matting with which such a bedstead is provided. Sometimes 4 other similar sets of coins are placed under the bedstead, one set being put near the foot of each bed-post. Five bunches of boiled rice, each consisting of 5 bundles, made in shape like a cone, from 4 to 6 inches in length, and done up in leaves, and bound round with a red cotton string, are hung up from the frame provided for suspending the curtains of the bed. One of these bunches is larger than the others, and is hung up from the middle of the curtain frame, 4 smaller bunches being suspended at the 4 corners. The middle one is called the 'mother,' and the 4 at the corners are called the 'children.' Usually the middle conical rice pyramid in each of these 5 bunches is larger than the other pyramids of the bunch. In such a case, the middle one of each bunch is called the 'mother,' and the smaller . . . 'the children.' Five taros, one large and 4 small, are sometimes arranged on the floor under the bedstead, and near each of its feet, the large one occupying the central position of each set. A square wooden vessel, neatly painted and larger at the top than at the bottom, holding about a peck, is placed on the very centre of the bedstead, and about half filled with uncooked rice; on the top is spread a sheet of thin paper, and on this arranged a variety of articles, among which are 10 pairs of chopsticks, a brass mirror, a pair of shears, a foot measure, a small case containing money-scales, 5 kinds of dried fruits, a loose-skinned orange (if in season), some fresh flowers, a glass lamp containing oil, and 2 candles, placed one near each of the front corners of the vessel. The lamp and candles are lighted, and the vessel is left untouched on the bedstead" until they have burned out, when it is removed. If these lights were extinguished by accident, it would be a bad omen. The object of all this ceremony is to secure prosperity for the marriage, especially the bearing of children in successive generations; and the light of the lamp and candles is believed to keep away evil spirits. On the day before the wedding, the bride has her hair done up in the style of married women, and tries on her wedding clothes. When dressed (except for the veil) she lights incense before the ancestral tablets of the father's family, and worships them for the last time. She also kneels down before her parents, grandparents (if living), and uncles and aunts (if present). The bridal chair is chosen by the bridegroom's family and sent to the bride's house the afternoon before the wedding-day, with a band of music, men carrying lighted torches, 2 large red lanterns, and a red umbrella. "The bridal chair is always red, and is generally covered with broadcloth, or some rich, expensive material, and borne by 4 men, who wear caps having red tassels." Those who accompany it are feasted by the bride's family, and provided with lodgings, so as to be ready for the duties of next day.—*Ibid.* i. 75–8.

"It is . . . customary for well-to-do fathers, at the marriage of a daughter, to add to the outfit wherewith she is sent to the house of the partner of her future joys and sorrows, a coffin of gilded silver, a few inches in size. This is to signify the old man's willingness to provide his child not only with all the requisites of life in the form of a trousseau, but also with those of death, amongst which none is so important as the coffin."—*De Groot, Rel. Sys.*, i. i. 325.

"*Ceremonies observed on the day of marriage.*—Very early on the morning of her marriage, the bride, or the 'new woman,' arises, bathes and dresses. While she is bathing, the musicians are required to play. Her breakfast consists theoretically of the fowl, vermicelli, &c., sent by the family of the affianced husband. In fact, however, she eats and drinks very little of anything on the morning or during the day of her wedding, according to the very singular, if not superstitious notions of this people, which it is not proper to detail. . . . The outer garments, including the veil, are richly embroidered with a likeness of the dragon. In ancient times a certain empress granted the privilege of wearing such apparel to brides on the morning of their marriage, and also permitted them to be borne by 4 bearers, as well as to wear temporarily a very gaudy head-dress, worn generally by the wives of high officers. When the precise time approaches for taking her seat in her sedan, usually between 5 and 8 a.m., previously fixed by the fortune-teller, her toilet is completed by one of her parents taking the thick veil and placing it over her head, completely covering her features from view. She is now led out of the room by one of her female assistants, and takes her seat in the sedan, which has been brought into the reception room. . . . The floor from her room to the sedan is covered for the occasion with a kind of red carpeting, so that her feet may not touch the ground. She takes her place in the sedan amid the sound of fire-crackers and music by the band. The bride, her mother, and the various members of the family are required by custom to indulge during this morning in hearty and protracted crying."—*Doolittle*, i. 78–9.

[While she is seated in the sedan, but before starting, her parents, or some of the family, take a quilt and hold it out by the corners, and one of the bridesmaids tosses 4 bread cakes into the air so that they fall into the quilt—(these were sent at the same time as the cock and vermicelli)—the bride repeating felicitous sentences. The quilt is then gathered up and carried into another room. This is supposed to be an omen for good, because the local sound of the word for bread and one meaning "to secure" are the same.]—*Ibid.* i. 79–80.

"In the front of the procession go two men carrying two large lighted lanterns, having the family name of the groom cut out in red paper pasted upon them. Then come two men carrying similar lanterns, having the family name of the bride in a similar manner pasted on them." (These last only go part of the way.) "Then comes a large red umbrella, followed by men carrying lighted torches, and by the band. Near the bridal chair are several brothers of the bride, or friends of her family, and several friends or brothers of the groom. These latter are despatched from the house of the groom early in the morning for the purpose of . . . escorting the bride to her home. . . . About midway . . . the procession stops in the street, while the important ceremony of *receiving the bride* is formally transacted. The friends of the bride . . . produce the large red card having the ancestral name of the bride's family written on it; the latter produce a similar card, bearing the ancestral name of the groom. These they exchange, and each, seizing his own hands *à la Chinoise*, bows toward the members of the other party. The two men in the front of the procession who carry the lanterns having the name of the groom now turn about, and going between the sedan chair and the two men who carry the lanterns with the name of the bride, come back to their former position in the procession. . . . The latter party, while the other is thus encircling it, turns round in an opposite direction and starts for the bride's house, accompanied by her kinsmen, the rest of the procession going on to the bridegroom's house." "It is said that, from the precise time when the two parties carrying lanterns . . . separate from each other in the street, the name of the bride is changed into the name of her betrothed; the lanterns having his name attached remaining in the procession, while those which have her (former) name are taken back to the residence of her father's family. From this time, during the day, she is generally in the midst of entire strangers, except the female assistants, who keep with her wherever she goes."—*Ibid.* i. 80–1, 83.

"On arriving at the door of the bridegroom's house, fire-crackers are let off in large quantities, and the band plays very vigorously. The torch-bearers, lantern bearers and musicians stop near the door. The sedan is carried into the reception room, and a sieve, such as was used in the ceremony of 'sifting 4 eyes,' is put on the top of it, over its door. The floor, from the place where the sedan stops, to the door of the bride's room is covered with red carpeting, lest her foot should touch the floor. A woman who has borne . . . male children and who lives in harmonious subjection to her husband approaches the door of the sedan, and utters various felicitous sentences. If she is in good pecuniary circumstances, and if her parents are living and of a learned family, so much the more fortunate. A boy 6 or 8 years old, holding in his hands a brass mirror, with the reflecting surface turned towards the chair, also comes near and invites the bride to alight. . . . The married woman who has uttered propitious words, advances as if to open the door of the sedan, when one of the female assistants of the bride . . . steps forward and opens it." The bride is helped out by the bridesmaids; the sieve is sometimes held over her head, sometimes placed before the door of the sedan so that she steps into it. She is led to her room, where the bridegroom awaits her, standing by the side of the bedstead, with his face *towards* it. When the bride enters the room he turns round and remains standing. "As soon as she has reached his side, both simultaneously seat themselves, side by side, on the edge of the bedstead. Oftentimes, the groom manages to have a portion of the skirt of her dress come under him as he sits down by her . . . a kind of omen that she will be submissive. Sometimes the bride is very careful . . . not only to prevent this, but also to sit down, if possible, in such a manner that some of his dress will come under her, thus manifesting her determination to preserve a proper independence. . . . After sitting thus in profound silence together for a few minutes, the groom arises and leaves the room." Sometimes the bridesmaids ask him to rub the bride's feet before leaving, in order to prevent them from ever aching in the future.—*Ibid.* i. 83–4. *See* also *Ch. Rec.*, xxiii. 377.

"*Worshipping the Temple.*"—The bride joins the bridegroom in the reception room, where a table has been set out "before heaven." On it are two candlesticks with lighted candles, a censer, with lighted incense, two white cocks, made of sugar, five kinds of dried fruit, a bundle of chopsticks, a foot-measure, a mirror, a pair of shears, and a case containing money-scales. Some or all of these are sometimes placed on a willow-wood platter. There are also two goblets, tied together by a red cord of silk or cotton several feet long. The bride takes her place by the table, on the right of the groom. "*The faces of both parties are turned towards the table*, that is, towards the open light of the heavens." Both parties kneel down four times, then rise to their feet and change places, then kneel four times, bowing their heads as before; this is called "worshipping heaven and earth." Then they turn round so as to face the inner side of the room, where the ancestral tablets have been arranged, with lighted candles and incense, and bow down and worship the tablets eight times. (This is not always done on the first day.) They then turn so as to *face each other* and kneel four times, bowing their heads towards the ground. Then they rise and remain standing in silence; the goblets are brought by a bridesmaid, partly filled with a mixture of wine and honey, and held to the mouths of the couple, then changed, so that he sips from the one first used by her, and *vice versâ*. Sometimes they drink from the same cup. She then breaks off a piece of one of the sugar cocks and hands some to each, also, perhaps, a few of the dried fruits. The bridegroom then pretends to raise the bride's veil, but does not really do so, which concludes the ceremony. The matron who received the bride takes the lighted candles into the bride's room, where the latter remains with her assistants, to dress for dinner. The heavy embroidered outer garment, head-dress, &c., which she had on when she came are now removed, her hair is dressed—sometimes with pearls and gems—and she puts on her own wedding garments. The couple then sit down in her room to the wedding dinner, when he sees her face for the first time. He may eat, but she is not supposed to do so. Refreshments are sent by her parents several times in the course of the day, but custom does not allow her to partake of them. The male guests sit down to dinner some time during the afternoon. "Every invited guest is expected to make a present in money to the family of the bridegroom. This should be sent in to the family the day before the wedding, though sometimes brought by the guest himself when he comes to the feast. The amount is entirely optional, and varies from a few hundred cash to 15 or 20 dollars, according to the wealth of the guest and nearness of relationship." Even should the guest not come, it would be disreputable not to give the present. These presents in ready money help to pay wedding expenses.—*Doolittle*, i. 85–9.

"Except in case of marriages in the families of officers and the gentry, neighbours, uninvited friends, or even perfect strangers . . . are allowed to come in and see the bride during the evening. . . . She may not . . . absent herself from the gaze of the public, [but] is obliged to stand while a company of spectators observe her appearance and criticise her deportment. They indulge oftentimes in great liberty of remark about her, which she must hear with composure. She must conduct herself with decorum, neither laughing nor becoming angry, nor engaging in conversation with any but her assistants, who attend her constantly and aid her in walking and standing. . . . What at other times would . . . be regarded as insulting and highly indecent, must be passed over as though she heard it not. . . . Her

husband generally absents himself from the public room during this evening. [Sometimes] some of his intimate friends or neighbours stay very late, refusing to depart unless he pledges them a considerable sum of money with which to pay the expenses of a feast on the following day." Candles are burned all night long in the bridal chamber, those first brought from the reception room being exchanged for another pair, 2 feet long, of a bright red colour, and marked with the dragon and phœnix in gilt. It is considered unlucky if one or both should go out during the night or if they should gutter. If they burn out about the same time, it is supposed the married couple will die about the same time.—*Ibid.* i. 90.

"When the girl dies before the wedding-day, especially if nearly or quite of marriageable age, a custom called 'asking for her shoes' is observed. Her affianced husband goes in person to the residence of her parents, and with weeping approaches the coffin. . . . He soon after demands a pair of the shoes she has recently worn. These he carries home, having three lighted sticks of incense in his hands. . . . At the corners of the street, should there be any, he calls out her name, and invites her to follow. On arriving at his own home he informs her of the fact. The incense he puts in a censer, arranges a table in a convenient room, and puts behind it a chair. The shoes of the deceased girl are placed on the chair or under it. The censer . . . is placed on the table, together with a pair of lighted candles. Here he causes incense to be burned for two years, when a tablet to her memory is placed in the niche containing the ancestral tablets of his family. By all this he acknowledges her as his wife. Should he not [do so] her parents would be displeased."—*Ibid.* i. 102.

[Wedding festivities generally last two days, male friends and relatives of the bridegroom being invited on the first, and female on the second ("the women's day"). Where this is the case, the couple worship the ancestral tablets on the second day. Ceremony described—obeisance to bridegroom's parents; his mother presents the bride with ornaments or rings (p. 93). Soon after this they worship the god and goddess of the kitchen (p. 94). On the third day the bride's parents invite the couple to visit them, and send chairs to fetch them. They do not start together, and it is not considered proper for them to arrive at the same time. On the bride's chair is painted, as a charm against evil influences, the figure of a certain great magician seated on a tiger. The bride's chair is at once carried into the reception room, the bridegroom's stops a little distance from the house, and one of his brothers-in-law, or some other relation, goes out to meet and bring him in (p. 96). In the reception room he is offered three cups of tea, and three pipes of tobacco, and then he is asked to go and see his mother-in-law in her room, where he finds his wife. After paying this call he is asked into the reception room, where his wife joins him, and they pay homage to the ancestral tablets of her family and to her parents and grandparents, as was done on the previous day. After this the bride dines with her female relatives, while her husband is invited to partake of refreshments in the reception room, where he is joined by some of the men of the family. It is etiquette for him to eat very little. He then leaves in his chair, the bride following later. On the morning of the tenth day, the bride's parents invite her to spend the day, which she does, going and returning without her husband. At the end of a month, again, she may go and spend a few days, and, while there, her husband may call once or twice, in the daytime, but is careful neither to go with her nor return with her. Husbands and wives are never seen together in public. There are certain customary presents made at fixed times (p. 97): A month after marriage the bride's parents give her an image of the Goddess of Mercy, with a portable niche to put it in, a censer and pair of candlesticks for use in worshipping the same, a fan, 2 flower-vases, artificial flowers, cosmetics. "After the first year of his marriage, the bridegroom is expected every year to make presents of a pig's foot, vermicelli, wine, and large red candles, with, perhaps, some money, to his father and mother-in-law" on their birthdays, at the festivals of the 5th month, the 8th month, and the winter solstice, and at the New Year. "During the first year of his married life it is customary for his parents-in-law to make *him* more or less presents like the above, at the times of the great festivals, and especially at New Year's Day." "At various times between the periods of betrothal and of marriage, 3 incense sticks and a pair of candles are lighted and burned before the ancestral tablets of the families to which the affianced parties belong, for the purpose of informing their ancestors of what is being transacted on earth. . . . The person adding fresh incense to the censer on such occasions, usually clasps it, already lighted, in his hands, kneels down, and bows 3 times before these tablets; and then, while on his knees, or rising to his feet, having elevated the incense as high as his head, or higher, places it in the censer with a reverent air in profound silence. Some, however, do not kneel previous to placing incense in the censer. Oftentimes in connection with this burning of incense in the censer, a quantity of mock-money is also burned for the benefit of the dead ancestors."]—*Ibid.* i. 92–7.

"A ceremony called the 'Bloody Pond' ceremony, as some explain, relates to married women who die, it may be, several years subsequent to their having had children; others assert it refers to those women who, having borne a girl, die within 4 months, or who, having borne a boy, die within one month. These say that a woman's uncleanness, in the case of having given birth to a boy, extends only to one month, while it extends to 4 months in case of . . . a girl. The Chinese believe that, in the infernal regions, there is a pond of blood into which deceased married women generally, or, as some say, women who have died in childbirth, or within 1 to 4 months after confinement, are plunged on their entrance into that world. Virgins, and married women who have never borne children, on their death never have this ceremony performed on their account. The object . . . is to save the spirit of a deceased mother from the punishment of the *Bloody Pond*. Sometimes it is performed several times on the death of the mother of a family of children. This is one way by which they manifest their *filial love* for the deceased. The classic or formula, which is supposed to be peculiarly adapted to . . . the end desired, is repeated by each priest employed. Either Tauist or Buddhist priests may officiate at the ceremony, at the pleasure of the family. The very poor cannot afford the expense, but the rich often make a great display on the death of their mother, by having the ceremony now referred to performed several times, or at least once on a grand scale, before the conclusion of their public mourning ceremonies."—*Ibid.* i. 196–7. No particulars of the ceremony are given beyond the repeating of the "classic" (saying masses).

"A Strange Marriage Custom.—I have frequently noticed that the bridal chair in marriage processions has suspended over its door a pair of trousers. It would appear that if a man marries before his elder brother, or a woman before her elder sister, it is the correct thing to hang this article of clothing both over the door of the house where the marriage takes place and over that of the bride's chair. The trousers represent the elder brother and sister."—*Ch. Rev.*, i. 277.

"Widowhood is in itself meritorious, and as, year by year, this merit accumulates, if she chooses to presume upon it a widow may have her every wish gratified. When she reaches the age of fifty, she may, by application, receive a sum of money from the emperor, to purchase an honourable board with her virtue inscribed upon it, to be placed over the front entrance of her dwelling. The memorial to the capital and other expenses attending the putting up of such a tablet, however, are so great as to preclude all but the wealthy."—*Ch. Rec.*, v. 213.

[For the custom of "double marriages," see MARITAL.]

[A "Marriage Exchange and Mart," at Shanghai . . . "where wives can be bought, sold, or exchanged," is mentioned in *N.-C. Daily News*, Jan. 27, 1908.]

"It requires some local knowledge to be able to distinguish clearly between a Celestial funeral procession and a Celestial wedding. . . . It is the mourning costume (rather than any difference in the squeaky music distinguishable to the untrained ear) that forms the distinctive feature; but even the wailing concubines in their sedan-chairs crack pea-nuts and smoke pipes at intervals between their howls of simulated anguish."—*Parker, John Chinaman*, p. 282. Funeral ceremonies have been described under FUNERAL RITES.

"All Chinese (except opium-smokers and the over-married) are risers with the sun; usually before it. Until (in very recent years) kerosene was introduced, there was no artificial light worthy of the name; hence everyone was in bed by six or eight, according to season."—*Parker, China*, p. 277.

[In the north, clothes were rarely changed in the winter. In the south, the body was wiped with a wet rag. The Hakka Chinese properly washed the whole body every day.]—*Ibid.* p. 266.

"At his toilet a Chinese uses a basin of tepid water and a cloth, and it has been aptly remarked that he never appears so dirty as when trying to clean himself. Shaving is done by the barber, for no man can shave the top of his head. Whiskers are never worn, even by the very few who have them, and mustaches are not considered proper for a man under forty. Snuff bottles and tobacco pipes are carried and used by both sexes, but the practice of chewing betel-nut is confined to the men, who, however, take much pains to keep their teeth white. Among ornamental articles of dress, in none do they go to so much expense and style as in the snuff-bottle, which is often carved from stone, amber, agate, and other rare minerals with most exquisite taste. Snuff is put on the thumb-nail with a spoon fastened to the stopper—a more cleanly way than the European mode of 'pinching.'"—*Williams, Midd. King.*, i. 771.

"A Chinese is seldom seen without his snuff-bottle, which is of oval construction, and less than two inches in length, the stopper having a small spoon attached, similar to that for cayenne-pepper, with which a portion of snuff is laid on the left hand, at the lower joint of the thumb, and thus lifted to the nose."—*Davis, Chinese*, i. 353.

"Public baths are found in all Chinese cities. Many of the people take a bath once a week. They invariably have recourse to the bath when they feel out of sorts. They rub down frequently with their coarse, loosely woven cotton cloths. When working, they usually have one such towel hanging over their bare shoulders, which is used as often as necessary in wiping off the perspiration. In their morning ablutions, in the absence of flannels and shirts, they are, of course, naturally stripped to the waist. Hot water baths exist for the poorer people, where the water is changed not more frequently than once daily. The poor people strive to go early to get comparatively clean water. The keepers of such baths are particular, however, not to allow any person with skin diseases to enter. The price, cheap though it be, precludes the beggars and the very lowest. . . . Private baths are always to be had. Baths where the morning ablution is obtained with the shaving and plaiting of the queue are well patronised. Public baths are recognised by a lantern, lighted at night, suspended from a high pole. . . . In the barber's shops, which are extensively found in Chinese cities and patronised at night, the various forms of massage are practised. Similar practices also obtain in the homes of the well-to-do, who have boys or young female slaves, who perform for them these soothing operations, before retirement for the night."—*Dudgeon, Diet, Dress, &c.*, pp. 273–4.

"'There are numerous public baths at Hangchau, as at every Chinese city I have been in. In my experience, the natives always take *hot* baths. But only the poorer classes go to the public baths; the tradespeople and middle classes are generally supplied by the bath houses with hot water at a moderate charge.'"—*Yule, Marco Polo*, ii. 181 (2nd ed.).

"At the east side of the city [Foo-chow] are hot springs which the Chinese use for baths. . . . There are tea-houses built over the largest of the springs, and a number of bathing-rooms are attached; but these have a seedy, deserted appearance. The baths most used are square tanks in the open air; the poor people take the benefit of them. They are sometimes thickly packed. . . . There was some satisfaction in seeing Chinamen made thoroughly clean, for nine-tenths of them are contented with a hot, damp cloth being passed over their face and neck, as the sole ablution."—*Scarth, Twelve Years*, p. 46.

"Much time and care is bestowed, or said to be, by females upon their toilet, but if those in the upper classes have anything like the variety of domestic duties which their sisters in common life perform, they have little leisure left for superfluous adorning. If dramas give an index of Chinese manners and occupations, they do not convey the idea that most of the time of well-bred ladies is spent in idleness or dressing."—*Ibid.* i. 770–1.

"Except among the poorest of the poor, who do field-work or carry water, the women of China do little beyond suckling children and making shoes, except in the treaty ports, where now large numbers of them are employed in the factories lately started. They smoke and gossip, give and go to dinner parties, and one of their great delights is to go on pilgrimages to distant shrines. It is sometimes stipulated before marriage that a woman shall go on so many pilgrimages during the year. Even when nuns invite ladies to come and enjoy themselves with them, it means drinking wine, smoking and playing cards; and not uncommonly, in the west of China at all events, smoking includes opium-smoking. The ladies who are regular opium-smokers sit up late at night, and do not get up till five or six in the evening." This custom varied in different parts of the empire.—*Little (Mrs. A.), Int. Ch.*, pp. 178–9.

"The women in this province follow the Tartar custom, and are inveterate smokers. . . . At a station twelve miles from this I have known as many as forty women present in the school-room, all of whom were smokers, and during the interview the pipe would pass freely from grandmother to grand-daughter."—*Woman's Work*, ii. 18.

"There are only two principal meals in the day, at ten o'clock in the morning and about five in the afternoon."—*Mossman, China*, p. 262. Or, nine and four (*Williams, Midd. King.*, i. 808).

[Servants on a farm had their meals at the same time as the family, and of the same food, but at separate tables.]—*Simon, Cité chinoise*, 354.

"The use of the *kwae tsze*, or chopsticks, is peculiar to the Chinese, and a very ancient practice. They lead us to infer that the Chinese once ate with their fingers, as the Turks do still, and that the two sticks are intended as a prolongation of the thumb and forefinger."—*Mossman, China*, pp. 260–1.

"The Chinese are both a social and a sensual people, and the pleasures of the table form a principal item in the list of their enjoyments; nor are the higher delights of mental recreation altogether wanting, though this part of the entertainment is according to their taste and not ours. . . . In China each sex is of the opinion that the meal is more enjoyable without interference from the other."—*Williams, Midd. King.*, i. 806.

"One considerable source of income to innkeepers is the preparation of dinners for parties of men, who either come to the house or send to it for so many covers; for when a gentleman invites his friends to an entertainment it is common to serve it up at his warehouse, or at an inn. In towns and cities thousands of men eat in the streets; the number of eating and cooking-stalls produces a most lively impression upon a stranger. This custom has had a good effect in promoting the general courtesy so conspicuous among the people, and is increased by great numbers of street story-tellers."—*Ibid.* i. 739–40.

"An invitation to dinner is written on a slip of red paper like a visiting card, and sent some days before. It reads, 'On the —— day a trifling entertainment will await the light of your countenance. Tsau San-wei's compliments.' Another card is sent on the day itself, stating the hour of dinner, or a servant comes to call the guests. The host, dressed in his cap and robes, awaits their arrival, and after they are all assembled, requests them to follow his example and lay aside their dresses of ceremony. [If the invitation is by informal 'chit' (*tan*), acceptance is signified by writing the word *tao* under one's name. If acceptance is not certain, the word *chih* answers to our 'received' (*Ch. Rev.*, xiii. 125).] The usual way of arranging guests is by twos on each side of small uncovered tables, placed in lines; an arrangement as convenient for serving the numerous courses which compose the feast, and removing the dishes, as was the Roman fashion of reclining around a hollow table; it also allows a fair view of the musical or theatrical performances. On some occasions, in the sunny south, however, a single long or round table is laid out in a tasteful manner, having pyramids of cakes alternating with piles of fruits and dishes of preserves, all covered more or less with flowers, while the table itself is partly hidden from view by nosegays and leaves. If the party be large, ten minutes or more are consumed by the host and guests going through a tedious repetition of requests and refusals to take the highest seats, for not a man will sit down until he sees the host occupying his chair."—*Ibid.* i. 806–7.

"On commencing, the host, standing up, salutes his guests, in a cup, apologizing for the frugal board before them, his only desire being to show his respects to them. At a certain period in the entertainment, they reply by simultaneously rising and drinking his health. The Western custom of giving a sentiment is not known; and politeness requires a person when drinking healths to turn the bottom of the tiny wine-cup upward to show that it is drained (*cf. infra*). Glass dishes are gradually becoming cheap and common among the middle class, but the table furniture still mainly consists of porcelain cups, bowls, and saucers of various sizes and quality, porcelain spoons shaped like a child's pap-boat, and two smooth sticks made of bamboo, ivory, or wood, of the size of quills, well known as the *chop-sticks*, from the native name *kwai tsz'*, *i.e.*, 'nimble lads.' Grasping these implements on each side of the forefinger, the eater pinches up from the dishes meat, fish, or vegetables, already cut into mouthfuls, and conveys one to his mouth. The bowl of rice or millet is brought to the lips, and the contents shovelled into the mouth in an expeditious manner, quite suitable to the name of the tools employed. Less convenient than forks, chop-sticks are a great improvement on fingers, as everyone will acknowledge who has seen the Hindus throw the balls of curried rice into their mouths."—*Ibid.* i. 807.

"The succession of dishes is not uniform; soups, meats, stews, fruits, and preserves are introduced somewhat at the discretion of the major-domo, but the end is announced by a bowl of plain rice and a cup of tea. The fruit is often brought in after a recess, during which the guests rise and refresh themselves by walking and chatting, for three or four hours are not unfrequently required even to taste all the dishes. It is not deemed impolite for a guest to express his satisfaction with the good fare before him, and exhibit evidences of having stuffed himself to repletion; nor is it a breach of manners to retire before the dinner is ended. The guests relieve its tedium by playing the game *chai mei*, or morra (the *micare digitis* of the old Romans), which consists in showing the fingers to each other across the table, and mentioning a number at the same moment; as, if one opens out two fingers and mentions the number four, the other instantly shows six fingers and repeats that number. If he mistake in giving the compliment of ten, he pays a forfeit by drinking a cup. This convivial game is common among all ranks, and the boisterous merriment of workmen or friends at their meals is frequently heard as one passes through the streets in the afternoon."—*Ibid.* i. 807–8.

"The Chinese are comparatively a temperate people. This is owing principally to the universal use of tea, but also to taking their arrak very warm and at their meals, rather than to any notions of sobriety or dislike of spirits. A little of it flushes their faces, mounts into their heads, and induces them when flustered to remain in the house to conceal the suffusion, although they may not be really drunk. . . . Chinese moralists have always inveighed against the use of spirits, and

the name of I-tih, the reputed inventor of the deleterious drink, more than two thousand years before Christ, has been handed down with opprobrium, as he was himself banished by the great Yu for his discovery."—*Ibid.* i. 808. *Cf.* FOOD.

"Sobriety is so universal in China that it is not only not considered a vice to get drunk at a dinner, but it is positively held to be a compliment to the host to be, or at least pretend to be, a little tipsy. This, to our ideas, somewhat uncleanly way of looking at things is on a par with 'complimentary eructation.' Well-bred Chinamen are certainly not so coarse as actually to revel in this luxury, but it is a graceful way of acknowledging exuberant hospitality to indulge in it a little."—*Parker, John Chinaman*, pp. 167–8.

"Invitations to dinner followed by a theatrical representation are very frequent in Chinese society, and very *recherchées* when the host combines with the reputation of an amiable man that of a refined littérateur."—*Tcheng Ki-Tong, Le Théâtre des Chinois*, p. 33.

"Ceremonial dinners . . . last longer than banquets in Europe. They are given in the hall where theatrical representations are held. The furnishing of the feast is done in great luxury. Certainly Europeans who like dainty things would find much that pleases in examining the articles which adorn the tables, vermilion cups of an ancient pattern and of a great variety of styles, the precious vessel which, according to our customs, we bring out of the cupboard where it is useless, to make it figure in splendour on the table on the day when we wish to receive and honour our friends."—*Ibid.* p. 36.

"The ceremonies at a banquet differ a little from those which are in use in Western countries, but have, however, many points of resemblance. The guests are seated in pairs at each table, in such a way that they can see what takes place on the stage. The servants bring the courses in proper order, which generally consist of sixteen or eighteen dishes containing meats of great variety and which have been prepared with great care by cooks proficient in their art. So many amusing things have been related with regard to our banquets, that I feel a certain regret in showing that they are untrue. According to globe-trotters, the dog, cat, and snake are met with on our tables in company with animals still less digestible, such as worms and rats. In truth, like many others, we prefer game and chicken to these fantastical specimens. We have, however, some special dainties —otherwise it would not be worth while to be Chinese—such as birds' nests, sharks' fins, deers' brains, and other foods *di primo cartello* which are very presentable. I will add, moreover, in order to confound the relaters of marvels, that Chinese tables are provided, besides the celebrated ivory chop-sticks, with porcelain spoons and silver forks, and that it is quite easy to do justice to the feast without making use of one's fingers."—*Ibid.* pp. 38–9.

"Diverse customs that I only find in our East relate to the control of the banquet. Thus, before the guests have touched the meats placed before them, they rise and drink to the health of the host, who then invites them to help themselves. Towards the end of the repast, the host rises in his turn and drinks to the health of his guests, but without making any speech; he only excuses himself for having offered them such a simple dinner." Toasts are unknown to Chinese rules of ceremony, but, "when one wishes to honour someone with this mark of politeness, one sends notice of it by a servant; then, taking the full cup in both hands, the toaster in silence lifts it to his mouth, and empties it at a draught. The person who has thus been toasted must, in return, empty his glass and then hold it upside down to show that it is entirely empty."—*Ibid.* p. 42.

"All of a sudden a movement takes place in the assembly and conversation ceases. Actors richly clothed enter the banqueting hall; they all bow together and one of them, led into the presence of the most distinguished guest, presents him with a book in which are inscribed in letters of gold the names of fifty or sixty comedies which the actors know by heart and which they are ready to present forthwith. The list is then circulated to all the tables, and when the choice of a piece has been made, is returned to the chief of the troupe. Then the outer doors are open to admit the public; the wife of the host and her friends, invited by her, take their places in a gallery, on an upper story, hidden behind a bamboo trellis-work, and the performance begins."—*Ibid.* p. 43.

"Garden dinner parties are frequent, at which singing men and women usually sing and play popular Chinese airs for the entertainment of the guests. Occasionally, these banquets are enlivened by the performance of dramas by professional actors."—*Gray, China*, ii. 197.

"Blind women . . . are professional singers, and are invited into the houses and shops of the citizens, where, for small sums, they will sing nearly the whole night long. As artificers of all kinds are very industrious, and often work up to a late hour, their employers sometimes call these women into the shops to amuse them. I have seen a number of cobblers diligently plying their task, with a singing woman seated in the corner of the shop, lightening their labour by her songs."—*Gray, China*, i. 383.

"In order to work through the night and keep themselves awake, the labourers, who appeared to have a Miao-tsz tinge in their composition, set up in turn a peculiar melancholy dirge, which every now and again broke out into a loud howl, having the effect of ventriloquial sounds darting to and fro about the roof. Once or twice a female voice, apparently from some house in the far distance, responded to that of a sturdy young workman sitting near the door."—*Parker, John Chinaman*, p. 267.

"Open tea-houses, somewhat on the principle of the continental restaurant, abound in every street and public garden, and these are frequented not only by the thirsty passers-by, but by persons wishing to have a half-hour's friendly or business chat. In some of these public readers or lecturers may be found, for the attraction or amusement of customers."—*Medhurst, For. in Far Cathay*, pp. 99–100.

In the "parks and gardens it is usual to find one or two deer."—*Gray, China*, ii. 199.

"An aquarium with gold-fish of various kinds is another very general and interesting feature of Chinese gardens."—*Ibid.* ii. 201–2.

[Lap-dogs were kept as pets.]—*Giles, Dic.*, No. 12687.

"Dr. Rennie mentions a superstitious practice, the continued existence of which in our own day he has himself witnessed, and which might perhaps have given rise to some such statement as that of the Arab travellers, if it be not indeed a relic, in a mitigated form, of the very practice they assert to have prevailed. After an execution at Peking, certain large pith balls are steeped in the blood, and under the name of *blood bread* are sold as a medicine for consumption. *It is only to the blood of decapitated criminals that any such healing power is attributed.* It has been asserted in the annals of the *Propagation de la Foi* that the Chinese executioners of M. Chapdelaine, a missionary who was martyred in Yünnan in our own day, were seen to eat the heart of their victim; and M. Huot, a missionary in the same province, recounts a case of cannibalism which he witnessed. Bishop Chauveau, at Tatsian-lu, told Mr. Cooper that he had seen men in one of the cities of Yünnan eating the heart and brains of a celebrated robber who had been executed. Dr. Carstairs Douglas, of Amoy, also tells me that the like practices have occurred at Amoy and Swatau. Hayton, the Armenian, . . . says [that it] "was in accordance with the custom of the Tartars," [to eat the flesh of a criminal. The same story is related, in a different form, by Friar Ricold.]—*Yule, Marco Polo*, ii. 303, note (2nd ed.).

"The Chinese in their oaths have a decidedly Spanish tendency; the *carambas, carajos*, and *harto de ajos'*, which come so readily to the Spanish tongue, are not by any means as innocent as they look. In Peking objurgations usually take the form of insinuations about your younger sister, or about 'turtles' eggs.' In Canton the mother, or, in an ascending scale, both the parents, or even ancestors to the eighteenth degree, have imaginary assaults delivered at their invisible anatomy."—*Parker, John Chinaman*, p. 213.

"It is common to affix [to letters] a cipher instead of the name, or to close with a periphrasis or sentence well understood by the parties, and thereby avoid any signature; this . . has gradually become a common mode of subscribing friendly epistles."—*Williams, Midd. King.*, i. 600.

Fashions.—"I have seen Chinese fashions change, long before the present craze for something new. When we arrived in Ningpo in 1861, and long after, all Chinese girls of fifteen or sixteen or married women wore their hair set off behind by what looked like dragon-fly wings, great folding frames of whalebone with artificial hair affixed to the head, and sometimes reaching nearly half-way down the back. These suddenly disappeared; and are never seen now except on the hands of female barbers and go-betweens."—*N.-C. Daily News*, Jan. 27, 1908.

"The minute changes going on in China do not touch the dress as a whole, and they do not receive acknowledgment as inherent and essential changes of fashion. We admit some small change in the make of a cap, the ornamentation of a shoe, difference in the shade of the materials composing the dress, or even the width of a sleeve, but these amount to so little as hardly to be entitled to the name of change, or to compare with the yearly or more frequent fashions of the West. If we glance over a period of 200 years, the average life of a dynasty in China, we may detect, perhaps, some changes, and particularly between one dynasty and another, but practically, and to all intents and purposes, it may be said that fashions in China are like the laws of the Medes and Persians, which change not. . . . In China the great principle of dress in regard to health, comfort, etiquette, climate, and the eternal fitness of things, never varies. A little more embroidery here or there does not begin to touch the hem of the garment of Chinese dress in the way of change of fashion."—*Dudgeon, Diet, Dress, etc.*, pp. 154–5.

"New patterns of silks came out nearly every year . . . and" were "much sought after."—*Little* (*Mrs. A.*), *Int. Ch.*, p. 441.

"The queer custom of wearing long nails is practised by comparatively few; and although a man or woman with these appendages would not be deemed singular, it is not regarded as in good taste by well-bred persons. Pedantic scholars wear them more than other professions, in order to show that they are above manual labour; but the longest set the writer ever saw was, oddly enough, on a carpenter's fingers, who thereby showed that he was not obliged to use his tools. Fine ladies protect theirs with silver sheaths."—*Williams, Midd. King.*, i. 766.

"In the West of China it is . . . still not etiquette to carry such a fan [folding-fan] to a party; for it looks as if you had no servant to stand behind your chair and hold it for you when you do not want it."—*Little* (*Mrs. A.*), *Int. Ch.*, p. 441.

Every Chinese of any station wears by his side a fan enclosed in a worked silk sheath, a leather bag suspended to the belt, with flint and steel for lighting his pipe, and an embroidered purse or pouch containing tobacco. "Arms are . . . never worn on the person except by soldiers on parade, and even the military mandarins do not wear swords on ordinary occasions of ceremony. The common people are not allowed to be seen with arms except for specific purposes of self-protection, as when carrying off their property from a fire, or as a defence against river pirates, and the like." "The possession of *fire-arms* is altogether forbidden by the jealous Government."—*Davis, Chinese*, i. 343–5.

"Cosmetics are used by females to the serious injury of the skin. On grand occasions the face is entirely bedaubed with white paint, and rouge is added to the lips and cheeks, giving a singular starched appearance to the physiognomy. . . . The eyebrows are blackened with charred sticks, and arched or narrowed to resemble a nascent willow leaf, or the moon when first seen."—*Williams, Midd. King.*, i. 770.

"Their faces at parties are often so rouged as to look like masks, their lips coloured, their eyebrows darkened, and their hair so anointed as to give a shining, semi-metallic setting to the face."—*Little* (*Mrs. A.*), *Int. Ch.*, p. 182.

ÆSTHETIC SENTIMENTS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

[The early poetry shows a developed æsthetic sense; see *Shih Ching*, passim.]

"The influence of the rites and music reaches to heaven, and pervades the earth; it runs through the *yin* and *yang*—the inferior and the superior principles of nature,—and even pervades the invisible world of souls and spirits; it reaches to the highest elevation and most extreme distance, and sounds the most impenetrable depths."—*Journ. N.-C.B.R.A.S.*, N.S. v. 38.

"Music is one of those things in which men of the highest virtue and endowments find pleasure, for it has the power of making the people good, of moving men in their inmost depths, and of changing the entire manners of the age. Therefore the ancient emperors promulgated music as a branch of instruction."—*Ibid.* v. 40.

"When music prevails, then all reproaches cease. When the rites flourish, then there are no contentions. When the Empire is governed by condescension, it may be said that it is by music and the rites that such a result is attained. When oppressors of the people do not arise; when the feudal lords assist, and submit to, the Emperor; when the implements of warfare are laid aside; when the five kinds of punishment fall into disuse; when there are no grievances on the part of the people, and the Emperor is not irritated,—in such a state of things, it is because music generally pervades the nation."—*Ibid.* v. 34.

"'In older time,' says Pan-kou, 'the sages themselves did not compare with the poets in estimation.'"—*Johnson, Or. Rel.—Ch.*, p. 511.

"The love of nature and the appreciation of delicate effects of sky and foliage, to which the national arts bear witness, show themselves . . . in the short but significant and graceful refrains with which most of the stanzas [of the Odes] begin, like the Italian *stornelli*."—*Simcox*, ii. 65.

[Slender eyebrows, "like the antennæ of the silkworm moth," eyes "with the black and white well defined," tapering fingers, slender neck, teeth "like melon seeds," white rounded temples, black hair, in masses like clouds, tallness, and a countenance "like the flower of the ephemeral hedge-tree," were traits of female beauty.]—*Shih ching*, I. v. III. etc.; *Legge*, IV. i. 95, 136.

"In men they admired a high-coloured complexion, as if the face had been rouged."—*Biot*, quot. *ibid.* IV. Prol. p. 144; and see *Shih ching*, I. xi. V. i.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

"Odes of the Shi-king and elaborate treatises on floriculture testify to a constitutional delight in flowers, like the taste of the country people for having their rude hills covered with the beauty of the white azalea, with the honeysuckle, clematis, and brilliant shrubs. 'This love of flowers,' says St. Denys, 'is a real worship, a mystic affection.' Travellers descant on the . . . splendor of the flower boats; on wide areas of pleasant villages and cultivated fields; on the patriarchal simplicity of farm-life in portions of Northern China, where, as in Swiss villages, good wishes and counsels are inscribed on the doors. Romances deal largely in sentimental meanings of flowers; effusions of lovers are hung in conspicuous places under the title of 'Flowery Scrolls.' China is itself the 'Flowery Kingdom.' . . . Utilitarian limits are escaped in this line, and even with a protest; for the mulberry is banished from the gardens of the rich because it is industrially profitable, and useful trees are admitted only when they yield perfume, fine foliage, or exquisite table fruit."—*Johnson, Or. Rel.—Ch.*, pp. 76–7.

"However small their attainments in the theory and practice of music, no nation gives to this art a higher place. It was regarded by Confucius as an essential part in the government of a state, harmonizing and softening the relations between the different ranks of society, and causing them all to move on in consentaneous accord."—*Williams, Midd. King.*, ii. 94.

"The Chinese philosopher [Confucius] is stated to have been an enthusiastic lover of music, and to have done something to improve it."—*Davis, Chinese*, ii. 52.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

[Paintings of this and subsequent periods showed high æsthetic sense. Poetry also often of great beauty. See ÆSTHETIC PRODUCTS.]

Period of Disruption (221 *to* 589).—*Table IV.*

"It seems as if in China, unlike Europe, the taste for wild scenery had preceded that for tame and cultivated country. In China, as in Egypt, the enjoyment of natural beauty seems to have been frank and keen. . . . We should undervalue the degree of civilization attained . . . , even during these dark ages, if we did not realize that the modern taste for flowers and scenery was already developed."—*Simcox*, ii. 128.

"The hereditary prince while out hunting admires the beauty of a waving corn-field—the sight which filled Keats with ecstasy—and he is at once reminded of the labours that have been spent on it and, by implication, of the wickedness of destroying their fruits by letting the hunt sweep over them."—*Ibid.* ii. 127–8.

[Ornamental plants were brought from Central Asia and Arabia.]—*Journ. P.O.S.*, ii. 149.

"They strolled in the forest and took pleasure in the hills and streams, and in books."—*P'ei wên yün fu*, *c.* 66*b*, p. 169*b*.

[Liu Chiao and his son preferred death from hunger to obtaining money by pawning literary works.]—*Shih lei t'ung pien*, *c.* 58, *Hên shih pu*, p. 5*b*.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

[The Arab traveller Suleyman says that the Chinese are not particular about cleanliness, but rub themselves with paper, instead of washing (p. 23, see also p. 56). They do not use toothpicks (p. 57). "They eat dead bodies [animals?] and other things of the same sort, as do the Magi."] —*Relation des Voyages, etc.*, i. 23, 56, 57.

Sung Period (960 *to* 1280).—*Table VI.*

"The Imperial panderers now at Soochow and Hangchow date from A.D. 1102, when a eunuch named 童 貫 was sent to establish *objets d'art et de vertu* at those places. It is interesting to account for peculiarities in Chinese life. In the year 1104 every curious or valuable article owned by any private person was swept off to the Court by an army of Imperial harpies. Hence modern secretiveness."—*Ch. Rev.*, xv. 53.

Mongol Period (1280 *to* 1368).—*Table VII.*

"The people [of Cathay] have an ornate style of speech; they salute each other with a cheerful countenance, and with great politeness, they behave like gentlemen, and eat with great propriety."—*Yule, Marco Polo*, i. 438 (2nd ed.).

"The European standard of cleanliness was not high in the Middle ages, so we need not suppose Chinese manners to have changed for the worse since their love of hot baths led" Marco Polo "to describe them as 'very cleanly in their persons.'"—*Simcox*, ii. 220.

"The description [by Odoric] of the artificial wooded hill, the 'Green Mount' planted by Kubla's orders with large trees of various kinds brought from afar, with the earth around their roots, carries us forward to the horticultural triumphs of a modern *Jardin d'acclimatation*."—*Ibid.* ii. 233.

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

"Their tables be very fine, gilt and painted full of birds and beasts and other varieties very pleasant to the eye. They do not use to put table-cloths on them, but only a fore-front of damask, or some other silk, on every one of them, which hangeth down to the ground; and on the four corners they do set many little baskets curiously wrought with gold and silver wire, full of flowers and knacks of sugar, made with great curiosity, as . . . all kinds of beasts and fowls, gilt and painted: in the midst of the table they do set the victuals in marvellous good order . . . served in fine earthen dishes of great curiosity, and of silver (although these they use very seldom except for the viceroys): they have no need of table-cloths nor napkins, for they eat so delicately that they do not touch the meat with their hands, but with little forks of gold or silver, with the which they eat so cleanly that . . . they let nothing fall: they drink often, but a little at a time, and therefore they use very little cups."—*Mendoza, Hist.*, i. 137–8.

Manchu Period (1644 *to* —).—*Table IX.*

"The æsthetic gift of the Chinese is a fine sense of touch. The tender and watchful art required for protecting their silk-worms, and for preserving the vitality of continually exfoliated trees; the frequent removal of leaves by careful selection; the perfect stillness, so needed for the whole process, that the worms are kept apart in quiet groves; the similar delicacy of their tea-culture, of porcelain manufacture, and of their lacquer-work, so guarded from dust that the workmen do not enter the room in their clothing; their paper, too delicate for presswork, or made of softest pith resembling rice; their damasks of royal tints and strange intricate pattern; their screens and scrolls, too fine for furniture; their rosewood chairs with silk cushions; their fanciful lanterns, curiously-wrought cabinets, and variegated vases—are all instances of a delicate, if not fully cultured, æsthetic taste. No importations have been so refining to European civilization as the tea, silk, porcelain, embroidery, which Chinese industry has contributed."—*Johnson, Or. Rel.—Ch.*, p. 515.

"What æsthetic progress, if we compare the Shu-king descriptions of public and private buildings,—wooden frames filled in with earth or stones, a rude art still prevailing in the interior of China,—with the modern Chinese mansion; its rich vases, gay satin curtains covered with scenery and animal painting, quaintly carved furniture of ebony and rosewood, trellis-work in galleries, tiled walks, marbles, stuccoes, scrolls, delicate pencil-work, and writing materials. The primitive tent-shape is scarcely suggested by the infinite modifications to which it has been subjected,—rising to their perfection in the three-fold azure roof and the exquisite trellis-finish of the vermilion Temple of Heaven,-lifting tent above tent from its three marble terraces, out of nearly a mile square of groves and lawns. The temples are apt to be most like garden retreats or country residences: such happy love of art is expended on their surroundings. This daintiness is often replaced by a taste for the rude and colossal."—*Ibid.* p. 515.

"Elegance or ornament, orderly arrangement and grandeur of design, cleanliness, or comfort, as these terms are applied in Europe, are almost unknown in Chinese houses, cities, or gardens. Commanding or agreeable situations are chosen for temples and monasteries, which are not only the abode of priests, but serve for inns, theatres, and other purposes."—*Williams, Midd. King.*, i. 40.

"It is to be feared that his Majesty has no higher ideas of cleanliness and order than his subjects."—*Ibid.* i. 72.

"Chinamen are always regarded as being dirty. . . . In the warm parts of China a Chinaman, clothes and all, is much less offensive to the senses . . . than an Englishman of the same class, clothes and all. In the cold north, where fuel is dear and scarce, the custom prevails in winter of piling on clothes, and rarely changing them. . . . I noticed everyone else near me, Chinese and European, 'grew vermin,' to use the local term. . . . The others all employed their energies, at leisure moments, in the same way that monkeys do, with a view to retaining the exclusive use of their own skin for themselves. In the south of China it is the custom amongst the working classes to swab as much of the body as can be got at without taking the trousers off with a wet rag or dishcloth. . . . The Hakka Chinese, in the extreme south, male and female, properly wash the whole body every day of their lives. . . . The saying: 'The Japanese wash their bodies, the Chinese wash their clothes' is fairly true. . . . I do not call them dirty beyond the ordinary rancidity of poverty all over the world."—*Parker, China*, pp. 266–7.

"In the metropolis, as in all Chinese cities, the air is constantly polluted by the stench arising from private vessels and public reservoirs for urine and every kind of offal, which is all carefully collected by scavengers. By this means, although the streets are kept clean, they are never sweet; but habit renders the people almost insensible to this as well as other nuisances."—*Williams, Midd. King.*, i. 83.

"The streets [of Fuhchau] are full of abominations, for which the people seem to care very little."—*Ibid.* i. 132.

"They spread neither sheets upon their beds nor cloths on their tables, and the want of personal cleanliness has of course a tendency to promote cutaneous and leprous complaints."—*Davis, Chinese*, i. 351.

"Men and women of all classes take great delight in recitation and singing, hearing street musicians or strolling play-actors."—*Williams, Midd. King.*, i. 708.

"It is a great treat to villagers when a band of these [troubadours] come to their village of an evening. The musicians find some suitable place, and the villagers, finished with their day's work, gather round them and enjoy an hour or two's entertainment of story and song, stories generally of famous men and women, with accompaniment of two, three, or more instruments—a kind of guitar, the fiddle (*hoo kin*), the flute (*ti tz*) and the bones and drums." "These Chinese troubadours, judging by their appearance, seem to be well entertained wherever they go."—*Ch. Rec.*, xxi. 345.

"On all great occasions, such as coronations, receptions, receptions of foreign ministers, and the like, music was played, choirs of women sometimes taking part." "On birthdays, and particularly on the coming of age of the eldest son, musicians are called in. . . . The eunuchs were sometimes trained as singers."—*Ibid.* xxi. 344.

"According to Chinese views, music and poetry rank far above the plastic arts."—*Ch. Rev.*, xvii. 72.

"There can be no doubt that the Chinese have their own peculiar musical taste, and show in general as little appreciation of our Western music as we do of theirs."—*Ibid.* ii. 49.

"Though they show indifference and even contempt for European music, they seemed perfectly well aware of what ought to be the effect of music: for one of them said, after the performance was over, 'Our melodies go from the ear to the heart, and from the heart to the mind (*et du cœur jusqu'à l'âme*); we feel them; we understand them; but the music which you have just played we neither feel nor understand, it does not move us.' He further observed, 'Music is the language of feeling; all our passions have their corresponding tones and proper language; and therefore music, to be good, must be in accord with the passion it pretends to express.'"—*Stafford, Hist. of Music*, p. 30.

"The populace . . . delights in the deafening noise of the gong, accompanied by the shrieking tones of the clarionet. . . . Who has not met a funeral or a wedding procession where four or five clarionet-players blow their souls out with furious accompaniment of drums and gongs? Let it not be thought that the present Chinese do not like music. They do everything in music: they are born, they worship, they marry, and they die in music. Only they do not find it dignified to perform it themselves, not even as 'amateurs.' The streets are continually paraded by bands of two, three, or four musicians, mostly blind men, who go from gate to gate offering their services."—*Van Aalst, Chinese Music*, p. 6.

"That music is much liked in China is proved by the numerous bands of musicians which parade the streets; by the least important festival being never celebrated without music of some kind; by the constant singing in the streets of children, domestics, hawkers, and passers-by."—*Ibid.* p. 37.

"A curious form of this passion for parallelism is to hang corresponding rhymes side by side, or on opposite walls, on paper or wood, and always in pairs. Chinese gymnastics are feats of versification in this style; 'tis a dainty civilization, whose amusement is capping verses and constructing measures. Even geographies march in rhyme. The 'Two Literary Maidens' presents a literary tournament, in which one of the verses to be paralleled combined artfully the titles of the seven books of Mencius; and most of the themes were questions in mythology or history."—*Johnson, Or. Rel.—Ch.*, p. 513.

"Every thing is . . . brought to fixed symbolic meaning. The animal world has functional relations with life. The dragon, phœnix, *ki-lin*, and tortoise are complex emblems of power, good fortune, and occult destiny, as familiar to domestic art as to mythic lore. The fox symbolizes official life; the wild goose is conjugal fidelity, in songs, dramas, tales. Goose and duck hold the same place as the stork in German folklore; and there seems no good reason why our preferences for lions and eagles should despise these less brutal images of perseverance, loyalty, and love. The magpie, a mystic newsbearer and Chinese Hermes, plays the part of prophet in the legends of royal and race origins. The wild-ox tail floats from the Manchu standard in wars and hunts. Clay figures of the cow are divided at agricultural fêtes; painted sea-monsters are guardian figure-heads for the junks; boats resemble fishes. The peach-tree is undying truth; its stone, long life; its blossom, opening love. The *fung*-tree, of white flower, scented leaf, and healing gum, is the dwelling of genii; and its autumnal splendor chants with hundred tongues the lesson that beauty is most beautiful in decay (*Notes and Queries*, iii. No. 2). The poets have found a bird that celebrates the changes of life, singing twice a year, when the flowers open and when they fade (*St. Denys*, p. 175). And songs describe an enchanted ash in sympathy with national destiny, that moans when a dynasty is failing, and sings when heroic deeds are done (*Stent, Jade Chaplet*, p. 49)."—*Ibid.* pp. 514–5.

"Colors are symbolic, and yield a pictorial register of offices and personal relations (red is virtue; a red heart is the moral, a vermilion pencil the political, ideal. White is purity and mourning; yellow, supremacy; purple, for grandsons; green, for princesses). The Tcheou-li is a digest of forms and ceremonies, in which every thing seems to be taken up into symbolism and gifted with a functional meaning beyond itself. Doubtless this taste for an inner sense in things adds suggestiveness to the ideographs, and gives charm to poetic composition with their visible types."—*Ibid.* p. 515.

[The Chinese carefully burn every unwanted scrap of paper inscribed with written characters, to save it from being trodden under foot, or otherwise treated with disrespect. Rich people pay men to collect such scraps in the streets, and most Chinese towns have receptacles for them, in frequented thoroughfares. An essay, published in 1870 by a native scholar, and distributed gratis, insisting on the honour which ought to be paid to the art of writing, and inveighing against the way it is insulted by those who "use old books for wrapping parcels, or papering windows, for boiling water or wiping the table." It concludes by saying, "For happiness, wealth, honours, distinctions, and old age, may be one and all secured by a proper respect for written paper."]—*Giles, Ch. Sketches*, pp. 92–4.

"One reason for the popular reverence for written paper is that writing is not a mere utility, but the most attractive of fine arts."—*Johnson, Or. Rel.—Ch.*, p. 78.

"A poetic impulse is apparent, also, in the national passion for floriculture, which often reaches delicate and tender sentiment; in the selection of proper names from natural objects; in the metaphorical shop signs; in the flowery titles of books, and the scribbling of impromptu verses on everything that will carry them. If this love of endowing things with human meaning does not unfold into high poetic power, it is because of a too close contact with concrete details."—*Ibid.* p. 515.

"The passionate love of flowers which prevails among all classes is quite a national characteristic. A Chinaman, however, has his own particular standpoint. The vulgar nosegay or the plutocratic bouquet would have no charms for him. He can see, with satisfaction, only one flower at a time. His best vases are made to hold a single spray, and large vases usually have covers perforated so as to isolate each specimen. A primrose by the river's brim would be to him a complete poem. If condemned to a sedentary life, he likes to have a flower by his side on the table. He draws enjoyment, even inspiration from its petals. He will take a flower out for a walk, and stop every now and again to consider the loveliness of its growth. So with birds. It is a common thing on a pleasant evening to meet a Chinaman carrying his bird-cage suspended from the end of a short stick. He will stop at some pleasant corner outside the town, and listen with rapture to the bird's song."—*Giles, Hist. of Ch. Lit.*, pp. 413–4.

"The paths leading to [Buddhist] temples are often disposed with much taste and art, winding through beautiful groves of pine and bamboo, over fine arched bridges, along luxuriant hedges and fish-ponds, and affording oftentimes beautiful views of natural scenery."—*Nevius, China*, p. 86.

"The images [in Buddhist temples] are generally well executed as to their forms and postures. . . . There is nothing horrid or indecent in the appearance of any of the idols of China, and none are represented as influenced by debasing passions; all are supposed to be virtuous men, or heroes of the past. They have also less of sameness in their appearance than might be expected, as they present in different degrees and combinations the expressions of love, pity, mirth, thoughtfulness, fierceness and anger." "The general appearance of a large Buddhist temple or monastery is grand and imposing. . . . The structure of the buildings indicates also not a little architectural taste and skill. They are well-proportioned, . . . the large roof is generally made of the best tiling materials, and will last more than half a century without repair. It is covered with fretted work and grotesque figures of elephants, lions, horses, men, etc. The interior is ornamented with elaborate carvings in wood and stone; and a great variety of inscriptions on the walls and pillars . . . in large, gilt letters, serve at the same time the purposes of decoration, and of setting forth the names, characters and powers of the different divinities."—*Ibid.* pp. 93–4.

"The Chinese love of beautiful curves, spending time and money on the roof-cornices and outside ornaments of even quite a poor cottage, indicates a deep-seated sentiment for the beautiful, as do also the trees in their towns, some of which have almost as many trees as houses, as also their love of flowers. In the flowering season a bough of blossom may be seen in a vase on the counter of even the darkest little shop; whilst no literary man would think his writing-table complete without a vase for one lovely blossom, and no woman would think herself dressed until she had stuck a flower on one side of her glossy hair."—*Little (Mrs. A.), Int. Ch.*, pp. 387–8.

Cobbold says that the blocks hewn at Da-ying quarries for the foundations of houses are often ornamented in a manner "by no means devoid of taste in design or finish in execution."—*Pictures*, 119.

"The Chinese have a sense of the ridiculous, and exhibit it both in their sculpture and drawing in many ways. Lampoons, pasquinades, and caricatures are common, nor is any person below the dragon's throne spared by their pens or pencils, though they prefer subjects not likely to involve the authors."—*Williams, Midd. King.*, ii. 115.

[Père Benoit, writing from Peking, Nov. 4, 1773, says that Chinese taste requires portraits to be drawn full face, so that both sides of the countenance may appear symmetrically in the picture.]—*Lettres Edif.*, xxiv. 289.

"We must beware of inferring from the utilitarian reputation of the Chinese an absence of sentiment or emotional aspiration. The poet is for them the ideal of genius, and 'primus inter pares' in the literary and governing classes. His gift has always been the passport to high office and prince and people alike bend before the lines of his pencil."—*Johnson, Or. Rel.—Ch.*, p. 517.

The "defects (p. 518) in the poetic ideal must not hide its peculiar charm of refined and tender sentiment, the unmistakable sign of which is the special association of poetic honors with woman. In the long lists of learned women, a great proportion are poets (*Williams*, i; *Wylie, passim*). Tributes to female genius are a common-place of the romances."—*Ibid.* p. 518.

"Of all nations the Chinese seem to be fondest of poetry. All the educated write verses. As the hero of their novels carries the heart of the heroine by poetic skill, so in public office it is almost a necessity that the talent for statesmanship should be united with the gift of song (*Ampère*)." "Rhyme-hunting is an

antiquarian mania among these knights of the treadmill. The delight with which every ballad of the T'ang or Sung has been set to an air of its own is as intense as that of their fathers in their *kin*, or lyre of silken cords. Rhymed improvisation is a national amusement."—*Ibid.* p. 512.

The people "possess their full share of oriental imaginativeness, delighting in nothing more than in tales of the marvellous, whether true or not." "There is scarcely a place in China but possesses *some* legend attached to it."—*Journ. N.-C.B.R.A.S.*, N.S. vii. 184-5.

"The seals of the Boards are in many instances cut on valuable stones, and private persons take great pride in quartz or jade seals, with their names carved on them; lignite and jet are likewise employed for cheaper ornaments, of which all classes are fond."—*Williams, Midd. King.*, i. 310.

"Women [go to the temples] in small companies, having with them a little basket containing candles and incense-sticks. They are always dressed in their best clothes, or clothes hired for the purpose, as it would be considered disrespectful to the gods to appear before them in their every-day apparel; and they hope, also, by their dress and behaviour, to produce the impression upon the gods that they are persons of better circumstances than they really are."—*Nevius, China*, p. 108.

[Height is said to be much admired in women, and they wear thick-soled shoes for this reason.]—*Lay, Chinese as They Are*, p. 273.

"The flowers grown on pots on the boats [on the Ming river], and those usually worn by the boatwomen on their hair, all assist in imparting a pleasing aspect to the lively sight."—*Midd. King.*, i. 130.

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MORAL SENTIMENTS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

General.—"There were few laws, but never any occasion to exact the penalties attached to misconduct. It was considered superfluous to close the house-door at night, and no one would even pick up any lost property that lay in the high road (*cf.* following Period). All was virtue, happiness, and prosperity, the like of which has not since been known. The Emperor Shun was raised from the plough-tail to the throne, solely because of his filial piety, in recognition of which wild beasts used to come and voluntarily drag his plough for him through 'the channelled fields,' while birds of the air would hover round and guard his sprouting grain from the depredations of insects. This of course is not history; and but little more can be said for the accounts given of the two dynasties which ruled China between the above-mentioned golden age and the opening reigns of the House of Chow."—*Giles, Historic China*, pp. 2–3.

"These rulers [Yao, Shun, and Yü] seem to have passed their leisure from practical work in framing moral maxims, and in carrying out a model scheme of government based on the purist ethics. They considered that 'a prince entrusted with the charge of a State has a heavy task. The happiness of his subjects absolutely depends upon him. To provide for everything is his duty; his ministers are only put in office to assist him,' and also that 'a prince who wishes to fulfil his obligations, and to long preserve his people in the ways of peace, ought to watch without ceasing that the laws are observed with exactitude.'"—*Boulger, Short Hist.*, p. 2.

"In fact the reigns of Yao, Chun [Shun], and Yü are the ideal period of Chinese history when all questions were decided by moral right and justice, and even now Chinese philosophers are said to test their maxims of morality by the degree of agreement they may have with the conduct of those rulers."—*Ibid.* p. 2.

Shun, on his accession, removed "every hindrance obstructing the access of worth and ability, wherever situated, to the notice of the sovereign and his service."—*Legge, Ch. Class.*, III. i. 42, note.

The idea of "the certain connection between the right and happiness and between the wrong and misery" is shown by Yü's proposition in the *Shu ching*, Pt. II. Bk. II. ch. I. 5. See also Yih's exhortation founded on Yü's proposition, *Legge, Ch. Class.*, III. i. 54–5. See also *Shu ching*, Pt. V. Bk. I. Pt. ii. 5.

The "nine virtues" are stated in the *Shu ching* (*Counsels of Kaou-Yaou*) to be: "Affability combined with dignity; mildness combined with firmness; bluntness combined with respectfulness; aptness for government combined with reverence; docility combined with boldness; straightforwardness combined with gentleness; easiness combined with discrimination; vigour combined with sincerity; and valour combined with righteousness." "The pairs of different qualities specified are understood to constitute the unity of the virtue; it is not that the one compensates for the other."—*Legge, Ch. Class.*, III. i. 71, and note.

"Kĕĕ was the impersonation of all the wickedness of Hea." "Heaven [in consequence] sent down calamities." "Lin Che-k'e illustrates this by saying that 'the spirits of the hills and rivers could no longer be in tranquility. Hills fell; rivers were dried up; strange sounds were emitted. Birds and beasts, fishes and tortoises, no longer followed their nature, and many of them were changed into monstrous and prodigious things.' I quote this, as showing how the Chinese share in the feeling of a sympathy between the course of nature and the character and doings of men, so that 'the whole creation groans' and writhes to be delivered from the curse of human wickedness."—*Ibid.* III. i. 194, note.

"The public morality deteriorated very much under this family [Shang dynasty], and it is said that when one of the Emperors wanted an honest man as minister he could only find one in the person of a common labourer."—*Boulger, Short Hist.*, p. 3.

Special.—"The minds of the ancient kings were just, generous, and enlarged, not like those of the sovereigns of future times, who on the extinction of a kingdom would extirpate all the members of its royal House, fearing that the preservation of them might be injurious to their own posterity."—*Ts'ai Ch'in*, quot. *Legge, Ch. Class.*, III. ii. 378, note.

[The prevalent state of morality is indicated by Wên Wang's having never ceased, to his dying day, to remonstrate against the cruelty and corruption of the age.]—*Giles, Bio. Dic.*, p. 876. The wanton cruelty was shown especially in warfare. Cannibalism also prevailed.

[The shameless lust and cruelty of the emperor Chou Hsin and Ta Chi are described in *Legge, Ch. Class.*, III. i. 269–70, notes. See also LAWS—*Punishments.*]

"He [Chou Hsin] cut through the leg-bones of those who were wading in the morning [to examine the marrow]; he cut out the heart of the worthy man. By the use of his power of killing and murdering, he has poisoned and sickened all within the four seas. His honour and confidence are given to the villainous and bad. He has driven from him his instructors and guardians. He has thrown to the winds his statutes and penal laws. He has imprisoned and enslaved the upright officer. He neglects the sacrifices to Heaven and Earth. He has discontinued the offerings in the ancestral temple. He makes contrivances of wonderful device and extraordinary cunning, to please his women."—*Shu ching*, Pt. V. Bk. I. Pt. iii. 3; *Legge*, III. ii. 295.

"Let not the emperor set to the rulers of States an example of indolence or dissoluteness. Let him be wary and fearful, remembering that in one day or two days there may occur ten thousand springs of things."—*Ibid.* Pt. II. Bk. III. Ch. III. 5; *Legge*, III. i. 72–3.

[The disobedient prince of Meaou, having successfully resisted the warlike operations of Yü and Yih, was eventually brought to submission by "an exemplification of the blessings of peace" (*Shu Ching*, Pt. II. Bk. II. ch. III. 21).]

[Justice was to be "tempered with forbearance" in the punitive expedition of Yin, *circ.* 2159 B.C.]—*Legge, Ch. Class.*, III. i. 168.

"Chin Tih-sew observes that here [*Shu ching*, Pt. IV. Bk. V. Pt. iii. 1] for the first time we have the virtues of reverence, benevolence, and sincerity announced distinctly and in their connection and references—a step in the development of the doctrine of Yaou and Shun, Yu and T'ang. The observation is correct. In later times Confucius, Mencius, and others made much of E's lessons."—*Ibid.* III. i. 210, note.

"Do not employ men of artful speech and insinuating looks, men whose likes and dislikes are ruled by mine, one-sided men and flatterers; but employ good men."—King Mu's charge to Keung.—*Ibid.* III. ii. 586.

"The officers of Yin had long relied on the favour which they enjoyed. In the confidence of their prideful extravagance they extinguished their sense of righteousness. They displayed before men the beauty of their robes, proud, licentious, arrogant, and boastful."—*Shu ching*, Pt. V. Bk. XXIV. 10; *Legge*, III. ii. 575.

"They [Yao, Shun, and Yü] were staunch upholders of temperance, and they banished the unlucky discoverer of the fact that an intoxicating drink could be obtained from rice."—*Boulger, Short Hist.*, p. 2.

"When the palace is a wild of lust,
And the country a wild for hunting:
When wine is sweet, and music the delight;
When there are lofty roofs and carved walls,—
The existence of any one of these things,
Has never been but the prelude to ruin."
—*Shu ching*, Pt. III. Bk. III. ch. I. 6; *Legge*, III. i. 159.

T'ang "warned them who were in authority, saying, 'If you dare to have constant dancing in your palaces, and drunken singing in your chambers,—that is called sorcerers' fashion; if you dare to set your hearts on wealth and women, and abandon yourselves to wandering about or to hunting,—that is called the fashion of dissipation; if you dare to contemn the words of sages, to resist the royal and upright, to put far from you the aged and virtuous, and to be familiar with precocious youths,—that is called the fashion of disorder. Now if a high noble or officer be addicted to one of these fashions with their ten evil ways, his Family will surely come to ruin; if the prince of a country be so addicted, his State will surely come to ruin."—*Ibid.* Pt. IV. Bk. IV. ch. III. 7; *Legge*, III. i. 196–7.

"Two of the documents which form the Book of History are directed against luxury and drunkenness, to both of which the people seemed like to give way, even within measurable distance of the death of Wên Wang. The latter had enacted that wine (that is to say, ardent spirits distilled from rice) should only be used on sacrificial occasions, and then under strict supervision; and it is laid down, almost as a general principle, that all national misfortunes, culminating in the downfall of a dynasty, may be safely ascribed to the abuse of wine."—*Giles, Hist. of Ch. Lit.*, p. 12. See also *Legge*.

'The king [Ch'êng, of Chou] says, 'O Fung, I have heard it said that formerly the first wise sovereign of Yin manifested a reverential awe of the bright principles of Heaven, and of the lower people, steadfast in his virtue, and holding fast his wisdom. From him, T'ang the Successful, down to the emperor Yih, the sovereigns all completed their royal virtues, and revered their chief ministers, so that their managers of affairs respectfully discharged their helping duties, and dared not to allow themselves to indulge in idleness and pleasure;—how much less would they dare to indulge in drinking! Moreover, in the exterior domains, the princes of the States of the How, Teen, Nan, and Wei, with their chiefs; and in the interior domain, all the various officers, the directors of the several departments, the inferior officers and employés, and the Heads of great Houses, with the men of honoured name living in retirement, all eschewed indulgence in spirits. Not only did they not dare to indulge in them, but they had not leisure, being occupied with helping to complete their king's virtue and make it more distinguished, and helping the directors of affairs reverently to attend to the service of the sovereign."—*Shu ching*, Pt. V. Bk. X. 9–10; *Legge*, III. ii. 406–7.

"King Wân admonished and instructed the young and all who were charged with office and in employment, that they should not ordinarily use spirits. Throughout all his States, he required that they should be drunk only on occasion of sacrifices, and then that virtue should preside so that there might be no drunkenness."—*Ibid.* Pt. V. Bk. X. 4; *Legge*, III. ii. 403.

"I have heard it said . . . that in these times the last successor of those kings [Chou Hsin of the Yin dynasty] was addicted to drink, so that no charges came from him brightly before the people, and he was reverently and unchangingly bent on doing and cherishing what provoked resentment. Greatly abandoned to extraordinary lewdness and dissipation, for pleasure's sake he ruined all his majesty. The people were all sorely grieved and wounded in heart, but he gave himself wildly up to spirits, not thinking of ceasing, but continuing his excess, till his mind was frenzied, and he had no fear of death. His crimes accumulated in the city of Shang, and though the extinction of the dynasty of Yin was imminent, this gave him no concern, and he wrought not that any sacrifices of fragrant virtue might ascend to heaven. The rank odour of the people's resentments, and the drunkenness of his herd of creatures, went loudly up on high, so that Heaven sent down ruin on Yin and showed no love for Yin,—because of such excesses. There is not any cruel oppression of Heaven; people themselves accelerate their guilt, and its punishment."—*Ibid.* Pt. V. Bk. X. 11; *Legge*, III, ii. 408–9.

"In the time of the Three Dynasties [Hsia, Shang, and Chou] the people exceeded in lewdness."—*Hou Han shu Hsün Shuang chuan, P'ei wên yün fu, c.* 105, p. 57. Ref. MARITAL.

[The last Emperor of the Hsia dynasty made a night palace, where men and women lived promiscuously together, and where he once remained himself for a whole month.]—*Legge, Ch. Class.*, III. i. 84, note.

"The prostitute Hung Yai was a person of the time of the *San Huang* (Three Emperors). The prostitute was then introduced."—*Wan wu yüan shih, K'ang Hsi Tzŭ tien, Ch'ou chi hsia, Nü pu*, p. 28*a*.

"In the *Book of Miscellanies* (*Tsa shuo*) it says: 'The *luan* boy (孌童 *luan*³ *t'ung*), sodomite, began in the time of the Emperor Huang, being probably used as a pretext. The 'stupid youth' (頑童 *wan*² *t'ung*) is mentioned in the Book of Shang, but it was written of by Mei Tse in his *Wei ku wên* and is not sufficient as evidence. In the Chou Book of Yi it says: 'The handsome boy would nourish the aged,' which probably alluded to the unnatural crime. In the *Chou li* it says: 'There was a case of accusation against an unnatural man.' The Commentary says: 'It was a natural eunuch who was unable to unite with a woman.' But from very ancient times down to the present it was impossible that being unable to unite with a woman could form the subject of an accusation. As the sentences in the classics are contracted it is thought the allusion is to an unnatural crime."—*Yüeh wei ts'ao t'ang, Huai hsi tsa chi*, ç. 2, p. 22*a*.

[For the moral powers ascribed to music, see *Shu ching*, Pt. II. Bk. IV. ch. II. 9–10.]

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

General.—"The demeanour of the Son of Heaven should be characterized by majesty; of the princes, by gravity; of the great officers, by a regulated composure; of (inferior) officers, by an easy alertness; and of the common people, by simplicity and humility."—*Li chi*, i. ii. ii. 5, 17; *Legge*, i. 112. See also *Lun yü*, i. 8; *Legge*, i. 5.

"The perfecting of virtue occupies a superior rank, while mere talent in the exercise of any art takes an inferior place. He who practises virtue always goes in advance, and the man of business follows. Wherefore it is that the ancient emperors placed the one above and the other below, putting the one before, and the other after; and thus it was that they succeeded in ruling the empire."—*Journ. N.-C.B.R.A.S.*, N.S. v. 46.

"The Master said, 'To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure and love for men; and the employment of the people at the proper seasons."—*Lun Yü*, i. 5; *Legge*, i. 4. "A country of 1000 chariots is one of the largest fiefs of the Empire." "The last principle, 使民以時 means that the people should not be called from their husbandry at improper seasons, to do service on military expeditions and public works."—*Ibid.* note.

"The disciple Tsang said, 'Let there be a careful attention *to perform the funeral rites* to parents, and let them be followed when long gone *with the ceremonies of sacrifice*:—then the virtue of the people will resume its proper excellence.'"—*Ibid.* i. 9; *Legge*, i. 5.

"The Master said, 'A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.'"—*Ibid.* i. 6; *Legge*, i. 4.

"The Master said, 'In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—Have no depraved thoughts.'"—*Ibid.* ii. 2; *Legge*, i. 10.

"The Master said, 'I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men.'"—*Ibid.* i. 16; *Legge*, i. 9.

"At the base of the whole Shuking is the characteristically Chinese faith in an inherent moral sense in all men, whose sanctions are not found in fears of hell nor hopes of heaven, and whose acknowledged origin in the 'nature of things' leaves no room for an arbitrary divine will. In proof of its distinctions we may note that concubinage is fully recognized as a constant cause of public disorder, and together with intemperance as at the root of all great dynastic calamities."—*Johnson, Or. Rel.—Ch.*, pp. 492–3.

"'Remember,' says the Shuking, 'the proper end of punishment is to make an end of punishing.' 'Only the good should determine criminal cases.' 'Deal with evil as if it were a disease in your own person, and with the people as if you were guarding your own child.' 'Better run the risk of error than

put to death an innocent person.' 'Rewards, not punishments, should descend to one's children.' Principles like these, pervading the classics that form the basis of law, indicate at least the powerful hold which humane instincts have taken upon the national mind and conscience. The *Tcheouli* prescribes the teaching of eight leading rules and nine ties of mutual benefit, as essential for guiding the people and preserving them in harmony. The first of the eight is family affection; the second, reverence for age; the last, kindness to strangers. It prescribes also, as points to be aimed at by the Minister of Instruction, the diffusion of love for the young, care for the old, succor for the distressed and bereaved, pity for the destitute, consideration for the sick."—*Ibid.* pp. 45–6.

Confucius said to his disciples, "My children, remember this. Oppressive government is fiercer than a tiger."—*Legge, Ch. Class.*, i. Prol. p. 68.

[Confucius discountenanced oppressive government (*Li chi*, ii. ii. iii. 10) and preached righteousness, self-consecration, good faith, sincerity, and guilelessness as necessary on the part of a ruler to unite the people to him (*ibid.* ii. ii. iii. 11). He condemned a son who gave evidence against his father in case of theft.]

"In the highest antiquity they prized (simply conferring) good; in the time next to this, giving and repaying was the thing attended to. And what the rules of propriety value is that reciprocity. . . . Propriety is seen in humbling one's self and giving honour to others. . . . When the rich and noble know to love propriety, they do not become proud nor dissolute. When the poor and mean know to love propriety, their minds do not become cowardly."—*Ibid.* i. i. i. 6, 23, 25–6; *Legge*, i. 65.

"The Summary of the Rules of Propriety says:—Always and in everything let there be reverence; with the deportment grave as when one is thinking (deeply), and with speech composed and definite."—*Ibid.* i. i. i. i. i.; *Legge*, i. 61. See also 5, 20; *Legge*, i. 64.

"The constant efforts after self-rectification of the Chinese sage stand midway between the self-discipline required from the Christian saint and the purely secular *Bildung* or culture of which the greatest German poet was an apostle. The 'superior man' in China 'cultivates his person'; he 'internally examines his heart,' he keeps watch over himself when alone (*The Great Learning, S.B.*, xxviii. 413), and, for his own satisfaction simply, strengthens himself in gravity and reverence, because 'indifference and want of restraint lead to a daily deterioration.' The ceremonies of politeness are the outward and visible signs of goodwill and considerateness. 'Courtesy is near to propriety'; conduct cannot go very far wrong which is kept within the rules of good manners."—*Simcox*, ii. 74.

[In §§ 20–22 of the 'Announcement to the Prince of K'ang' (*Shu ching*, Pt. V. Bk. IX.), the king explains that the virtue of the sovereign is the most important thing in the government of the people, and that rulers should seek by virtue to supersede the necessity of using punishments. See *Legge, Ch. Class.*, III. ii. 395, note.]

"As magistrate of Chung-too he [Confucius] produced a marvellous reformation of the manners of the people in a short time. According to the 'Family Sayings,' he enacted rules for the nourishing of the living and all observances to the dead. Different food was assigned to the old and the young, and different burdens to the strong and the weak. Males and females kept apart from each other in the streets. A thing dropt on the road was not picked up. There was no fraudulent carving of vessels. Inner coffins were made four inches thick, and the outer ones five. Graves were made on the high grounds, no mounds being raised over them, and no trees planted about them. Within twelve months, the princes of the States all about wished to imitate his style of administration." When he was made Minister of Crime "there was no necessity to put the penal laws in execution. No offenders showed themselves."—*Ibid.* i. Prol. pp. 72–3.

The authority of Confucius in the State of Mang greatly increased. "A transforming government went abroad. Dishonesty and dissoluteness were ashamed and hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. Strangers came in crowds from other States" (see K'ung Ts'ung Tzŭ, quot. Keang Yung).—*Ibid.* i. Prol. p. 75.

Confucius, when in Wei, made the observation, "I have not seen one who loves virtue as he loves beauty." "Wei was no place for him. He left it, and took his way towards Ch'in."—*Ibid.* i. Prol. p. 79.

"At last came Yen Yuen, who said, 'I should like to find an intelligent king and sage ruler whom I might assist. I would diffuse among the people instructions on the five great points, and lead them on by the rules of propriety and music, so that they should not care to fortify their cities by walls and moats, but would fuse their swords and spears into implements of agriculture. They should send forth their flocks without fear into the plains and forests. There should be no sunderings of families, no widows or widowers. For a thousand years there would be no calamity of war. Yew would have no opportunity to display his bravery, or Ts'ze to display his oratory.' The master pronounced, 'How admirable is this virtue!'"—*Ibid.* i. Prol. p. 114.

"In the 12th chapter [of the Chung Yung] Tsze-sze . . . begins by saying that 'the way of the superior man reaches far and wide, and yet is secret,' by which he means to tell us that the path of duty is to be pursued everywhere and at all times, while yet the secret spring and rule of it is near at hand, in the Heaven-conferred nature, the individual consciousness, with which no stranger can intermeddle." "The sage of China [Confucius] has no higher utterances than those which are given in the 13th chapter.—'The path is not far from man. When men try to pursue a course which is far from the common indications of consciousness, this course cannot be considered *the path*; . . . the superior man governs men according to their nature, with what is proper to them; and as soon as they change what is wrong, he stops. When one cultivates to the utmost the moral principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.' 'In the way of the superior man there are four things, to none of which have I as yet attained.—To serve my father as I would require my son to serve me: to this I have not attained; to serve my elder brother as I would require my younger brother to serve me: to this I have not attained; to serve my prince as I would require my minister to serve me: to this I have not attained; to set the example in behaving to a friend as I would require him to behave to me: to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them; if in his practice he has anything defective the superior man dares not but exert himself, and if in his words he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words;—is it not just an entire sincerity which marks the superior man?'" "We have here the golden rule in its negative form expressly propounded:—'What you do not like when done to yourself, do not do to others.' But in the paragraph which follows we have the rule virtually in its positive form. Confucius recognizes the duty of taking the initiative,—of behaving himself to others in the first instance as he would that they should behave to him. There is a certain narrowness, indeed, in that the sphere of its operations seems to be confined to the relations of society . . . but let us not grudge the tribute of our warm approbation to the sentiments." "This chapter is followed by two from Tsze-sze, to the effect that the superior man does what is proper in every change of his situation, always finding his rule in himself; and that in his practice there is an orderly advance from step to step,—from what is near to what is remote. Then follow five chapters from Confucius:—the first, on the operation and influence of spiritual beings, to show 'the manifestness of what is minute, and the irrepressibleness of sincerity'; the second, on the filial piety of Shun, and how it was rewarded by Heaven with the empire, with enduring fame, and with long life; the third and fourth, on the kings Wăn and Woo, and the duke of Chow, celebrating them for their filial piety and other associate virtues; and the fifth, on the subject of government." "The 20th chapter . . . contains a full exposition of Confucius' views on government, though professedly descriptive only of that of the kings Wan and Woo. Along with lessons proper for a ruler there are many also of universal application, but the mingling of them perplexes the mind. It tells us of 'the five duties of universal application,'—those between sovereign and minister, husband and wife, father and son, elder and younger brother, and friends; of 'the three virtues by which those duties are carried into effect,' namely, knowledge, benevolence, and energy; and of 'the one thing, by which those virtues are practised,' which is singleness or sincerity. It sets forth in detail the 'nine standard rules for the administration of government,' which are 'the cultivation by the ruler of his own character; the honouring men of virtue and talents; affection to his relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; cherishing the mass of the people as children; encouraging the [resort of] all classes of artizans; indulgent treatment of men from a distance; and the kindly cherishing of the princes of the States.'"—*Ibid.* i. Prol. pp. 47–50.

"The aims should repose in what is right; words should be listened to according to their relation to right."—*Shu ching*, Pt. V. Bk. V. 7; *Legge*, III. ii. 349.

Mencius "lays himself open in one thing to severe censure. Afraid apparently of repelling the prince from him by the severity of his lessons, he tries to lead him on by his very passions. 'I am fond of beauty,' says the king, 'and that is in the way of my attaining to the royal government which you celebrate.' 'Not at all,' replies the philosopher. 'Gratify yourself, only do not let your doing so interfere with the people's getting similar enjoyment for themselves.' So the love of money, the love of war, and the love of music are dealt with. Mencius thought that if he could only get the good of the people to be recognized by Seuen as the great aim which he was to pursue, his tone of mind would be so elevated, that the selfish passions and gratifications of which he was the slave would be purified or altogether displaced. And so it would have been. Where he fails is in putting his points as if benevolence and selfishness, covetousness and generosity might exist together. Chinese moralists rightly find fault with him in this respect, and say that Confucius never condescended to such a style of argument."—*Ibid.* ii. Prol. pp. 26–7.

"We may sometimes recognize in what the sage [Confucius] says of himself the expressions of a genuine humility. He acknowledges that he comes short of what he knows he ought to be. We do not meet with this in Mencius. His merit is that of the speculative thinker. His glance is searching and his penetration deep; but there is wanting that moral sensibility which would draw us to him, in our best moments, as a man of like passions with ourselves. The absence of humility is naturally accompanied with a lack of *sympathy*. There is a hardness about his teachings. . . . The radical defect of the orthodox moral school of China, that there only needs a knowledge of duty to insure its performance, is in him exceedingly apparent. Confucius, Tsze-sze, and Mencius, most strangely never thought of calling this principle in question."—*Ibid.* ii. Prol. pp. 74–5.

"The duke Mu asked Tsze-sze saying, 'Can my State be made to flourish?' 'It may,' was the reply. 'And how?' Tsze-sze said, 'O prince, if you and your ministers will only strive to realize the government of the duke of Chow and of Pih-k'in; practising their transforming principles, sending forth wide the favours of your ducal house, and not letting advantages flow in private channels;—if you will thus conciliate the affections of the people, and at the same time cultivate friendly relations with neighbouring States, your kingdom will soon begin to flourish.'"—*Ibid.* i. Prol. p. 42.

Special.—"One anecdote of the mother of Mencius deserves notice. The boy on seeing some animals killed, asked her what was going to be done with them. She in jest said, 'They are killed to feed you'; but, on recollecting herself, she repented of this, because it might teach the boy to lie; so she bought some of the meat and gave it to him, that the fact might agree with what she had uttered."—*Davis, Chinese*, ii. 55.

"The Master said, 'I do not know how a man without truthfulness is to get on,' any more than a carriage can be drawn without the cross bar."—*Lun yü*, ii. 22; *Legge*, i. 17.

[Edkins (*Journ. P.O.S.*, i. 9) says that the "habit of inventing monstrous stories was subsequent to foreign intercourse and was the immediate effect of that intercourse."]

"To see what is right and not to do it is want of courage."—*Ibid.* ii. 24, 2; *Legge*, i. 18.

"Pride should not be allowed to grow; the desires should not be indulged; the will should not be gratified to the full; pleasure should not be carried to excess."—*Li chi*, i. i. i. 2, 2; *Legge*, i. 62.

Confucius said to his disciples, "A superior man will only receive reward for services which he has done."—*Legge, Ch. Class.*, i. Prol. p. 68.

[Fathers were enjoined to teach their sons righteous conduct, and to allow no pride, extravagance, licentiousness, or laziness.] —*Tso chuan*, quot. *Kuang shih lei fu, c.* 16, p. 1*b*. *Cf.* FILIAL.

[Affection towards parents manifested in filial conduct is insisted upon in the *Li chi, Hsiao ching*, etc. *passim.*]

"The Master said, 'While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the ways of his father, he may be called filial.'"—*Lun yü*, i. ii.; *Legge*, i. 6.

Moderation in the infliction of punishments, etc., was shown during certain seasons. In the first month of summer "they decide cases for which the punishments are light; they make short work of small crimes, and liberate those who are in prison for slight offences" [to save them from the effects of the heat in confinement]. In the second month of summer "leniency should be shown to prisoners charged (even) with great crimes, and their allowance of food be increased."—*Li chi*, iv. ii. i. 18; ii. ii. 13; *Legge*, i. 271, 275.

In the second month of summer "the gates of cities and villages should not be shut [to afford every facility for the circulation of air during the hot season], nor should vexatious inquiries be instituted at the barrier gates or in the markets."—*Ibid.* iv. ii. ii. 12; *Legge*, i. 274.

Confucius said to Tzŭ-kung, "In dealing with your subordinates, there is nothing like impartiality; and when wealth comes in your way, there is nothing like moderation. Hold fast these two things and do not swerve from them. To conceal men's excellence is to obscure the worthy; and to proclaim people's wickedness is the part of a mean man. To speak evil of those whom you have not sought the opportunity to instruct, is not the way of friendship and harmony."—*Legge, Ch. Class.*, i. Prol. p. 117.

"A boy should never be allowed to see an instance of deceit." —*Li chi*, i. i. ii. 5, 17.

"A common type of poem [in the Odes] expresses the sorrows of soldiers on a distant expedition, forced to leave their homes and families. Sometimes the anxious thoughts of the family about the absent one are expressed, but the commonest topics are his anxiety as to how his parents will get food when he is not there to plant rice and maize for them, his concern at the thought of his mother's having to cook the dinner, and his overwhelming grief if they both die when he is not there to bury them, or to requite that parental kindness, which, according to a famous line, is 'like great heaven, illimitable' (*Legge, Ch. Class.*, iv. 352)."—*Simcox*, ii. 66.

[Sons were frequently killed, and sometimes eaten, by their fathers.]—*Yü hsüeh hsü chih, c.* 1, p. 23; *Kang chien*, quot. *Yüan chien lei han, c.* 241, p. 32*b*.

[Ma-tsou, 400 B.C. protested against a barbarous custom of certain tribes in Shansi, who ate the first-born child (whether male or female), on the principle that the first produced was likely to be weakly and poor, like the first fruit of a young tree.] —*Matignon, Superstition, etc.*, p. 224.

"There is no such thing as a 'righteous war.' We can only assert that some wars are better than others" (Mencius). "A chief of Lu, dissuading from war, said, 'Do right, submission will follow. When the enemy is cold, clothe him; if hungry, feed him; be his true ruler in weariness and want, and he will of himself return to you' (Plath from Tscho-chi, *Bayer, Akad.*, x. 465). Confucius, Mencius, and Laotseu echo the strain of peace, and have no toleration for great conquerors, or expansion by force of arms."—*Johnson, Or. Rel.—Ch.*, p. 314.

[If a father had been wrongfully killed, revenge was permitted.] —*Kung-Yang chuan, P'ei wên yün fu, c.* 26*a*, p. 165*b*. *Cf.* FILIAL.

"With the enemy who has slain his father, one should not live under the same heaven. With the enemy who has slain his brother, one should never have his sword to seek (to deal vengeance). With the enemy who has slain his intimate friend, one should not live in the same state (without seeking to slay him)."—*Li chi*, i. i. v. 2, 10; *Legge*, i. 92.

"Without sufficient cause, a prince did not kill an ox, nor a Great officer a sheep, nor another officer a dog or a pig, nor a common person eat delicate food." "The various provisions (at a feast) did not go beyond the sacrificial victims killed; the private clothes were not superior to the robes of sacrifice; the house and its apartments did not surpass the ancestral temple." —*Ibid.* iii. iii. 10; *Legge*, i. 227.

"Not to hunt when there was no (special) business in the way was deemed an act of irreverence [in not making provision for sacrifices]. To hunt without observing the rules (for hunting) was deemed cruelty to the creatures of Heaven." "The Son of Heaven did not entirely surround (the hunting ground); and a feudal prince did not take a (whole) herd by surprise." "Until the insects had all withdrawn into their burrows, they did not fire the fields. They did not take fawns nor eggs. They did not kill pregnant animals, nor those which had not attained to their full growth. They did not throw down nests."—*Ibid.* iii. ii. 23–5; *Legge*, i. 220–1.

[The advantages of kindness to animals is illustrated in *Shan t'ang ssü k'ao, Yüan chien lei han, c.* 358, *Shou yeh pu*, p. 20*b*.]

"The word *liberty* is said to be 'unknown to the Chinese language' (*Williams, Midd. King.*, i. 321). This is of course applicable only to the definition of liberty as pure and simple political self-government. For inward freedom, for a higher law of conscience and reason on the ground of personal culture, for the spontaneity of virtue, the classics have not only many terms, but a constant zeal. The whole purpose of the Ta-hio is to teach the origin of all power in the disciplines of personal character. 'The point of rest is in the highest excellence' (*Tahio, c.* ii.). 'From the Emperor down, the root of everything is in the cultivation of the person' (*ibid. c.* vii.). 'Not to do what one's own sense of right tells him not to do, nor to desire what it forbids him to desire, is the sum of right action' (*Mencius*, vii. i. 17). 'He whose goodness is part of himself is a real man' (*ibid* ii. 25). 'Though poor, he does not let go all his virtue, nor, though prosperous, leave his own path' (*Mencius*, i. 9). 'Men have true honour within; but they do not think of it. The honour men confer is not honour. Whom Cheou ennobles, he can make mean again' (*ibid.* vi. i. 17). 'If a minister cannot correct himself, how can he correct others?' (*Lun yü*, xiii. 13). 'A true man will sacrifice his life to save his principles' (*ibid.* xv. 8). 'He is in the right way who naturally and easily does right: choosing and firmly holding what is good' (*Chung-yung*, XX)."—*Johnson, Or. Rel.—Ch.*, pp. 303–4.

[Much bravery shown in hunting wild animals; see *Legge, Ch. Class.*, IV. i. 13, 127–31.]

"The *Shu King* contains a discourse by the Duke of Chou on the abuse of spirits. His speech to his brother Fung, B.C. 1120,

is the oldest temperance address on record, even earlier than the words of Solomon in the Proverbs" [see previous Period].—*Williams, Midd. King.*, i. 808–9.

[The continued prevalence of drunkenness at this time is shown by king Ch'êng's "Announcement about Drunkenness," which forms Bk. X. of Pt. V. of the *Shu ching*. It deduces the examples of the past as a warning against similar vice in the present age. "We have seen how the drunken debauchery of Kĕĕ was the chief cause of the downfall of the Hea dynasty, and how that of Shang was brought to an end mainly by the same vice in Show. The people of Yin had followed the example of their sovereign, and the vice of drunkenness, with its attendant immoralities, extensively characterized the highest and the lowest classes of society" (*Legge, Ch. Class.*, III. ii. 400, note).]

The *Book of Poetry* "does not contain the slightest hint of an approach to indecency."—*Simcox*, ii. 65.

[Odes of a later date, during the decay of the Chou dynasty, deplore the relaxation of morality. The men are drunken and debauched, and the women are immodest (*Shih ching*, I. iii. VII. and IX.; iv. II.–V., VII. and VIII.; xii. IX.). One characteristic of the superior man was not to listen to lascivious or seductive airs (*Tso chuan*).]

"A man and woman should not bathe in the same bathroom."—*Li chi, Ko chih ching yüan, c.* 19, *Kung shih lei*, p. 31*b*.

"A man and a woman should not sit together."—*Tsa li, Yüan chien lei han, c.* 251, p. 1*b*.

"'Contrary to the rule that men and women shall not even touch each other's hands.' (As a safeguard of morality. According to the ancient moral code of China, men and women were prohibited from handing things to each other, for fear their hands might touch.)"—*Giles, Historic China*, p. 182.

"A woman of your servant's neighbour, though she did not marry, yet at 30 had 7 children."—*Chan kuo ts'ê*, in *Ku wên hsieh i hsiang chieh, c.* 5, p. 29*a*.

[*Giles* (*Hist. of Ch. Lit.*, p. 18) says the position of women generally seems to have been very much what it is at the present day. Ref. MARITAL.]

[Instances of the refusal of widows to re-marry, which was regarded as an act of chastity, are given under MARITAL, *q.v.* also for the dependence of women and the rules to be observed between husband and wife.]

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

"In the pursuit of some flux by which the dross of animalism was to be purged away, and the higher part of man's nature to be crystallized out and sublimed into some stable and eternal form, these Taoists practised fasting, discipline, worship, the use of charms, and the search for a sovereign remedy for all the ills of life."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 139.

About A.D. 80, Pan Hui-pan, also known as Pan Chao, "a sister of the historian Pan Ku . . . was made preceptress of the Empress, and wrote the first work in any language on female education: it was called *Nü Kiai* or *Female Precepts*, and has formed the basis of many succeeding books on female education. The aim of her writings was to elevate female character, and make it virtuous. . . . Instructions in morals and the various branches of domestic economy are more insisted upon in the writings of this and other authoresses, than a knowledge of the classics or histories of the country."—*Williams, Midd. King.*, i. 573–4.

[Chang Kang 張綱 was ordered by the Emperor Shun Ti to proceed on a commission to examine into the morals of the empire. His saying, 'While wolves are in office, why seek out foxes,' and his bold impeachment of the corrupt officials occupying high places, would seem to show that the prevailing condition of morality at the time was not very high.]—*Giles, Bio. Dic.*, pp. 30–1.

"If the black heads had been as virtuous . . . as the inscriptions [of Ch'in] declare, it would hardly have been necessary to tell them so at such length."—*Simcox*, ii. 101.

"The reign of the warlike Wu-ti was marked by the spread of luxury; many wives, many horses, many clothes, and a thousand costly ornaments seduce the prince to abandon the antique simplicity of his ancestors. A memorialist in a subsequent reign [48 B.C.] reiterates the same complaints."—*Ibid.* ii. 111.

"The last princes of the Han Dynasty were far from being as amenable [as Ho-ti] to the remonstrances of their advisers. We find, in the poetic annals of their epoch, a large number of petitions in verse, written in exile, by faithful servants mourning over their disgrace, and still more over the blindness of their sovereign. . . . One cannot help remarking the tone of dignity which always prevails in these complaints, and even in the supplications of the exiles trying to obtain a pardon, by calling attention to their unrecognized services. Not a word is to be found which lowers the character of man, not an expression which savours of abject flattery."—*D'Hervey-Saint-Denys, Poésies*, Introd. p. xxvii.

Chai Tsun (died A.D. 33) "wore common leather breeches and cotton socks, distributing all his prize-money among his soldiers, who were strictly forbidden to pillage, and whose leisure hours he sought to fill up with refined and intellectual amusements. Even in war time he would not suffer the usual religious ceremonies to be neglected."—*Giles, Bio. Dic.*, p. 7.

"Wenti was a strong advocate of peace."—*Boulger, Short Hist.*, p. 12.

[An instance of extreme fraternal affection combined with filial conduct is given in *P'ei wên yün fu, c.* 56, p. 1*a*, and one of a man not marrying again after the death of his wife in *c.* 66*b*, p. 170*a*.]

[The reason assigned in the *Po hu t'ung* (quot. *P'ei wên yün fu, c.* 66*b*, p. 169*b*) why the Emperor should marry a wife only once is "to guard against lewdness, since to marry more than once would look like giving up virtue for beauty."]

"The laws against *scandulum magnatum* [妖言] were made very severe by Shih Hwang Ti."—*Ch. Rev.*, xii. 444.

"The term 斬賊首級 originated with the Ts'in dynasty, for every enemy's head one step [級] in rank [爵] was the reward."—*Ibid.* xiii. 53.

"The cannibalism borne witness to by Colonel Mesny . . . is frequently alluded to in Chinese history. For instance, the tongue of 王莽 was cut out and eaten by a bystander when his head was exposed [切食其舌]. The phrase 'eat the flesh and sleep in the skin' of an enemy is colloquial."—*Ibid.* xiii. 59. The *Kang chien ch'üan pien, c.* 9, p. 64*b*, says that his whole body was eaten and that "in struggling for his flesh ten men were killed."

Period of Disruption (221 *to* 589).—*Table IV.*

[The collapse of public morality and the greed for mere wealth which characterised the period A.D. 291–300 are satirized by Lu Pao in his 錢神論, a discourse on the Genius of Money.]—*Giles, Bio. Dic.*, p. 548.

"[Men] were generally given to adultery, but the women even more so. Before the night of her marriage a woman bade farewell to her adulterers. When the husband heard it he esteemed her more if they had been numerous. But after marriage the husband guarded her from further illegal intercourse. Anyone who committed adultery should be punished according to the circumstances of the case."—*P'ei wên yün fu, c.* 95, p. 130*b*.

The tea plant was first cultivated for the infusion made from its leaves about A.D. 350, and "it is noticeable that references to drunkenness become much rarer in future than in the literature of the earlier times."—*Simcox*, ii. 130.

"An emperor who had stayed out beyond the customary hour, was rebuked by the officer on guard, who affected not to recognise him. The emperor had gone out early, and it was impossible that he should so far have neglected the duties of his office and the rules of propriety as to stay out hunting all day! It was also regarded as the extremity of license for the palace gates to stand open by night, or for the heir apparent to mix freely for pleasure with the common people or discard the orthodox robes of state. Anarchy could hardly obtain in the kingdom, when the court was in such rigid subjection to the Rites and their interpreters."—*Ibid.* ii. 128.

"Fu Tzŭ said: 'T'ai Tsu thought that it was wrong to be extravagant at marriages. When his daughters were married, he only used the black curtain and not more than 10 maids as attendants."—*Wei chih Wu Ti chi chu, Tzŭ shih ching hua, c.* 32, p. 15*a*.

"When Chang Hua-yüan was Department Magistrate of Yen Chou, on New Year's Day he gave prisoners 5 days' leave to visit their respective relatives. At the appointed time they all returned to prison."—*Pei Ch'i shu, Shih lei t'ung pien, c.* 5, *Sui shih pu*, p. 9*b*.

"Shao Su remonstrated with Yin, king of Ch'êng Tu, for punishing the prince of Ch'ang Sha, saying: 'Elder and younger brothers are just like the right and left hands of the body."—*Chin shu, ibid. c.* 16, p. 13*b*.

"The whole family of Yang Tan consisted of 100 men and women who all wore hempen garments and ate together, but there were no disagreeable words heard in the house."—*Ibid. c.* 74, p. 187*a*.

[Revenge was taken even on the dead, corpses of enemies being exhumed and burned.]—*De Groot, Rel. Syst.*, i. i. 343–4, and see MILITARY. Cannibalism continued as late as the 4th and 5th centuries.

"When Yung Ch'üan, a military officer, rose in rebellion, the prostitute Mao Hsi-hsi did not come to attend upon him and said: 'Though I am so base as to be a prostitute, yet I have never served a rebellious officer.' For this Ch'üan killed her. This incident being officially reported to the Throne, she immediately had bestowed upon her the title of 'Loyal and Heroic Lady.'"—*San ch'ao yeh shih, P'ei wên yün fu, c.* 24, p. 7*b*.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

"Religion, mainly in the form of Buddhism, prevailed then to a greater extent than at any other time before or since. Along with it came Poetry and the Fine Arts, but at the same time moral and intellectual decadence."—*Journ. N.-C.B.R.A.S.*, N.S. vii. 165.

"It was the time-honoured custom at this period for the high officers throughout the empire to bring to their sovereign's notice those men in their jurisdictions who were remarkable for the possession of high moral character and intellectual abilities that they might be employed in the administration of government."—*Ibid.* vii. 167.

"Ghosts and demons are . . . according to Han-wên-kung the reproaches of a troubled conscience which imagination bodies forth in spectral monsters visible only to the mind's eye, or at the most mere subjective creations having nothing corresponding to them in the actual world. It is not by any demon that pain and misery are brought on man, they are the inevitable consequences of his own misconduct."—*Journ. N.-C.B.R.A.S.*, N.S. vii. 179.

"The *Yuan-hui* (原毀) or examination of the essential of moral criticism is also a very charming essay. . . . Its burden is that we should be rigorous and thorough in criticising ourselves and lenient and slack in criticising others. The leading men of his time, Han Yü says, were not so; on the contrary they exacted saintship in others while content to be themselves like the multitude."—*Ibid.* vii. 179–80.

"That every son should love his parents is natural. Yang Kuang of Sui killed his father Wên Ti and usurped the Throne—his natural disposition had perished."—*Yu hsüeh hsü chih, c.* 1, p. 23*a*.

"Once when the Emperor was walking into the imperial garden, he saw bamboos growing densely together, but their shoots did not grow outwards. On seeing this he turned to the princes and said: 'Father and son, and elder and younger brothers, should be closely attached to each other like this.'"—*K'ai yüan i shih, Kuang shih lei fu, c.* 16, p. 14*a*.

"The Chinese annalists tell many stories of Taitsong's personal courage."—*Boulger, Short Hist.*, p. 30.

"Every theatrical play without morality is in the eyes of the Chinese but a ridiculous work in which they see no sense. According to Chinese authors, the object the author sets himself in a serious drama is to present the noblest lessons of history to the ignorant who do not know how to read (*Morrison, Dic.*, 'Drama'); and according to the penal code of China, the object of theatrical representations is 'to place on the scene true or fictitious pictures of just and good men, of chaste women and affectionate and obedient children so as to induce the spectators to practise virtue." "This moral theory to a certain degree raised the Chinese plays above all the plays of ancient times, with the exception of the Greek in the two first periods of their existence."—*Bazin, Théâtre Chinois*, Introd. p. xxix.

Abu Zeyd says: "There are in China some women who will not submit to the restraints of a regular life. . . . The custom is for them to seek an audience of the chief of police, and inform him of . . . their desire to be admitted to the number of the courtesans. . . . The woman's name and the name of her father are taken down, with her description, and place of residence; and she is registered at the office of the courtesans. They place round her neck a string with a copper badge, stamped with the royal seal; and finally, they hand her a document, stating that this woman is admitted among the number of the courtesans, that she will pay, annually, to the public treasury, such and such a sum, in copper coins, and that any man who may marry her, shall be put to death. From thenceforth, the woman pays the sum fixed, every year, and no one is allowed to molest her. These women go out in the evening, unveiled, and wearing dresses of coloured stuffs."—*Reinaud, Relation*, i. 70, 71.

In the reign of Hsüan Tsung "women ceased to veil themselves as of old."—*Giles, Bio. Dic.*, p. 451.

[Infanticide was checked in Chu Chi. See MARITAL.]

Sung Period (960 *to* 1280).—*Table VI.*

Under Jên Tsung (1022–63) "the presentation of auspicious articles was forbidden; general pardons were frequent, and capital punishment rare. The Emperor refused to chastise Korea when tribute was not sent, because of his hatred of bloodshed; and on the occasion of a pestilence in the capital in 1054, he insisted on distributing all the medicine of the Palace."—*Giles, Bio. Dic.*, pp. 55–6.

"The principles of Confucian morality are still expected to regulate the conduct of Chinese households."—*Simcox*, ii. 202.

[Instances showing forbearance, filial piety and fraternal submission, as the secret of family happiness, are related in *Chia li ta ch'êng, c.* 1, p. 19*a*.]

"Yao Ssŭ's father, Pao, was killed in battle at Ting Chou. On all his implements and pictures were written the words: 'Do not forget to seek revenge.'"—*Sung shih Yao ssŭ chuan, P'ei wên yün fu, c.* 26*a*, p. 166*b*.

"Chou Kung-shu at a dinner-party fixed his regards upon a prostitute. After that he secretly said to someone: 'Let it not be known by Yin Yen-ming.' When [Ch'ên] Yi Ch'üan returned home, Ho Ching inadvertently disclosed the story. Yi Ch'üan said: 'It is no better than a beast or bird that one's person begat from one's parents should be matched with so base a prostitute.'"—*Jên p'u lei chi, c.* 5, p. 33*b*.

Mongol Period (1280 *to* 1368).—*Table VII.*

They are "men of peaceful character . . . you hear of no feuds or noisy quarrels, or dissensions of any kind among them. Both in their commercial dealings and in their manufactures, they are thoroughly honest and truthful, and there is such a degree of good-will and neighbourly attachment among both men and women, that you would take the people who live in the same street to be all of one family." They treat their women with the greatest respect. "They also treat the foreigners who visit them for the sake of trade with great cordiality, and entertain them in the most winning manner, affording them every help and advice in their business."—*Yule, Marco Polo*, ii. 161.

"Gay water parties and picnics were the favourite amusement; and if sometimes, as foreshadowed in the ancient odes of Wei, these expeditions were not undertaken in company such as a classical moralist could approve, there was at least a varnish of literary polish thrown over even disreputable *liaisons*. The Aspasias of the period were well educated, and several plays of the Yuen dynasty were written by literary *comédiennes*, who by law and custom belonged to this class. The virtuous courtesan was a rather favourite heroine with the dramatists, and one plot turns upon her right, under an ancient law, to be allowed to marry lawfully a respectable citizen, as a reward for having dutifully cherished and maintained her mother till the latter's death."—*Simcox*, ii. 220.

"The theatrical plays show us that the moral relations between woman and man have varied since the XIIIth century. We could multiply examples and accumulate proofs to demonstrate that the feebler sex in China did not, under the rule of the grandson of Gengis-khan, share the sad condition to which it was reduced under the government of the Tartars."—*Bazin, Théâtre Chinois*, Introd. p. xxiv.

"The Tartars, before they were converted to the religion of the Idolaters, never practised Almsgiving. Indeed, when any poor man begged of them they would tell him 'Go with God's curse, for if He loved you as he loves me, he would have provided for you!' But the sages of the Idolaters, and especially the *Bacsis* mentioned before, told the Great Kaan that it was a good work to provide for the poor, and that his idols would be greatly pleased if he did so."—*Yule, Marco Polo*, i. 432 (2nd ed.).

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

"The principal intent that this king and his governors have, as is gathered by their laws, is to preserve the commonweal from vices; . . . and lest any should offend, they use great vigilancy, and do judge that the liberty and dishonesty of the women is most prejudicial. . . . So that a dishonest woman is known by name, although it be in a great city. . . . And the best way they have to prevent this is [the careful seclusion and unremitting labour of all adult women]. Albeit tendering the conservation of this honest crew, and to eschew greater evils in the commonwealth, they permit common women as a necessary thing; yet they do allow them in such sort that their evil example may not be hurtful unto the honest state of them which live chaste. . . . They do build for them houses . . . in the suburbs, giving them straight commandment there to remain . . . and not to straggle and go abroad at all. And whilst they live there, they are prohibited, upon pain of death, to enter into the gates of the city or any part thereof. Such women as do use this faculty are nothing esteemed among them, for they are for the most part of the basest sort, as strangers, slaves or such as have been bought of their mothers being young [see *Slavery*]. [They are taught music and other accomplishments; and the houses where they live are placed

under the inspection of an official, before whom every fresh inmate must appear.] "They have amongst them many blind women, that are free and not bond; these are trimmed, dressed and painted by others that have their sight."—*Mendoza*, i. 144–7.

[The respect shown to women, "as well strangers as town-born, or of what degree soever," is referred to in *ibid.* i. 144; and the "means to prevent vice" (by keeping the women in seclusion and making them avoid idleness) on pp. 145–7.]

"In 1599 the generals at the seat of war were expressly advised to send home only reports of successes, real or imaginary."—*Simcox*, ii. 249.

"Semedo describes with as much admiration as an 'Old Resident,' at Canton three hundred years later, the 'inviolable fidelity with which the Chinese merchants fulfil their business engagements,' and this in spite of the great facilities for fraud offered by the fact that the Portuguese were obliged to give in advance to the native agents the money with which the latter make purchases on account of the foreigners in different parts of the interior. Ricci complained that money forwarded for his use through Chinese agents did not always come to hand; but Semedo, on the contrary, met with kindness as well as honesty: for more than once, as strangers from a distant region, the Fathers had money lent to them without interest."—*Ibid.* ii. 270–1.

"In 1628 Hoai-tsong, the last of the Ming emperors, ascended the throne. At the outset of the next campaign the Mantchu Emperor ordered his troops to spare non-combatants, trees and buildings, not to maltreat their prisoners, and to give quarter to all who asked it."—*Ibid.* ii. 249.

The Emperor Mu Tsung's "morals can have been little improvement on those of his father, as he is accused in the history of pottery of a taste for china decorated with licentious subjects."—*Ibid.* ii. 248.

Manchu Period (1644 *to* —).—*Table IX.*

"In a work of some note on morals, called 'Merits and Demerits examined,' a man is directed to keep a debtor and creditor account with himself of the acts of each day, and at the end of the year to wind it up. If the balance is in his favour, it serves as the foundation of a stock of merits for the ensuing year; and if against him it must be liquidated by future good deeds. Various lists and comparative tables are given of both good and bad actions in the several relations of life; and benevolence is strongly inculcated in regard, first, to man, and, secondly, to the brute creation. To cause another's death is reckoned at one hundred on the side of demerit; while a single act of charitable relief counts as one on the other side. . . . To save a person's life ranks, in the above work, as an exact set-off to the opposite act of taking life away; and it is said that this deed of merit will prolong a person's life twelve years. A pretty correct idea of Chinese moral sentiment might be gathered from the scale of actions there given. To repair a road, make a bridge, or dig a well, ranks as ten; to cure a disease, as thirty; to give enough ground to make a grave, as the same; to set on foot some very useful scheme or invention, ranks still higher. On the other hand, to reprove one unjustly counts as three on the debtor's side; to level a tomb as fifty; to dig up a corpse, as one hundred; to cut off a man's male heirs, as two hundred; and so on. These notions are not peculiar to the Buddhist sect, but prevail universally among the Chinese, who are as little troubled with sectarian divisions and animosities as any people in the world."—*Davis, Chinese*, ii. 91–2.

The people "are quite used to hearing the highest moral platitudes from their rulers, to whom they would not lend a dollar on their word."—*Williams, Midd. King.*, i. 691.

"There can be little doubt that the belief of the constant presence of [the Kitchen] god has the tendency to restrain from evil, and to bring the words and actions of the family into closer accord with what they deem to be right and proper."—*Nevius, China*, p. 135.

"Their [Manchus] life is a haughty and exclusive one. . . . Their chief characteristic was a combination of laziness and pride; but wherever placed with foreigners in the relation of pupil to teacher, as for instance in schools, drill-grounds, laboratories, etc., their bearing is distinctly less priggish and more gentlemanly than that of Chinese. . . . The Manchus, like nearly all northerners, have a tendency to get drunk. . . . Even at official interviews a Manchu mandarin is occasionally flushed with liquor, in which case he often becomes a braggart."—*Parker, China*, pp. 261–2.

"Liberty in the now too popular acceptation of the word—as the unconditioned right to do as one pleases—is no part of Chinese mental experience. All freedom is associated with *loyalty*, either to the ruler, the traditional institutions and ceremonial grades, or, when these lose their hold, to the inherent sense of necessity for being governed, which characterizes the race. This necessity, in the highest minds as elsewhere, takes the form of reverence for the moral and spiritual ideal, as is manifest in the whole tone of the classical writings; while in ordinary experience it merges in typical rights of *the people as such*. The validity of an ultimate appeal to the sense of the people subsists in spite of the absence of those methods of effectuating the popular will with which Western races are familiar. Though China is the inventor of paper and printing, nothing has existed, until the present time [1880], more nearly approaching a popular press than the court bulletin of such events, petitions, edicts, honors, services, ordinances, as are thought fit for general perusal. Nevertheless, the popular sentiment gets expression in satires, stories, placards, remonstrances, discussions, and in the secret societies whose germs are in the older records of the nation. Legislative institutions in our sense are wanting, but official conduct is ventilated in the town councils, and an unpopular mandarin is frequently driven from his place. The responsibility for popular commotions being by law laid upon these government officers, their disposition is to avoid giving cause of offence to the community. But, after all, we must observe how entirely the interest of the individual is sacrificed to the ideal of *public* rights in the fact that those last self-destructive resorts for the overthrow of unjust officials, suicide and oath-bound conspiracy, are exceedingly prevalent."—*Johnson, Or. Rel.—Ch.*, pp. 305–6.

Mrs. Charles Hartwell says of the District of Chang-loh, S.E. of Foochow:—"The women have the appearance of great energy and force of character, but this is all expended in seeking worldly prosperity. If the family is prosperous, pride and self-satisfaction are very manifest. If calamity comes, corresponding dejection is seen. It is said that the people here never sell their daughters for slave girls. This is an indication of pride, but infanticide is very common. In addition to pride in building up their families and following all the ancient customs, we find a great tendency among the men, and often among the women, to quarrel. Quick temper is often acknowledged by them. . . . I have heard of several women who took their own lives, merely from anger. In going among them, I find a degree of sociability and politeness which is very pleasant."—*Woman's Work*, ii. 37, 38.

"The daily practice of crushing children's feet and the ceaseless contact with the resultant pain and agony have seared the heart and conscience of Chinese motherhood as with a hot iron."—*N.-C. Herald*, April 25, 1900, p. 746.

"The Chinese have a great affection for the place of their nativity, and consider a residence in any other province like being in a foreign settlement. They always wish to return thither in life, or have their remains carried and interred there after death."—*Williams, Midd. King.*, i. 462, note.

[Legge testifies to the patriotism of the Chinese.]—*London and China Tel.*, July 5th, 1875.

The husband "thinks there is something sacred in his love for wife, or home, not to be lightly spoken of, or witnessed by everybody. The wife loves her husband too, with a sort of 'looking-up-to' affection; she thinks him not only *her* superior, but the superior of any one else."—*Journ. N.-C.B.R.A.S.*, N.S. vii. 94.

"One might be led to conclude that the Chinese were generally a very happy people, could this only be inferred from the value which they set on long life. The thing may be partly explained, however, by the great reverence with which age is always treated, and by the fact, that old persons commonly enjoy an unusually great share of comparative ease and exemption from toil, by the services which both opinion and law impose on their juniors. The greatest favour and distinction that the Emperor can bestow on one of his ministers is the word *show* [*shou*], 'long life,' written in a peculiar manner with his own hand, and supposed, no doubt, to be one of the best promoters of longevity. Persons of the lowest class, who have attained to an unusual age, have not unfrequently been distinguished by the Emperor; and Kien-loong [Ch'ien Lung], when himself a very old man, gave a solemn feast to all his subjects, of *every rank*, who had passed the usual term of human life! No doubt this solid foundation of their social and political system, on the patriarchal basis, has contributed to its steady duration."—*Davis, Chinese*, ii. 142.

[The sentiments shown by the treatment of children by their parents are given under FILIAL.]

"Industry is the ruling virtue of the Chinese, from the top of the scale to the bottom, but with the not unreasonable qualification that a man must be working for himself. . . . The whole wits of nearly every living Chinaman (and woman) seem to be devoted to turning to pecuniary profit every incident in which he has had, has, or may have a hand, direct or indirect."—*Parker, China*, pp. 277–8.

"There are few eastern natives more charitable than the Chinese."—*Scarth, Twelve Years*, p. 158.

"Charity has no place among the virtues of the people."—*Giles, Sketches*, p. 119.

"The Chinese are said to be ungrateful. This I totally deny. . . . When they find that . . . they are positively receiving some tenderness or consideration, such as gratuitous medical aid, free assistance in righting a wrong, the present of a coffin to their mothers, and such-like things indicative of disinterestedness, they positively overflow with feelings of respectful gratitude."—*Parker, China*, pp. 267–8.

"More uneradicable than the sins of the flesh is the falsity of the Chinese, and its attendant sin of base ingratitude [? *v.* preceding extract]; their disregard of truth has perhaps done more to lower their character than any other fault. They feel no shame at being detected in a lie (though they have not gone quite so far as not to know when they do lie), nor do they fear any punishment from their gods for it. On the other hand, the necessity of the case compels them, in their daily intercourse with each other, to pay some regard to truth, and each man, from his own consciousness, knows just about how much to expect. . . . A Chinese requires but little motive to falsify, and he is constantly sharpening his wits to cozen his customer—wheedle him by promises and cheat him in goods or work. There is nothing which tries one so much when living among them as their disregard of truth, and renders him so indifferent as to what calamities may befall so mendacious a race; an abiding impression of suspicion towards everybody rests upon the mind, which chills the warmest wishes for their welfare and thwarts many a plan to benefit them. Their better traits diminish in the distance, and patience is exhausted in its daily proximity and friction with this ancestor of all sins."—*Williams, Midd. King.*, i. 834–5.

"A Chinaman generally lies in order to get some petty pecuniary advantage, to save trouble, to conceal neglect, or to spite an enemy."—*Parker, China*, p. 264.

"Some of the better traits of their character have been marvellously developed. They have attained, by the observance of peace and good order, to a high degree of security for life and property; the various classes of society are linked together in a remarkably homogeneous manner by the diffusion of education in the most moral books in their language and a general regard for the legal rights of property. Equality of competition for office removes the main incentive to violence in order to obtain posts of power and dignity, and industry receives its just reward of food, raiment, and shelter with a uniformity which encourages its constant exertion."—*Williams, Midd. King.*, i. 833.

[The honesty of the merchant and banker is praised by all writers. "It is noticeable that while novelists are never tired of satirizing the cupidity of the mandarins, the assumption of the literati, and the viciousness of the priesthood, they refrain from reflections on a class which at least honestly toils and only asks to be allowed to reap the reward of its own untiring industry" (*Douglas, Society in China*, pp. 140–1).]

"In business dealings, unlike the Japanese, the Chinese keep to their word, even when it is to their own disadvantage to do so."—*Little* (*Mrs. A.*), *Int. Ch.*, p. 205.

"As to mercantile honour, in spite of occasional lapses, such as occur in all countries, it is . . . universally admitted that Chinese credit stands deservedly high."—*Parker, China*, p. 271.

Nevius says of the women who spend their lives in performing various Buddhist ceremonies, such as "worshipping books," &c. (a kind of professional devotees who are not nuns), "they generally lead comparatively honest and blameless lives, and are much respected by their own people. The character of their employment is such as to keep them constantly on their guard, as others look to them as examples, and they thus become habitually careful to avoid open sins and improprieties."—*China*, p. 112.

"Honesty cannot have been a virtue very prevalent among the lower classes in the time of Yung Chêng, for we find that that monarch actually thought it necessary, in the 12th month of the 5th year of his reign, to express in a Decree his admiration of the conduct of a carter, who having been engaged in the conveyance of military treasure, found, on his return, an ingot of silver in the straw at the bottom of his cart. This he was honest enough to give up at once to the authorities, and he must have been delighted afterwards to learn that the Emperor, as is stated in the decree, had ordered the piece of silver itself to be given to him as a reward."—*N. and Q. on C. and J.*, iii. 37.

"Gambling is universal. Hucksters at the roadside are provided with a cup and saucer, and the clicking of their dice is heard at every corner. A boy with but two cash prefers to risk their loss on the throw of a die to simply buying a cake without trying the chance of getting it for nothing. Gaming-houses are opened by scores, their keepers paying a bribe to the local officers, who can hardly be expected to be very severe against what they were brought up in and daily practise; and women, in the privacy of their apartments, while away their time at cards and dominoes. Porters play by the wayside when waiting for employment, and hardly have the retinue of an officer seen their superiors enter the house, than they pull out their cards and dice and squat down to a game."—*Williams, Midd. King.*, i. 825.

[For their apathy in regard to the *Wei Hsing* Lotteries, a popular form of gambling amongst the Cantonese in connection with the public examinations, the Viceroy and several of the highest officials in Canton were (1874) disgraced and stripped of their official rank.]—*Boulger, Short Hist.*, pp. 337–8.

[Smith in his 24th chapter (headed "Squeezers") relates two stories to illustrate the corrupt and extortionate practices of Chinese officials. In one case, a Taotai invited a rich merchant to dinner, and then kept him prisoner till he paid the desired sum; in another, he granted to a trader a permit to land a cargo of powder and muskets (at that time contraband) and then forced him to give it up by threats of prosecution, in order to cover his own defalcations, or negligence.]—*Obs. on China and the Ch.*, pp. 131–5.

"Thieving is exceedingly common, and the illegal exactions of the rulers . . . are most burdensome. This vice, too, is somewhat restrained by the punishments inflicted on criminals, though the root of the evil is not touched. While the licentiousness of the Chinese may be in part ascribed to their ignorance of pure intellectual pleasures and the want of virtuous female society, so may their lying be attributed partly to their truckling fear of officers, and their thievery to the want of sufficient food or work. . . . Their avarice is not so distinguishing a feature as their love of money, but the industry which this desire induces or presupposes is the source of most of their superiority to their neighbors. The politeness which they exhibit seldom has its motive in goodwill, and consequently, when the varnish is off, the rudeness, brutality, and coarseness of the material is seen; still, among themselves this exterior polish is not without some good results in preventing quarrels, where both parties, fully understanding each other, are careful not to overpass the bounds of etiquette."—*Williams, Midd. King.*, i. 835–6.

[Giles says, with regard to *theft*, that, though: (1) many petty cases which swell the statistics in England, never come into court in China; (2) many robberies remain undetected for want of an organized police force; (3) many cases of theft are compromised; (4) stealing food, when people are starving, is not considered theft, yet, *on the whole*, statistics show that theft is not more general than in England. Wages are low, as it is a recognized thing that servants make money by perquisites and commissions: this is not looked on as dishonest. Foreigners prove, by the confidence they place in their servants (and usually without serious loss), that it is an unfair exaggeration to call the Chinese "a nation of thieves."]—*Ch. Sketches*, pp. 118–22.

"The Chinese are probably the most expert robbers, pirates and burglars in the world. Thieves are divided into two classes, pickpockets and housebreakers. The first are migratory, and visit every fair; when they arrive, they call on the chief officer, and request permission to trade (plunder) which is readily granted, with the caution not to make a noise. Should they be caught in the act they get a few blows. This fraternity have strict laws which are rigidly obeyed. Should two bands meet at one fair, they must fight for the day or surrender. They have regular places for depositing the plunder. These bands are . . . subject to . . . chiefs, some of whom have 600 men under them. The farmers all keep dogs to protect their property."]—*R. M. Martin, China*, i. 55.

[Simon alleges that crime is comparatively infrequent. At Han-kow, one murder was committed in 34 years. In Chih-li province, with a population of 25 millions, only 12 executions a year took place in 1866 and 1867; and this, though theft is punished with death on a third conviction.]—*Cité Chinoise*, p. 7.

"How great the national suffering had become [1821–51] was shown by the marked increase of crime, especially all forms of theft and the coining of false money, for which new and severe penalties were ordained without greatly mitigating the evil."—*Boulger, Short Hist.*, p. 197.

"Elepoo owed his high position in the Imperial Council to his honesty, which was, perhaps, the rarest quality at Pekin."—*Ibid.* pp. 197–8.

"The annals of China afford no counterpart to those dark pages of European history which record the deeds of Tofana and Brinvilliers. No one in all her history is suspected even of the crime of secretly poisoning men of rank in the State. (The only instance in the long line of rulers, in which an Emperor was secretly made away with, was by the Siseran operation of driving a nail into his brain while he was asleep,—*Wên-ti*, 617 A.D.). This infrequency of poisoning is not due to ignorance of substances which have the power of impairing or destroying the functions necessary to life."—*Journ. N.-C.B.R.A.S.*, N.S. ix. 173.

If "we consult the writings of popular novelists, we shall discover that plots often turn on the crime of poisoning. It is noteworthy that in every instance given, the poisoners are represented as discontented wives, and the victims of disagreeable husbands. Intelligent natives defend this representation of

the novelists on the Confucian apophthegm that, while men's hearts are benevolent, women's hearts are poisonous; and they aver in confirmation of this ancient view of the better sex, that at the present time, in the cases of domestic strife that come before the Yamens of Shanghai, hardly one per cent. of the complainants are husbands. Viewed from a philosophical standpoint, the state of things reflects most unfavourably on the masculine sex, indicating, as it certainly does, that the treatment to which the longsuffering and gentle sex is subjected, is absolutely insupportable."—*Ibid.* ix. 174.

Kiang tsai, when besieged in Taitong, encouraged his soldiers and said, "Is it not better to sell our lives like brave men than to fall ingloriously under the steel of the Tartars."—*Boulger, Short Hist.*, p. 128.

Hsi Wang, Chinese leader in Ssŭ Ch'uan, also said, "An effeminate heart is not well suited to great enterprises; the only passion heroes should cherish is that of glory."—*Ibid.* p. 129.

"The northern men are very much given to [crying]. When there has been a fight in the street, you generally find the combatants in tears; and if there is a coolie doing something particularly vexatious, and an angry foreigner gives him a good 'punch in the ribs,' the Chinaman will drop down and have his cry. The southern people are different and will even resist a blow."—*Scarth, Twelve Years*, p. 149.

"One notices, moreover, in it [Chinese army] much less discipline than in the modern European troops, and, without doubt, less courage. . . . The education which they [the Chinese] receive at the present day must have helped to soften their nature. Only treatises on morality are placed before the eyes of young Chinese; they are spoken to only on the subjects of laws and politics; they see everywhere little regard for the military calling; those who embrace it often do so only on account of inability to take up any other profession. They are wanting in the quality which leads to great advance in all walks of life, viz., emulation."—*Grosier, Descr. de la Chine*, v. 18.

"It may be true that some of the Tartar troops yet retain something of the warlike spirit which enabled so few of them to overrun this vast empire; though, even against this, come the constant complaints of the Emperors, from Keënlung downwards, as to the falling off of the military ardor, and the lessened dexterity in the use of their peculiar weapons, the bow and the sword. These complaints are often now to be found in the Peking gazettes."—*Ch. Repos.*, v. 170.

Justice and leniency in the administration of punishments was inculcated. "All current works of popular teaching are full of a similar spirit; and the same may be said of the odes, proverbs, toy-books, tales, most widely circulated in the empire. The Penal Code itself opens with a distinction between nominal and actual punishments, which leaves a wide margin for humane administration."—*Johnson, Or. Rel.—Ch.*, pp. 45–6.

"I think it must be conceded that the Chinese are cruel."—*Parker, China*, pp. 270–1. See instances given.

"The first Mantchu Emperor kept his vow, to immolate two hundred thousand Chinese to his murdered father's memory."—*Simcox*, ii. 249.

[The existence of the system of blood revenge is indicated in the Cantonese saying: "The three surnames of Liu, Wang, and Chêng are so powerful that they need not give life for life in homicidal cases."]—*Ch. Rev.*, xiii. 50.

"The approbation of suicide under depressing circumstances in China may be said to amount to enthusiasm. Pagodas are erected to the 'beautiful suicide of love.' Honorary tablets are frequent to widows who have betaken themselves to their lost husbands. So fashionable became such suicides, that in the early part of the last century an imperial edict forbade this public reward. The reader of the 'Peking Journal' will still find petitions for these tablets, especially in behalf of daughters who are described as models of filial piety, for putting an end to their lives in imitation of their mothers. Even the self-immolation of widows amidst crowds of spectators still occurs."—*Johnson, Or. Rel.—Ch.*, pp. 40–1. See also *Scarth, Twelve Years*, p. 106, who states that after the unsuccessful rebellion in Canton, rebels were invited to commit suicide, and pavilions, with every convenience for that purpose, were erected by the officials. The small regard for human life was shown by men sometimes killing themselves out of revenge, or to escape disgrace, or when unable to pay debts, and suicides by widows, girls whose fiancés had died, or who fear they may be forced to break vows of celibacy, or by sons or daughters unwilling to survive a parent, were considered honourable (*Giles, Sketches*, pp. 129–32). On suicide generally see *Matignon, Superstition, etc.*, pp. 67–142, and on infanticide, pp. 157–86.

"Temperance . . . is a Chinese virtue." ". . . Neither drunkenness nor 'drinking' exists in China: the exceptions are a minimum quantity. In eating there is no question of indulgence in the case of 95 per cent. of the population."—*Parker, China*, p. 276.

"At a Chinese market in the afternoon it is a very common thing to see people stupidly and even reeling drunk. I have even known murders committed at these markets by intoxicated persons."—*N.-C. Herald*, Aug. 27th, 1902.

[Women were on the whole well treated by their husbands. Giles says that wife-beating is unknown, though power of life and death is under certain circumstances vested in the husband (*Penal Code*, § 293), while, on the other hand, a wife may be punished with 100 blows for merely striking her husband, who is also entitled to a divorce (*ibid.* § 315).]—*Chinese Sketches*, pp. 11–14.

"The Chinese family life compares favourably with the somewhat too loose bonds of the occidental,—in fact, in family life China presents herself at her best."—*Möllendorff, Fam. Law.*, p. 4.

"Seduction and adultery are comparatively infrequent, the former may even be said to be rare; but brothels and their inmates occur everywhere on land and on water."—*Williams, Midd. King.*, i. 834.

[Unnatural vice was common.]—*Matignon, Superstition, etc.*, pp. 187–209.

Miss Lily Happer, A.P.M. Canton, says that "the seclusion of the women . . . is carried so far that sometimes they are unwilling to see a male physician of their own people; often only allowing the hand and wrist to be exposed so that the pulse can be felt, and keeping the face hidden."—*Woman's Work*, iii. 60.

Miss H. Noyes says: "The Cantonese ideas of propriety are such as to make it seem impossible to establish a school for girls under the instruction of a male teacher. I think even the native Christians would hardly be willing to send their daughters to such a school. In wealthy families, however, it is not uncommon for the daughters to be taught by a man; perhaps a relative, or an old friend of the family; and it is always esteemed a great advantage."—*Ibid.* ii. 135.

"It is not considered proper that men, if strangers, should remain long in the presence of women." [The author relates, how he and a companion, when resting in the shade, within sight of a garden in which two women were working, were requested to move on.]—*Simon, Cité chinoise*, pp. 11–12.

"They reckon it indecorous in women of birth and breeding to show even their hands, and in touching or moving anything these are generally covered by the long sleeve."—*Davis, Chinese*, i. 322–3.

The women's "dress is extremely modest and becoming. . . . What we often choose to call *dress* they would regard as absolute nudity, and all close fitting to the shape as only displaying what it affects to conceal."—*Ibid.* i. 358.

"Doubtless Chinese ladies speak of many subjects with the freedom of the days of Queen Elizabeth; but how women can be called mock modest who always remain fully clad in such damp heat as leads men to strip to the waist in all their shops, as also at their dinner parties, when summer is at its height, I cannot understand. The amount of suffering from heat that must be undergone by women in consequence of their observance of decorum seems not at all to have been sufficiently appreciated. I have never yet seen a Chinese woman insufficiently clad, nor committing any act that could possibly be considered indecent. The whole behaviour of Chinese ladies would lead me to suppose that they would shrink from anything of the kind. . . . The women leading a vicious life . . . have for the most part been sold into slavery in their childhood, their families not having enough rice to feed them. . . . Doubtless there are in China, as in other countries, women who prefer vice to virtue; but if I am any judge of expressions or manners, these last must be rarer in China than in any other country with which I am acquainted."—*Little (Mrs. A.), Int. China*, pp. 169–70.

"Chinese ladies appear very affectionate, and are very caressing. Whether they really do like me or not, they almost always succeed in making me think they do; and I think other European ladies would say the same. But as to whether the holding one's hand and occasionally stroking it means anything, I really do not know. They never have shown me anything, unless they wanted to sell it, except their children. . . . It must be recollected that to the Chinese a foreign woman's tight-fitting dress showing her figure is very indecent. It also seems to them very shocking for a lady to go about unattended by a woman; and for a woman to stand up firmly on her feet and walk on them like a man seems far more indelicate than it does in England to wear so-called rationals. . . . They are, indeed, greatly concerned about our indecency."—*Ibid.* p. 87.

"In a Chinese city one does not at night hear the cries of women as one too often does in London."—*Ibid.* p. 180.

"The Chinese are undoubtedly a libidinous people, with a decided inclination to be 'nasty' about it. . . . A check is placed upon this national characteristic by the almost universal practice of early marriage. Moreover, 90 per cent. of the population are too poor even to think of any further indulgence than the possession of a single wife affords. . . . Most rich mandarins . . . go beyond necessity, and they are the most profligate class. Next come the wealthy merchants; but these, when living at home, are naturally more bound to decency by family ties than are the mandarins who move about to temporary habitations with their servants and concubines. Still, amongst all classes and ranks the 'moral sense' is decidedly weak."—*Parker, China*, pp. 272–3.

The "Temple of Longevity" in Canton "was destroyed in November, 1881, by a mob who were incensed at the alleged misbehaviour of some of the priests towards the female devotees—an instance of the existence in China of a lively popular sentiment regarding certain matters."—*Williams, Midd. King.*, i. 164.

[Ch'ao Chou Fu in Kuang Tung was famous for the number of its catamites. See also *Parker, China*, p. 273.]

[For the scale of virtues and vices in the treatment of slaves see REG. OF LAB.; for the tone of the drama, ÆSTHETIC PRODUCTS; and for prostitution, MARITAL.]

RELIGIOUS IDEAS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

The soul.—[The soul, at first regarded as single and abiding with the body after death, came to be looked upon as of two parts, the *hun*, *ch'i*, or *shên* (after death *ming*), which returns to heaven, and the *p'o* (*kuei*) which returns to earth with the body. The *kuei*, in soul worship, was prior to the *shên*. The *kuei* abode with the buried body in the grave. The *shên*, or the *ming* of the *shên*, dwelt about the spot, and particularly in the inscribed grave-stone. Either part of the soul was separately sacrificially worshipped. The soul could leave the body (as in dreams) and enter other things besides human bodies: "All that exists is animated."]—*De Groot, Rel. Syst.*, iv. 1–69. As to the multiplicity and divisibility of human souls, the assistance given to the idea of the soul by shadows, and disease of the soul, insanity, convulsions, etc., see *ibid.* pp. 70–122.

Future Life.—"The emperor Pwan-kăng, irritated by the opposition of the wealthy and powerful Houses to his measures, and their stirring up the people also to murmur against them, threatens them all with calamities to be sent down by his High ancestor, T'ang the Successful. He tells his ministers, that their ancestors and fathers, who had loyally served his predecessors, were now urgently entreating T'ang, in his spirit-state in heaven, to execute great punishments on their descendants. Not only, therefore, did good sovereigns continue to have a happy existence in heaven; but their good ministers shared the happiness with them, and were somehow round about them, as they had been on earth, and took an interest in the progress of the concerns which had occupied them during their lifetime. Modern scholars, following in the wake of Confucius, to whom the future state of the departed was all wrapt in shadows, clouds, and darkness, say that the people of the Shang dynasty were very superstitious." "There is no hint in the Shoo nor elsewhere, so far as I am aware, of what became of bad emperors and bad ministers after death, nor, indeed, of the future fate of men generally. There is a heaven in the classical books of the Chinese; but there is no hell; and no purgatory. Their oracles are silent as to any doctrine of future rewards and punishments. Their exhortations to well-doing, and their warnings against evil, are all based on a reference to the will of God, and the certainty that in this life virtue will be rewarded and vice punished. 'Of the five happinesses, the first is long life; the second is riches; the third is soundness of body and serenity of mind; the fourth is the love of virtue; and the fifth is doing or receiving to the end the will of Heaven.' There is no promise of rest or comfort beyond the grave. The virtuous man may live and die in suffering and disgrace—let him be cheered. His posterity will reap the reward of his merits. Some one, sprung from his loins, will become wealthy, or attain to distinction. But if he should have no posterity:—it never occurred to any of the ancient sages to consider such a case."—*Legge, Ch. Class.*, III. i. Prol. pp. 195–6.

[As to the fondness for superstition which was characteristic of the Shang dynasty, see also *ibid.* III. ii. 338, note.]

"Later times charge the Shang dynasty with being superstitious. Officiousness—sacrificing unnecessarily to certain spirits, and at unnecessary times—and the attempt to please them by the multitude of observances, would seem . . . to be the things . . . condemned by Yuĕ [in *The Charge to Yuĕ, Shu ching*, Pt. IV. Bk. VIII. Pt. ii. 11]."—*Ibid.* III. i. 258, note.

Fairies.—"The Chinese have the most profound belief in the existence of fairies. In their imagination, the hills and the mountains that are supposed to be the favourite resorts of these mysterious beings are all peopled with them, and from these they descend into the plains, and mingling in the guise of men and women amongst the masses of this Empire carry out their benevolent purposes in aiding the distressed and the forlorn." "The conceptions that people generally have about them are necessarily of a vague and indefinite character. They are fully convinced, however, that they are highly intelligent and with large and loving sympathies for everything human, and they also believe just as strongly that they have played an active part in connexion with men during all the centuries of the past, and that in the great crises through which men have been called to pass, they make it a point to be present on such occasions to help men to come through their trials and to survive the calamities that might otherwise have destroyed them. During the changes of dynasties, and in times of revolution and anarchy when men's lives are accounted of little value, these benign beings are supposed specially to manifest themselves to aid as far as possible in alleviating human misery and in suggesting modes of escape from impending disasters." "The common theory about fairies is that originally they were all men and women, who were born of human parentage and passed through the common experiences that mankind have to encounter. They were not content, however, to submit to pain and sorrow and death, things that men usually deem inevitable, but their hearts were warmed with a nobler ambition, and they determined to work out a salvation from such and thus to emerge into a condition where life would be unending and where no sadness should ever cloud their spirits, and no tears ever dim their eyes." "The first step to this condition of immortality must be an absolutely pure life. There must be no yielding to evil, neither in thought nor in action. Every wrong passion must be sternly repressed and only thoughts of good must be dwelt upon. The one essential thing about this goodness is that there must be a profound love for man. Any ill will to man or any indifference to his well-being would at once arrest any progress that had been made towards a fairy life." "In addition to these requisite qualifications there is also a very rigorous discipline that must be endured, if a man would hope to be delivered from the human conditions that bind him down to earth. He must gradually give up all the ordinary food of men, and live on certain herbs that are to be found on the mountains. He must search out for the elixirs of immortality that are hidden from the gaze of ordinary men, but are discoverable to those whose purpose it is to become fairies. After a certain course of this diet, the body loses its coarseness and becomes more ethereal, so that it mounts in the air and can travel long distances without any fatigue whatsoever. In all his travels, however, or in his repression of the merely sensuous part of his nature, the man must never forget that he must continually keep before him some great benevolent purpose by which men are to be benefited. The love of money, too, must be absolutely banished from his mind and no selfish thought of enriching himself must ever be allowed to enter his heart."—*N. C. Daily News*, Jan. 29, 1909. For the incarnation of Lao Tzŭ during the Shang dynasty see following Period.

Animal-worship, etc.—[On zo-anthropy generally see *De Groot*, iv. 156–63, and on the different classes of animals (were-tigers, wolves, dogs, foxes, bears, stags, monkeys, rats, horses, donkeys, cows, bucks, swine, etc.), pp. 163–212. On were-reptiles ("tortoise-worship may be said to have a somewhat extensive literature of its own, and dates back as far as 2900 B.C."—*Balfour, Leaves*, pp. 151–2), birds, fishes, and insects, *De Groot*, iv. 212–43, on plant-spirits, pp. 272–324, on Demonology and Sorcery, vol. v, and on the war against spectres, vol. vi.]

Superstitions.—"Tradition . . . speaks of the existence of white foxes at the time of the Emperor Yü (2200 B.C.), and of that monarch having a lucky omen in the sight of one when

he was seeking a bride. Afterwards these rare and beautiful creatures came to be regarded as of ill omen."—*Journ. N.-C.B.R.A.S.*, N.S. viii. 47.

"Fire was looked upon since early times among the Chinese as a great purifier, and large state fires were kindled at the beginning of each season, to ward off the evil influences of the incoming period. Special wood fuel was selected with that object. The management of these fires was in the hands of a Director of Fire. The first appointment of this kind dates from the reign of Ti Kuh Kao Sin, the fourth ruler of the Bak Sings in China (2160–2085 B.C.)."—*Lacouperie*, *Western Origin*, p. 161.

"A pheasant suddenly makes its appearance and crows, while Kaou-tsung is engaged in the supplementary sacrifice to T'ang. This is understood to be indicative of something wrong in the service, and Tsoo Ke, a worthy minister, proceeds to lecture the emperor on the subject."—*Legge*, *Ch. Class.*, III. i. 265, note.

"More than eleven centuries ago Chen Tsang-khi wrote: 'The very best among such old coffin boards which become better as they grow older, are those of *San* wood. When these are a thousand years old, they are imbued with *shen* afflatus, and they should then be used for making the sounding boards of harps.'"—*De Groot*, *Rel. Syst.*, i. i. 329.

Religions.—"The Shu king [gives evidence that] the worship of Yao and Shun is a monotheism, with an inferior worship of spirits. . . . The original monotheism of the Chinese remains in the state worship of to-day."—*Legge*, *Religions of China*, pp. 16, 23, 51.

"The idea of a Supreme Being is brought out very fully in the Odes. . . . He is apparently in the form of man, for in one place we read of His footprint. . . . He comforts the afflicted. He is free from error. His 'Way' is hard to follow. He is offended by sin. He can be appeased by sacrifice."—*Giles*, *Hist. of Ch. Lit.*, p. 20.

"The name by which God was designated was *the Ruler*, and *the Supreme Ruler*. . . . We find it constantly interchanged with the term *Heaven*. . . . By God kings were supposed to reign, and princes were required to decree justice. All were under law to Him, and bound to obey His will. Even on the inferior people He has conferred a moral sense, compliance with which would show their nature invariably right. All powers that be are from Him. He raises one to the throne and puts down another. Obedience is sure to receive His blessing; disobedience, to be visited with His curse. The business of kings is to rule in righteousness and benevolence, so that the people may be happy and good. They are to be an example to all in authority, and to the multitudes under them. Their highest achievement is to cause the people tranquilly to pursue the course which their moral nature would indicate and approve. When they are doing wrong, God admonishes them by judgments,—storms, famine, and other calamities; if they persist in evil, sentence goes forth against them. The dominion is taken from them, and given to others more worthy of it."—*Legge*, *Ch. Class.*, III. i. Prol. p. 193.

"The chiefs and rulers of the ancient Chinese were not without some considerable knowledge of God; but they were accustomed, on their first appearance in the country, if the earliest portions of the Shoo can be relied on at all, to worship other spiritual Beings as well."—*Ibid.* III. i. Prol. p. 192.

'God or Shang-ti was adored in antiquity on the top of a mountain; the chief of the nation, the emperor, alone ascended this mountain, whilst the people remained standing at its foot. There the emperor *prayed* to the Supreme Ruler, to Him who had created everything. For this purpose five mountains were destined, called 'The Five Peaks.' Afterwards the loss of time occasioned by the voyages to these mountains suggested the idea to erect a building for the purpose of praying to Shang-ti. This building was called, under the first dynasty Hia, . . . the *Shi-shih*, 'The House of Generations and Ages,' or the temple erected by the dynasty of Hia in honour of Him who made the ages and generations. Under the Shang dynasty, . . . this temple was called the Shang-chung-uh, or 'The temple renewed by the Shang dynasty.'"—*Schlegel*, *Hung League*, p. xvi.

"The first objects of religious veneration among the ancient Chinese were undoubtedly Heaven and Earth; they are the two greatest of the three great Powers of Nature, and the progenitors of the third, which is Man."—*Giles*, *Historic China*, p. 386.

"Ancestral worship seems to be the national religion of China."—*Dudgeon*, *Diet*, &c., p. 283.

"There was also among the early Chinese the religious worship of their departed friends, which still continues to be observed by all classes from the emperor downward, and seems of all religious services to have the greatest hold upon the people. The title given in the Shoo to Shun's Minister of Religion is that of 'Arranger of the Ancestral Temple.'" "The spirits of the departed were supposed to have a knowledge of the circumstances of their descendants, and to be able to affect them. Events of importance in a family were communicated to them before their shrines; many affairs of government were transacted in the ancestral temple. When Yaou demitted to Shun the business of the government, the ceremony took place in the temple of 'the accomplished ancestor,' the individual to whom Yaou traced his possession of the supreme dignity; and while Yaou lived, Shun, on every return to the capital from his administrative progresses, offered a bullock before the shrine of the same personage."—*Legge*, *Ch. Class.*, III. i. Prol. p. 195. See the same in *Lacouperie*, *West. Orig.*, p. 377.

"Who the 'six Honoured ones,' whom Shun sacrificed to next to God, were, is not known. In going on to worship the hills and rivers, and the host of spirits, he must have supposed that there were certain tutelary beings, who presided over the more conspicuous objects of nature, and its various processes. They were under God, and could do nothing, excepting as they were permitted and empowered by Him; but the worship of them . . . must have always been the parent of many superstitions; and it paved the way for the pantheism which enters largely into the belief of the Chinese at the present day, and of which we find one of the earliest steps in the practice, which commenced with the Chow dynasty, of using not only the term *Heaven* as a synonym for God, but the combination *Heaven and Earth*."—*Legge*, III. i. Prol. p. 194.

"Now when I offer the great sacrifices to my predecessors, your forefathers are present to share in them. They observe the happiness I confer and the sufferings I inflict, and I cannot dare to reward virtue that does not exist."—*Shu ching*, Pt. IV. Bk. VII. Pt. i. 14; *Legge*, III. i. 230.

"The spirits do not always accept the sacrifices which are offered to them;—they accept only the sacrifices of the sincere."—*Ibid.* Pt. IV. Bk. V. Pt. iii. i.; *Legge*, III. i. 209–10.

"I think it likely that the breath or air, *khî*, became the name with the earliest Chinese for their first concept of *spirit*; then the breath inspired or inhaled was called *kwei*, and became the name for the grosser part of the spirit, returning to the earth; and *shăn*, the breath exhaled or expired, the name for the subtler and intellectual spirit, ascending to a state of activity and enjoyment. The explanations of the terms in the *R Yâ* and other dictionaries seem to justify this view. The combination *kwei shăn* is sometimes best translated by 'spiritual beings.' The school of the Sung philosophy understand by it—the contracting and expanding of the primary matter, or that matter conceived of in two forms or with two opposite qualities. . . . Whatever be thought of the Sung speculations and theories, I think that a translator ought to give an indication of the primary meaning of the name *kwei shăn*."—*Legge*, *Yi King*, p. 419, note.

"The religion of the Shu is in three things: faith in righteousness, in the people, in Heaven. A concrete virtue: no abstract creed, no class nor caste interferes from without with the movement of the political order: celestial wisdom is embodied in institutions, including official rites as their safeguard and filial bond; the true prince comes, by the divine appointment of character, to enthrone righteousness; the overthrow of an evil dynasty is the justice of a divine order, whose indications are ever at hand, shown indeed by divination to the wise though the interpretation must rest with human judgment, rightly weighing the facts (*Shu-king*, Pt. V. B. iv. Later critics call divination the superstition of the Shang; but scarcely any have repudiated it. *Legge*, note, p. 338)."—*Johnson*, *Or. Rel.—Ch.*, pp. 491–2.

Divination.—The practice of divination "had prevailed in China for more than a thousand years before the time of king Wên."—*Legge*, *Yi King*, Introd. p. 10.

"Divination was practised in China from a very early time. I will not say 5,200 years ago, in the days of Fû-hsî, for I cannot repress doubts of his historical personality; but as soon we tread the borders of something like credible history, we find it existing. In the Shû King [II, ii, 18], in a document that purports to be of the twenty-third century B.C., divination by means of the tortoise-shell is mentioned; and somewhat later we find that method continuing, and also divination by the lineal figures, manipulated by means of the stalks of a plant (*Shu*, V, iv, 20, 31), the *Ptarmica Sibirica*, which is still cultivated on and about the grave of Confucius, where I have myself seen it growing."—*Ibid.* p. 40.

"Our present Yih King is entirely a book of the Chow dynasty; but the text shows that the manipulation of Fuh-he's lines, and the derivation of meanings from the combination of them were practised, at least to some extent, in the earlier times."—*Legge*, *Ch. Class.*, III. ii. 336, note.

"Although the ancient Chinese can hardly be said to have had the knowledge of a future state, and were not curious to enquire about it, they were anxious to know about the wisdom and issues of their plans for the present life [*cf. infra*]. For this purpose they had recourse to divination." Shun practised it, "if we can put faith in 'The Counsels of Yu.' The instruments of divination were the shell of the tortoise and the stalks of a certain grass or reed. By various caustic operations on the former, and by manipulations with the latter, it was supposed possible to ascertain the will of Heaven. . . . One observation ascribed to Shun is worthy of remark. He tells Yu that 'divination, when fortunate, must not be repeated ("The Great Plan" Sec. 7).'"—*Ibid.* III. i. Prol. pp. 196–7. In *Shu ching*, II. ii. II. 18, divination is used to determine the successor to the throne.

"It would appear that the emperor [P'an Kêng] submitted the conclusion to which he came [to remove the capital to Yin] to the decision of the tortoise, and when the divination approved of the transference of the capital, the people ceased their opposition."—*Legge*, III. i. 246, note. See also *ibid.* III. i. Prol. p. 196.

[Divination was practised as a preliminary to building (*Shu ching*, Pref. 46).]

[A tortoise was employed at the imperial court for divination. It was supposed to measure, lengthways and across, a cubit and two inches.]—*Legge*, III. i. 271, note.

"One of the undoubtedly ancient elements in Chinese religion—the practice of divining by the tortoise-shell—may not have been peculiar to them. Choo-hi says of it, 'The way of divination by the tortoise was by the application of fire to scorch the tortoise-shell till the indications appeared on it.'"—*Simcox*, ii. 37, note 2.

"As soon as the curtain lifts from China, and we get a glimpse of its greatest men about four thousand years ago, we find them trying to build up a science of the will of Heaven and issues of events, from various indications given by the shell of a tortoise and the stalks of the milfoil! . . . We may be sure that if such was the practice of the sages, superstitious observances entered largely as a depraving and disturbing element into the life of the people."—Legge, *Ch. Class.*, III. ii. 334–5, note. See also p. 351, and *passim*. "On great emergencies all the officers, great and small, united in the ceremony of divination."—*Ibid.* p. 352, note.

"The two kinds of divination were—first, that by means of the tortoise, or tortoise-shell rather, called 卜; and that by means of the stalks of the 蓍 plant, called 筮. 'The tortoise,' says Choo He, 'after great length of years becomes intelligent; and the 蓍 plant will yield, when a hundred years old, a hundred stalks from one root, and is also a spiritual and intelligent thing. The two divinations were in reality a questioning of spiritual beings, the plant and the tortoise being employed, because of their mysterious intelligence, to indicate their intimations. The way of divination by the tortoise was by the application of fire to scorch the tortoise-shell till the indications appeared on it; and that by the stalks of the plant was to manipulate in the prescribed way forty-nine of them, eighteen different times, till the diagrams were formed.' See the Chapter on Divination in the 'Historical Records.'"—*Ibid.* p. 335, note. For the various indications and the way in which they were obtained, see *ibid.* p. 336, note.

With regard to the rules for the application of the results of divination and the varying conclusions of men, to the solution of doubts, "Choo He observes that the opinions of men were first taken into consideration, but as they are liable to be affected by ignorance and selfish considerations, the views of the spirits, above such disturbing influences, and intimated by the divinations, were to have the greater weight in the final determination."—*Ibid.* p. 337, note.

"The object of the divination, it should be acknowledged, was not to discover future events absolutely, as if they could be known beforehand, but to ascertain whether certain schemes and conditions of events contemplated by the consulter, would turn out luckily or unluckily."—*Ibid.* pp. 40, 41.

"Occasionally, in the field of Chinese literature, we meet with doubts as to the efficacy of divination, and the folly of expecting any revelation of the character of the future from on old tortoise-shell and a handful of withered twigs; but when this [third] Appendix [to the *I ching*] was made, the writer had not attained to so much common sense. The stalks were to him 'spirit-like,' possessed of a subtle and invisible virtue that fitted them for use in divining."—*Legge*, *Yi King*, Introd. pp. 41–2.

"Many Chinese of more recent times seem to have an uneasy feeling of dissatisfaction on the subject of the ancient divinations; but hardly one has the courage boldly and fairly to disown them. To do so would be inconsistent with the proper veneration for the sages."—*Legge*, *Ch. Class.*, III. ii. 338, note.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Death, the soul, etc.—"The Chinese are . . . far from regarding death as an absolute reality. Life remains after the soul has left the body; the survivors even entertain a lingering hope that the soul may re-enter the clay and thus cause resurrection to take place. Taking for granted that the accumulated experience of ages has done something to establish among the people a notion of the reality of death, it is not beyond the pale of logic to conclude that the belief that the soul does not forsake the body, either before or after interment, and that it may recall it to life, must have borne a more potent sway over the Chinese mind in times gone by than it does at the present day. For the correctness of this conclusion we have abundant and direct testimony in the written documents of the empire. Numerous customs and practices having an important influence in the domain of religious and social life have been called into existence by this belief."—*De Groot*, *Rel. Syst.*, i. i. 241–2.

"The idea of the soul ascending to heaven after death is old Chinese, applicable to the case of wise kings. Wen Wang is said to have ascended to heaven after death." This is quite distinct from the Tauist "notion of the body ascending, which appears to have been imported from abroad," and originated the later legends of the Hu people who had the power of ascending to heaven and descending thence, and of Hwang Ti, the Yellow Emperor, having gone up to heaven."—*Journ. R.A.S.*, xviii. 26.

[Dreams were believed in and acted upon. Wu Wang's queen dreamt that the Ruler of Heaven said to her: "I name your son Yü," etc. At his birth the character Yü was visible on his hand, and was consequently assigned to him as his name. See also *infra* for the dream presaging the birth of Confucius.]—*Ch. Rev.*, xiii. 413.

"Ku-yen-wu tells us that it was at the end of the Chow dynasty that the connection of the genii 故 仙 with T'ai shan began; and that it was at the end of the Han dynasty that the same mountain began to be made the local home of the souls of the dead. We cannot say that the genii were known in the Hia, Shang and Chow dynasties or before, because they are not alluded to in the Tso-chwen or in the Kwo yü. Continuing this reasoning, we may determine that before B.C. 48, there was no talk of the souls of the dead. This is what Ku-yen-wu says, but in fact 'the calling back of the departed soul' of the poet Sung-yu belongs to the 3rd century B.C. and the doctrine of Hades where souls exist is alluded to in a well-known passage in the Tso-chwen directly or by implication. Foreign elements in Taouism had already entered China by two routes, the north-western and the southern. Both before and after Tso's time, western ideas were rapidly arriving, and were changing the religious belief, philosophy, and science of the Chinese nation in a quiet but most effective manner." "Ku-yen-wu continues, T'ai shan is on the east and Kang-fu 亢 父 on the west; Kang-fu knows about life, and Liang-fu is the lord of death. He then quotes the poet Po-wu-chi as saying that 'T'ai shan is grandson of heaven . . . [and] in virtue of this relationship (that is, the spirit of the mountain) has the control of the souls of men and knows the length of men's lives. Passages like this which show how old these legends are are very rare, but there is another which may be added to the testimony of the Po-wu-chi. It is that statement in the Han-shu which mentions that Hü-ch'ün went to T'ai shan to pray that he might be healed of a sickness from which he had suffered for three years. Also in the account of foreign countries it is said that among the Chwan people the souls of the dead go to the red mountain several thousand *li* to the N.W. of Liau-tung, just as in China the souls of the dead go to T'ai shan." [Dr. Edkins derives this belief from the Persians, from whom also the Japanese got their doctrine of a Hades.] The indigenous theory of the origin of the Tauist religion greatly needs to be amended and improved by the introduction of Hindoo and Persian elements [and the more ancient ideas of 2000–3000 B.C. were probably also largely due to foreign influence.]—*Ch. Rev.*, xviii. 61.

"The doctrine of the endless succession of worlds (the duration of each one constituting a Kalpa, or the 'Great Year' of the Stoics) is frequently alluded to in the Chinese classics. It is taught distinctly in the *Yih-King*, *e.g.*, 'When the Sun comes to the meridian he declines; when the Moon is full, she wanes; Heaven and Earth (in like manner) are alternately full and empty (*i.e.* opened out and chaotic) and the seasons decrease and increase (again); how much more men and Demon-gods!' (Sec. II; p. 40). The formation of each world is attributed to the chief Demon-god 'Keën' or Heaven, who is the good principle or Light; and this is always called the 'opening out' of the world, and is compared to the opening of a door, in allusion to the Ark, the allegorical Great Mother, who generates all things; while the destruction of each world when all things return to Chaos or the Ovum Mundi, is attributed to *Kwăn*, or the Earth, who is the evil principle, or Darkness; and this return into Chaos is compared to the shutting of a door." . . . "The paraphrase [on *Yih-King*, iii. 10] compares each 'opening and shutting' to a *year* and designates each 'a revolution of nature.' It also represents these revolutions as going on endlessly. . . . In the *Po* diagram all things are represented as coming to an end in consequence of the *depravity of mankind*, the 'mean

man' gaining the ascendancy, and the 'Prince' or *Keën*, the 'Mind' who generates all things retiring . . . into quiescence. At the *Fuh* diagram, however, this 'Mind' returns and generates a new world from the materials of the old." [This is supported by quotations from Choo-tsze (Ch. 49, T.T. 5. 6), Sing-le-ta-tseuen (viii, 13), and the "Mirror of History."]—*Ch. Rec.*, iii. 235–6.

Powerful men.—"The references to Yaou and Shun in the succeeding parts [to the Canons of Yao and Shun] of the Shoo are so very scanty as to excite our surprise, and induce the idea that it was not till the time of the Chow dynasty that they obtained the prominent place in the early history of the Empire which is now assigned to them." "In the Books of Hea, Shun is not mentioned at all, and Yaou is mentioned only once." "In the Books of Shang, Yaou and Shun are mentioned once. . . . By this time Yaou and Shun had become mythical personages, embodying the ideal of a perfect sovereign."—*Legge, Ch. Class.*, III. i. Prol. pp. 55–1.

"In thus disposing of the existence of superior powers, the philosophers do not shut out all intelligent agencies, but have instituted a class of sages or pure-minded men of exalted intellects and simple hearts, who have been raised up from time to time by Heaven, Shanghti, or some other power, as instructors and examples to mankind, and who therefore deserve the reverence of their fellows. The office of these *shin jin* [*shêng jên*], 'perfect men' or saints, is to expound the will of heaven and earth; they did not so much speak their own thoughts as illustrate and settle the principles on which the world should be governed; they were men intuitively wise without instruction, while common people must learn to be wise. Of all the saints in the calendar of the *Ju kiao* Confucius is the chief; with him are reckoned the early kings, Yao and Shun, with King Wân and his two sons King Wu and Duke Chau; but China has produced no one since the 'most holy teacher of ancient times' whom his proud disciples are willing to regard his equal—Mencius being only a 'number two saint.' The deceased Emperors of the reigning dynasty are canonized as its efficient and divine patrons, but a new line of monarchs would serve them as they did their predecessors, by reducing them to mere spirits."—*Williams, Midd. King.*, ii. 201–2.

Fairies.—"Many names of benevolent fairies are mentioned who have . . . appeared and who have distinguished themselves by the active part they have taken in times of great peril to the men of the Middle Kingdom. Lau-tze is one of these. By ordinary historians he is looked upon simply as a great man who was born about the close of the sixth century B.C. and who became the founder of the Taoist system of philosophy. The romancists, however, and the students of fairy lore have a very different theory about him. They declare that he was originally a fairy, and that on several occasions he left the Western Heaven and became a man, in order that he might rescue men from the sorrows that the bad government of some vicious and unprincipled King was bringing on the country." "They appeal to his very name as an evidence that he did not enter into life as ordinary mortals do. Lau-tze translated into English means the aged son, for that most veracious thing, tradition, positively affirms that eighty-one years elapsed before his mother could give him birth, and that when finally he was born the hair with which his head was covered was as white as snow, whilst three wrinkles furrowed his forehead and gave him a prematurely old appearance." "That Lau-tze had various incarnations is very widely believed by the readers of fairy lore. It is positively asserted for example that he appeared during the latter days of the Shang dynasty (B.C. 1766–1121), when the unprincipled conduct of its last king was causing rebellion amongst his nobles, and alienation of heart amongst his people generally. In the interests of the nation as a whole, Lau-tze had no hesitation whatever in espousing the popular side, and it is believed that he not only gave valuable advice to Prince Wu the founder of the dynasty that succeeded the one just overthrown, *viz.* the Chow, B.C. 1122–255, but also that the countless spirits that he summoned from the unseen world fought on the side of the rebellious nobles and finally secured them the victory." "Prince Wu the founder of the great Chow dynasty is a famous man in the annals of China and his name is always linked with those of the distinguished Kings Yao and Shun, who in the estimation of the Chinese are the beau-ideal rulers, whose reign brought untold blessings upon the Flowery Land. That this Prince was so successful in the government of China was mainly due, it is believed, to the influence that this fairy counsellor exercised over him, and to the wise counsels that he was able to give him in all the emergencies in which he was placed."—*N.-C. Daily News*, Jan. 29th, 1910.

Ancestor-worship.—"If we were to search through every class of society in China for the one spiritual force that influences and dominates them all, we should find it to be ancestor worship. There is no other in the region of belief that would take its place for a moment. A man for example may worship the idols or not; he may profess a belief in them or he may express his utter scepticism about them, and no one cares a button what he thinks. Let a man, however, neglect the worship of the dead, and he is looked upon with the utmost scorn, both by his own kindred and also by his neighbours. The bitterest taunt that the heathen can hurl against the Christian, and the one that stings him most is the sneering statement that he has no ancestors."—*Macgowan, Lights and Shadows*, p. 71.

"This worship dates back to the very earliest times of Chinese history. Confucius in his 'Record of Rites,' lays down minute rules as to the etiquette that should be observed in its performance. It would seem, however, as though its character has materially changed since his time. Then the services in the ancestral temples were simply memorial ones, in order to keep alive the recollection of the loved ones that had passed away and to prevent their memory from fading out of the minds of the living."—*Ibid.* p. 71.

"During the centuries that have elapsed since then, a great many accretions have been added to the original idea. Men after a time began to believe that the founders of their clans, though dead, possessed great power in the land of spirits and that they could control the lives and fortunes of their kindred on earth. With the gradual growth of this belief, faith in ancestor worship struck its roots deeper and deeper into the hearts of the nation. Since the prosperity or adversity of the clan depended upon the dead father of the race, it became an article of prime importance that regular worship should be paid to them, and that the bond that bound the living and the dead should never be snapped even for a moment. The idea of kindly recollection of the dead has vanished and men keep up the worship of them now simply because they fear that if they neglect them, decay of fortunes and sorrows innumerable will fall upon the homes of their posterity."—*Ibid.* pp. 71–2.

"The Chinese theory is that a man has three souls. When he dies one of these goes into the 'dark world,' where it is believed that it finds a state of things very similar to that he left in this life. The popular ideas, however, on this subject are very vague, and will not bear pressing too closely, but there is a general conception that the other world is a counterpart of this, only its conditions are of a decidedly inferior, and less cheerful character. A second soul remains in the tomb, whilst the third enters the ancestral tablet, and it is with these two last that ancestor worship is entirely concerned."—*Ibid.* p. 72.

"If the man be a chief of his clan, his tablet is placed in the ancestral temple amongst those of the distinguished men of his kindred, but if he is an ordinary individual, it is put in some convenient place in his old home, where it is cared for by the friends that mourn his loss. The spirit in the grave is worshipped once a year in the spring at the festival called the 'Feast of Tombs.' In some respects this ceremony is one of the most interesting sights that one meets with in China. The hills and mountains that abound in the southern part of the Empire are the favourite places where the people like to bury their dead. This is not entirely from an aesthetic point of view, but simply because the 'Fêngshui' there is believed to be so powerful that it will combine with the efforts of the dead ancestors in sending down blessings upon the living descendants."—*Ibid.* p. 72.

"It is the custom at the 'Feast of Tombs,' for nearly the whole population to turn out and visit their family graves on the hillsides. The husband and the wife and the little ones troop out with happy faces for their joyous expedition to the hills. It is an annual picnic that, for the youngsters at least, has a fascination and a charm that have put sunshine into their lives for weeks before. The man carries a hoe and his wife sundry good things in a basket that are to serve both as offerings to the dead and as the feast that they will all by-and-by partake of when the service is over."—*Ibid.* pp. 72–3.

"The appearance of the mountains at this time is a highly picturesque one. They are bathed in floods of sunshine that steeps them with a glory that dazzles one to look upon. And see how beautifully they are fretted and veined with shadows. Here a monster cliff, projecting from the face of the mountain, paints a dark picture of itself on the glowing canvas, whilst there light and transparent shadows of the passing clouds travel over the sunlit face of the hill and add the grace and charm of variety to it. The grass, amber hued, dyed by the winds that sung and sighed amongst it during the winter months, seems to be looking piteously for the Spring rains to flash the green back again into it, whilst the hills that one can see in the distance appear dusky red when viewed through the hazy glory of the fiery rays of the sun." "The figures that move in and out the thousands of graves that dot the face of the hills give them a warm and living look. The men and women in their dull blue cotton clothes seem like delicate shading in the fierce light by which they are enveloped, whilst the girls in their white cotton dresses, trimmed with shades of pink and crimson, act as a silver lining to the shadows that now and again mingle with the sunlight. The picture produced by fiery sun, and fleecy clouds, and figures moving amongst the lights and shadows on the hillsides is one full of poetry and suggestive of thoughts that carry one away from dull earth to a land of romance." "When the family arrives at the grave, the father uses the hoe he has brought with him to repair the damages that the rains and the storms of the past year have done to it. Whilst he is trimming it and returfing the mound that has lost its shapely roundness, the wife and girls are placing the offerings of food on the stone slab in front of it, ready for the hungry spirit within to satisfy the long fast of the year. When all these preliminaries have been gone through, the father as the high priest of the family, stands erect in front of the grave, and with hands uplifted and pressed together he addresses the spirit. 'Your children have come to-day with offerings of food. We are poor, or we would have brought you a richer repast than what we have spread before you. Come, we pray you and disdain not the simple food, but partake of it, and so show that you love us as you did before you left us for the 'Dark World.'" *Ibid.* pp. 73–4.

"He then goes on to tell the dead how the family is. 'We have not prospered during the past year. We have had losses in the business. Sickness has visited our family, and we can only just manage to drag through life, though we all work hard and use the utmost economy in the home. We look to you to save us in the future. Remember our kinship and use your power to bless us with prosperity. Listen to us, our father, and cheer the hearts you still love by rescuing them from poverty and disgrace." "After this formal worship of the dead, the good things that have been left over by the now satisfied spirit, are eaten by the hungry family. The eyes of the girls glisten, as they look at the cakes, and the cold fowl and the luscious fruits that hunger, stimulated by the mountain air, invests with a charm they could not have had in the frowsy old town from which they have come at the foot of the hills. What a splendid day they are having! There is not a cloud upon the face of any one of them, but the dainties disappear amid laughter and jokes and pleasant conversation that make the time fly." "At length the afternoon begins to wane. The sun has gone down behind a distant mountain, and a twilight has crept into the air and dimmed its richness. The shadows too lengthen, marching as it were out of the night, and quenching the golden hues that have touched the landscape with their glory. The crowds upon the mountain side now begin to dissolve. The varied stories of the past year, with their tragedies and comedies, have been rehearsed in the hearing of the dead, and with last lingering looks at the mounds that contain the ashes of those they love, they wend their way to the plain beneath. For another year the solitude will be unbroken, excepting by the foot of the passer-by, and all that will be left to care for them, will be nature's kindly hand, which will strive to repair the damage done by storms, and rain and sunshine by covering them with grasses and wild flowers."—*Ibid.* pp. 74–5.

"The spirit in the tablet in the home is worshipped twice a year, with very much the same ceremonies as that in the grave. The greatest honours are reserved for the spirits of the founders and chiefs of the clan, whose tablets are placed in a large building called 'The Hall of Ancestors.' These are worshipped in the Spring and Autumn by all members of the tribe that can possibly attend."—*Ibid.* p. 75. For a description of an actual service, performed in a large hall by ten elders of the clan in the presence of its male members, all gaily arrayed, an consisting in sacrificial offerings of wine and food, the reading and burning of a list of the male members, and the final kowtowing before the tablets followed by the feasting of all present, see pp. 75–81.

"The cult has been perpetuated and intensified by these feasts. The founders and chiefs of the clan were evidently conscious that it would require something more than mere sentiment to make their descendants remember them after they were dead. They consequently left endowments in the shape of public lands, that were to be used for paying all expenses connected with the worship of them. In order to prevent the absorption of these properties by some powerful members of the clan, it was decreed that they should be held in rotation by the different branches, who were allowed to appropriate to their own private use whatever sums remained after all the expenses connected with this worship were met. The founders thus appealed not only to the religious instincts of the tribe, but also to their passions." "Every member of the clan has a personal interest in the matter. The feasts come to him free, and when his turn comes round, he has the handling of the proceeds of this ecclesiastical endowment. The system has thus become rooted in the hearts of the Chinese through the selfish interest they have in it. Take away the lands and abolish the feasts, and in time the belief in the dead would be greatly modified and the regular worship of the clan, at least, gradually die out. China is not the only country in the world where endowments have been the means of perpetuating systems and of fostering customs that have not always been for the highest good of the nation."—*Ibid.* pp. 80–1.

"In the semi-annual service there are no elements of poetry or romance. It is entirely a severe matter of business. No spirit of love or affection has caused the gathering that has met here to-day to perform the ceremony just described. Most of the spirits left the earth at least a hundred years ago or so. The men of to-day have lost touch with them. What kind of men they were no one knows or for that matter cares. There is one profound impression, however, that binds the living to them, and that is that in that unseen world those shadowy, misty forms that once lived here and tilled the fields and lived the common life of to-day, have in some mysterious way been transformed so that they hold the fate of their descendants in their hands. Whatever tenderness they may have had in actual life, it has evidently been crushed out of them by their sad and bitter experiences in the Dark World in which they now live. This latter is supposed to be a facsimile of the present, only with all the joyous elements eliminated, and with the main features of this following them like a Nemesis into that. The poor man never finds himself suddenly transformed into a wealthy man, but the same struggle that he had here goes on, though more intensely in his new life, where no sun ever shines, and a perpetual gloom crushes all joy out of his heart. The man who has been beheaded walks about for ever a headless ghost. His lot is one of the most pitiable of all, for he can have no human companionship, and he can never express the thoughts that wander through his heart, whilst the voice of sympathy can never ease the unending pain of his existence."—*Ibid.* pp. 81–2.

"Now it is a remarkable fact that the Chinese believe that the innumerable hosts that dwell in that clouded land are absolutely dependent upon their friends in this for any comforts they possess there. The food they eat and the money they have to spend all come from them and are transmitted through the annual offerings that are made to them. Any stay of these means suffering to the spirits, and these, sullen and enraged at the neglect, send misery and calamity upon the home of their friends." "This thought is so deeply ingrained in the nation that the Chinese have actually arranged a separate festival for the spirits in Hades that have no living friends on earth, and who, therefore, are left hungry and uncared for in that dark land. During the month of August the whole Empire by an almost unanimous consent, lay out tables in the open air with all the various kinds of food that the Chinese delight in for the special benefit of the hungry spirits that the presiding god of Hades lets out for this month. They are thus supposed to be propitiated by the kindness of mortals and to be induced to refrain from using their supernatural powers to distress mankind."—*Ibid.* p. 82.

"The worship of the dead at the grave, whilst it still has the commercial character in it, is of a much more kindly nature than that performed in the great ancestral hall. The reason for this is obvious. The friends that lie buried there are of a nearer kinship and the loss of them is generally more recent. Some loved one has been taken from the home, and the sorrowing hearts, full of agony at their loss, come with tears that flow naturally and with loud and passionate outcries to bewail their loss. And it is not simply at stated times that the mourners come to these graves to unburden their hearts of the sorrows that fill them. A husband for example has died. He was only just in the prime of life. He and his wife were devotedly attached to each other, though none would have dreamt of it had they simply seen them in every-day life. Etiquette in China demands that neither husband nor wife shall show before others any sign whatever that they love one another. Well, the husband one day is attacked by one of those maladies that in these eastern lands run their course so rapidly, and before the wife has time to realize that danger threatens, her husband is dead." "And now what a change takes place. It would seem as though the great fountains of the woman's heart has burst all bounds and was pouring forth its treasures that it has been hiding for years. The restraints that society had put upon her when her husband was alive have now vanished with his death, and she indulges in the most passionate expressions of devotion that any woman East or West under the wildest or the deepest love could ever imagine. Her cries are uttered in the presence of her neighbours who, Oriental-like, gather round to witness what is going on."—*Ibid.* pp. 82–3.

"The religion of the Chinese was at this date a modification of the older and simpler form of nature-worship practised by their ruder forefathers. The principal objects of veneration were still Heaven and Earth, and the more prominent among the destructive and beneficent powers of nature; but a tide of personification and deification had begun to set in, and to the spirits of natural objects and influences, now rapidly assuming material shapes, had been added the spirits of departed heroes, whose protection was invoked after death by those to whom it had been afforded during life."—*Giles, Historic China*, p. 6.

"In the remarkable narrative, which we have in the 6th of the Books of Chow, of the duke of Chow's praying for the

recovery of his brother, King Woo, from a dangerous illness, and offering to die in his stead, he raises three altars :—to their father, grandfather, and great-grandfather ; and prays to them, as having in heaven the charge of watching over their great descendant. When he has ascertained by divination that the king would recover, he declares that he had got Woo's tenure of the throne renewed by the three kings, who had thus consulted for a long futurity of their House." "This case shows us that the spirits of good kings were believed to be in heaven."—*Legge, Ch. Class.*, III. I. Prol. p. 195.

"Along with the worship of God [*v. infra*] there existed in China, from the earliest historical times, the worship of other spiritual beings—especially, and to every individual, the worship of departed ancestors. Confucius recognized this as an institution to be devoutly observed. 'He sacrificed to the dead as if they were present; he sacrificed to the spirits as if the spirits were present. He said, "I consider my not being present at the sacrifice as if I did not sacrifice."' The custom must have originated from a belief of the continued existence of the dead. We cannot suppose that those who instituted it thought that with the cessation of this life on earth there was a cessation also of all conscious being. But Confucius never spoke explicitly on this subject. He tried to evade it. 'Ke Loo asked about serving the spirits of the dead, and the master said, "While you are not able to serve men, how can you serve their spirits?" The disciple added, "I venture to ask about death," and he was answered, "While you do not know life, how can you know about death."' Still more striking is a conversation with another disciple, recorded in the 'Family Sayings.' Tsze-kung asked him, saying, 'Do the dead have knowledge (of our services, that is), or are they without knowledge?' The master replied, 'If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed ; and if I were to say that the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish, Ts'ze, to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself.'"—*Ibid.* i. Prol. p. 100.

"The real religion of the Chinese, that in which more than anything else they trust, and to which they look for consolation and reward . . . [is] the worship of deceased ancestors. The doctrines of Confucius and the ceremonial of the State religion, exhibit the speculative, intellectual dogmas of the educated literati and thinkers, who have early been taught the high ideal of the Princely Man set forth by their sages. The tenets of Lau-tsz' and the sorcery and incantations of his followers show the mystic and marvellous part of the popular belief. . . . But the heart of the nation reposes more upon the rites offered at the family shrine to the two 'living divinities' who preside in the hall of ancestors than in all the rest. This sort of family worship has been popular in other countries, but in no part of the world has it reached the consequence it has received in Eastern Asia, every natural feeling serves, indeed, to strengthen its simple cultus."—*Williams, Midd. King.*, ii. 235–6.

"It is probable that [ancestral worship] was practised . . . two thousand years before the Christian era ; and in the rites of Chow, a thousand years later, we find it reduced to a precise and complicated code ; but it was not so stereotyped as to be incapable of further alteration. It was then disfigured by grotesque ceremonies [no longer in use] . . . particularly [that of] young children being made to personate their ancestors, and, habited in ghostly costume, receiving the homage of their own parents. Nor was it then clothed with the imperious authority which it now exercises. [Confucius is said not to have known where his father was buried.] This indicates a degree of laxity impossible at the present day. . . . It is to Confucius more than to any other man that the strictness with which the rites of this worship are now universally observed, [is due. He made] filial piety the corner-stone of his ethical system."—*Martin, Chinese*, pp. 262–3.

"In the *Shi King* [*Shih ching*], whose existence . . . is coeval with Samuel or earlier, are many references to this worship, and to certain rites connected with its royal observance. At some festivals the dead were personated by a younger relative, who was supposed to be taken possession of by their spirits, and thereby became their visible image. He was placed on high, and the sacrificer, on appearing in the temple, asked him to be seated at his ease, and urged him to eat, thereby to prepare himself to receive the homage given to the dead. When he had done so he gave the response in their name ; the deified spirits returned to heaven, and their personator came down from his seat."—*Williams, Midd. King.*, ii. 236.

"The teachings of this ancient book intimate that the protecting favor of the departed could be lost by the vile, cruel or unjust conduct of their descendants—thus connecting ancestral worship and reward with personal character. . . . Many stories occur in the native literature exemplifying this idea by actual experiences of blessing and cursing, all flowing from the observance or neglect of the required duties."—*Ibid.* ii. 237.

"The great sages, Confucius and Mencius, with the earlier rulers, King Wăn and Duke Chau, and their millions of followers, have all upheld these sentiments, and those teachings and examples are still as powerful as ever. In every household, a shrine, a tablet, an oratory, or a domestic temple, according to the position of the family, contains the simple legend of the two ancestral names written on a slip of paper or carved on a board. Incense is burned before it, daily or on the new and full moons ; and in April the people everywhere gather at the family graves to sweep them, and worship the departed around a festive sacrifice [*v. supra*]. To the children it has all the pleasant associations of our Christmas or Thanksgiving ; and all the elder members of the family who can do so come together around the tomb or in the ancestral hall at the annual rite. Parents and children meet and bow before the tablet, and in their simple cheer contract no associations with temples or idols, monasteries or priests, processions, or flags and music. It is the family, and a stranger intermeddleth not with it ; he has his own tablet to look to, and can get no good by worshipping before that bearing the names of another family."—*Ibid.* ii. 237.

"As the children grow up the worship of the ancestors, whom they never saw, is exchanged for that of nearer ones who bore and nurtured, clothed, taught, and cheered them in helpless childhood and hopeful youth, and the whole is thus rendered more personal, vivid, and endearing. There is nothing revolting or cruel connected with it, but everything is orderly, kind and simple, calculated to strengthen the family relationship, cement the affection between brothers and sisters, and uphold habits of filial reverence and obedience. Though the strongest motive for this worship arises out of the belief that success in worldly affairs depends on the support given to parental spirits in Hades, who will resent continued neglect by withholding their blessing, yet, in the course of ages, it has influenced Chinese character, in promoting industry and cultivating habits of domestic care and thrift beyond all estimation." "It has, moreover, done much to preserve that feature of the government which grows out of the oversight of Heaven as manifested to the people through their Emperor, the Son of Heaven, whom they regard as its vicegerent. The parental authority is also itself honoured by that peculiar position of the monarch, and the child grows up with the habit of yielding to its injunctions, for to him the family tablet is a reality, the abode of a personal Being, who exerts an influence over him that cannot be evaded, and is far more to him as an individual than any of the popular gods. Those gods are to be feared and their wrath deprecated, but the 'illustrious ones who have completed their probation' represent love, care, and interest to the worshippers if they do not fail in their duties." "Another indirect result has been to define and elevate the position of the wife and mother. All the laws which could be framed for the protection of women would lack their force if she was not honoured in the household. As there can be only one 'illustrious consort' (*hien pi*) named on the tablet, there is of course only one wife (*tsi*) acknowledged in the family. There are concubines (*tsieh*), whose legal rights are defined and secured, and who form an integral part of the family ; but they are not admitted into the ancestral hall, and their children are reckoned with the others as Dan and Asher were in Jacob's household. Polygamous families in China form a small proportion of the whole ; and this acknowledged parity of the mother with the father, in the most sacred position she can be placed [in], has done much to maintain the purity and right influence of woman amid all the degradations, pollutions, and moral weakness of heathenism. It is one of the most powerful supports of good order. . . . Another benefit to the people, that of early marriages, derives much of its prevalence and obligation from the fear that, if neglected, there may be no heirs left to carry on the worship at the family tomb."—*Ibid.* ii. 237–9.

"The duke of Chow offered himself to die in the room of his brother, king Woo ; and . . . thought his offer might somehow be accepted through the intervention of the great kings, their progenitors, to whom he addressed himself."—*Legge, Ch. Class.*, III. ii. 354, note.

"The prayer of the duke of Chow [*Shu ching*, Pt. V. Bk. VI.] is addressed to the three kings, and . . . it is addressed to them in the character of mediators or intercessors with Heaven or God. The analogy of the circle of religious notions among the Chinese obliges us to adopt this conclusion, and in par. 7, we have an express reference to the supreme disposing of God in human affairs. Still it must be allowed that the doctrine of the former kings being only intercessors is not indicated in the text so clearly as it might have been. In illustration of this I shall quote the words of Ts'aou Heŏ-tseuen (Ming dyn.). He says :—'The earlier scholars were led by the words—"I have received a new appointment for him from the three kings," to doubt whether the duke's language (in p. 6)—"I have many abilities and arts which fit me to serve spiritual beings," really referred to Heaven. They rather thought it did not ; but we must not thus pertinaciously insist upon particular expressions. Anciently, when sovereigns sacrificed to Heaven and Earth, they depended on the efficacious spirituality of their ancestors to present and second their request. Heaven was the most honourable, and they did not dare to approach it abruptly ; their ancestors were the nearest to them, and they could, through the kindness between them, make their thoughts known to them. There is no reason why we should not say that the words, "I have received a new appointment from the three kings," are equivalent to "I have received a new appointment for him from Heaven."'"—*Ibid.* III. ii. 356–7, note.

"The appointments [investing the representatives of the ancient kings with territories—on the overthrow of the Shang dynasty by the defeat of the tyrant Chon Hsin] were given, not because of services rendered to the new dynasty, as many others were, but from respect to the memories of the great men represented, that the sacrifices to their spirits might not fall into disuse."—*Ibid.* III. ii. 317, note.

[Every family had its ancestors for its tutelary Spirits (神). They inhabited the air, and surveyed the actions of men (*Shih ching*, II. vi. V. ; III. iii. IV.). Besides the tutelary Spirits special to each family, every mountain had its Spirit, and every great river (III. iii. V. i.). Each district even had its protecting Spirit, and the Spirit of the ground was invoked at the solemnities which opened and terminated the agricultural labours of the year. At epochs of great prosperity, when a sage monarch was on the throne, the Spirits appeared under the form of a fabulous quadruped, the *ch'i lin*, or of a bird equally fabulous, the *fĕng huang*.]

[For Confucius' attitude towards ancestor-worship see *Confucianism*.]

Animal-worship.—"The character of the archaic religion can be judged from a passage" in Ssŭ-ma Ch'ien's treatise on the *Fĕng* and *Shan* (p. 51 of M. Chavannes' version). "'Formerly the son of Heaven offered a sacrifice in the spring to ward off calamities. To Hwang ti he sacrificed an owl and a tiger ; to the "hidden sheep," a sheep ; to the activity of the horse, a dark-coloured stallion ; to T'ai i, the prince of Mount Tso and the greatness of earth, an ox ; to the sages of the Mount Ou i they offered dried fish, and an ox to the ambassador of the Yin and the Yang.' Ssema-tsien quotes an earlier author for the statement that 'the spirits frequent' a given spot because it is a 'high place,' and the above passage, in which 'the activity of the horse' is mentioned along with the local worship of mountains (elsewhere associated with that of rivers) may be taken in conjunction with" [the following extracts] . . . "to show that the worship of animals was not unknown in ancient China."—*Simcox*, ii. 37, note 2.

"In historic China there has never been much room to spare for the lower animals, and we find nothing answering to the Egyptian sentiment about them. All the more importance therefore attaches to a single passage in the Li-ki, bearing on the worship of animals, which must be of really ancient origin, preserved in spite or perhaps because of its having become entirely unintelligible ; as it must have become, not merely before the compilation of the classic in its present form, but before the time of any comments on it by authorities of the Chow dynasty, such as survived traditionally in some cases till the Han period, with which the virtually continuous stream of commentation begins. In the description of a great sacrifice made by the son of Heaven, apparently as a sort of harvest festival, offerings were made to the legendary inventors of the different grains and arts of husbandry, and to the representatives 'of the birds and the beasts.' The text proceeds : 'The ancient wise men had appointed all the agencies, and it was felt necessary to make this return to them. They met the (representatives of the) cats, because they devoured the rats and mice (which injured the fruits of the fields), and (those of) the tigers, because they devoured the (wild) boars (which destroyed them). They met them and made offerings to them. They offered also to (the ancient inventors of) the dykes and water channels ; (all these were) provisions for the husbandry.'"—*Ibid.* i. 148.

"Taking the text in its utmost brevity, it shows that the most utilitarian and rationalistic of races, according to a tradition, of which its conservatism guarantees the extreme antiquity, rendered quasi divine honours to cats and tigers, because they devoured the rats, mice, and boars of the fields. The worship of human benefactors and remote ancestors, legendary or historical, exists, together with the worship of birds and beasts, as something quite distinct, and resting on a totally different class of motives. 'All things originate from heaven ; man originates from his (great) ancestor.' Therefore a legendary Minister of Agriculture was associated with heaven in another sacrifice, the purpose of which is described as 'an expression of gratitude to the source (of their prosperity) and a going back in their thoughts to the beginning (of all being).'"—*Ibid.* i. 148–9. For animal worship, etc., see further works quoted under previous Period.

Deities.—[The following extracts referring more especially to this Period, confirm those given under the previous Period.]

"The Book of Poetry abundantly confirms the conclusion drawn from the Shoo-king that the ancient Chinese had some considerable knowledge of God. The names given to Him are *Te* (帝), which we commonly translate *emperor* or *ruler*, and *Shang Te* (上帝), *the Supreme Ruler*. My own opinion . . . is that *Te* . . . should be rendered in English by *God*. He is also called in the She 'the great and sovereign God,' and 'the bright and glorious God' ; but, as in the Shoo, the personal appellation is interchanged with *T'ëen* (天), *Heaven* ; *Shang T'ëen* (上天), *Supreme Heaven* ; *Haou T'ëen* (昊天), *Great Heaven* ; *Hwang T'ëen* (皇天), *Great* or *August Heaven* ; and *Min T'ëen* (旻天), *Compassionate Heaven*. The two styles are sometimes combined, as in III. iii. IV., where we have the forms of *Shang Te*, *Haou T'ëen*, and *Haou T'ëer Shang Te*, which last seems to me to mean—*God dwelling in the Great Heaven*."—*Legge, Ch. Class.*, IV. I. Prol. pp. 131–2.

"The term *Shang Ti* . . . is not quite so vague as *T'ien*, which seems to be more of an abstraction, while *Shang Ti* is a genuinely personal God. Reference to *T'ien* is usually associated with fate or destiny, calamities, blessings, prayers for help, etc. The commandments of *T'ien* are hard to obey ; He is compassionate, to be feared, unjust, and cruel. *Shang Ti* lives in heaven, walks, leaves tracks on the ground, enjoys the sweet savour of sacrifices, approves or disapproves of conduct, deals with rewards and punishments in a more particular way, and comes more actually into touch with the human race." "The two terms refer in Chinese thought to one and the same Being, though possibly with differing attributes."—*Giles, Rel.*, pp. 16, 17.

"The character *T'ien* is just such a representation of a human being as would be expected from the hand of a prehistoric artist ; and under this unmistakable shape the character appears on bells and tripods, as seen in collections of inscriptions, so late as the sixth and seventh centuries B.C., after which the head is flattened to a line, and the arms are raised until they form another line parallel to that of the head."—*Ibid.* p. 14.

[Several odes of the *Shih ching* indicate, in an undeniable manner, the belief in one Supreme Being, Shang-ti, the Sovereign Lord. III. i. II. 3 says that king Wên honoured Shang-ti by a reverent worship, and that thence came the prosperity of this prince and of his race. In the same ode (st. 7) Shang Fu says to king Wu, before the famous battle of Mu : "Shang-ti is with you, have no doubts in your heart." The favour of Shang-ti shown to the arms of king Wu is celebrated in the same terms, in IV. ii. IV. 2. III. i. VII shows Shang-ti wearied with the faults of the families of Hsia and Shang, and calling the family of Chou to replace them. It is Shang-ti who directs T'an-fu or king T'ai, the ancient chief of this family, in the countries of the west. He seconds his labours to clear the land, and raises him to the dignity of chief. He chooses among his three sons him who shall be the leader. He encourages his grandson, the sage *par excellence*,—king Wên (*Journ. Asiat.*, 1843).]

[In the same way, in Part IV. iii., which contains the songs of the Shang dynasty, the 3rd ode says that Shang-ti chose the illustrious and courageous Ch'ing T'ang, to reign over the four quarters of the land. The 4th ode celebrates the reverence of Ch'ing T'ang for Shang-ti, who was touched by it, and called the virtuous prince to the head of the nine regions (*ibid.*).]

[In the odes of the 3rd Book of Part III. which deplore the decadence of Chou, and the public misery, the complaints are addressed to *T'ien* or Heaven, and to *Shang T'ien*, or High Heaven. The prayers of king Hsüan on account of the drought (III. iii. IV.) are addressed to the Supreme Being, designated by the name of *Shang T'ien*, of *T'ien*, and also of *Shang-ti*. King Hsüan says that Shang-ti has withdrawn His regards from the earth, and abandons it. Shang-ti is represented by the *Shih ching* as a Being perfectly just, who hates no one (II. iv. III. 4) (*ibid.*).]

The *Shu ching*, Pt. V. Bk. XIX. 2, 4, and 6 "supply a very striking testimony of the recognition in those times of God as ruling over the nations of the earth. Yu, T'ang, and kings Wăn and Woo, the founders of the three great dynasties which are still celebrated, all considered it their great business to honour and serve God. They were simply His ministers. . . . They held fast this important principle—that they were called to their high stations by the one Supreme Ruler, and were bound to occupy in them so as to please Him."—*Legge, Ch. Class.*, III. ii. 511, note.

"God appears especially as the ruler of men and this lower world. He appointed grain for the nourishment of all. He watches especially over the conduct of kings, whose most honourable designation is that of 'Son of Heaven.' While they reverence Him, and administer their high duties in His fear, and with reference to His will, taking His ways as their

pattern, He maintains them, smells the sweet savour of their offerings, and blesses them and their people with abundance and general prosperity. When they become impious and negligent of their duties, He punishes them, takes from them the throne, and appoints others in their place. His appointments come from his fore-knowledge and fore-ordination."—*Ibid.* IV. i. Prol. p. 132.

"Sometimes He appears to array Himself in terrors, and the course of His providence is altered. The evil in the State is ascribed to Him. Heaven is called unpitying. But this is His strange work; in judgment; and to call men to repentance. He hates no one; and it is not He who really causes the evil time:—that is a consequence of forsaking the old and right ways of government. In giving birth to the multitudes of the people, He gives to them a good nature, but few are able to keep it, and hold out good to the end. In one ode, . . . a fickle and oppressive king is called *Shang Te* in bitter irony."—*Ibid.* p. 132.

"Under the Chau dynasty . . . it [the building in which prayers were offered to Shang-ti] was named the *Ming thang*, temple erected in honour of him who is the source of all light, or, simply, 'The Temple of Light.' The character of *Ming* 明, light, is composed of two parts—sun 日, and moon 月. Nothing being more resplendent in the eyes of man than the sun and moon, he naturally took these symbols to name the place especially designed for the worship of him who is the Father of Light."—*Schlegel, Hung League*, p. xvi.

"It is remarkable how, in the course of the prayer [offered by king Wu on his conquest of Shang], reference is expressly made both to 'God' and to 'Heaven' as supreme. Why was it not addressed directly to God? There are both imperfect monotheism and polytheism in it. God is recognized as supreme, and at the same time other spirits are recognized, who would give effect to His will, and might be prayed to for that purpose. As Woo addressed his army in the grey dawn of the day at Muh, we may say that he had but the grey dawn of religious knowledge in his mind."—*Legge, Ch. Class.*, III. ii. 314, note.

"While the ancient Chinese thus believed in God, and thus conceived of Him, they believed in other Spirits under Him, some presiding over hills and rivers, and others dwelling in the heavenly bodies. In fact there was no object to which a tutelary Spirit might not at times be ascribed, and no place where the approaches of spiritual Beings might not be expected, and ought not to be provided for by the careful keeping of the heart and ordering of the conduct. In the legend of Howtseih . . . we have a strange story of his mother's pregnancy being caused by her treading on a toe-print made by God. . . . A Spirit is said to have been sent down from the great mountains, and to have given birth to the princes of Foo and Shin. . . . King Woo is celebrated as having attracted and given repose to all spiritual Beings, even to the Spirits of the Ho and the highest mountains." Complaints are made against the host of heaven,—the Milky Way, etc.,—as responsible for the sufferings caused by misgovernment and oppression. "Mention is made . . . of the demon of drought; and we find sacrifices offered to the Spirits of the ground and of the four quarters of the sky, to the Father of husbandry, the Father of war, and the Spirit of the path."—*Ibid.* IV. i. Prol. pp. 132–3.

"These last three, however, were probably the Spirits of departed men. A belief in the continued existence of the dead in a spirit-state, and in the duty of their descendants to maintain by religious worship a connection with them, have been characteristics of the Chinese people from their first appearance in history. The first and third Books of the last Part of the She profess to consist of sacrificial odes used in the temple services of the kings of Chow and Shang. Some of them are songs of praise and thanksgiving; some are songs of supplication; and others relate to the circumstances of the service, describing the occasion of it, or the parties present and engaging in it. The ancestors worshipped are invited to come and accept the homage and offerings presented; and in one . . . it is said that 'king Wăn, the Blesser,' has descended, and accepted the offerings."—*Ibid.* p. 133.

"The first stanza of III. i. I. describes king Wăn after his death as being 'on high, bright in heaven, ascending and descending on the left and the right of God,' and the ninth ode of the same Book affirms that Wăn, his father, and grandfather, were associated in heaven. The early Chinese . . . did not suppose that man ceased all to be, when his mortal life terminated. We know, indeed, from the Tso-chuen, that scepticism on this point had begun to spread among the higher classes before the time of Confucius; and we know that the sage himself would neither affirm nor deny it; but that their dead lived on in another State was certainly the belief of the early ages . . . as it is still the belief of the great majority of the Chinese people. But the She is as silent as the Shoo-king as to any punitive retribution hereafter. There are rewards and dignity for the good after death, but nothing is said of any punishment for the bad. In one ode, indeed (II. v. VIII. 6), a vague feeling betrays itself in the writer, that after every other method to deal with proud slanderers had failed, Heaven might execute justice upon them; but it may be that he had only their temporal punishment in view. The system of ancestral worship prevented the development of a different view on this subject. The tyrant-oppressor took his place in the temple, there to be feasted, and worshipped, and prayed to, in his proper order, as much as the greatest benefactor of his people. I have pointed out . . . how king Seuen, in his distress in consequence of the long-continued drought, prays to his parents, though his father king Le had been notoriously wicked and worthless; and how endeavours have been made to explain away the simple text, from a wish, probably, to escape the honour which it would seem to give to one so undeserving of it."—*Ibid.* pp. 133–4. *Cf. supra.*

"It is not till . . . the Chow dynasty that anything can be discovered to lead us to think of Shang Te as other than one and supreme. During the Chow there grew up the doctrine of five Tes, sometimes represented as distinct from Shang Te, and sometimes as different manifestations of Him. It has not, however, maintained itself."—*Ibid.* III. i. 34, note.

"The distribution of the stars among the States of China commenced 805 B.C., for the first two signs of the zodiac of twenty-eight were assigned to Cheng, which did not exist as a State till that year. This requires us to regard the ninth century as the time when astrology was introduced. The worship of stars and other causes led to the production of local legends. Four centuries was the space occupied by the growth of these legends till the time of Tso Chien ming and Lie tsï. In their writings we can discover the exact form the legends took." "Tso was a historian, and gave such legends as he adopted in the form of history. Lie tsï was not a historian. He gave legends as he heard them, or he invented incidents and characters to suit his moral and religious objects."—*Ch. Rev.*, xiii. 418.

"If we . . . look upon the philosophy of the five elements and the worship of the five emperors as of foreign origin, it is important to notice that it is limited by . . . Sï Ma c'hien's history to the eighth century before Christ. It was then that this worship began, and it was not completed till the Han dynasty, in the second century before Christ."—*Ibid.* xiii. 417.

"The worship of the gods of the five elements . . . appears first in the seventh century before Christ and in north-western China, in a region at that time only recently admitted to China proper. This worship spread afterwards to other parts of the country, and was adopted by such emperors and dynasties as were fond of Tauism."—*Ibid.* xiii. 417.

"In the 6th century before Christ there can be no doubt . . . that in the countries of Sung and Tsin the brighter stars of these groups [Scorpio and Orion] were worshipped."—*Ibid.* xiii. 414.

"It is then [6th century B.C.] that we find stars worshipped in particular cities and that the twelve signs of the zodiac were believed to control the destinies of States. Particular stars and groups of stars were worshipped as the supposed causes of fires and such like calamities. . . . In 540 B.C. there is a more detailed account of the same worship, in the Tso chwen, and at about the same time, in the Kwo yü, we find abundant proof that the Chinese then believed that the various baronies of China were all controlled by particular stars. If we had the records, we should most likely find that in each of the numerous States into which the country was then divided, there was star worship based on the astrological belief of the times. We also learn from . . . the Tso chwen, that fresh legends unknown to Confucius were growing up in his time on the Shantung coast which aimed greatly to extend classical records of Chinese primitive history." "If the question be asked, is there any special indication that foreign influences led to the worship of stars and to the legends respecting the primitive emperors which became current in the Cheu dynasty, it may be replied in the affirmative."—*Ibid.* xiii. 416. See also *Journ. R.A.S.*, xviii. 10, and *infra, Myths.*

The river-god Ho-peh "was represented as a man with four faces driving in a fairy chariot drawn by two dragons. (*Cf. Shan-hai-king*, Riv. 12, f. 3.) His name has been assimilated to that of a certain *Ho-pak*, spoken of as an ally of the Chinese in that region, under the reigns of *Hia Ti Mang*," 1st year, and his successor Ti Sieh, 16th year, in the *Tchuh shu ki nien; i.e.* about 1813 and 1781 according to the rectified scheme of chronology. Ho-peh, *i.e.* Ho-pak, was perhaps a local substitute of *Oh-pak*, a god of fire, of whose worship we hear in 540 B.C. in the Tso-tchuen, in connection with fire worship, introduced in the state of Sung, apparently not long before, from the foreign source we are studying."—*Lacouperie, Western Origin*, p. 94.

"Fire-worship, connected with Astrology, was established in the State of Sung, some time before 564 B.C. See the *Tso-tchuen*, under the years 564 and 541 B.C."—*Ibid.* p. 90.

[Various new notions about fire appeared in the 6th century B.C. in those Chinese states which were nearest to the foreign settlements in S. Shantung. Among other innovations were:] "A state sacrifice every year at the vernal equinox for the renewal of fire; all fire had to be extinguished three days previously, and food taken cold. The rule was established for the first time in *Tsin* (Shansi) by the Marquess Wen (636–627 B.C.) who had taken as a wife *Ki-Wei*, one of the chief's daughters of the non-Chinese barbarians Tsiang-ku-lu. We hear of a new worship of a deity of Fire named *Hwei-luh*, and of a deity of water named *Hiuen Ming* . . . in 524 in *Tch'eng* (S. Honan) once only, as if it were a local affair, but it seems connected with the pyrolatric views mentioned earlier, notably in 564, 541, and 533, in the state of *Sung* (E Honan) which, as we know, was in close relation with the foreigners of Lang-ya and Tsi-moh." "A female and male character attributed respectively to fire and water, which are distinctly stated, fire to be the *fei* or wife of water, the water to be the *mou* or husband of fire, in 533 and 525 B.C." "The worship of the fire-goddess *Hwei-luh* . . . has become the worship of the Spirit of the Hearth, the household fire god, commonly called the Kitchen-god. It was sacrificed [to] for the first time by Hia Fu-tchi, Keeper of the Ancestral temple of the State of Lu, about 600 B.C., who burnt in his honour, and right in the teeth of sacrificial orders, a pile of fire-wood. Confucius, whose opinion was asked in after times on the matter, disapproved that mode of sacrificing on that occasion. 'At present,' said he, 'that sacrifice is paid to a wife of old time; the materials for it might be contained in a tub, and the (ritual) vase is the common wine-jar.' A popular saying quoted in the Lun-yü: 'It is better to pay court to the kitchen fire than to the south-west corner,' shows that this worship was not yet an ancient institution at the time of Confucius. As a fact it was then worshipped only in some parts of the land; in 533 it existed in Honan E., and in the 3rd century B.C. it was also flourishing in Kiang-su and in Shansi. . . . It was adopted by the Emperor himself under the Han dynasty (133 B.C.); at present it has become the most extensively worshipped divinity of China, the various names given to it show the successive and different aspects under which it was considered. That of *Hwei-luh*, its historical antecedent which has been already described, was shortened into the name of *Wei*, from that of Ki Wei, the Chinese lady of barbarian birth, wife of the Duke Wen of Tsin in 636–627 B.C., doubtless because her husband had made some innovations in the annual ceremony of the renewal of fire. . . . Another denomination used in the 4th century B.C., for *Ki Wei* was *Ki*, which is the tuft or coiffure of a Chinese lady; the deity was then represented as a beautiful woman dressed in red. Her worship, as that of the First Cook, *Sien tch'uei*, was recognised as a regional arc in *Tsin*, *i.e.*, North half of Shansi, by Kao-tsu, the first emperor of the Han dynasty, in 204 B.C. The names of *Tsuan shin*, 'Spirit of the furnace,' and of *Tsao-shin*, 'Spirit of the hearth' were and have remained the most common names of the divinity. Its female character was generally acknowledged, and remained undisputed until the 2nd century of our era, when it passed to the stronger sex."—*Ibid.* pp. 160–1.

"*Lun yü*, III. xiii. 1; Ch. Cl. I, 23. The famous philosopher Tchu-hi has remarked on this subject. 'The kitchen-fire was comparatively a mean place, but when the spirit of it was sacrificed to, then the rank of the two places was changed for the time, and the proverb was in vogue.' Signor Carlo Puini, *Le culte des génies tutelaires*, thinks that it refers to a performer of sacrifices 'à l'Esprit du Foyer plûtot qu'aux Lares domestiques.' But this is stretching too far the meaning of the Chinese text."—*Ibid.* p. 162.

There was "a remarkable dualist-worship established in Tcheng, in 524 B.C., to *Hwei-luh*, god of light and fire, and *Hiuen-ming*, god of darkness and water, then known in Chinese mythology for the first time." . . . [Hwei Luh has no meaning in Chinese, but might be connected with Ahura Mazda, and Hiuen Ming, anciently Hun-meng, with Anromainyus. The Persians ruled in Babylonia after 538 B.C.] —*Ibid.* pp. 90, 95.

"According to Khung Ying-tâ, a little was taken from all the dishes, and placed on the ground about them as an offering to 'the father of cookery.'"—*Legge, Lî Ki*, i. 80, note.

[It was the custom at *Yeh* in the state of *Wei* (Chang-teh-fu) in Honan, to "give a wife to the river-god Ho-peh," annually, by throwing a girl into the river. It was suppressed by Si-men-pao, chief officer of *Yeh*, during the reign of Marquis Wen of Wei, 424–387 B.C.]—*Lacouperie, Western Origin*, pp. 90, 94. See also *Yüan chien lei han*, *c.* 126, p. 7*b*.

[It was the custom in the State of Lu, at the above date, in time of drought, to leave a person exposed to the sun, to die of thirst and hunger. See Tso-chuen, Ann. 639. This practice, which Lacouperie attributes to the influence of foreign ideas brought by Indian and other traders to Shan-tung, does not seem to have existed elsewhere.]—*Ibid.* pp. 90, 94.

[For the names of the gods of various weapons see *T'ai kung ping fa*, *Ko chih ching yüan*, *c.* 41, *Wu pei lei*, p. 13*b*; *c.* 32, pp. 22*a*, 23*b*.]

Taoism.—Lao-chün "was the name, or rather title, of the founder [of Taoism]. This person appeared nearly simultaneously with Confucius, by whom he is mentioned [?] about 560 years before the Christian era. As far as can be gathered of the real drift of his doctrines, he seems to have inculcated a contempt of riches and honours, and all worldly distinctions, and to have aimed, like Epicurus, at subduing every passion that could interfere with personal tranquillity and self-enjoyment. As death, however, was something that they could not pretend to despise, his disciples and successors set themselves to work to invent an elixir of long life, or of immortality, and thus became in time a species of *alchymists*. They have been alternately favoured and persecuted at different periods of Chinese history, but seem to have flourished most under the Soong [Sung] dynasty, subsequent to the tenth century of our era, a period when all speculative opinions, and every species of spurious learning, were most in vogue."—*Davis, Chinese*, ii. 114. See also following Period.

"The popular belief respecting the origin of Tauism is . . . given in the *Sau shinki* [*Sou shên chî*]. Lao-tzŭ is represented as having existed as a living principle, pervading empty space, before the creation, when the heavens were as yet without light, and the earth without form. After the evolutions and transformations of thousands of years, this principle was personified in a deity called *Miau wu shing kiun*, the 'Holy Ruler of Wonderful Nonentity.' This deity, after innumerable ages and catastrophies again appeared as the *Miau yu shing kiun*, or 'Holy Ruler of Wonderful Entity.' The next form . . . assumed was that of *Hwan tun shing kiun*, or 'Holy Ruler of Chaotic Confusion.' . . . After the creation of man, Lao-tzŭ is supposed to have appeared on the earth at different times in the form of king of different dynasties, and as teacher or adviser of kings, though the world was not aware of his presence. When he descended as the philosopher Lao-tzŭ he is represented as having descended from heaven as a sunbeam, in the form of a round ball of variegated colours, which fell into the mouth of a sleeping virgin."—*Nevius, China and the Ch.*, pp. 114–29.

"The sectarians supposed their founder was merely an impersonation of this power [*Tao*] and that he whom they call 'the venerable prince, the origin of primary matter, the root of heaven and earth, the occupier of infinite space, the commencement of all things, farther back than the utmost stretch of numbers can reach,' created the universe. They notice three incarnations of him during the present epoch, one during the Shang dynasty, 1407 B.C., one at the time of Confucius, and a third about A.D. 623, when a man of Shansi reported having seen an old man who called himself Lau-kiun."—*Williams, Midd. King.*, ii. 214.

Lao Tzŭ "taught and practised a weak inactivity and neglect of the world and its concerns, loving neither fame, nor pleasure, nor business."—*Davis, Chinese*, ii. 115.

"The teachings of Lau-tsz' [Lao Tzŭ] are not unlike those of Zeno; both recommend retirement and contemplation as the most effectual means of purifying the spiritual part of our nature, annihilating the passions, and finally returning to the bosom of *Tao*. His teachings on the highest subjects of human thought have furnished his countrymen ample materials for the most diverse views on these same themes according to their various fancies. In his striving after the infinite he can only describe *Tao* by what it is not and delineate *Teh* as an ideal virtue which no man can attain to." His "teachings are susceptible of almost any explanation, and Julien's extracts from the commentaries give one some idea of their diversity. . . . The names of sixty-four commentators are known, of whom three were reigning emperors; and their explanations have given their countrymen very doubtful guidance through this mystic book. . . . His countrymen . . . have looked upon this system of philosophy rather as the reveries of a wise man than the instructions of a practical thinker." "The main object kept in view throughout this work [*Tao tê ching*] is the inculcation of personal virtue, and Lau-tsz' found his argument for its practice in the fitness of things, as he tries to prove by referring all the manifestations and laws of mind and matter to the unknown factor *tao*."—*Williams, Midd. King.*, ii. 207–9.

"Taoism was originally a compendium of customs and practices framed upon the prevailing ideas concerning the human soul. Adopting these as its own, it cast them into a system of Philosophy, Alchemy and Religion."—*De Groot, Rel. Syst.*, i. i. xiii.

"The foreign elements introduced into early Tauism were subjected to a process of assimilation, by which they were naturalised. The emperor Hwang ti took the place of a Tauist sage. Incidents and conversation were invented as they were needed. The doctrine was called that of Hwang Lau, and this

expression implies that the emperor Hwang ti had as much to do with the authorship of this religion as Lau tsi himself. It need not on this account be supposed that Tauism was an old religion or that the Yellow emperor had anything to do with its formation. Western ideas and myths were communicated to them by the many foreigners who then resided in China either as merchants or as members of the many Tartar tribes who then occupied districts in North China; or by travellers arriving by the Kansu route. The Chinese, in taking what was offered them, worked it up into new forms by which it became fitted to dovetail with the history, religion, mythology and philosophy of their own country. It is in this form, half-foreign, half-native, that these contributions of foreign knowledge, received long ago by the Chinese, have come down to us."—*Ch. Rev.*, xiii. 411.

"Much Hindoo and Persian philosophy and legend came to China after the age of Dyrus, when Bactria was included in the new Empire then founded, in sufficient abundance for it to be possible for the three great Tauist philosophers of antiquity to borrow various doctrines and legends which they needed for the new religion they were forming."—*Ibid.* xiii. 410.

After describing the origin in the Sung dynasty of the *Yü li chao chüan* and the positions round the horizon of the Ten Halls of Judgment and the Ten Kings who occupy them, Edkins continues: "The cosmological form of the Zoroastrian universe shows that Persian thought is the parent of the Buddhist cosmology of India, and the two together helped to suggest the Taoist universe in the form which it took in the age after Laotse and Chuangtse. This opinion is confirmed by the fact that the stars are grouped in Sz Ma-tsien's chapters on astronomy, written a century before Christ, in the same way as by Zoroaster. The fixed stars are grouped as north, south, east, west, and central, and they are guided and controlled by the five emperors or the sovereign essences of the planets. This gives us an approximate date for Zoroaster, for there can be little error in stating that this stellar mythology may from a Chinese point of view be referred to a period between the 12th and 9th centuries before Christ, for it was after that time that the Chinese began to regard the stars and planets as ruled by divinities, each different from the other. In this they appear to have learned from the Persians and the age of Zoroaster will be within the limits here given." "Another important point to note here is that the doctrine of astrological and physical fate belongs alike to China, Persia, India and Western Asia. This fate is impersonal, immutable, inevitable and is always morally right. Every person according to Asiatic belief receives what he deserves of happiness and misery, and thus invariably just retribution befalls men earlier or later according to moral decree." "The first four or five pictures represent the Jade Emperor, the God of Taishan, the Emperor of the Chou dynasty, and the God of Fire. Beside these there is the Ti Ts'ang Wang P'usa. They represent the doctrine of future retribution as believed in China before the introduction of Buddhism. The Chou Emperors obtained the throne by the will of Heaven. They also gained the control of the invisible world as indicated by the fact that China came to know particularly regarding the future state during the Chou dynasty. The doctrine of immortal life attainable by ascetic methods came to be then known. Hades was then for the first time called the place of the Yellow Fountain. Genii ascended to Heaven, and the dead met at the Yellow Fountain. Paradise is also to be found in certain happy islands beyond the eastern seas. The mother of the Western King resides on the Kwunlun mountain in the west. The plant which confers immunity from death was brought to China in the same period of time. All these things became subjects of the people's faith in the Chou dynasty. In consequence of this the Chou Emperor is appointed the first judge of the dead of terrestrial origin. The celestial judges are Yüti and Tsz-huang or Tungyo tati, representing the beings who in the ancient classics are known as Shangti, and as the spirit of the Taishan mountain. But the God of fire became also known from Persia in the Chou dynasty. His office entitles him to be the god of the family, and of marriage, of the kitchen, and of protection from fire; he carries to heaven a faithful report of the moral conduct of all the family at the end of each year." "The insertion of these four divinities before the pictures of the ten judgment halls is all accounted for on the ground that it was in the Chou dynasty that the judgments of the future state entered China through the Zoroastrian teaching. Of this we find distinct traces in the history by Tao T'sien-ming and in the notices we have in the Classics of the ancient dual philosophy, the mountain worship and the worship of the god of fire and of the sun." "In books on China describing its early condition by western authors perhaps the most important omission is the influence of Persian thought." "That Ti Ts'ang Wang P'usa should appear among the picture shows that it was Buddhism which first clearly taught in China the future state with the metempsychosis. Buddhism, true to itself, comes not to reign but to save. Ti Ts'ang appears to redeem men, seated on a lion to indicate victorious progress. The *Yüli* calls him the Instruction Ruler of the Dark World. The term Instruction Ruler, *Kiau Wang*, was in the Ming dynasty adopted to designate the Pope and has been ever since employed."—*N.-C. Herald*, Nov. 30th, 1894.

About 680 B.C. traders from the Indian Ocean founded settlements (*Lang-ga* and *Tsch-mieh*, or *Tsih-moh*) on the gulf of Kiau-chau in Shantung, and imported ideas which gave birth to that system of astrology and magic afterwards incorporated with Taoism, and sometimes called by way of distinction, *Tao-sze-ism*. Four men are especially conspicuous in connection with the prorogation of these doctrines:—Sze Yoh, who gave astrological explanations to the Duke of Tsin in 564 B.C. Tze Tch'ang, of Tcheng (Honan, C.) died 521 B.C. *Tze Shen*, of Sung (Honan, E.) fl. 545–522 B.C. [See *Tso-chuen*, *Ann.* 545, 522.] Tch'ang Hwang in Tchou (Honan W. Shensi S.E.) fl. 550–492 B.C.; Sze-ma-Tsien says of him "that he was acquainted with all matters concerning the gods and spirits, and the sayings about the wonderful among the people of Tchou date from his teachings." (See *She-ki*, Riv. 28, f. 7 v.) "These four men may be looked upon as the real founders of Tao-sze-ism, and were the immediate predecessors of Lieh-tze and Tchwang-tze. . . . Meanwhile another kind of influence derived from Hindu thought had entered the country from the S.W., and shows itself in the *Tao-teh-king*."—*Lacouperie, Western Origin*, pp. 88–91. See further pp. 120–5 as to the alleged Western origin of Taoism proper.

Confucianism.—"The next stage was the Confucian. Confucius had the good sense to say that he understood nothing about souls and natural mysteries; he therefore declined to discuss them. But meanwhile forms and ceremonies had insensibly grown up with advancing wealth and experience; besides which Taoism and other philosophical doctrines were beginning to make men speculative and polemical. Confucius, therefore, did his best to reconcile popular customs or prejudices with the practical business of state; he does not seem to have much sympathised with mere 'thinkers.' He evidently thought Laocius a humbug, and he would have thought Kant a humbug too. He was a sort of popular democratic Lord Chesterfield, and tried to teach his children of China how to be decent, orderly, and gentle; how to give and take without violence; how to observe distinctions of rank; how to keep women in check; and so on. He did this with such success (despite a suspicion of priggishness) that his influence still remains. He was no religious teacher; but as a moral instructor he must be given rank after Jesus of Nazareth,—even after Shakyamuni; with, but before Mahomet."—*Parker*, *China*, pp. 282–3.

"Confucius, as his name has been latinized by the Jesuits (being really Koong-foo-tse [K'ung Fu Tzŭ]), was born about 550 B.C. in the state Loo, within the district now called Keo-fow Hien [Chiu-fu Hsien], just to the eastward of the great canal in Shantung province." His doctrines "constitute rather a system of philosophy in the department of morals and politics, than any particular religious persuasion."—*Davis*, *Chinese*, ii. 41–2.

"The position and influence of Confucius are to be ascribed, I conceive, chiefly to two causes:—his being the preserver, namely, of the monuments of antiquity, and the exemplifier and expounder of the maxims of the golden age of China; and the devotion to him of his immediate disciples and their followers. The national and personal are thus blended in him, each in its highest degree of excellence. He was a Chinese of the Chinese; he is also represented, and all now believe him to have been, the *beau ideal* of humanity in its best and noblest estate."—*Legge*, *Ch. Class.*, i. Prol. p. 94.

Confucius "did not speculate on the creation of things or the end of them. He was not troubled to account for the origin of man, nor did he seek to know about his hereafter. He meddled neither with physics nor metaphysics. The testimony of the Analects about the subjects of his teaching is the following:—'His frequent themes of discourse were the Book of Poetry, the Book of History, and the maintenance of the rules of Propriety.' 'He taught letters, ethics, devotion of soul, and truthfulness.' 'Extraordinary things; feats of strength; states of disorder; and spiritual beings; he did not like to talk about.'"—*Ibid.* pp. 98–9.

"The question has, indeed, been raised, whether he (Confucius) did not make changes in the ancient creed of China (*Hardwick*, *Christ and other Masters*, pt. III, pp. 18–9), but I cannot believe that he did so consciously and designedly. Had his idiosyncrasy been different, we might have had expositions of the ancient views on some points, the effect of which would have been more beneficial than the indefiniteness in which they are now left, and it may be doubted, so far, whether Confucius was not unfaithful to his guides. But that he suppressed or added, in order to bring in articles of belief originating with himself, is a thing not to be charged against him."—*Ibid.* Prol. p. 99.

"Confucius preferred to speak of Heaven," rather than of God. . . . "Not once throughout the Analects does he use the personal name. I would say that he was unreligious rather irreligious; . . . and he prepared the way for the speculations of the literati of mediæval and modern times, which have exposed them to the charge of atheism."—*Ibid.* pp. 99–100.

"Confucius recognised this [worship of ancestors: *v. supra*, *Religions*] as an institution to be devoutly observed. . . . As by his frequent references to Heaven, instead of following the phraseology of the older sages, he gave occasion to many of his professed followers to identify God with a principle of reason and the course of nature; so, . . . he has led them to deny, like the Sadducees of old, the existence of any spirit at all, and to tell us that their sacrifices to the dead are but an outward form, the mode of expression which the principle of filial piety requires them to adopt, when its objects have departed this life."—*Ibid.* pp. 100–1.

"Among the four things which it is said he taught, 'truthfulness' is specified (*Ana.* VII. xxiv), and many sayings might be quoted from him, in which 'sincerity' is celebrated as highly and demanded as stringently as ever it has been by any Christian moralist; yet he was not altogether the truthful and true man to whom we accord our highest approbation. There was the case of Măng Che-fan, who boldly brought up the rear of the defeated troops of Loo, and attributed his occupying the place of honour to the backwardness of his horse. The action was gallant, but the apology for it was weak and wrong. And yet Confucius saw nothing in the whole but matter for praise (*Ana.* VI. xiii). He could excuse himself from seeing an unwelcome visitor on the ground that he was sick, when there was nothing the matter with him (*Ana.* XVII. xx). These perhaps were small matters, but what shall we say to . . . his deliberately breaking the oath which he had sworn, simply on the ground that it had been forced from him? . . . It must have had, and it must still have, a very injurious influence upon" the people and scholars of China.—*Ibid.* pp. 101–2.

"With the Confucians of China, the gods appeared to hold by no means an undivided supremacy, the saints or sages (*shing-jin*) seeming to be of at least equal importance." "Confucius admitted that he did not understand much respecting the gods, and therefore he preferred being silent on the subject; Choo-foo-tsze (or Choo-tsze) affirmed that sufficient knowledge was not possessed to say positively that they existed; but he saw no difficulty in omitting the subject altogether. Though the sages of China did not claim for themselves an equality with heaven, yet they talk of each other in a way that sounds like blasphemy. Heaven and earth (they say) produced man, but the work was incomplete; men were to be taught the principles of reason, which heaven and earth could not do; the work of the sages was equally great, and therefore heaven, earth, and the sages form a triad of powers, equal among themselves." "The Chinese division of human knowledge . . . is into *Heaven*, *Earth*, and *Man*." "The *Joo-keaou* [*Ju Chiao*], or sect of the learned . . . which is so miserably deficient respecting the Deity, is also entirely silent respecting the immortality of the soul, as well as future rewards and punishments. Virtue is rewarded, and vice punished in the individuals, or in their posterity on earth; but of a separate state of existence they do not speak." "Their philosophy makes man consist of a *king* [*hsing*] figure, or visible body, and *ky* [*ch'i*], spirit, or emanating principle. While the union continues, the body remains sensible, and the separation is death."—*Davis*, *Chinese*, i. 68–9. See also *Morrison*, *Dic.*, i. 613–4.

"The prime idea in this worship is that the Emperor is *Tien-tsz'* [*T'ien-tzŭ*], or 'Son of Heaven,' the coordinate with Heaven and Earth, from whom he directly derives his right and power to rule on earth among mankind, the One Man who is their vicegerent and the third of the trinity (*san tsai*) of Heaven, Earth, and Man. With these ideas of his exalted position, he claims the homage of all his fellow-men. He cannot properly devolve on any other mortal his functions of their high priest to offer the oblations on the altars of Heaven and Earth at Peking at the two solstices. He is not, therefore, a despot by mere power, as other rulers are, but is so in the ordinance of nature, and the basis of his authority is divine. He is accountable personally to his two superordinate powers for its record and result. If the people suffer from pestilence or famine he is at fault, and must atone by prayer, sacrifice, and reformation as a disobedient son. One defect in all human governments—a sense of responsibility on the part of rulers to the God who ordains the powers that be—has thus been partly met and supplied in China. It has really been a check, too, on their tyranny and extortion; for the very books which contain this State ritual intimate the amenability of the sovereign to the Powers who appointed him to rule, and hint that the people will rise to vindicate themselves. The officials, too, all springing from the people, and knowing their feelings, hesitate to provoke a wrath which has swept away thousands of their number."—*Williams*, *Midd. King.* ii, 194–5.

"The State religion of China has had a remarkable history and antiquity, and, though modified somewhat during successive dynasties, has retained its main features during the past three thousand years. The simplicity and purity of this worship have attracted the notice of many foreigners, who have disagreed on various points as to its nature and origin. . . . What was the precise idea connected with the word *tien*, 'heaven,' and *hwang tien* [*huang t'ien*], 'imperial heaven,' as they were used in ancient times, is a very difficult point to determine; the worship rendered to them was probably of a mixed sort, the material heavens being taken as the most sublime manifestation of the power of their maker, whose character was then less obscured and unknown than in after times, when it degenerated to Sabianism."—*Ibid.* ii. 194.

"The objects of State worship are chiefly things, although persons are also included. There are three grades of sacrifices, *great*, *medium*, and *inferior*, the last collectively called *kiun sz'*, or 'the crowd of sacrifices.' The objects to which the great sacrifices are offered are only four, viz., *tien* [*t'ien*], the heavens or sky, called the imperial concave expanse; *ti*, the earth, likewise dignified with the appellation imperial; *tai miao*, or the great temple of ancestors, wherein the tablets of deceased monarchs of this dynasty are placed; and, lastly, the *shĕ tsih*, or gods of the land and grain, the special patrons of each dynasty. The tablets representing these four great objects are placed on an equality by the present monarchs, which is strong presumptive proof that by *tien* is now meant the material heavens." "The medium sacrifices are offered to nine objects: The sun, or 'great light,' the moon, or 'night light,' the manes of the emperors and kings of former dynasties, Confucius, the ancient patrons of agriculture and silk, the gods of heaven, earth, and the cyclic year. The first six have separate temples erected for their worship in Peking. The inferior herd of sacrifices are offered to the ancient patron of the healing art and the innumerable spirits of deceased philanthropists, eminent statesmen, martyrs to virtue, etc.; clouds, rain, wind, and thunder; the five celebrated mountains, four seas, and four rivers; famous hills, great watercourses, flags, triviæ, gods of cannon, gates, queen goddess of earth, the north pole, and many other things."—*Ibid.* ii. 195–6.

"The remarks of Confucius upon religious subjects were very few; he never taught the duty of man to any higher power than the head of the State or family, though he supposed himself commissioned by heaven to restore the doctrines and usages of the ancient kings. He admitted that he did not understand much about the gods: that they were beyond and above the comprehension of man; and that the obligations of man lay rather in doing his duty to his relatives and society than in worshipping spirits unknown. 'Not knowing even life,' said he, 'how can we know death?' and when his disciples asked him in his last illness whom he would sacrifice to, he said he had already worshipped. Chu Hi resolved the few and obscure references to Shangti in the *Shu King* into pure materialism; making nature to begin with the *tai kih*, called *premier principe matériel* by the French, which operating upon itself resolved itself into the dual powers, the *yin* and *yang*."—*Ibid.* ii. 199–200.

"The principal objection to [the term State Religion as a translation of *Ju Kiao*] is that it would be calculated to give a wrong impression . . . there being no religion in China which is specially sanctioned and upheld by the State. There are peculiar rites and forms of worship practised exclusively by officers, because they are regarded as specially appropriate to them as officers. In addition to these official rites, they, with their families, adopt very much the same forms of belief and worship that the common people do."—*Nevius*, *China and the Ch.*, p. 79.

"The other, and still more remarkable trait of Chinese idolatry, is that there is no deification of sensuality, which, in the name of religion, could shield and countenance those licentious rites and orgies that enervated the minds of worshippers and polluted their hearts in so many other pagan countries. No Aphrodite or Lakshmi occurs in the list of Chinese goddesses; no weeping for Thammuz, no exposure in the temple of Mylitta or obscene rites of the Durga-puja, have ever been required or sanctioned by Chinese priests; no nautch girls as in Indian temples, or courtesans as at Corinth, are kept in their sacred buildings. Their speculations upon the dual powers of the *yin* and the *yang* have never degenerated into the vile worship of the *linga* and *yoni* of the Hindus, or of Amun-kem, as pictured on the ruins of Thebes. Although they are a licentious people in word and deed, the Chinese have not endeavoured to lead the votaries of pleasure, falsely so called, further down the road of ruin, by making its path lie through a temple and trying to sanctify its acts by putting them under the protection of a goddess. Nor does their mythology teem with disgusting relations of the amours of their deities; on the contrary, like the Romanists, they exalt and deify chastity and seclusion as a means of bringing the soul and body nearer to the highest excellence. Vice is, in a great degree, kept out of sight, as well as out of religion, and it may be safely said that no such significant sign as has been uncovered at Pompeii, with the inscription *Hic habitat felicitas*, was ever exhibited in a Chinese city."—*Ibid.* ii. 192–3.

"'The family that accumulates goodness is sure to have superabundant happiness, and the family that accumulates evil is sure to have superabundant misery' (*I ching*, App. 4, Sect. ii. 5). The language makes us think of the retribution of good and evil as taking place in the family, and not in the individual; the judgment is long deferred, but it is inflicted at last, lighting, however, not on the head or heads that most deserved it. Confucianism never falters in its affirmation of the difference between good and evil, and that each shall have its appropriate recompense; but it has little to say of the where and when and how that recompense will be given. The old classics are silent on the subject of any other retribution besides what takes place in time. About the era of Confucius the view took definite shape that, if the issues of good and evil, virtue and vice, did not take effect in the experience of the individual, they would certainly do so in that of his posterity. This is the prevailing doctrine among the Chinese at the present day; and one of the earliest expressions, perhaps the earliest expression, of it was in the sentence under our notice that has been copied from this Appendix into almost every moral treatise that circulates in China. A wholesome and an important truth it is, that 'the sins of parents are visited on their children;' but do the parents themselves escape the curse? It is to be regretted that this short treatise, the only 'wing' of the Yî professing to set forth its teachings concerning man as man, does not attempt any definite reply to this question."—*Legge, Yi, King*, Introd. pp. 47–8.

[For the supposition that Confucius was the Ju T'ung Buddha see *Tzŭ shih ching hua*, *c.* 180, p. 11*b*.]

Traces of Buddhism.—"Whether we accept or reject the statements of Lie-tzû, we must, I think, agree with the author of the Chêng-tzû-t'ung, that long before the time of Han Ming Ti the existence of the Buddha had been known in China. [It may have reached China either through Tibet or Burmah.] Nor can the apparent ease and readiness with which this Emperor's dream [*v.* following Period] was interpreted be explained otherwise. . . . We may, therefore, coincide with Edkins and others in their opinion that it was during the third century B.C. that Buddhism began to be propagated in China."—*Ch. Rec.*, ii. 2.

"As early as 250 B.C. Buddhist missionaries peregrinated through China. They found there a popular religion, the chief characteristics of which were serpent and tree-worship, the grand moral system of Confucianism with its worship of ancestors, and the system of Taoism, which had already descended from its sublime height of philosophic mysticism to an alliance with popular forms of superstition, sorcery and witchcraft. The Buddhists at once arrayed themselves on the side of popular superstition and Taoism, in opposition to Confucianism. But for fully three hundred years, from 250 B.C. to A.D. 62, the labours of Buddhists in China met with little success; in fact, statistic enquirers into the missionary problem of that time would have called Buddhist propaganda in China a decided failure."—*Eitel, Buddhism*, pp. 23–5.

Cosmogony.—"The date of the beginning of all things has been nicely calculated by Chinese chronologers. There was first of all a period when Nothing existed, though some enthusiasts have attempted to deal with a period antecedent even to that. Gradually Nothing took upon itself the form and limitations of Unity, represented by a point at the centre of a circle. Thus there was a Great Monad, a First Cause, an Aura, a Zeitgeist, or whatever one may please to call it." "After countless ages, spent apparently in doing nothing, this Monad split into Two Principles, one active, the other passive; one positive, the other negative; light and darkness; male and female. The interaction of these Two Principles resulted in the production of all things, as we see them in the universe around us, 2,269,381 years ago. Such is the cosmogony of the Chinese in a nutshell."—*Giles, Hist. of Ch. Lit.*, p. 3. The number of years since the beginning of the universe was extended in a later age to 3,276,481.

"Chinese philosophers speak of the origin of all created things, or the *premier principe materiel* (as it has been called in French translations), under the name of *Tae-keih* [T'ai-chi]. This is represented in their books by a figure, which is thus formed. On the semidiameter of a given circle describe a semicircle, and on the remaining semidiameter, but on the other side, describe another semicircle. The whole figure represents the *Tae-keih*, and the two divided portions, formed by the curved line, typify what are called the *Yâng* and *Yin;* in respect to which, this Chinese mystery bears a singular parallel to that extraordinary fiction of Egyptian mythology—the supposed intervention of a masculo-feminine principle in the development of the *mundane egg*. The *Tae-keih* is said to have produced the *Yâng* and *Yin*, the active and passive, or male and female principle, and these last to have produced all things. The Heaven they call *Yâng*, the Earth *Yin*, the Sun is *Yâng*, the Moon *Yin*, and in the same manner the supposed analogy is carried throughout all nature. One might sometimes be led by their definitions of the *Tae-keih*, to suppose it an intelligent being; but the general drift of the system is plainly material, as it does not discriminate between the creature and the Creator."—*Davis, Chinese*, ii. 65–6.

"Heaven was formless, an utter chaos; the whole mass was nothing but confusion. Order was first produced in the pure ether, and out of it the universe came forth; the universe produced air, and air the milky-way. When the pure male principle *yang* had been diluted, it formed the heavens; the heavy and thick parts coagulated, and formed the earth. The refined particles united very soon, but the union of the thick and heavy went on slowly; therefore the heavens came into existence first, and the earth afterwards. From the subtle essence of heaven and earth, the dual principles *yin* and *yang* were formed; from their joint operation came the four seasons, and these putting forth their energies gave birth to all the products of the earth. The warm effluence of the *yang* being condensed, produced fire; and the finest parts of fire formed the sun. The cold exhalations of the *yin* being likewise condensed, produced water; and the finest parts of the watery substance formed the moon. By the seminal influence of the sun and moon, came the stars. Thus heaven was adorned with the sun, moon, and stars; the earth also received rain, rivers, and dust."—*Ch. Repos.*, iii. 55.

"The above might, with no great impropriety, be styled, 'a sexual system of the universe.' They maintain that when from the union of the *Yâng* and *Yin* all existences, both animate and inanimate, had been produced, the sexual principle was conveyed to, and became inherent in all of them. Thus heaven, the sun, day, etc., are considered of the male gender; earth, the moon, night, etc., of the female. This notion pervades every department of knowledge in China. It exists in their theories of anatomy and medicine, and is constantly referred to on every subject. The chief divinities worshipped by the Emperor, as high-priest of the state religion, are Heaven and Earth, which in this sense appear to answer in some degree to *ουρανος* and *γη*, in the cosmogony of the Greeks." "Of *Tien*, or heaven, they sometimes speak as of the Supreme Being, pervading the universe, and awarding moral retribution: and it is in the same sense that the Emperor is styled 'the Son of Heaven.' At other times they apply the term to the visible sky only. Heaven stands at the head of their *moral*, as well as *physical* system, and most of the attributes of the Deity are referred to it. The common people colloquially apply to it a term of respect, equivalent to *venerable father*, or *lord*; and *Choo-tsze* himself says on one occasion, that 'Heaven means God.' *Ty* [*Ti*], the earth, is called by the Chinese *mother*, in the same way that *Tien*, heaven, is styled *father*, and between these two, all sublunary things are said to have been produced."—*Davis, Chinese*, ii. 67–8.

"No creator is known or imagined who, like Brahma, lives in space, ineffable, formless; but the first being, Pwanku [P'an Ku], had the herculean task to mould the chaos which produced him, and chisel out the earth that was to contain him. One legend is that 'the dual powers were fixed when the primeval chaos separated. Chaos is bubbling turbid water, which enclosed and mingled with the dual powers, like a chick *in ovo*, but when their offspring Pwanku appeared their distinctiveness and operations were apparent. *Pwan* means a "basin," referring to the shell of the egg; *ku* means "solid," "to secure," intending to show how the first man Pwanku was hatched from the chaos by the dual powers, and then settled and exhibited the arrangement of the causes which produced him.'"—*Williams, Midd. King.*, ii. 138.

"The Chinese have also the notion of an egg, and that the *tai kieh* was evolved from it, or acted like the process of hatching going on in it, though it may be that with them the introduction of the egg is more for the sake of illustration than as the form of the cause."—*Ibid.* ii. 200.

"The Rationalists have penetrated furthest into the Dædalian mystery of this cosmogony, and they go on to show what Pwanku did and how he did it. They picture him holding a chisel and mallet in his hands, splitting and fashioning vast masses of granite floating confusedly in space. Behind the openings his powerful hand has made are seen the sun, moon, and stars, monuments of his stupendous labors; at his right hand, inseparable companions of his toils, but whose generation is left in obscurity, stand the dragon, the phœnix, and the tortoise, and sometimes the unicorn, divine types and progenitors with himself of the animal creation. His efforts were continued eighteen thousand years, and by small degrees he and his work increased; the heavens rose, the earth spread out and thickened, and Pwanku grew in stature, six feet every day, till, his labours done, he died for the benefit of his handiwork. His head became mountains, his breath wind and clouds, and his voice thunder; his limbs were changed into the four poles, his veins into rivers, his sinews into the undulations of the earth's surface, and his flesh into fields; his beard, like Berenice's hair, was turned into stars, his skin and hair into herbs and trees, and his teeth, bones, and marrow into metals, rocks, and precious stones; his dropping sweat increased to rain, and lastly (*nascitur ridiculus mus*) the insects which stuck to his body were transformed into people!" "Pwanku was succeeded by three rulers of monstrous forms called the Celestial, Terrestrial, and Human sovereigns, impersonations of a trinity of powers, whose traces and influences run through Chinese philosophy, religion, and politics; their acts and characters are detailed with the utmost gravity, and more than Methusalean longevity allowed them to complete their plans. Their reigns continued eighteen thousand years (more or less according to the author quoted), during which time good government commenced, men learned to eat and drink, the sexes united, sleep was invented, and other improvements adopted. One would think, if the subjects of these wonderful beings were as long-lived, great perfection might have been attained in these and other useful arts; but the mysterious tortoise, companion of Pwanku, on whose carapace was written, in tadpole-headed characters, the history of the anterior world, did not survive, and their record has not come down. After them flourished two other monarchs, one of them called Yu-chau, which means 'having a nest,' and the other Sui-jin, or 'match-man.' Whether the former invented nests for the abodes of his subjects, such as the Indians on the Orinoco have, is not stated; but the latter brought down fire from heaven for them to cook with, and became a second, or rather the first, Prometheus."—*Ibid.* ii. 138–41.

Myths.—"A remarkable development of myth and poetical imagination followed the almost prophetic warnings uttered by Confucius."—*Journ. P.O.S.*, ii. 144–5.

"If we reflect a little on the reason why myths are foreign to the Chinese classics, it is because the people were then, what they are still, *not naturally inclined to mythological invention*. The idea would never have occurred to them to invent legends at all, but for the arrival in their country of sailors' stories, pictures and images of gods, and Hindoo legends, brought by Buddhists and others. Afterwards when the Chinese became familiar with such pictures and stories, it was easy to continue inventing new myths."—*Ch. Rev.*, xiii. 408.

"Lie tsï is one of the authors who deals in myths and he does it on a large scale. He alludes to Lau tsï's book under the name 'Hwang ti shu' the book of Hwang ti, the Yellow Emperor. This is the first trace of the mythological connection of the Yellow Emperor with the Tauist religion. The reference of a passage of Lau tsï to Hwang ti who lived 2800 B.C. is a definite mythical creation and for this Lie tsï is solely responsible. He elaborates a scheme of creation which is more expanded than that of the Tau te ching. In this creation no persons are mentioned. But the author does not proceed far before he begins to invent incidents and conversations in which various celebrated persons take part. He cites the fable of the birth of Heu tsi, and a marvellous story of the birth of the sage Yi Yin, chief minister of the emperor Tang, 1766 B.C. His mother became by metamorphosis a hollow mulberry tree. A girl came to gather mulberries from the branches when she noticed an infant in the hollow part of the tree; she took it out, conveyed it home, reared it, and this was the sage." "This author is the first to invent dialogues between remarkable persons, such as Confucius, Lau tan, Yo tsï, the counsellor of Wen wang, the Yellow Emperor and others. He lived only a few decades of years after Confucius and did not therefore intend to present these dialogues as real. They were a vehicle for the application of Tauist truth to the popular apprehension. The imperial critics of last century say of him that he really existed and that his book is certainly older than 220 B.C. With the aid afforded us by these critics, we are able to arrive at the definite conclusion that religious romance had really commenced at the time of this author, who was living about 400 B.C. His object was to beautify and popularize the abstruse, unadorned philosophy of the founder of Tauism. Our author not only invented dialogues or adopted them from traditions. He invented or borrowed from traditions various journies and incidents. He had intellectual visions and he taught his disciples to regard them as of the same importance as if they consisted of real events."—*Ibid.* xiii. 408–9.

Lieh Tzŭ is "the first author in whom we find the legends of the Taouist Kings, Hwang ti and Mu wang. He first mentions the supernatural powers of magicians and the story of the western queen Si wang mu. He was the first to mention the islands of the immortals in the ocean, and kingdoms where dwarfs and giants reside, and where the people have for food the fruits of trees which enable them to continue for ever young. He tells stories of swords that can cut jade-stone in two. He is the first to mention that the world is deficient in one quarter and that Nü Kwa made use of stones of five colours to repair the defect. He has the honour of first representing the universe as resting on a great tortoise. One of these animals supports an immense island on its head, so he informs us, and swims away with it when so inclined. The God of the north he calls 禹彊 Yü ch'iang. . . . He introduces the names of Fu hi and Shen nung into his stories and states that, from the time of Fu hi till his day, 300,000 years had passed, and that there had elapsed before Fu hi an immeasurable period. He was the first to bring out clearly the distinction between soul and body. This separation of human nature into two parts does not appear so plainly before his time as after. Yet it is in Lau tsï, and it was in fact impossible for the idealistic philosophy of India to enter at all into China without this distinction being clearly expressed. There is a remarkable difference between Lau tsï and Lie tsï in this that Lie tsï accepted whatever foreign knowledge arrived, while Lau tsï could use only philosophy and of that only a select portion. Lie tsï is aware that a vast ocean surrounds the world and that it is ruled by various divinities. Lau tsï will have nothing to say about these things."—*Ibid.* xiii. 411.

[For Hsi Wang Mu, the "Goddess of the West," whom Giles identifies with Hera, see his *Adv. Sin.*, No. 1, the authors quoted by him, and *N. and Q. on C. and J.*, i. 12–14.]

[As to how the Tsin country (Shansi) came to have *Shi shên* and *Shên* (Orion) as its stars see *Ch. Rev.*, xiii. 413.]

[See also *supra*, *Deities*.]

Superstitions, etc.—"As might be expected, the birth of the sage [Confucius] is surrounded with many prodigious occurrences. One account is, that the husband and wife prayed together for a son in a dell of mount Ne. As Ching-tsae went up the hill, the leaves of the trees and plants all erected themselves, and bent downwards on her return. That night she dreamt the Black *Te* appeared, and said to her, 'You shall have a son, a sage, and you must bring him forth in a hollow mulberry tree.' One day during her pregnancy, she fell into a dreamy state, and saw five old men in the hall, who called themselves the essences of the five planets, and led an animal which looked like a small cow with one horn, and was covered with scales like a dragon. This creature knelt before Ching-tsae, and cast forth from its mouth a slip of gem, on which was the inscription,—'The son of the essence of water shall succeed to the withering Chow, and be a throneless king.' Ching-tsae tied a piece of embroidered ribbon about its horn, and the vision disappeared. When Heih was told of it, he said, 'The creature must be the K'e-lin.' As her time drew near, Ching-tsae asked her husband if there was any place in the neighbourhood called 'The hollow mulberry tree.' He told her there was a dry cave in the south hill, which went by that name. Then she said, 'I will go and be confined there.' Her husband was surprised, but when made acquainted with her former dream, he made the necessary arrangements. On the night when the child was born, two dragons came and kept watch on the left and right of the hill, and two spirit-ladies appeared in the air, pouring out fragrant odours, as if to bathe Ching-tsae; and as soon as the birth took place, a spring of clear warm water bubbled up from the floor of the cave, which dried up again when the child had been washed in it. The child was of an extraordinary appearance; with a mouth like the sea, ox lips, a dragon's back, etc., etc. On the top of his head was a remarkable formation, in consequence of which he was named K'ew, etc."—*Legge, Ch. Class.*, i. Prol. p. 59, note. See also p. 86.

Confucius said, "I am a man of Yin, and last night I dreamt that I was sitting with offerings before me between the two pillars [*i.e.*, where the dressing and coffining of the dead was performed]. No intelligent monarch arises; there is not one in the empire that will make me his master. My time has come to die."—*Ibid.* i. Prol. p. 88.

[At the time of an eclipse of the moon a virtuous king revised the laws (or punishments) to see wherein he had displeased heaven. See *Kuan Tzŭ, P'ei wên yün fu*, *c.* 24*a*, p. 62*b*.]

"By the people of that period [Chou] the fox was considered a very unlucky creature to meet."—*Journ. N.-C.B.R.A.S.*, N.S. viii. 47.

"Nan Chi Tzŭ (a hermit's designation), whose name was Liu Jung, once took out a cup and repeated incantations, whereupon the cup was immediately transformed into a tortoise. If cooked it could be eaten. It was complete in all its organs. Also the cup, after having been transformed into a tortoise, if the flesh were boiled off the carapace, the latter could be retransformed into a cup."—*Yün chi ch'i ch'ien, Shih lei t'ung pien*, *c.* 73, *Ch'i yung pu*, p. 21*b*.

"The changes of names of places in earlier dynasties have been frequent. Taoism and geomantic superstitions were then prevalent, and the principle guiding the changes of names will generally be found to be this—that an Emperor thus acts in order to benefit with an auspicious, or to injure with an inauspicious name, a city which he likes and honours, or dislikes and fears."—*Oxenham, Atlas*, Pref. p. iv.

"In the Chow dynasty, the practice of 'concealing the name,' as it is called (諱名), came into vogue."—*Legge, Ch. Class.*, III. ii. 353, note.

"The Li-ki contains many rules about the names to be used

or 'avoided'; *cf. S.B.*, xxvii. pp. 93 (where historical and literary compositions are exempted from the duty of avoiding names), 101, 107, 110, 111, 190; and xxviii. 18, 27, etc. Tso's Commentary (C.C., v. pt. ii. p. 50) gives curious details respecting name superstitions. In naming a child, 'the name must not be taken from the name of the State, or of an office, or of a mountain or river, or of any malady, or of an animal, or of a utensil, or of a ceremonial offering. [*Cf.* HABITS AND CUSTOMS.] The effect of such a course would be 'to do away with the state or the office, with the sacrifice to the hill or river, with the use of the animal as a victim, and the use of the utensil or of the offering in ceremonies.'"—*Simcox*, ii. 25–6, note.

"The prejudice against hare-flesh seems to have existed also with the primeval Chinese race. We read in the supplement to the ancient dictionary *Rh-ya*, that the population of Yo-yang [mod. Yo-chou Fu] considered the hare as the telluric genius, so that nobody dared to hunt it."—*N. and Q. on C. and J.*, ii. 68–9.

"Not a few references to" the practice of making an effigy and maltreating it "occur in Chinese tale books. In the twelfth century B.C., a certain philosopher (Chiang T'ai-kung) descended from the K'unlun mountains to assist the Martial Monarch (Wu Wang) of the Chou dynasty, by means of various magical artifices learned upon that Olympus of Taoism." "But the enemy had learned the use of potent, if unorthodox, magic arts too. One of these foes had graduated in wizardry upon Mount Omei in modern Szechuan. His name was Tsao Kung-ming. He rode on a tiger, and was armed with an iron whip, on lifting which with both hands, a magical light, as of a lightning flash, bewildered the beholders. The philosopher from K'unlun being attacked by this weapon, was thrown wounded off his steed, and his comrades in arms were routed. Whereupon another *orthodox* philosopher suggested *Ciurp Creadh*. A straw effigy was made of the heterodox magician, Tsao Kung-ming, with his name written thereon, and potent invocations besides. The effigy was then pierced with arrows, and three bows were placed so as to keep it always 'under fire.' At this the original fell ill, nor was he restored until the plot was discovered and the effigy secured by the enemy."—*N.-C. Daily News*, April 13th, 1899.

[Certain officers had the charge of interpreting the dreams of the king (*Shih ching*, II. iv. VIII. 5). Soothsayers also interpreted the dreams of men in power (II. iv. VI. 4). It was unlucky to see a black crow or a red fox (I. iii. XVI. 3). They dared not point to the rainbow with the finger if it was in the East (I. iv. VII.).]

[There was supposed to be a correspondence between the weather and the characters of men.—See *Shu ching*, Pt. v. Bk. iv. 37.]

[Superstitions were not so numerous as they were after Buddhism and Taoism had taken firm root.]—*Matignon*, p. 5.

Divination, etc.—"The Duke of Chow certainly practised it [divination]; and we have a regular staff of diviners among the officers of the Chow dynasty."—*Legge, Ch. Class.*, III. i. Prol. p. 196.

In the first month of winter "orders are given to the Grand recorder to smear with blood the tortoise-shells and dividing stalks, and by interpreting the indications of the former and examining the figures formed by the latter, to determine the good and evil of their intimations."—*Li chi*, iv. iv. i. ii.; *Legge*, i. 298. See also in *Mencius*, I. 7, 4, on the consecration of a bell by smearing parts of it with blood.

"The forms of the regular prognostications were in all 120, the explanations of which amounted to 1,200" (*Chou li*, Bk. XXIV.). "These explanations, no doubt consisting of a few oracular lines . . . were kept by themselves, and consulted on occasion, according to certain rules which have not come down. The duke of Chow . . . had recourse to them."—*Legge, Ch. Class.*, III. ii. 356, note.

"In the Supplement of Zo Khiû-ming to 'the Spring and Autumn,' there is abundant evidence that divination by the Yî was frequent, throughout the states of China, before the time of Confucius. There are at least eight narratives of such a practice, between the years 672 and 564 B.C., before he was born; and five times during his life-time the divining stalks and the book were had recourse to on occasions with which he had nothing to do. In all these cases the text of the Yî, as we have it now, is freely quoted. The 'Spring and Autumn' commences in 722 B.C. If it extended back to the rise of the Kâu dynasty we should, no doubt, find accounts of divination by the Yî interspersed over the long intervening period. For centuries before Confucius appeared on the stage of his country, the Yî was well known among the various feudal states, which then constituted the Middle Kingdom."—*Legge, Yî king*, Introd. pp. 4–5.

King Wên and the duke of Chou "were not divining themselves, but their words became oracles to subsequent ages, when men divined by the hexagrams, and sought by means of what was said under them to ascertain how it would be with them in the future, and learn whether they should persevere in or withdraw from the courses they were intending to pursue."—*Ibid.* pp. 10–11.

"During the latter part of the *Chau* dynasty, which continued to 249 B.C., *Kwei kuh sien sz* applied the *Yih-king* to the use of soothsaying, and is regarded as the father of augurs, though no book has come down to the present from him."—*Nevius, China*, p. 180.

"In the building of the Imperial capital all favourable circumstances must be combined. There was in ancient times no *feng shui*. This is a recent superstition. But it was required to have lucky portents and begin laying out a city upon a lucky day."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 256–7.

"On account of the universal belief in omens it was usual to divine by the tortoise to know if the locality selected was a good one. . . . In the *Book of Odes*, building was not commenced without an omen of a favourable character. This was done when Tai-wang moved south-west from the valley of the King river, in which lay his old residential city Pin, to the south of Chi-shan, in the valley of the Wei river. He then inscribed on the shell of a tortoise certain lines, and upon scorching it received such an answer that he knew that the site he had arrived at would be suitable. The cardinal points were determined and the simple laws of ancient architecture were followed." "Orientation was made an important point; and there was provision for religious ceremonies. A burnt sacrifice, for instance, was offered even in front of private houses in summer, and on that occasion the altar was on the south-east, the worship being that of the god of fire. This seems to show that the worship of the five elements was intimately connected with the ancient rules of house-building."—*Ibid.* xxiv. 260–1.

[At the foundation of a city, and in general for any affair difficult to decide upon, they consulted the lots (*Shih ching*, I. iv. VI. 2.). This was done in two ways:—by a certain plant called *shih* (筮); or by the shell of the tortoise (卜) (I. v. IV. 2; II. i. IX. 4; v. I. 3). We do not know well how the divination was performed formerly by the plant *shih*. At the present day, they place on the right and on the left a packet of stalks from this plant; then they recite some mysterious words, and by taking a handful of stalks from each packet, they prognosticate according to their number. The divination by the tortoise was made by smearing ink or some similar substance on the shell, placing fire on it, and auguring by the direction of the cracks made upon it by the heat.]

"External undertakings should be commenced on the odd days, and internal on the even. [The odd days are called 'strong,' as belonging to the category of *yang*; the even days 'weak,' as of the category of *yin*.] In all cases of divining about a day, whether by the tortoise-shell or the stalks, if it be beyond the decade, it is said, 'on such and such a distant day,' and if within the decade, 'on such and such a near day.' For matters of mourning a distant day is preferred; for festive matters a near day. It is said, 'For the day we depend on thee, O great Tortoise-shell, which dost give the regular indications; we depend on you, O great Divining Stalks, which give the regular indications.' Divination by the shell or the stalks should not go beyond three times. The shell and the stalks should not be both used on the same subject [to reverse by the one the indication of the other]. Divination by the shell is called *pû*; by the stalks, *shih*. The two were the methods by which the ancient sage kings made the people believe in seasons and days, revere spiritual beings, stand in awe of their laws and orders; the methods (also) by which they made them determine their perplexities and settle their misgivings. Hence it is said, 'If you doubted and have consulted the stalks, you need not (any longer) think that you will do wrong. If the day (be clearly indicated), boldly do on it (what you desire to do).'"—*Li chi*, i. i. v. 6, 22–7; *Legge*, i. 94.

"Lieh Tzŭ, a philosopher who lived near the end of the Chow dynasty, says that in the time of King Mu (1001 to 946 B.C.) there came to China from the extreme West, a magician who was able to go into water and fire, pass through metal and stone, and do many other marvellous things. This man has by some been identified with the historical Buddha, but wrongly."—*Ch. Rec.*, ii. 1.

Among the innovations introduced, about 665 B.C. by the traders from India and the Persian Gulf who settled in Shan-tung, were "Astrology and sorcery from Chaldean sources, tinged with Indian views, Elamo-Persian notions, mythological imagery of Egypt, India and Babylon, ideas of transmutation and alchemy." "This sorcery appeared, I think for the first time in 662 B.C. (*cf. Tso-tchuen*, 3. xxxii. 2). Astrology was not known in China, in 710, 669, nor even in 661 B.C.—all dates when it should have been resorted to, if known then. (*Cf. Tso-tchuen*, under these years). Besides divining by the tortoise-shell or the millfoil, the chief means of forecasting events were onomancy and palmistry. Astrology appears rather abruptly in 655 B.C. when Yen, the state diviner of *Tsin*, quotes as childish ditties (*t'ung yao*) an astrological answer concerning a project of his Prince, given by some adept of the new doctrines. . . . Astrology gradually took its place as a mode of forecasting events. An instance occurs in 564 B.C. in the same state of Tsin (Shansi); it was followed by subsequent statements in 545, 540, etc., which show that the belief had become well established in the above state, and in those of Tcheng (Honan C.), Sung, (Honan E.) and others. The twelve principal states of the Chinese dominions were, each, placed under the superintendence of one of twelve zodiacal signs whose names appear then for the first time. . . . *Amongst the states*, the astrological arrangement must have been made between 584 and 564 B.C."—*Lacouperie, Western Origin*, p. 92.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Soul.—"In perusing such of the interesting pages of the Historical books of the Han dynasty as describe the ceremonial institutions of the State at that time, we find that the inveterate belief in the presence of the disembodied soul about the corpse had already then prompted the Government to celebrate another solemnity of the first order, *viz.*, the succession to the Throne, in the immediate presence of the deceased monarch."—*De Groot, Rel. Syst.*, i. i. 351–2.

Deities.—The *Shan hai ching* says the southern regions "are ruled by the Tai sui, the 'great year god.' By this is meant the god of each year in the cycle of sixty. The god that rules each year varies in turn till *each of the sixty* has presided in his place. . . . At the end of the account of Ocean Kingdoms in the south, it is said that the god of fire ruling the South is named Tokyon. He has the body of a quadruped, with the face of a man, and he rides two dragons. . . . The god of the west, Nokshu, has in his left ear a snake. He rides two dragons. The commentator of A.D. 300 adds that this was the god of metal, and that he had a human face, a tiger's claws, white hair, and a javelin in his hand. In describing the North Sea divinities, this book speaks of an animal like a horse and named Dodu. Another is like a white horse, with teeth like a saw. This beast feeds on tigers and panthers. The god of the north properly so called is named Gugom, and has a man's face, a bird's head, a black snake in each ear, and a black snake also under each foot.'" [He] is the god of water. In the east is Kumom, . . . who rules the element of wood, having a bird's body and a human face, . . . riding on two dragons."—*Journ. R.A.S.*, xviii. 24, 25.

"The worship of the Fire-goddess *Hwei-luh*, was adopted by the Emperor in 133 B.C., and afterwards became that of the Kitchen-god."—*Lacouperie, Western Origin*, pp. 141–2.

"*Tcheng huien* (A.D. 127–200) was I think the first . . . who put forward the view that the kitchen-god was no other than the Director of Fires of Antiquity, the Tchuh hiung of the reign of Ti kuh Kao sin, the fourth of the first rulers. He was followed in his views by several scholars who attempted to establish a connection between the Fire-god of the hearth and one or other of the early fire-makers, Sui-jen, Shen-nung, or Hwang-ti. And the deity in question became a god whose worship absorbed that of a god of fate, Se-ming. How this has come to pass is still an open question. . . . In some parts of China the Kitchen-god is male and female, *e.g.* at Fuh-tchou, *the Chau Kung*, 'prince of the hearth,' and *Chau Mu*, 'Mother of the hearth,' are worshipped together."—*Lacouperie, West. Orig.*, p. 165. See also *De Groot, Les Fêtes à Emouy*, pp. 449 *seq.*, 579 *seq.*

"The inhabitants of Lice Hill often saw the God of Lice flying in and out. In times of drought, if people prayed to him for rain, it would immediately fall. The people of later ages dug a pond under the hill and called it 'Lice Pond.'"—*Hsü Sou shên chi, Yün fu shih i*, *c.* 22, p. 14*a*.

"The worship of the five emperors was still more developed in the Ts'in and Han dynasties, when it became imperial."—*Ch. Rev.*, xiii. 417.

"On the 7th day of the 7th moon the Goddess of the West came down from heaven to the palace of the emperor [Wu] and ordered her attendant handmaid to get peaches. The maid soon returned with seven peaches served on a jade plate. They were as large as duck's eggs, of round shape, and dark-green colour. The Goddess of the West presented four of them to the emperor and eat three herself."—*Han Wu nei chuan, Shih lei t'ung pien*, *c.* 74, *Ch'i yung pu*, p. 5*b*.

"*Wên Ti*, 文帝 the God of Literature, otherwise denominated *Wên Ch'ang Ti Kiün*, 文昌帝君 is one of the canonical divinities to whom worship is officially addressed throughout the Empire of China, in conformity with imperial ordinances. Twice in each year, *viz.*, on the 3rd day of the 2nd month and again on some auspicious day specially chosen during the 8th month, sacrifice and invocations are offered before his altar in every city of the Empire; and the temples erected in his honour vie with those of Kwan-Ti, the God of War, in popular respect. Like the God of War, moreover—the deified warrior Kwan-Yü, whose fidelity and martial prowess belonged to actual history before they became converted to mythological uses—the God of Literature represents, at least in some degree, a purely human original, and owes his divine personality to the system under which the pontiff-sovereign of China wields authority to invest spirits of departed mortals with divine attributes and powers. The God called into being by an Imperial mandate has at the same time become wholly interfused with traditional ideas of a date anterior to the patent of his creation; and the result of this mixture of immemorial legends with modern official apotheosis may be seen at any of his temples, in the double personification to which the God of Literature is subjected. The deity is represented under the form respectively of a dignified and venerable sage, and of a wild unearthly figure, suggesting the idea of an excited demon rather than of a beneficent dweller among the celestial spheres." "A succinct account of the process by which the superstition in question has grown into shape is given in the work entitled *Wu Hio Lu* (吾學錄), by Wu Yung-kwang, which was published in 1832. The statement there presented is as follows:—'With regard to the worship of Wên-ch'ang, two versions of its derivation exist. According to one account, this deity is one of the Heavenly Gods. In the *T'ien Kwan Shu* (the Book of Uranography in the *Sze Hi*) the following passage occurs. The *Tow Kw'ei* ("Dipper") upholds and embraces six stars. . . . These constitute the palace of Wên-ch'ang.' From the foregoing passage first arose the designation Wên-ch'ang." "According to the other account, he is the disembodied spirit (*Kwei*) of a mortal" existing as various persons under different dynasties.—*Journ. N.-C.B.R.A.S.*, N.S. vi. 31–3.

"So early as the century preceding the commencement of the Christian era a belief in the influence over study and its results exercised by a part of the constellation known to ourselves as Ursa Major was entertained in China. From such a belief to the introduction of a concrete form of worship but one step was necessary; and this step was facilitated, there can be little doubt, by the torrent of Indian customs and mythological ideas which invaded China shortly before the birth of Christ. Under the influence of these exotic revelations the dreams of Chinese philosophers respecting mind and matter appear to have become enlarged, to have drawn into harmony with the objective tendency of Indian thought, and to have passed eventually, by a natural process of degradation, into the mixture of idolatry, soothsaying, and Rosicrucianism which has become popularly know as the Taoist religion. The doctors of this belief, which in the first centuries of our era had triumphant possession of the Chinese mind, were not slow to profit by the lessons of Buddhism, so soon as the legends bequeathed by Shakyamuni and his disciples made their way into China; and among the tenets thus transplanted there was none that agreed more closely with indigenous notions than the Buddhist legend which represents the stars as forming the abodes of various orders of celestial beings. The astrological speculations of early mystics required nothing but this hint to become transformed into a system of material worship. . . . No evidence exists . . . to prove the period when a bodily likeness was first designed for the patron of literature throned among the stars; but whatever may have been the time when this addition was made to the category of popular divinities, the device of combining his personality with that of the deified mortal canonized as the God of Tszet'ung was essentially a Taoist trick."—*Ibid.* vi. 40–1.

Buddhism.—"The *Chêng-tzŭ-t'ung* says that under the Ch'in Dynasty (246–202 B.C.) Shï-li-fang and other foreign ascetics came to China and that *Shï-Hwang-ti* . . . regarding them as strange and outlandish objects, put them in prison. During the night a golden man broke open the doors and allowed them to escape."—*Ch. Rec.*, ii. 1. This tradition is rejected by Koeppen and other well informed writers on Buddhism (see *N. and Q. on C. and J.*, ii. 51–2, and *Shih wu yüan hui*, *c.* 34, p. 4*a*).

[Terrien de Lacouperie dates the first introduction of Buddhism to China before the accession of the Hans, in the year 219 B.C. See *Bab. and Or. Rec.*, July, 1891.]

"A great revolution in thought took place about two centuries before our era; the time coincides with the conquests of the Parthians, and it is possible that Græco-Roman civilisation was affected by the same wave that influenced China—whatever it was. At all events there was a general movement and a simultaneous expansion in the world, all the way from Rome to Corea. The result was that China now first heard of India, Buddhism, and the Parthians; and before long Buddhist philosophy took a firm hold on the Chinese mind, just as Christianity at the same time got a grip of the Roman or Greek mind. The history of its spread over the Far East is a long one. Like Christianity, later on it soon became surcharged with useless 'doctrine,' and priestly corruption; in other words, the men who handled it were but poor representatives of the

founder. Hence it lost caste, and had its ups and downs from dynasty to dynasty, just as our European religions had during Tudor times. But it left behind a lasting effect in this way. Buddhism was democratic; it was the enemy of class feeling, luxury, cruelty, and greed. It was merciful, favoured simplicity and economy, and gave women an equal status with men. Hence it has had a decidedly good influence upon men's minds, and especially upon women's; in fact, Chinese women, having always been uneducated, and therefore unable to read or understand contentious philosophy; being assigned moreover by Confucius a back seat in life, could have no religion or moral teaching except Buddhism and 'nature.'"—*Parker*, *China*, p. 283.

"Chinese armies had been fighting a series of campaigns in Central Asia and had repeatedly come into contact with Buddhism established there. Repeatedly it happened that Chinese generals, engaged in that war, had occasion to refer in their reports to the throne, to the influence of Buddhism."—*Eitel*, *Buddhism*, pp. 23–5.

"In the reign of King Wu (140–86 B.C.) of the West Han Dynasty, a [gigantic] gold image of Buddha was brought [in 121 B.C.] to China [forming part of the spoils of these campaigns], and set up in the Sweet Spring Temple. This served as the model according to which the images of Buddha were afterwards made. King Ai of the same dynasty (6 B.C. to A.D. 1) sent learned men to search for images and books of the Buddhist religion, but they returned without having reached their destination."—*Ch. Rec.*, ii. 1; *K'ang Hsi's Dic.*, *s.v. Fo.*

"In the second year before Christ an ambassador of the Tochari Tartars (probably sent by Kanishka) presented the emperor of China with a number of the sacred books of Buddhism."—*Eitel*, *Buddhism*, pp. 23–5.

"If we keep these facts in mind, there is no apparent reason why we should discredit the story of the famous dream of the Emperor Ming-ti. It is reported in Chinese history, that in the year A.D. 61 the Emperor Ming-ti saw in a vision of the night an image of gigantic dimensions, resplendent as gold, its head surrounded by a halo as bright as the sun, approach his palace and enter it. At a loss how to explain this dream, the Emperor appealed to his younger brother, the prince of Thsu, who had been known for years as the most zealous protector of the Taoists and who probably favoured Buddhism too. At any rate, this prince at once suggested, that the golden image which the Emperor saw referred to the statue of Buddha, and that it seemed to be Heaven's command, that Buddhism should be introduced at court and adopted by the Imperial Government." "Thereupon the Emperor despatched an embassy, which passed through Central Asia, to Cashmere and India, and returned in the year A.D. 75 accompanied by an Indian priest, with a statue of Buddha carved in sandalwood, and one sacred book. The latter was forthwith translated and published by Imperial authority, and therewith Buddhism was [officially recognized and] firmly established in China."—*Ibid.* pp. 23-5. See also following extract. *Richthofen* (i. 501) remarks that the establishment of Buddhism in China may have had some connection with Ming Ti's conquest of the Tarym-basin, A.D. 60–70.

Buddhism "does not seem to have made much progress until the time of Ming Ti (A.D. 58 to 76), who, on learning that there was in a country to the west a god named Buddha, sent Ts'ai-yin and Ch'in-ching to India to learn the doctrines and obtain the books and images of this religion. These men returned [in 67] with 42 chapters of Buddhist Sutras and images, and with Shipmadanga and some other foreign monks. The monks were located at the capital in the *Hung-lu-ssŭ*, an office corresponding somewhat to the present Board of Ceremonies. One of them, Chu-fa-lan, translated the *Shi-chu-ching*, or Sutra of the Ten Restings. In the reign of Chang ti (76 to 89), the Chief of the Ch'u kingdom became a devoted follower of Buddhism, and many more books were imported. Eighty years afterwards, a Parthian monk arrived at Lo-Yang with a collection of Sutras, some of which he translated with great intelligence and perspicuity. More monks arrived in the reign of Ling Ti (168 to 190) from the country of the Getae and from India, and translated the Nirvana and other Sutras with great spirit and fidelity."—*Ch. Rec.*, ii. 2. See also *Eitel*, *Buddhism*, p. 25.

The writings brought back "recommended chiefly passionless inactivity, compassion and care of living things: they held that the spirit of man was not destroyed after death, but at once received another form; that according to one's works when living, so was one rewarded or punished. The commentators consider that this 'herding with barbarians,' 'tolerating a subject who did not kneel,' and 'believing a teaching not based on filial love' is the greatest curse that ever befel China."—*Ch. Rev.*, xii. 44.

"The Buddhist Church of Ceylon, with its dependencies in Burmah and Siam, maintained with great tenacity the original teaching of early Buddhism in comparative purity, whilst the Northern Buddhists, that is to say those of Northern India, Cashmere, Nepaul and afterwards those of China, Tibet and Mongolia, went on constantly adding to and expanding the common stock of doctrines and traditions, and entering into compromises with any form of popular superstition they found too deep-rooted and too popular to overcome."—*Eitel*, *Buddhism*, p. 23.

"Buddhism accepted on philosophical grounds a belief in extinction, but gave way to popular sympathy, and taught a happy future state in preference to it."—*N.-C. Daily News*, April 12th, 1899.

"The power of Buddhism in China has been owing chiefly to it ability and offer to supply the lack of certainty in the popular notions respecting a future state, and the nature of the gods who govern man and creation. Confucius uttered no speculations about those unseen things, and ancestral worship confined itself to a belief in the presence of loved ones, who were ready to accept the homage of their children. That longing of the soul to know something of the life beyond the grave was measurably supplied by the teachings of Sakyamuni and his disciples, and, as was the case with Confucius, was illustrated and enforced by the earnest, virtuous life of their founder. Though the sect did not receive the imperial sanction till about A.D. 65, these teachings must have gradually grown familiar during the previous age. The conflict of opinions which ere long arose between the definite practical maxims of the Confucian moralists, and the vague speculations, well defined good works and hopeful though unproved promises of future well-being, set forth by the Hindu missionaries, has continued ever since. . . . The early sages opened no outlook into the blank future, offered no hopes of life, love, happiness, or re-union of the friends gone before, and their disciples necessarily fell back into helpless fatalism. Buddhism said, Keep my ten commandments, live a life of celibacy and contemplation, pray, fast and give alms, and according to your works you will become pure, and be rewarded in the serene nirvana to which all life tends. But the Buddhist priesthood had no system of schools to teach their peculiar tenets, and, as there is only one set of books taught in the common schools, the elevating precepts of the sages brought forth their proper fruit in the tender mind. Poverty, idleness, and vows made by parents in the day of adversity to dedicate a son or a daughter to the life-long service of Buddha, still supply that priesthood with most of its members."—*Williams*, *Midd. King.*, ii. 221–2.

"But while it is true that Buddhism gave them a system of precepts and observances that set before them just laws and high motives for right actions, and proportionate rewards for the good works it enjoined, it could not furnish the highest standards, sanctions, and inducements for holy living. On becoming a part of the people, the Buddhists soon entered into their religious life as acknowledged teachers. They adapted their own tenets to the national mythology, took its gods and gave it theirs, acted as mediators and interpreters between men and gods, the living and the dead, and shaped popular belief on all these mysteries. The well-organized hierarchy numbered its members by myriads, and yet history records no successful attempts on its part to usurp political power, or place the priest above the laws. This tendency was always checked by the literati, who really had in the classics a higher standard of ethical philosophy than the Buddhists, and would not be driven from their position by imperial orders, nor coaxed by specious arguments to yield their ground. Constant discussions on these points have served to keep alive a spirit of inquiry and rivalry, and preserve both from stagnation. Though Buddhism, in its vagaries and will-worship, gave them nothing better than husks, put hypocrisy in place of devotion, taught its own dogmas instead of truth, and left its devotees with no sense of sin against any law, yet its salutary influence on the national life of China cannot be denied."—*Ibid.* ii. 223.

"The worship of ancestors and of good and bad spirits supposed to pervade and rule this world was perfectly compatible with the reception of Buddhism; thus its priests gradually became the high priests of the popular superstition, and have since remained so. They first ingratiated themselves by making their services useful in the indigenous ritual, and were afterwards looked upon as necessary for its execution. They propagated their doctrines principally by books and tracts, rather than by collecting schools or disciples in their temples; the quiet, indolent life they led, apparently absorbed in books and worship, and yet not altogether estranged from the world, likewise held out charms to some people."—*Ibid.* ii. 223–4.

"He [Buddha] claimed to be of royal descent, but, dissatisfied with Brahmanism, he left house and home, and tried at first to find peace in the most austere asceticism. Finally, however, he emerged, disentangling himself from the social trammels of caste and all sectarian doctrines, and teaching voluntary poverty and celibacy. On the basis of all existing religions he gradually built up a grand system, the chief characteristics of which were *socially* the complete insignificance of caste and property, *dogmatically* thorough atheism and deification of humanity, *morally* the dogma of the vanity and unreality of all earthly good, transmigration of the soul in accordance with the laws of moral retribution, and final absorption in Nirvâna." "One other characteristic, imprinted upon Buddhism by his master hand, is the spirit of thorough liberality and absolute tolerance, which has marked the early rise and progress of Buddhism and which enabled it to adopt the most valuable ideas of all religions it came in contact with, to enter into a compromise with almost every form of popular superstition and to found and maintain a Church for thousands of years, without ever persecuting a single dissenter. That Buddhism is to the present day a system of unlimited eclecticism, is no doubt the work of the clever reformer Skâkyamuni Gâutama Buddha himself."—*Eitel*, *Buddhism*, pp. 6–7.

"The five principal precepts, or rather interdicts, of Budhism, must be understood as being addressed to the priests alone, or to those who devote themselves to the god. They are the following:—1. Do not kill living creatures. 2. Do not steal. 3. Do not marry. 4. Speak not falsely. 5. Drink no wine."—*Davis*, *Chinese*, ii. 81.

"Their notion of total abstraction, or quietism, seems to aim at getting rid of all passions, even of thought itself, and ceasing to be urged by any human desires; a species of mental annihilation. Certainly, to judge by its effects on the priests, the practice of Budhism appears to have a most debasing influence. They have, nearly all of them, an expression approaching to idiotcy, which is probably acquired in that dreamy state in which one of their most famous professors is said to have passed nine years, with his eyes fixed upon a wall! They say, with reference to their system of moral retribution, that what a man receives now is an indication of his conduct in a former state; and that he may augur his future condition by his behaviour in this life. The merit, however, would seem to consist as much in inaction as action; in the abstinence from evil, or the mere self-infliction of pain, as the practice of good. They make up an account with heaven, and demand the balance in bliss, or pay it by sufferings and penances of their own, just like the Papists of Europe."—*Ibid.* ii. 90.

"Accommodating their system to all the existing superstitions, they opened the door to every sort of converts, who might retain as many of their old prejudices as they chose. They were by no means rigorous in enforcing the obligations of men to morality. To expiate sins, offerings to the idols and to the priests were sufficient. A temple built in honour of Fŏ, and richly endowed, would suffice to blot out every stain of guilt, and serve as a portal to the blessed mansions of Budha. When death approached, they promised to every one of their votaries speedy promotion in the scale of the metempsychosis, till he should be absorbed in Nirupan or Nirvana-nonentity. With these prospects the poor deluded victim left the world. To facilitate his release from purgatory, they said mass, and supplied the wants of the hungry departed spirit by rich offerings of food, which the priests in reality devoured. As Confucius had raised veneration towards ancestors into idolatrous worship ['not exactly idolatrous. They sacrifice to the invisible spirit, and not to any representation of it in the figure of an idol' (*ibid.* ii. 93)], they were ready to perform the office of priests before the tablets of the dead." "But notwithstanding their accommodating creed, the Chinese government has at times disapproved of it. As the importance of marriage has been acknowledged in China from time immemorial, and almost every person at years of maturity been obliged to enter that state, the celibacy of the priesthood of Fŏ was considered a very dangerous custom. Budha regarded contemplation and exemption from worldly cares as the nearest approach to bliss and perfection; therefore his followers passed lives of indolence, and practised begging as the proper means of maintaining themselves. This was diametrically opposed to the political institutions of China, where the Emperor himself sets the example of holding the plough. If such a system prevailed extensively, the immense population of the empire must be reduced to starvation, for it is only by the utmost exertion that it can subsist. These serious faults in the foreign creed gave occasion to its enemies to devise its extirpation [*see* ECCLESIASTICAL]. . . . Yet the natural consequence of its tenets was, that it could never become a religion of the state, and that the priests were never able to exercise any permanent influence over the populace. Besides, the Chinese are too rational to believe implicitly all the absurd Budhistic fables, nor can they generally persuade themselves that those numerous images are gods. When we add to this their national apathy towards anything concerning religion, from their being entirely engrossed by the affairs of this life, we can easily account for the disesteem in which they hold Budhism."—*Ch. Repos.*, ii.

"The paradise of Fŏ includes those circumstances of sensual indulgence which the founders of most false religions have promised to their votaries; but, unlike the elysium of Mahomed, no *houris* are to be supplied to the saints of Budhism, for even the women that are admitted there must first change their sex" (*Davis*, *Chinese*, ii. 104). "The bodies of the saints reproduced from the lotus [the lotus is a favourite type of creative power, and representations of it perpetually occur in connection with Budhism (*ibid.* ii. 104)] are pure and fragrant, their countenances fair and well-formed, their hearts full of wisdom, and without vexation. They dress not, and yet are not cold; they dress, and yet are not made hot. They eat not, and yet are not hungry; they eat, and yet are not satiated. They are without pain, irritation, and sickness, and they become not old. . . . They behold the lotus flowers and trees of gems delightfully waving, like the motion of a vast sheet of embroidered silk. On looking upwards, they see the firmament full of the To-lo flowers, falling in beautiful confusion like rain. The felicity of that kingdom may justly be called superlative, and the age of its inhabitants is without measure. This is the place called the paradise of the west."—*Ch. Gleaner*, iii. 280.

"Prior to their final condemnation, the souls are exposed to judgment in the courts of the *Shê ming Wâng*, 'the ten kings of darkness': the proceedings in these courts are represented exactly after the manner of the Chinese judicial trials, with the difference in the *punishments*, which, in these pictures of the infernal regions, are of course sufficiently appalling. In one view are seen the judge with his attendants and officers of the court, to whom the merciful goddess *Kuân-yin* appears, in order to save from punishment a soul that is condemned to be pounded in a mortar. Other punishments consist of sawing asunder, tying to a burning pillar of brass, etc. Liars have their tongues cut out; thieves and robbers are cast upon a hill of knives; and so on. After the trials are over, the more eminently good ascend to paradise; the middling class return to earth in other bodies, to enjoy riches and honours; while the wicked are tormented in hell, or transformed into various animals, whose dispositions and habits they imitated during their past lives."—*Ibid.* ii. 288.

"Every single Buddhist dogma is believed to have been evolved from the intuitive consciousness or inward experience of this one man. To the present day, any dogma, even of the latest growth, will be received by the most orthodox Buddhist, if it can be made to fit into the history of Buddha's inner life, as reported by ancient tradition."—*Eitel*, *Buddhism*, pp. 16–17.

"It is specifically urged against the doctrines of Fŏ, by the Confucians, that they unfit men for the business and duties of life, by fixing their speculations so entirely on another state of existence as to lead some fanatics to hang or drown themselves in order to anticipate futurity: nay, two persons have been known to commit suicide together, with a view to becoming man and wife in the next world. The priests are sometimes accused of employing their superstitious arts in seducing women: societies of women, at least, called *Ni-Koo* [*Ni-ku*], a species of nuns or female devotees, are encouraged by them. The tricks occasionally made use of by the priests resemble the practices of the fakirs in India. Le Comte tells a story of a bonze, who went about in a vessel stuck full of nails (something like that in which the Carthaginians are said to have shut up Regulus), and pretending that it was a merit to relieve him from his pain, he sold these nails to the devout at so much per head."—*Davis*, *Chinese*, ii. 89–90.

[For the resemblance of the Buddhist Bodisattva (P'usa) Mandjuari to Lao Tzŭ, and the alleged Western origin of Lao Tzŭ's doctrines, see *Watters*, *Lao Tzŭ*, p. 110.]

[For Koeppen's remarks on the civilising influence of Buddhism in China, see *Die Rel. des Buddha*, i. 481–2.]

Taoism.—"It is reasonable to suppose that the principal fabric of that doctrine which now distinguishes the professors of the Taou sect, was the work of those who succeeded Laou-keun, and made use of his name as the foundation of their system. They call him 'the original ancestor, or founder, honoured of heaven'; and the account given of him in popular books is, that he was an incarnation of some superior being, and that there is no age in which he does not come forth among men in human shape. They tell the various names under which he appeared from the highest period of fabulous antiquity down as late as the sixth century, making in all seven periods. In imitation, perhaps, of the Budhist Triad, the followers of Taou have also their own triad, which they denominate 'the Three pure ones.' This threefold source and supreme ruler is represented as presiding in heaven among the assembled gods, the sun, moon, stars, and constellations, and delivering his name, accompanied by many epithets of benevolence and mercy, to the 'great barefooted angel,' to be promulgated in the lower world, that amongst men all who see and recite that name may attain infinite happiness and complete deliverance from all evil. Their principal scripture is the *Taou-tĕ-king* [*Tao tê ching*]."—*Davis*, *Chinese*, ii. 115–6.

"The quiet philosophy of Lao-tzŭ was meanwhile undergoing

a fundamental change. It had begun to degenerate into a hocus-pocus system, the ultimate objects of which were avowedly the transmutation of metals and the preparation of an elixir of immortal life. A grandson of the founder of the dynasty, occupying a high position in the public service, and commonly known as Huai Nan Tzŭ, identified himself closely with these researches, and bequeathed to posterity a mystic work which now forms part of the Taoist canon, under the title of the *History of Great Light.*"—*Giles, Historic China*, pp. 36–7.

"Ma-twan-lin, in his great work, *Wen hian t'ong k'au* . . . says . . . that Lau-tsi and his immediate successors taught only the religion of purity and rest, with the avoidance of any speciality in action. [The Taoists say the Buddhists borrowed the *Wu wei* from Lao-tsu.] Their instructions contained, indeed, the germ of the mode of self-training called *liau-yang*, but they said nothing of the elixir, or of alchemy, or of charms. The disciples of Ch'ih-song-tsï and Wei-peh-yang studied carefully the self-training method, and that alone. Those of Li-shan-kïun, Lu-seng and Lwan-ta are known for their devotion to the discovery of the elixir of life. Chan-tan-ling and Kwan-k'iau-chï occupied themselves with attempting to persuade the people to make use of amulets. From the time of Tu-kwang-t'ing till that of Hwang-kwan, and subsequently, the chief attention of this sect has been bestowed on the composition of sacred books, daily chanting, and offerings to idols." [Lao-tsze had no wish, either, to commit his doctrines to writing. The Tao-teh-king] "was composed only, it is related, at the instance of the official in charge of the custom-house in Shansi, by which he wished to pass to the countries west of China" [or to found a sect; and we hear little of any immediate disciples of his. He] "taught that no specific mode for cultivating the character religiously should be adopted; man will, by maintaining a pure and tranquil temper, attain the desired end. . . ." "The second phase was . . . that of *self-training—liau-yang*. . . . This method consisted of a hermit life, and sitting cross-legged in a mountain cave [and trying to hold the breath]. . . . By continuing this process sufficiently long, the soul will at length become superior to the body, rise up out of it by its own power, ascend to heaven, and become one of the celestial genii." "There is another more modern phrase—*yang sing*, the 'Cultivation of the moral nature,' which is considered inferior in its character and results to that just described. He who wishes to train himself to perfect virtue should rise early, cleanse his body, and reverently reflect on his duties to heaven, earth, prince, parents and teacher. He should examine himself three times a day, as to his words, actions, self-control," etc. . . . "Why Ma-twan-lin should have singled out the names of Ch'ih-song-tsï and Wei-peh-yang as the founders of the *liau yang* method is not clear. The one is a fabulous character,—a genius of storms in the age of Shin-nong. . . . The other lived in the time of the Three Kingdoms, compounded an elixir, [and] obtained immortality by it." . . . [Chin-Shih-Hwang-ti sent a party to look for the Elixir of Life in 219 B.C. Among mineral substances, cinnabar (*tan shan*) was considered likely to yield it (see *infra*).] "The Tauists call the process of manipulating substances to obtain the elixir *Liau-wai-tan*, 'the obtaining by purification of the external elixir.' The corresponding process for rectifying the mind is denominated *Liau-nui-tan*. . . . By the former, the rank of earthly genii is attained (*ti sian*). But those who succeed in the latter become *tian sian*, or celestial genii." . . . [Alchemy was studied in China for two centuries B.C.—and therefore earlier than in the West.] "The transition from moral discipline like that of Lau-tsï to these less elevated pursuits may be partly explained by the limitations of the Tauist mythology before they began to borrow from the Buddhists, and the fact that they do not believe in future retribution for the human race at large. . . . The path to immortality was in their view quite beyond the reach of the mass of mankind, nor had they yet formed a popular worship with its idols, liturgies and offerings. They therefore sought some physical mode of attaining to that state of immortal blessedness, which so few could reach by moral means alone." [Western alchemy probably comes from China through the Arabs. The two powers ascribed to the mediæval "philosopher's stone"—that of turning other substances into gold, and of bestowing immunity from death, if taken as a medicine, were by the Chinese attributed to the sulphurit of mercury or cinnabar.] [Ko hung (4th century) wrote a book called *Pau p'uh tsi p'ian*, defending the Tauist superstitions, in which he devotes a section to the "golden elixir," asserts its wonderful properties, and gives directions for preparing it,—and another to *Sian yo*, on the medicine of immortality.] [Tauism principally directed its attention to *external nature*, while Confucius' philosophy is pre-eminently a *moral* one.] "The connection of Tauism with external nature may be further illustrated by a reference to the practice of carrying charms. Matwan-lin mentions the introduction of *fu luh* or *fu—amulets* or *charms*, as a separate feature in the history of religion, and later in time than those already considered. . . . The author already quoted describes their use as being to protect the wearer" against spirits and wild beasts, when travelling in the mountains. He goes on to give full directions. "Sometimes, he continues, a mirror is needed. Living things, when they grow old, can all, by means of their pure past, assume the human form. Their true shape can be infallibly detected by a mirror. . . . If it is one of the genii, or some good spirit residing on the mountain, this also may be learnt by means of the mirror. Several delineations are given in the same work, of charms, which consist of lines drawn . . . without any approach to the shape of the Chinese characters or any other intelligible form. They are all boldly ascribed to Lao-kiün. The unblushing confidence with which Ko-hung . . . speaks on these subjects, asserting the most indescribable things, and yet writing in the smooth and ready style of the man of the world, bespeaks him an impostor rather than an enthusiast. The whole system of charms and spells of Tauist origin, still so popular . . . could hardly have grown up without the aid of unscrupulous inventors. . . . What Confucius and his school discouraged, they have promoted, and the paper charms still posted on the doors and boats throughout China prove their success." [A legend is related in the *Pau p'uh tsï*, about a haunted arbour on Lin-lu mountain, where travellers, if they rested there, fell sick, and died. Peh-i, by using the magic mirror, compelled a number of seeming human beings assembled there, to resume their proper shape of dogs.] "The modern use of the *fu* is somewhat different from that which we meet with in the pages of *Pau p'u tsï*. They are posted on doors and boats to frighten away evil spirits." "The last development of Tauism mentioned by Ma-twan-lin includes its liturgical books and ceremonies. These grew up principally in the Tang and Sung dynasties" [*q.v.*]. [They were due to the influence of Buddhism; the earlier Tauist works being philosophical meditations in the style of Tau-teh-king, and external worship was little practised.] The *Ch'ang-ts'ing-tsing-king* "first given to the world by Koh-hiuen, who lived not long before Pau-p'uh-tsi, and attributed by him to Lau-tsi," belongs to the primitive Tauist stock, though it has several indications of Buddhist influence, which show that it is not so old as commonly supposed. But the later book *Siau tsai hu ming miau king* is entirely in the Buddhist manner." "The invocation to the three persons in the Tauist Trinity, commonly used in the Tauist daily service, contains several Buddhist expressions," e.g. *kalpa* and *fan* (= Brahma). "The notion that Lau-kiün assumes various names and appeared in the world at certain times from the earliest mythological period and downwards to the time when he really lived, must have originated after the doctrine of metempsychosis was brought to China." "The well-known Buddhist personage, Kwan-yin is invoked in the Tauist daily ritual."—*Trans. C.B.R.A.S.*, Pt. v. pp. 83–98.

"The first of the Taoist patriarchs in China was Chang Tao-ling who lived in the time of the Han dynasty. Lao Tzŭ appeared to him in the Stork-cry Hill and told him that in order to attain the state of immortality which he was seeking he must subdue a number of demons. Tao-ling in his eagerness slew too many, and Lao Tzŭ told him that Shang Ti required him to do penance for a time. Finally, however, he was allowed to become an immortal and the spiritual chiefdom of the Taoists was given to his family for ever. The descendants of Tao-ling reside at the Dragon Tiger Hill near Kuei-hsi in the province of Kiangsi. It is apparently about this Chang Tao-ling that Edkins says:—'Chang, one of the genii of Taoist romance, is believed to be identical with the star cluster of the same name, and he is represented by painters and idol makers with a bow in his hands shooting the heavenly dog.' One title of this spiritual chief in China is T'ien-shi or Heavenly Teacher, and the original patriarch seems to be worshipped in Japan under this name."—*Watters, Lao Tzŭ*, p. 110.

Judaism.—"We learn from Chinese sources that towards the close of the earlier Chow dynasty, about 255 to 200 B.C., an immigration took place of strangers from the West . . . a peaceful, commercial and religious folk, strongly attached to their peculiar faith . . . and were known among their pagan neighbours as the Tiao-kin Këaou, a sect which removed the sinew."—*Balfour, Waifs and Strays*, pp. 202–3.

"They [Jews] probably entered China through the north-western route, and there is no good reason for rejecting their own date, during the Han dynasty."—*Williams, Midd. King.*, ii. 271.

"It was also during this period that the Jews appear to have founded a colony in Honan, but we cannot say what kind of reception was accorded to the new faith. In the glow of early Buddhism, and in the exciting times of its subsequent persecution, it is probable that Judaism failed to attract much serious attention from the Chinese."—*Giles, Historic China*, p. 37.

"Some have said that the Pentateuch was carried to China in the sixth century B.C.; but no definite traces of Judaism are discoverable until several centuries later, under the dynasty of the Hans."—*Ibid.* p. 7.

Christianity.—Govea records a tradition that St. Thomas the Apostle "went to China and preached the gospel in the city of Cambala, and there built a church." [This tradition is perhaps confirmed by the Chaldean liturgy used by the Syrian Christians in India, in which St. Thomas is repeatedly referred to as having converted the Chinese.] "It ought to be noticed that the Indian bishops and metropolitans of the Christians of St. Thomas, have ever retained the name of China in their titles and subscriptions. When the Portuguese first came to Cochin, Mar Jacob, the bishop of the churches of Malabar, at that time, subscribed himself, 'Metropolitan of Hindoo and China.' [According to Antonius Govea] the ancient records of the episcopal church of Angamala, on the coast of Malabar, shew that it formerly used to send to Goa a superior, under whom were two suffragans; one in . . . Socotora . . . and one in southern China."—*Ch. Repos.*, xvi. 154–8.

Myths and legends.—"M. Bazin has endeavoured to show that in China there has been, from early times, a progression from magic to mythology, from mythology to philosophy; and when philosophy began to crystallize into parties and take on an organized discipline of sects, during and after the Han dynasty down to the Tang, they took up the old native mythology against the newly arrived Buddhists, and imitated them by adopting Lau-tsz' as their god and his book as the foundation of their tenets. Previous to this period he was one among the philosophers of the flowery Land; in time he has been taken as the founder of a system of religion."—*Williams, Midd. King.*, ii. 213.

"The Babylonian mythology and cosmogony influenced the Hindoo mind and powerfully modified the mythology and cosmogony of the Brahmanical and Buddhist religions. The transmission of thought was carried further east and the Chinese horizon was decorated with entirely new mythological conceptions and, in addition, the people of China acquired the belief in the medicine of immortality and the transmutation of metals."—*Journ. P.O.S.*, ii. 145–6.

From *Chavannes, La Sculpture sur Pierre en Chine*, Douglas describes a set of engravings representing a series of sculptures in the sacrificial temple of the Wu family in Shantung, which were executed in A.D. 147. These depict mythological scenes, showing unmistakable traces of Babylonian and Egyptian influence. "The series begins with a sculpture of three figures, two of which represent a man and a woman, with human bodies and heads and with serpents' tails which are intertwined. The male figure holds in his hand a carpenter's square which he appears to be handing to the female figure, while between these two, hanging in the air by their sleeves, is a boy with two shapeless legs. The Editor's note at the side has reference to the male figure only, and reads, 'Fu-hi Ts'ang-tsing was the first to practise royal duties. He drew the (eight) diagrams, and knotted cords in order to govern people within the seas! The female figure is recognised as that of Nu-kwa, who by some historians is said to have been Fu-hi's sister, and is here represented as his wife, and by others to have been separated from him by many generations. Of the boy, the Editor can make nothing. Now we know that according to Chinese legends, both Fu-hi and Nu-kwa had human bodies, and dragons' or serpents' tails; that they instructed men in the rudiments of civilization, the use of letters, and the arts of common life; that they taught the people to clothe themselves, to cook food, and established marriage. The benefits they thus conferred upon mankind forcibly remind us of those attributed to the Fish God of Babylonia, who rose from the sea every morning, and who instructed the people bordering on the Persian Gulf in the arts and sciences. But we are further told in the Chinese legendary history that Nu-kwa had the head of a cow, and this peculiarity leads us . . . [to Egypt], where we read of the Goddess Isis, who wore an ox-headed helmet, and who . . . in combination with the God Osiris, and their son Horus, forms a triad, many of the features of which could not be more accurately represented than by this sculpture in Shantung. . . . [The] detail [of the boy's shapeless legs] acquires interest when we find [from Plutarch] that Horus, also, suffered the consequences of an irregular birth in a weakness in his lower limbs." "Plate No. II represents an artificially-trained tree, banked up at the base of the stem. On the branches are a number of birds, at which an archer is shooting. Two boys or monkeys are in the act of climbing the tree, while a wicker basket hangs from the lowest branch. In this connection, it is curious to find that in the Egyptian orchards the trees were trained into particular shapes." "In Plate IV is shown an object which strikingly resembles an Egyptian obelisk. It will be remembered that obelisks were built to keep off the evil influences of the air, and were, it is believed, dedicated to the sun. In the Chinese sculpture, we have . . . a being with shapeless legs, similar to that shown in Plate I, in opposition to a figure which may possibly be intended to represent a spirit of evil." "The 5th plate . . . shows the arch of heaven formed by a double-headed dragon." The same idea we find frequently represented in Egyptian mythology [see *Wilkinson*, iii. 206]. "Plate VII represents a triad consisting of a female figure with the head of an animal producing a boy from her mouth, while opposite to her is a figure with a somewhat similar head which, in this case, is surmounted by a serpent. In its right hand this figure holds a weapon, and in its left a serpent. On the ground by the first figure is a large bird. It is impossible not to be reminded by these figures of the goddesses Mut and Bast of Egypt. Mut, as we know, was the mother of all things, and had the peculiarity . . . of producing men from her mouth, and things from her eyes." [For figures of Mut, see *Wilkinson*, iii. 31, 34.] "In *Wilkinson*, iii. 62, is shown the goddess Mut pouring water from a tree into a bowl held by a bird with a human head. A somewhat analogous scene is depicted in the Chinese sculptures, in which a man is receiving in a bowl the 'sweet-dew' pouring from the branches of a tree." "[One] sculpture represents a deity being drawn through clouds in a chariot by three doves, five horses, and three dragons, formed after the pattern of dragons found in the Assyrian sculptures. The chariot is covered by a canopy which is surmounted by a dove's head, and the cortege, which is accompanied by winged figures and doves, is met and welcomed by a male figure. In [the companion picture: Plate IX in *Journ. R.A.S.*] another chariot, drawn by seven dragons, bears a man in an opposite direction through the clouds into the presence of a winged standard-bearer, standing on a dove-headed cloud. It was suggested by Prof. Terrien de Lacouperie that these sculptures might possibly bear some relation to the legendary visit of Muh Wang (1001-946 B.C.) to Si Wang Mu . . . and hers to him. On further investigation, I am convinced that this is so, and that, while the sculpture referred to represents Si Wang Mu's cortege, that shown in Plate IX depicts that of Muh Wang. Si Wang Mu [for whom see *Mayers, C.R.M.*, p. 178] . . . is sometimes described as having a human head and a bird's body [and her description resembles that of Athor, Het or Mut, who] was thought to live behind the Western Mountain of Thebes, and it was into her arms that the setting sun . . . was said to be received [*Wilkinson*, iii. 115]. The persea tree which, as Sir G. Wilkinson says, 'was often confounded by ancient authors with the peach,' was sacred to her. Like Si Wang Mu, also, she is said to have been 'occasionally represented as a bird with a human head.'" "To complete the analogy between the myths of Athor and Si Wang Mu, we should find some reference to the sun sinking into the arms of the Chinese Goddess. And this we do in legendary records which have collected round the career of Muh Wang." "In the history of this prince, which is said to have been found in a tomb of one of the Wei Princes in 281 B.C., we have an account of a journey made by him to Si Wang Mu, in which so many characteristics of the Sun God are introduced that it is impossible not to recognize in him a counterpart of the Greek Phoebus." "Muh Wang, we are further told, was, like Apollo, armed with a bow which shot forth darts at men, and followed by dogs, which . . . were the enemies of beasts of prey. On the last day of the Sexagenary cycle, Muh Wang reached the abode of Si Wang Mu, who entertained him on the shore of the lake of gems with such delights that he forgot to return homewards until reminded of his duties by the goddess."—*Journ. R.A.S.*, xviii. 469–76.

"In Pan-ku's poem 東都賦 he describes the whale *king yü* as being the shape used for the wooden beater of a bell. This usage is based on a legend. The whale beats a monster, named 蒲牢獸. This monster, when beaten, utters a loud cry. In making bells 鐘 the workmen formed upon it a representation of this monster. The account in this form belongs to the Han dynasty. Hence we judge that the wooden fish as a beater to produce sounds in the Buddhist service, is entirely of Chinese origin. In ancient times, when the emperor was proceeding anywhere, five bells on his left were beaten, or one of them only, which was called the yellow bell. The five bells on the right then answered the sound. Buddhism has borrowed from an ancient imperial usage."—*Ch. Rev.*, xvi. 175.

[For the legend of Wên Chang, the God of Literature, see *supra, Deities.*]

Superstitions.—"Tei Ch'ang-fang could shorten the veins of the earth. When his guest was coming into his house, he then only went to market to buy pickled fish. But he was perceived by many people who lived beyond the distance of 1,000 li in this very day."—*Lieh i chuan, Yüan chien lei han, Shih wu pu, c.* 389, p. 39*a*.

"In Hwai-nan Tsz there is a passage which says that Lou Yang on one occasion waved his battle-axe (*ko*). When the sun grew near to its setting, in order to give more time for the combat then proceeding, the sun went back three signs. . . . This incident, recorded of a military captain of the 4th century before Christ, shows at least that in the time of Hwai-nan tsz it was customary to attribute supernatural power to the brandishing of a weapon by a commander in battle."—*Ch. Rev.*, xv. 308.

[The Ju yi is described in the 379th chapter of the

Cyclopædia *Yüan chien lei han*. It is first mentioned in the 3rd cent. A.D.—and next about 291—it was made of rock crystal, iron, amber, bamboo root, wood, or jade. Its name is a translation of the Sanskrit Riddhi, and it is supposed to have the power of granting the possessor's wishes. The stories about it (similar to those about the magical effect of Buddhist relics) spread with the introduction of Buddhism.]—*Ibid.* xv. 308.

[The son of an aged man was supposed to have no shadow and to be afraid of cold. This idea was used to test a case of legitimacy.]—*Fêng su t'ung*, *Yüan chien lei han*, *c.* 244, p. 4*a*.

"Like many other Chinese princes, Vouti [Wu Ti] was prone to believe in the possibility of prolonging human life, or, as the Chinese put it, in the draught of immortality."—*Boulger*, *Short Hist.*, p. 14.

"The prevalence of similar conceptions [respecting the power of jade] in the second century before our era is manifest from the following passage in the Books of the Earlier Han Dynasty: 'In the 16th year of his reign (164 B.C.) the emperor Wen acquired a drinking-cup of jade, on which was carved this inscription: "Master of mankind, may Thy life be prolonged to the great delight of this world."' We may further quote here the testimony of the 'Description of the Ten Islands' *Shih chen ki*, an account of fabulous countries which were believed to exist in several regions beyond the oceans. . . . It says: 'In Yung-chen, which is situated in the Eastern Ocean, rocks of jade exist, over one thousand fathoms high. From these rocks there issues a brook like sweet wine; it is called the Brook of Jade Must. If, after drinking some pints out of it, one suddenly feels intoxicated, it will prolong life.'"—*De Groot*, *Rel. Syst.*, i. i. 272.

Divination, magic, witchcraft, etc.—An instance of doubt as to the efficacy of divination "is given by Luî Kî (of the Ming dynasty, in the fifteenth century) in a story about Shâo Phing, who had been marquis of Tung-ling in the time of Zhin, but was degraded under Han. Having gone once to Sze-mâ Ki-kû, one of the most skilful diviners of the country, and wishing to know whether there would be a brighter future for him, Sze-mâ said, 'Ah! is it the way of Heaven to love any (partially)? Heaven loves only the virtuous. What intelligence is possessed by spirits? They are intelligent (only) by their connection with men. The divining stalks are so much withered grass; the tortoise-shell is a withered bone. They are but things, and man is more intelligent than things. Why not listen to yourself instead of seeking (to learn) from things?'"—*Legge*, *Yî King*, Introd. p. 41, note.

"Tso Tz'ŭ was possessed of magic art. He could fish a *tzŭ* (鯔) fish [a kind of carp (?) with a round body and greenish back, found in Kiangsu] out of a copper plate."—*Hou Han shu*, *Shih lei t'ung pien*, *c.* 74, *Ch'i yung pu*, p. 5*b*.

Ping Chi (died 55 B.C.) "exerted himself especially in putting down the witchcraft and sorcery which caused so much mischief."—*Giles*, *Bio. Dic.*, p. 628.

[Koeppen (*Rel. des Buddha*, i. 523) says that "the shadow of Buddha," seen by Hiuen Tsang and other Chinese pilgrims, at Buddha Gayâ, Nâgara, and elsewhere, is to this day produced by some jugglery at the monastery of the "Five Towers" in Shansi. See also *Huc* and *Gobet*, *Souvenirs*, i. 114. Pilgrims see the "shadow" after looking for some time through a small hole in the rock. The "glory of Buddha" described by several writers seems to be a natural phenomenon.]

Charms.—"The Taoists were accustomed to cut seals of the wood of the jujube tree four inches square, or three and a half of our inches, and circulated them among the people to check evil influences. They taught the people to believe that there were evil influences in the air always ready to affect them mischievously, and then they provided them with guardian charms to secure them from the harm which they themselves had taught them to fear."—*Edkins*, *Ch. Currency*, p. 7.

"This [the introduction of paper] led the Taoists for example to multiply charms rapidly by stamping them on paper to sell to the superstitious, either to hang on their doors or to carry with them when travelling."—*Ibid.* p. 1.

"The Chinese saw seals from Western Asia, and they made them themselves with their own writing cut upon them to be used in giving validity to official documents, as also to employ them as amulets to protect them from imaginary evils. The seal was not only used to stamp charms, but the handle was a tortoise, a tiger, or some other emblem of longevity or power, in order that it might have a defensive effect against evil. These ideas imported from Western Asia with the seals were as willingly adopted by the Chinese for imitation as the more reasonable idea of employing the seal as a manifest proof of the genuineness of documents."—*Ibid.* p. 6.

[In the *History of the Three States* by means of magic arts men and horses are brought from black thunder-clouds to disperse the enemy, but are rendered harmless by a preparation of the blood of swine, sheep, and dogs, which filled the air with men and horses of paper or straw, causing the rebels to be defeated with great slaughter. See *Davis*, *Chinese*, ii. 116–8.]

"Someone having asked Pao P'u-tzŭ the way to avert the 5 weapons, he replied: 'All that is necessary is, on the 5th day of the 5th moon, to make a "red efficacious charm" and wear it on the chest.' This was the 'hair pin' charm of the present time."—*Ching ch'u sui shih chi*, *Ko chih ching yüan*, *c.* 17, *Kuan fu lei*, p. 14*a*.

[See also *supra*, *Taoism*.]

Period of Disruption (221 *to* 589).—*Table IV.*

Soul.—"Chinese literature affords numerous proofs that the cohabitation of soul and body after death has never been doubted in succeeding ages. To quote one single instance out of the many before us:—The History of the South relates of Wang King-tsih, a statesman living in the last half of the fifth century: "On reaching the district city of Ki-Yang (where he was to enter upon his functions as Governor), at the foot of the Luh-chu mountains, the ten and odd ships of his clans-people who accompanied him started, but his own boat was the only one which did not move. He ordered his junior relations to jump into the water and push it forward, when his eye fell upon some black-varnished coffins. Invoking these he said, "If you are objects of good omen, then cause my boat to move forward quickly; and as I am a wealthy man, occupying a high position, I will take care that you are properly buried.' Instantly the boat moved on unto the city. Afterwards he had the coffins collected and buried."—*De Groot*, *Rel. Syst.*, ii. 354.

"During the discussion on the truth of religion which took place during the fifth century, 范 縝 wrote a book on the annihilation of the soul. He said the human form or 形 is the embodiment or 質 of the soul or 神, as the soul is the motor or 用 of the human form; and that the relation of the soul to the form is as that of the power of cutting or 利 to the knife; but, he went on, 'I have never heard it argued that when the knife is annihilated (沒) the power of cutting continues; how then can the form perish and the soul remain?'".—*Ch. Rev.*, xiii. 431–2.

"In the *Loh-yang kia-lan ki* (浩陽伽藍記) or Description of the Buddhist Monasteries in the city of Loh-yang, a work written in the sixth century, it is related: 'In the *Hiao ch'ang* period (525–8) the empress confiscated Liu Thing's immovable property. The same day on which Yuen-i was killed, Liu Thing had already expired; but the empress remembering his crimes, she had his grave opened and his body destroyed, that his manes might be deprived of everything in which to take refuge.'"—*De Groot*, *Rel. Syst.*, i. i. 344.

"In the Books of the Tsin Dynasty we read that Yin Hao (殷 洛), a learned official living in the fourth century, who was famous for the smart replies he had in store for every occasion,—'on being asked how it came to pass that a man dreamt of coffins when he was to be raised to an official dignity, and of filth when he should acquire wealth, gave the following answer: "The mandarinate is essentially rotten and a prey to corruption; hence a man dreams of a corpse when he shall become a mandarin. And money is in truth merely filth and mud; consequently, when wealth shall fall to the lot of a man, he dreams of dirt."'"—*Ibid.* i. i. 326.

Deities.—Wang Pi, who died A.D. 249, held "that 'Ti is the lord who produces (all) things, the author of prosperity and increase.'"—*Legge*, *Yî King*, Introd., pp. 31–2.

[For the gods of swords, axes, etc., see *Lung yü ho t'u*, *Ko chih ching yüan*, *c.* 42, *Wu pei lei*, p. 8*b*; p. 20*b*; *Yang ch'üan wu li lun*, *ibid.* p. 2*a*; *T'ai Kung ping fa*, *ibid.* p. 2*a*; etc.]

Elfs, etc.—[For elfs, sprites, etc., see *Chên chu ch'uan*, *Ko chih ching yüan*, *c.* 42, *Wu pei lei*, p. 2*a*; *Shên i ching*, *ibid. c.* 50, *Jih yung ch'i wu lei*, p. 30*a*; *Shên hsien chuan*, *Kuang shih lei fu*, *c.* 28, p. 6*a*; etc.]

Superstitions.—[For swords having superhuman powers see *Chin shu*, *Ko chi ching yüan*, *c.* 42, *Wu pei lei*, p. 15*b*.]

"Li Tzŭ-ch'ang, in the exercise of his jurisdiction, wishing to know the truth about a prisoner, carved an image of the prisoner out of oil-tree wood, and having dug a hole in the ground put it into it. If the crime was justly charged against the prisoner the wooden image would remain quiet: but if unjustly, it would come out of the hole. This was due to the spirit of the man being in the image."—*Ch'ên Chu-t'ung p'u*, *Tzŭ shih ching hua*, *c.* 55, p. 41*a*.

Buddhism.—[Confucianists refer the complete establishment of Buddhism in China to the Chin (265–420) and Southern Sung (420–472) dynasties, when its fame spread to foreign countries, and envoys were sent with laudatory messages and offerings from Annam, Ceylon, and several states in India. It flourished under the Liang (502–56), and about 520 the great Buddhist reformer P'u-t'i-ta-mo, or Bodhidharma, arrived in S. China from India and originated the school of Contemplatists in China. "He pointed to man's heart and nature as the important things in the attainment of Buddhaship, and made no mention of the written books." "In the middle of the sixth century, Buddhism seems to have extended itself over nearly all the empire. Something like a religious enthusiasm, indeed, seems to have existed among the people—inspired partly by the example and teaching of Bodhidharma, partly also by the zeal of several of the princes. Every household almost had been converted to the faith, and the numbers of those who had taken the vows was so great that the labours of the field were frequently neglected from lack of workmen. Instead of cultivating their farms . . . the people were always talking about 'the other bank'—that is, about the *pâramitâs*, or transcendent virtues." For the varying fortunes of Buddhism and the persecution of its adherents see Ecclesiastical, where reference is also made to the establishment in China of the Buddhist Church of Tibet.]

Taoism.—"From the time of the Chin and Liang dynasties, down to the Great T'ang dynasty, his [Lao Tzŭ's] doctrine and his name were glorified. He was promoted to be a God, and wonderful things were invented about him, and the *Tao* of which he spoke so much."—*Watters*, *Lao Tzŭ*, p. 110.

Christianity.—[The toleration of early days was due to indifference. The propagation of Christianity in China by the Nestorians began *c.* 505. The attitude of T'ang Tai Tsung (620) and his successors of that dynasty was favourable, but persecutions took place by Buddhists in 699 and by Confucianists in 715. For the history of the treatment of Christianity and its adherents by the State see Ecclesiastical.]

Legends.—[In *N. and Q. on C. and J.*, i. 148, a story is quoted (from a work written under the Tsin dynasty, 265–419, the *Sou shên chi* of Kan Pao) which is a version of the legend of St. George and the Dragon—but omitting St. George, as the maiden kills the serpent with the help of her dog. On pp. 20, 21 of Vol. ii is given a Chinese version of the story of Rip Van Winkle (or the German legend of the Monk of Heisterbach) relating how a traveller stopped to watch two old men playing at *choo-pu* on the hill-side, and, when he turned to remount his horse, found only its skeleton lying on the ground. In Vol. iii. p. 89, is quoted the story of Chang T'ien She, which resembles that of the Forty Thieves in the *Arabian Nights*, as regards the magic door, and the discovery of the mystic words, that will open it. But there is no mention of treasure, and the story ends differently. Chang's grandmother follows him to the cave and is accidentally shut up in it;—he is unable to open it again in order to release her, but the genie of the place appears and informs him "that the cave was a good *fêng shui* place, that if a man (when dead) was buried there, there should be a monarch born to his family in every generation, and if a woman, there should in the same way be a demon King born in her family. So saying, the genie vanished, and from that day the door was never opened." "After a lapse of time, Chang took a wife, and begot a son, who became the first Chang T'ien She and possessed an unlimited power over demons." "It is said that the office of Chang T'ien She is not hereditary now; any man can fill up the place when there is a vacancy, and a competition has to be made by the candidates, so that whoever is able, either by prayer or witchcraft, to transport the dead body of Chang T'ien She from his deathbed into the coffin prepared for the occasion, shall be considered as duly elected. It is curious to see that even the emperor and the more learned Chinese paid great respect to this individual." *Cf. Nevius*, p. 137.]

Exorcism.—"Chinese antiquarians are agreed that the fire-crackers of the present day merely imitate the crepitating sound of bamboos which were formerly burnt as a charm for exorcising evil spirits—a practice, the earliest recorded notices of which occur in two celebrated works, of which one is known to have been produced about the middle of the sixth century of our era, and the other is conjecturally attributed to the same period. These are the *King-ts'u-sui-she-ki*, which treats of the popular customs prevailing at various seasons of the year in the region now constituting the Provinces of Hupeh and Hunan,—and the *Shên-i-chwan* [*? ching*], a collection of mythological and fantastic legends. The former opens with the following passage: 'The first day of the first month is the day of the Three Beginnings (explained as the beginning of the year, the month, and the season). In the times of Confucius it was called *twan-yüeh*, or the month-regulator. At cock's-crow people arise, and their first act is to crackle bamboos by means of fire in front of their dwelling-places in order to drive away the malignant demon called *Shan-sao*.'" "Upon this passage . . . the *Shên-i-king* throws some additional light in the following statement respecting the 'malignant demon.' 'Among the hills in the Western parts [of China?] there exist beings in human shape, a foot or more in height, who are by nature very fearless. If attacked [or offended], they cause men to sicken with [alternate] heat and cold. They are called *Shan-sao*. By thrusting bamboos into the fire, and producing a crackling sound the *Shan-sao* are frightened (away).'" The belief in this demon was probably introduced from India in the middle of the sixth century.—*Journ. N.-C.B.R.A.S.*, N.S. vi. 76–7.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Soul, etc.—[The belief that the soul was present on the spot where the coffin was placed continued throughout this and subsequent Periods.]—*De Groot*, *Rel. Syst.*, i. i. 353–4. See also *Yu yang tsa tsu*, quot. *ibid.* i. i. 66.

[Personal attributes continued to be ascribed to Heaven.]—*Ch. Rev.*, xiii. 399.

[K'ung Ying-ta quotes Wang Pi (see previous Period) on the meaning of *T'i*.]

Dreams.—"In the *Pu khüeh* [*Pu Ch'üeh*], a work written during the Thang dynasty, we read: 'A descendant of the family Yang, Kin by name, was a good oneirocritic. One person having dreamt that a pine was growing before his door, and another that a date tree shot up on the top of his house, Kin said: "Pines are planted between the tumuli, and the character for date tree represents the idea of coming again, which in its turn symbolizes calling the soul." Both men died.' And the historical encyclopedia of the 11th century, entitled *Ch'eh fu yuen kwei* [*Ts'ê fu yüan kuei*], says: 'Li Yuh, who was a nobleman of the Imperial Banqueting Court, one day fell asleep during the daytime and dreamt that he ate pea-dates. On awaking he felt ill and said to his intimate friend: "I have been informed that the date tree is a reduplication of the word 'to come' and therefore is the symbol of calling the soul; my vital spirits now feel oppressed and dejected, so I shall not escape it." In the summer of the fifth year of the Thien-fuh period (A.D. 940) he breathed his last.'"—*De Groot*, *Rel. Syst.*, i. i. 75.

Diseases.—"When Li Tê-yü became Intendant of Chê Hi, the people of Chiang Ling believed in sorcery and deception by demons. If their parents or brothers were suffering from plague the whole family left the patient and ran away. So Tê-yü wished to change this evil custom and sent for the wise men of the village to reason the matter out with them. A few years after this the custom was accordingly changed."—*Ts'ê fu yüan kuei*, *Yüan chien lei han*, *c.* 125, p. 26*a*.

Divination.—"In Mr. Wang Chien's *Collections* there is an account of 'Hearing the Mirror.' It says: 'Holding the mirror he went out into the open street and heard the words of the passers-by in order to divine his good or bad fortune. The people of the present time imitated this example by holding a ladle."—*Ch'ü hsiao chiu wên*, *Ko chih ching yüan*, *c.* 56, *Hsiang lien ch'i wu lei*, p. 3*a*.

"One of the most illustrious representatives of this persuasion [Taoism] was the Patriarch Lü Tsû, about whom many curious stories are told, and to whom is attributed a very original and abstruse commentary upon the *Tao Te Ching*. . . . [A dream having showed him the vanity of ambition] he abandoned his high schemes, cheered his heart with wine and devoted himself to the practice of what may be called the convivialist phase of Taoist philosophy. Numbers of disciples followed in his footsteps. . . . His mystically-conceived interpretation of the great Taoist classic we have already referred to; but what gave him the widest celebrity he enjoyed was his wonderful talent in working the planchette. . . . [At] a planchette séance in China, the board is suspended over a tray of clean sand, and through a hole in it hangs a pencil. Incense is burnt, prostrations are performed, and the passing spirit is invoked. Then the planchette begins slowly to wave to and fro, and the pencil traces characters in the sand. . . . A capital description of a *fu luan*, or planchette séance, is given in the novel *P'in Hua Pao Chien*. . . . Lü Tsû was [thus] enabled to purvey much information, and his success in the art was such that he is invoked to this very day in Peking, and probably elsewhere, whenever the native mediums can be prevailed upon to give a séance. Among the most valued revelations vouchsafed through the mediumship of Lü Tsû were directions [for] the cure of diseases . . . [and] he has since been canonized as the Patron of Medicine, and temples are erected to his honour in all the provinces of China. There are four [at Peking, besides] a sanctuary dedicated to him in the Temple of the White Cloud, the great stronghold of Taoism, outside the Western Wall."—*Balfour*, *Leaves*, pp. 141–3.

"If anyone wished to dig a well he should do so on a clear night. If several basins of water were put on the ground the one which showed the larger and brighter stars would indicate the site of a sweet spring."—*Ko chih ching yüan*, *c.* 9, p. 1*b*.

Superstitions.—"The grossest forms of religious superstition were encouraged" by Hsün Tsung.—*Giles*, *Bio. Dic.*, p. 451.

[A battle was won in 817 by disregard of the superstition concerning unlucky days for warfare.]—*Yü lan t'ung chien lei tsuan*, c. 16, *Wu pei pu*, p. 19*b*. *Cf.* MILITARY.

"The miraculous has been introduced as a natural and necessary element [in the gravest philosophical speculations]. . . . Han Wên-Kung [says]: 'There are some things which possess form, but are devoid of sound, as for instance jade and stones; others have sound, but are without form, such as wind and thunder; others again have both form and sound, such as men and animals; and lastly, there is a class devoid of both, namely, *devils and spirits*.' . . . The cat washing her face is not, as with us, a sign of rain, but that a stranger is coming. . . . 'Strangers' in tea portend, as with us, the arrival of some unlooked for guest. . . . Aching corns denote the approach of wet weather—we do not quote this as a superstition—and for a girl to spill water on fowls or dogs will ensure a downpour of rain on her wedding day. Anyone who hears a crow caw should chatter his teeth three times, and blow; and two brooms together will bring joy and sorrow at the same time, as a birth and a death on the same day. 'Crows' feet' on the face are called 'fishes' tails,' and in young men mean what the widower's peak is supposed to signify with us."—*Giles, Ch. Sketches*, pp. 97–8.

"The Emperor Tang Ming Wang had an itching pain in his back. Lo Kung yuen broke a bamboo branch. It became a jade *ju yi*. He offered it to the Emperor to scratch himself with it. The Buddhist Kin kang san tsang, who was present, had in his sleeve a *ju yi* made of the seven precious things. In consequence the jade *ju yi* was immediately changed back to bamboo."—*Ch. Rev.*, xv. 309.

"When Chia Tan was in the north of Hua T'ai City he ordered an octagonal well to be dug in order to overrule the Yellow River."—*P'ei wên yün fu*, c. 53, p. 49*b*.

[Special powers continued to be attributed to swords. See *Yu Yang tsa tsu Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 10*b*; *Chih t'ien lu*, *ibid.* p. 10*a*; etc.]

"In the T'ang dynasty books, largely used by the orators of the tea-shops, we read of an intriguing favourite of the third Emperor of that dynasty, who coveted the position of Empress, which she afterwards gained (684–710). She managed to bring the rightful Empress into disgrace by making an image of the Emperor with his unspeakably-sacred personal name, and date of birth inscribed thereon. She then stuck five large nails of peach-wood (桃 *t'ao*, the tree of omen) into it, and secreted the effigy in the apartment of the Empress. Then coming in tears before the Emperor, she besought him to go thither at once, as his life was in danger. The image was found, and the guilt of the Empress seemed fully proved."—*N.C. Daily News*, April 13th, 1899.

[Superstition prevented the working of gold mines in the district of Si-an Fu.]—*Ch. Rev.*, xiv. 218.

Myths.—Wang T'ung "is a sharp opponent of Tauist myths and is very severe on those who without charity and integrity looked for the immortality of the heavenly genii. . . . Wang T'ung set the example of resisting the claims of fables to our acceptance and the Sung dynasty critics followed in the same track."—*Ch. Rev.*, xiii. 407.

Religions.—"At that time the books of the Buddhists far outnumbered those of the Confucianists, and religion seems to have progressed very well during the short period that the Sui dynasty endured. The last emperor, however, did not regard it so favourably, and he dismissed many monks to their homes, and caused several of the monasteries to be pillaged."—*Ch. Rev.*, ii. 7.

"Kau-tsu and Tai-tsung were on the whole not very favourable to Buddhism. In the reign of the latter, Hiuen-tsang made his pilgrimage to India (629–45). . . . The professors of Buddhism seem to have been about this time in the habit of practising necromantic arts, and imposing on the people by pretended drugs for conferring long life. The emperor Kao-tsung in 657 sent a number of these persons back to India. In the same year, this emperor found it necessary to issue an edict ordering monks and nuns to desist from receiving the adoration of their parents. During the period that the Empress Wu reigned for her son Chung-tsung (684 to 705) Buddhism was popular and in power. . . . About 686, a Chinese monk named Yi-ch'ing went to India to obtain sacred books. He also wrote an account of [another similar expedition some time previously]." "The partiality of most of the T'ang sovereigns for this religion has passed into a proverb. . . . By 819 Buddhism had pervaded the whole empire. . . . Monasteries and hermitages abounded everywhere. . . . Poets sang its praises, and emulated the religieux in strictness as to fasting and other religious exercises. The monks and nuns were richly endowed, and lived in dignified seclusion, but often in apathetic indolence. . . . The inferior classes were believers in it, says a Confucianist, through fear of punishments and calamities, and the upper classes delighted in it on account of its metaphysical speculations. . . ." "The emperor Wu (841–6) was under the influence of a Taoist who persuaded him to attempt the extirpation of [Buddhism]. The lands and other property . . . were all secularized; the images, bells and all other metallic articles, were melted down and made into coin, and the wood and stone were taken to make and repair public buildings." [Buddhism however recovered its prestige under the next emperor, and also under Yi-tsung (860–73) who was something of a devotee himself.]—*Ch. Rec.*, ii. 38–41. For further particulars of treatment by the state see ECCLESIASTICAL.

"Taoism did not extend itself widely as a form of popular worship till the T'ang dynasty."—*Trans. C.B.R.A.S.*, v. 83–98.

In A.D. 666 "the pure Tao of Lao Tzŭ began to be mixed up with alchemistic research and gropings after the elixir of life, Lao Tzŭ being at the same time canonized' as the 'Great Ruler of the Very Exalted Mysterious being,' the title being further enlarged by subsequent sovereigns."—*Giles, Bio. Dic.*, p. 417.

"They long endeavoured to find a beverage which would ensure immortality, and during the T'ang dynasty the Emperor and highest officers were carried away with their delusions. The title of 'Heavenly Doctors' was conferred on them, and a superb temple erected to Lau-tsz' in Chang-an, containing his statue; examinations were ordered in A.D. 674, to be held in the *Tao-teh king*, and some of the priests reached the highest honours in the State."—*Williams, Midd. King.*, ii. 214–5.

[Mohammedanism was first introduced into China either about 633 or 755. The sect "worshipped Heaven alone" and did not seek to convert the Chinese (*Milne, Life in China*, pp. 411–2). In 806–21 Manichæan temples were built in Honan Fu and T'ai Yüan Fu (*Ch. Rev.*, xvii. 115). Nestorianism was checked in 845 (*Ch. Rec.*, xii. 1–15).]

Exorcism, etc.—"This great statesman [Kuo Tsey] induced Tetsong to issue an edict reproving the superstitions of the times, and the prevalent fashion of drawing auguries from dreams and accidents."—*Boulger, Short Hist.*, p. 33.

P'êng Ch'êng, the author of the *Mo K'ê Hui Hsi*, says (Bk. 5, p. 6):—"Owing to the frequent conflagrations of the palaces of the Han dynasty, the soothsayers gave counsel that figures should be made representing the 'fish-tail constellation' in the Heavens, and placed upon the tops of houses, as a talisman against the evil. At present, since the days of the T'ang dynasty, one sees upon the roofs of old temple buildings figures which resemble a fish in the attitude of flying, with its tail pointing upwards; I know not when the name became changed to that of *Ch'ih wen*. The tail is not like that of a fish."—*Journ. N.-C.B.R.A.S.*, N.S. xii. 6, note.

In "the *Pen-ts'ao kang muh*, we find the following passage, quoted from the writings of Chen Tsang-khi, who . . . lived in the eighth century. 'Old coffin boards.—These are not poisonous; they conquer the influences of spectres, dissolve obstinate inner evils and pains in the heart and belly, and counteract asthmatic affections, as also perturbations caused by bad dreams. Those who are constantly under the influence of spectres and spirits should make a decoction of the wood in water and wine, adding a branch of a peach tree growing on the east side of the trunk, and they will vomit them out.'"—*De Groot, Rel. Syst.*, i. i. 328.

"Hsieh Shang once dreamt that his father told him saying: 'In the S.W. there will be a kind of vapour, and anyone affected by it will die. You should, on your staff, carve the shape of a tower. If you see the vapour coming you may point at it with your staff.' Accordingly Shang carved a little tower at the end of his staff and always kept it by his side."—*Chien k'ang pao lu, Ko chih ching yüan*, c. 19, *Kung shih lei*, p. 26 *a*.

"Besides the practice of alchymy, to which they are led in their search of the elixir of long life, the disciples of Laou-keun have at different times professed the science of magic, and their arts of imposition were, at various periods of Chinese history, practised upon the Sovereigns of the Country. Under the Tâng dynasty this superstition gained such credit that the title of *Tien-sze*, 'Celestial doctors or teachers,' was conferred on its professors: a superb temple was erected to Laou-keun, and his image placed in it."—*Davis, Chinese*, ii. 116.

907–960.

[Signs from heaven, such as the opening of rivulets, the troubling of the sea, etc., as before, indicated good government of the sovereign.]—*P'ei wên yün fu*, c. 33, p. 4*b*.

Sung Period (960 *to* 1280).—*Table VI.*

Idea of God.—Chu Hsi "says that 'by *Ti* is intended the Lord and Governor of heaven.'"—*Legge, Yi King*, Introd. p. 51.

Religions.—"Under the Sung family, it [Taoism] received a new impetus from the practice that then grew common of appointing persons by imperial decree to positions in the hierarchy of the Tauist heaven." "Every city then came to have its celestial protector, his temple and his worship." "The following rhapsody [was] addressed to him [Lao Tzû] by one of the kings of the Sung dynasty, nearly 1,000 years ago:

> "'Great and most excellent *Tau*,
> Not created, self-existent;
> From eternity to eternities,
> Antecedent to the earth and heaven,
> Like all-pervading light,
> Continuing through eternity:
> Who gave instruction to Confucius in the East,
> And called into existence Buddha in the West.
> Director of all kings;
> Parent of all sages;
> Originator of all religions;
> Mystery of mysteries!'"—*Trans. C.B.R.A.S.*, v. 83–98.

"Chronologically, Taoism should come next in order [to the *Ju Kiao*] but Buddhism takes the precedence of it in its position and influence in the empire, and accordingly occupies the second place in the Chinese enumeration."—*Nevius, China and the Ch.*, p. 81. The term *ju chiao* was adopted c. 1150.

"Buddhism and Taoism had by this time made advances towards tacit terms of mutual toleration. They wisely agreed to share rather than to quarrel over the carcass which lay at their feet; and from that date they have flourished together without prejudice. . . . That Buddhism continued to receive Imperial patronage under the Sungs is a fact confirmed by the recent discovery at Buddha-Gaya of certain Chinese inscriptions."—*Giles, Historic China*, p. 83.

"It is but justice to the Chinese to say, that in importing some of the Indian deities and their superstitions, they have wisely left behind *all* the indecencies and fanatic madness of Indian worship, and that such horrors as those enacted at Jaggernath and elsewhere, could never in the slightest degree be practised under a government like that of China."—*Davis, Chinese*, ii. 83–4.

"Mahomedanism is believed to have been introduced into Yünnan in or about the year 1275, and it made most progress among the so-called aboriginal tribes, the Lolos and the Mantzu."—*Boulger, Short Hist.*, p. 316.

"There is an extract in the Concordance, saying that there was during the Sung Dynasty at Kao-chang (Urum-tsi) a Moni (? Manichaean) Temple served by Persian priests."—*Ch. Rev.*, xvii. 115.

"A synagogue was built at K'ai-fung Fu in 1164, and the Catholic priest Ricci visited the colony in the sixteenth century. In 1850, certain Hebrew rolls were recovered from the few remaining descendants of former Jews: but there was then no one left who could read a word of them, or who possessed any knowledge of the creed of their forefathers beyond a few traditions of the scantiest possible kind."—*Giles, Historic China*, p. 37.

Cosmogony.—In the early ages "the half-inspired sage evolved a system of emblems whereby to express more clearly than by words the progressive development of all he saw around him, and this resulted in the Diagrams called after Fuh-hi." "The Chinese philosophy is, in its inception, essentially Pythagorean; or, to speak more correctly, the Pythagorean philosophy is essentially Chinese. The first symbol with which we are confronted is the 太 一, the Great One, or Monad of Pythagoras. This is the primeval Essence, self-existing and alone, from which proceeded, subsequently, the world. This Monad then divides, and two parts become the *Ying* and the *Yang*, or the Male and the Female Principles of Nature. The *Ying* is Heaven, the Father, the *Yang* is Earth, the Mother, and from these two springs all else." [As to the *Yin* and *Yang* see further *infra*.] In "the 49th Chapter or Section of the works of Chu Fu-tsze, in which he treats of the generation of the animated Cosmos, the first sentence runs as follows: 'In the entire Universe, where there is no *li* there is no *ch'i*, and where there is no *ch'i*, there is no *li*.'" "Of course the key to the whole system of philosophy is to be found in the proper translation of these two words. . . . The rendering we suggest is: . . . *ch'i* is Matter, *li* is Mind; and we submit that, studied with this in view, the mystic sentences are plain. Our first quotation will, therefore, read as nearly as possible thus:—'In the entire Universe, where there is no mind, there is no Matter; and where there is no Matter, there is no Mind.'" "To be perfectly just, however, we must premise that, although Chu Fu-Tsze ascribes to *li* the attributes of Mind, its prevailing idea—perhaps rather a hazy one—is that of supreme, self-acting Law. Of course, a physical idea implies force; but to translate the word *li* by force or motion would be to violate the proprieties of language. To express this idea, another character is called into play, viz.: *Tao*. The primary signification of this is road, course or direction, secondarily, process; while *li*, therefore may be translated the all-prevailing Mind or Law, *Tao-li* is necessarily the *operation* of that law. . . . The next paragraph we wish to quote is the third in order and runs [thus]:—'This Heavenly Mind (*li*) first existing, then most certainly Matter (*ch'i*) exists. The *ch'i* when accumulated forms *chih*, and Nature is then complete.' . . . That *chih* means tangible, visible substance, there is no doubt. . . . *Ch'i*, commonly translated Air, is Matter in its primordial and subtlest form; Matter, to use the modern phrase, in the embryonic stage, invisible, as Dr. Tyndall says, of itself, but possessing the inherent power of becoming visible. . . . *Ch'i tsi wei Chih*. . . . done into the faithfullest and concisest English at our command, runs simply thus: The accumulation of matter in its primordial or ethereal stage, produces Matter in its substantial form. . . . *Ch'i* is the ether that pervades all space, the embryo from which all material bodies (*chih*) are produced. *Li* is that Eternal Mind which dwells in and is commensurate with this ubiquitous ether. . . . " "With the Chinaman all is theory and speculation. He has not even the most rudimentary knowledge of chemistry, and still talks of wood, air, fire, earth and water as the five elements. And yet in his gropings he seems to have hit upon the grand idea long cherished by modern physicists, and which, maybe, will be placed upon a scientific basis some day, the resolvability of all the so-called elementary substances into one prime Element. This seems to have come intuitively to the Chinese mind, and the name by which the element is known is *ch'i*. From *ch'i* all things were evolved, and back to it they may all be traced. . . ." "One more quotation will suffice . . . :—'Being asked whether *li* positively existed before Heaven and Earth, he replied that before the existence of Heaven and Earth, there was most certainly this *li*. *Li* existing, then Heaven and Earth existed. If *li* had no existence, then also there could be neither Heaven nor Earth, nor Man, nor Things; none of these would have had any containing receptacle. *Li* existing, then *ch'i* exists, flows forth, pervades, generates, and nourishes the Myriad Existences—*i.e.* the Material Universe.'" "It is clear that in this passage Heaven and Earth mean simply . . . the Universe at large; and this Universe is directly attributed to the influence of the *li* or Creative Mind upon the *ch'i* or embryonic Matter. . . ." "Amplifications of this grand belief, the root of all religion, abound in the Chinese classics. As we have before pointed out, the word for Heaven is used not only to express the material firmament, but also for that Supreme and Intelligent Power which overrules humanity at large, and animates the entire world. Thus we have a greater than Chu-fu-tszo saying 天卽理也 *T'ien tsi li yay*—Heaven is the *li*, or . . . the Mind (of Things); and, again, what is more remarkable still 性卽理也 *Sing tsi li yay*—the Properties (of Things) are in the Mind;—that is are the manifestation of Heaven."—*Balfour, Waifs and Strays*, pp. 210–17.

"This dogma of materialism, however ancient it may be in its first origin, became especially cultivated, or, according to some, *originated* in China during the *Soong* dynasty. . . . The learning and science of the Chinese, such as it was, being then much in vogue, some celebrated commentators on the ancient books appeared about that time, the most famous of whom was . . . *Choo-tsze* [Chu Tzŭ who] . . . thus expressed himself: The celestial principle was male, the terrestrial female: all animate and inanimate nature may be distinguished into masculine and feminine: even vegetable productions are male and female, as, for instance, there is female *hemp*, and male and female *bamboo*. Nothing exists independent of the *Yin* and *Yang*.' Although the Chinese do not characterize the sexes of plants, . . . they use the above phraseology in regard to them; nor do they confine it to the vegetable and animal creation only, but extend the same to every part of nature. *Numbers* themselves have their genders: a *unit* and every odd number is male, *two* and every even number, female."—*Davis, Chinese*, ii. 66–7.

"In Li Shih's *Süh P'óh-wu-chi* (written in the 13th century A.D., Japanese edition, 1683, tom. ii. p. 3) a quotation from the *Ning-kwóh-lun* runs as follows:—Primitively there was no Liáu-Kién in Shuh (now Sze Chuen); this tribe emanated from red clay in a cave of Teh-yáng mountain, whence bits of the soil had begun to roll out, each roll enlarging them, so that at last thereby was created a couple, who gave birth to many." "I would suggest that the same belief [that troglodytes return into a subterranean other-world whence they emerged,] entertained by some aborigines in China, has revived itself among the Taôists, who used to call their paradise the 'Cave-Heaven' (Tung-Tièn), *e.g.* Twan Ching-Shih describes the 'Cave-Heaven' 10,000 *lis* in circumference and 2,600 *lis* in height (his 'Miscellanies,' Japanese edition, 1697, tom. ii. p. 1), and Li Shih enumerates thirty-six caves in the empire, all entitled 'Heavens' (*ibid.* tom. i, p. 8)."—*Nature*, Nov. 15, 1894.

Superstitions.—Chên Tsung "seems to have been naturally superstitious, and he gave himself up to fortune-tellers and soothsayers during the last years of his reign."—*Boulger, Short Hist.*, p. 38.

Jên Tsung's mother, who ruled during his minority "insti-

tuted surer measures against the spiritualists and magicians who had flourished under her husband and acquired many administrative offices under his patronage."—*Ibid.* p. 38.

In the *T'an Wên Lu*, by Li T'ien, it is stated that "a neighbour of Li T'ien was bewitched by a *Shan-siao* 山 魈; whereupon Li T'ien bade him make a crackling of bamboos, to the number of some tens of stems, in his inner courtyard on the night of the last day of the year, and at dawn, with the cessation of the sound, he was quiet and in peace."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 77. *Cf.* previous Period.

"Among the quotations from poets of the Sung dynasty which the *P'ei-wen-yün-fu*, the imperial thesaurus of K'ang Hi, preserves under the heading *pao-chu*, all turn upon this circumstance alone [the connection of the idea of exorcism with the use of fire-crackers]—being, indeed, evidently based on no other originals than . . . passages . . . from the *Shên-i-king*, etc. Thus Su Tung-po (born 1036, died A.D. 1101) writes in one of his poems: '*Pao-chu-king-lin-kwei*'—the cracker frightens off the demon from next door. And Wang Ngan-she, his celebrated contemporary (born 1021, died 1086), in a stanza descriptive of the New Year's ceremonies, writes: '*Pao-chu-shêng-chung-i-sui-ch'u*'—amid the resonance of crackers another year begins. Other poets of the same period have had recourse to the same idea." There is nothing to show "that the crackers were more than the simple bamboos which earlier writers speak of."—*Ibid.* vi. 79–80.

"At the time of the Sung dynasty . . . popular opinion about them [foxes] had changed again," and they were regarded as of good omen.—*Ibid.* viii. 47–8.

"A stranger to Foochow would be astonished to see group after group of people going round to all the houses begging on Chinese New Year's days. Instead of quietly asking for some charitable donation at the door-way as do other beggars, they sing some songs (of course unintelligible to a stranger's ears) like hundreds of birds chirping in the groves at the sign of the coming dawn. He would be still more puzzled to see that these people are clean in appearance and the clothes they wear are quite different from the ragged garments generally worn by ordinary beggars. These are the boat people going through the exercise of making themselves bogus beggars under the belief that by so doing it will free them from any sickness and misfortune that would otherwise befall them during the year." "This superstition originated some time before the 12th century. It is said that when the Emperor Chao Tan Wang, of the Sung dynasty, was dethroned, he fled from his palace; but his enemies being thirsty for his Majesty's blood, as well as for the state seal, pursued him. When he came to the bank of the Min River, being very closely pursued, he asked the boat people to take him over to the other side. That the boat people at that time, perhaps, were not so credulous as they are now-a-days, may be safely vouched as true, because when they saw no money forthcoming from the Emperor's purse (it is but fair to state here that they did not know he was the Emperor) they refused to give him the necessary trip and answered him simply with the well-known 'nothing for nothing.' Thereupon he implored them to have pity on him; but when he found all his entreaties could not move them he lost his temper, and, in his rage, pronounced a few fatal words which sealed the doom of the boat people up to the present day—what he said was 'that every one of these people must become a beggar, no matter how wealthy he or she might be.'" "An Emperor is supposed to be blest with a 'golden mouth' and any word that is uttered from this 'golden mouth,' will bring realization to the wishes of the utterer. Now this Emperor desired them to be beggars as a punishment for their unfeeling conduct, and beggars they eventually became. At first they paid no attention to what was said; but after a short time, there came an epidemic of sickness amongst them and the death-rate went up to such an alarming degree that they became convinced that the fate awaiting them could not be shaken off. Accordingly some of them, who were more credulous of the supposed power of a 'golden mouth,' went to try the virtue of those fatal words, perhaps unwillingly, and it is strange to say that, at the first house they asked for alms they felt the sickness had suddenly deserted them. Soon after all the others followed suit and it is needless to say that they all recovered their usual health. Thus this custom was adopted." "Another source says that the real authors of this story were the boat people themselves; they fabricated the story simply to hide the shame of their greediness. But it is a fact that any one who does not like the idea of begging will ask some one to take with him his or her name written on a piece of paper when he carries out the practice, thus avoiding having to perform a disagreeable duty."—*Echo*, quot. *Hongkong Tel.*, Dec. 31, 1891.

[It was regarded as unlucky to be born on the 5th day of the 5th moon (Dragon Boat Festival) (*Sung shu, Shih lei t'ung pien*, c. 6, *Sui shih pu*, p. 11*a*). Amber could heal wounds made by weapons (*Sung Wu Ti pên chi, Ko chih ching yüan*, c. 54, *Chü ch'u ch'i wu lei*, p. 3*a*).]

Fêng-shui.—It was not until the 12th century that *Fêng-shui* emerged from its rudimentary stage and was elaborated into a system of scientific geomancy. "Fêng-shui is wind-water, the first half of which, *wind*, cannot be comprehended, the latter half, *water*, cannot be grasped. It may be defined as a system of geomancy, by the *science* of which it is possible to determine the desirability of sites, whether of tombs, houses, or cities, from the configuration of such natural objects as rivers, trees, and hills, and to foretell with certainty the fortunes of any family, community, or individual, according to the spot selected; by the *art* of which it is in the power of the geomancer to counteract evil influences by good ones, to transform straight and noxious outlines into undulating and propitious curves, rescue whole districts from flood and pestilence. . . . It is merely necessary to build pagodas at certain spots, and of the proper height, to pile up a heap of stones, or round off the peak of some hill, [which has] a square and inharmonious aspect. The scenery round any spot required for building or burial purposes must be in accordance with certain principles. It is the business of the geomancer to discover such sites, to say if a given locality [is suitable,] . . . sometimes to correct errors [previously made.] . . . There may be too many trees, so that some must be cut down, or . . . too few, and it becomes necessary to plant more. Watercourses may not flow in proper curves, hills may be too high, too low, and of baleful shapes, or their relative positions one with another may be radically bad. Any one of these causes may . . . account for the sudden outbreak of a plague, the gradual or rapid decay of a once flourishing town. The Fêng-shui of a house influences not only the pecuniary fortunes of its inmates, but . . . their general happiness and longevity." [It is certain that the Chinese firmly believe in this, as is proved by the care they take in arranging their private houses, and choosing sites for graves in accordance with its principles.]—*Giles, Ch. Sketches*, pp. 142–5. For a comprehensive account of *Fêng-Shui*, see Eitel's *Fêng-Shui, or The Rudiments of Natural Science in China*. In the *Cornhill Magazine*, xxix, 337–48, it is stated that bones are disinterred when experience has proved the grave to have bad *fêng-shui*, and kept in earthen jars until a good site can be found, and that temporary wooden pagodas are sometimes put up as an experiment. See also *Davis, Chinese*, ii, 144, etc.

To Wang Chi, a scholar of the Sung dynasty, "is ascribed the first application of *fêng-shui* to housebuilding."—*Giles, Bio. Dic.*, p. 811.

Mongol Period (1280 *to* 1368).—*Table VII.*

"Though these people have the acutest intelligence in all matters wherein material things are concerned, yet you shall never find among them any knowledge or perception of spiritual things."—*Hayton*, in *Yule, Cathay*, i. cxcv-vi.

There seems to have existed a "low state of religious belief and the" only vigorous religion in China was Buddhism. "At first he [Kublai] treated with equal consideration Buddhism, Mahomedanism, Christianity, and even Judaism, and he said that he treated them all with equal consideration because he hoped that the greatest among them would help him in Heaven. . . . But his religious tolerance or indifference did not extend to personal matters. . . . Priests were appointed and specially enjoined to offer up prayers on his behalf before the people, who were required to attend these services and to join in the responses. Images of himself were also sent to all the provincial towns for reverence to be offered. He also followed the Chinese custom of erecting a temple to his ancestors."—*Boulger, Short Hist.*, p. 71.

"The Tartars, before they were converted to the religion of the Idolaters, never practised almsgiving. Indeed, when any poor man begged of them they would tell him, 'Go with God's curse, for if He loved you as He loves me, He would have provided for you!' But the sages of the Idolaters, and especially the *Bacsis* mentioned before, told the Great Kaan that it was a good work to provide for the poor, and that his idols would be greatly pleased if he did so."—*Yule, Marco Polo*, i. 432 (2nd ed.). *Cf.* MORAL SENTIMENTS.

"Among other points may be mentioned a great influx of Mahommedans, and consequent spread of their religion, about this time."—*Giles, Historic China*, p. 87.

"Marcus Sobensis writes that 'Agheus illuminated with the Faith Gebal and Huz and the coasts of S. India and the adjacent countries as far as Gog and Magog.'" "Ebedjesus says, 'All Persia, all parts of Assyria, and Armenia and Media and the regions round about Babylon, Huz, and Gala, to the confines of India, as far as Gog and Magog, received the priesthood from Agheus, the silk weaver, and disciple of the apostle Addeus.'"—*Ch. Repos.*, xvi. 166.

"Comestabularius, an Armenian, who about the year 1248, wrote a letter to the King of Cyprus concerning the Christians of Tanguth, says, 'This is the country out of which came the three kings to Bethlehem, to adore Christ; and the people of this country are Christians. I myself have been in their churches and seen paintings of Jesus Christ, and of the three kings, one presenting the gold, a second the frankincense, and the third the myrrh. Through these three kings they had the knowledge of the faith of Christ, and through them the Cham and all his people were made Christians. When they go to salute the Great Cham, they first enter the church, and salute the Lord Jesus Christ, and then go to salute the Cham. We found also many Christians dispersed through the east country, and many goodly churches, lofty and ancient, which had been despoiled by the Tartars. The Christians of the country, when they come into the presence of the Cham, who now reigns, he receives them with the greatest honour, uses them liberally, and suffers none to annoy them."—*Ibid.* xvi. 166.

The Franciscans were not interfered with throughout the Yüan dynasty. These "Emperors were constantly engaged in war, and indifferent to the various forms of religion propagated within their dominions. Probably they were inclined to favour Christians on account of their severe contests with Mahommedans in Western Asia."—*Ch. Rev.*, xii. 1–15.

[For Nestorian churches and monasteries see ECCLESIASTICAL.]

"Marco Polo just mentions their [Jews] existence at Cambulac, as do John of Montecorvino and Marignolli about the same time, and Ibn Batuta at an earlier date. In the Chinese annals of the Mongol dynasty the Jews are first referred to in 1329, and again in 1354, when they were invited to Peking in the decline of its power to join the army of the Imperialists. They are styled *Shu-hwuh* [*Shu hu*], or Jehudi, and must have been numerous enough to make them worth noticing with Mahommedans, and their help in men and means implored."—*Williams, Midd. King.*, ii. 271–2.

"We had many and glorious disputations with the Jews and other sectaries [at Peking]."—*John de' Marignolli*, in *Yule, Cathay*, ii. 341.

"In this vast empire there are people of every nation under heaven, and of every sect, and all and sundry are allowed to live freely according to their creed. For they hold . . . that every man can find salvation in his own religion. Howbeit we are at liberty to preach, without let or hindrance. Of the Jews or Saracens there are indeed no converts, but many of the idolaters are baptized; though in sooth many of the baptized walk not rightly in the path of Christianity."—*Andrew, Bp. of Zayton*, in *ibid.* i. 224–5.

[The existing native, etc., religions apparently underwent no change.]

"The thaumaturgic reputation assigned to the spirit of Chang Ngo-tsze [see MONARCHY—*Deities*] was confined for centuries . . . to the valleys of Szech'wan, until at some period antecedent to the reign of Yen-yeo, in A.D. 1314, a combination was arranged between the functions of the local God and those of the stellar patron of literature. . . . Imperial sanction was obtained for this stroke of priestly cunning; and notwithstanding protests continually repeated by orthodox sticklers for accuracy in the religious canon, the composite deity has maintained his claims intact, and an inseparable connection between the God of Literature connected by Imperial patent and the spirit lodged among the stars of Ursa Major is fully recognized in the State ceremonial of the present day."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 41.

[In a monastery at Hangchow were kept large numbers of animals supposed to be the souls of human beings.]—*Yule, Cathay*, ii. 119–20.

"The Great Kaan plants these trees all the more readily, because his astrologers and diviners tell him that he who plants trees live long."—*Yule, Marco Polo*, i. 426 (2nd ed.).

Marco Polo says that it was thought unlucky for an arrow to strike anyone's property, and that any cattle or goods struck by a chance shot from the Emperor's bow were exempted from taxation or duty, as "the Great Kaan says it would be an abomination before God, were such property, that has been struck by the divine wrath, to enter into his treasury."—*Ibid.* i. 425 (2nd ed.).

Ming Period (1368 *to* 1644).—*Table VIII.*

[For the worship of Heaven by the Emperor see ECCLESIASTICAL.]

"The doctrine of the literati is described as the first of the three 'religions' of the Chinese. This sect has no temples except that to Confucius; filial piety and the commemoration of ancestors are the corner-stone, but the ceremonies are intended for the benefit of the living rather than the dead. The aim of this sect and the purport of all its precepts is to secure public peace, popular tranquility, household economy, and the disposition of individuals to the practice of virtue."—*Simcox*, ii. 267.

Confucius was formerly enrolled among the deities of the empire with the title *hwang*, or king; but an Emperor of the Ming dynasty, thinking it an indignity that Confucius should only rank as equal in divine honours to the other gods and to himself, determined that none of the ordinary titles should be applied to him, but that the whole nation should express their special veneration and indebtedness to him by calling him *Ta Ching Che Shing Sien Shêng*, "the Great, Perfect, Most Holy Teacher."—*Nevius, China and the Ch.*, p. 145.

[The Chinese say that the first Ming emperor was, when young, a herd boy, who lost his parents early, and did not know where they were buried. He therefore instituted the ceremony called *Süh-ku* "Pitying the Unfortunate," commanding his officers to sacrifice thrice a year to the shades of those whose graves are neglected." See *Williams, Midd. King.*, ii. 257–9.]—*Nevius*, p. 142.

[For progress of Christianity see ECCLESIASTICAL.]

"In the Chia Ting Prefecture, at the foot of the Chin Têng Mountain, there was a deep pool. On the 'mau' day (7th day of 1st moon) the prefect of that place renewed the ancient custom of 'oil divining,' *i.e.*, pouring oil on the water and telling from the marks made whether it will be a year of abundance or of famine."—*Chin hsiu wan hua ku, Ko chih ching yüan*, c. 50, *Jih yung ch'i wu lei*, p. 21*b*.

Manchu Period (1644 *to* —).—*Table IX.*

"What then do we naturally find to be his religion? Not personal experience of the relation to the infinite and absolute, so much as a body of common interests, averaged, conciliated, and expressed in domestic and political institutions; in which the antithesis of heaven and earth reappears as that of the governing and the governed, and the active and passive principles—*Yin* and *Yang*—are represented by teachers and taught, by parent and child, by older and younger brother, and, to a certain extent, by man and woman. The adjustment of these relations, the preservation of that harmony of the universe which depends on their mutual fidelity and proportional work, is the purpose of religion. It is thus an affair of the State; not as religious master, but as religious representative,—the depositary of worship for the people, as its organized Middle Term between heaven and earth. And as the Emperor officially performs the national homage to Shangte, and to the superior guardian deities as under him, so the great local magistrates throughout the empire pay to the inferior gods their lesser dues. Meanwhile the popular religious sentiment, by no means resting in its final product of vicarious and mediatorial religion, is absorbed in the closer intimacies of the service of ancestors and of the forces of Nature, or *Fung-shui*. And these again follow the regulative ideal, moral and spiritual, in its inevitable middle ways. The burden of the Classics is the sacred and invariable 'Mean.' 'Be discriminating,' says the Shuking, 'and hold fast the Mean; for the mind of man is restless and prone to err.' 'In punishment, settle cases with compassion and reverence; hit the proper mean.' The text of the *Yking* opens with announcing four different principles, whose combination constitutes virtue, through mutual limitation and mediation, upon the basis that each shall have such culture as the interests of the others allow. 'Perfect,' says the *Chung-Yung*, 'is the virtue of the Mean; and rare its practice: the knowing go beyond it; the foolish do not reach it. Equilibrium is the great root of human action; and harmony the universal path that human feelings should pursue. The heaven and earth are in happy order, and all things will prosper.' 'Shun,' says Confucius, 'took hold of the two extremes in men; determined the Mean, and employed it in his government of the people. It was by this that he was Shun.' 'To go beyond is as wrong as to fall short.' 'The reason I hate holding to one point alone,' says Mencius, 'is the harm it does to principle. Taking up one point, it disregards a hundred others.'"—*Johnson, Or. Rel.—Ch.*, pp. 20–2.

"Even the religion of the Chinese is domestic, and centres in the natural affections. Like that of the Mongolian races in their whole extent, it consists mainly, as is well known, in reverence for ancestors; while the forms in which the cultus has been developed by this eminently social people are more genial and beneficent than those which characterize the nomadic life of the races of Central and Western Asia. Their family gatherings at the temples and tombs are as pleasant as they are pure, and probably as productive of kindly sentiment as any religious festivals or social reunions in the world. The tablets in which the souls of the departed are supposed to dwell are a perpetual admonition to concord within families, as well as for the millions who at one and the same period of the year are moved by a common impulse to pay devotion at these shrines. Ancestral halls are often built by associations of families, and the prohibition of marriage between persons of the same name expands the circle of sympathy. The relation

constantly maintained with unseen relatives is that of mutual care and help, in minute and tender superstitions whose influence reaches through social life, and pervades it with innumerable delicate forms of mutual service. Among these, the tenderness required of children towards their parents is to be mentioned as a school of sympathy."—*Ibid.* p. 46.

"It is tolerably manifest that Religion in China is but little more than a great art, or combination of arts, for promoting welfare in this present life and future salvation, by following certain lines of conduct and by propitiating or rendering harmless certain classes of invisible beings and agencies. This art is regulated by customs, rescripts, and partly also by written laws issued by the Imperial government; it is controlled to a certain extent by philosophy, and to a much larger extent by precedents set by the ancestors of the people."—*De Groot, Rel. Syst.*, ii. vii.

"It was the opinion of some among the Jesuits in China, that the better portion of the learned in that country had not given way to the material and atheistic system current during the Soong dynasty, but adhered strictly to the ancient religion, in which a Supreme and creative intelligence was acknowledged under the title of *Tien* or *Shang-ty* (the Supreme ruler). The Confucian philosophers consisted, according to them, of two sects. First, of those who disregarded the modern commentators and philosophists, and retained the same notions regarding the Creator of the universe that had been handed down from remote antiquity. Secondly, of those who puzzle themselves with the speculations of Choo-tsze and his school, as they appear in the work before mentioned, and endeavour to explain the phenomena of nature by the operation of material causes. Others of the Romish missionaries were persuaded that *all* the Chinese learned were no better than atheists, and that notwithstanding the express declaration of the Emperor *Kâng-hy* [K'ang Hsi], in his communications with the Pope, wherein he averred that it was *not* to the visible and material heaven that he sacrificed, but to the true Creator of the universe, no faith could be placed in their explanations."—*Davis, Chinese*, ii. 76–7.

"In China, as in all other countries, there exist sincere believers and a great number of the indifferent." "Religious hatred, however, has no place among our national customs [*cf.*, however, *Persecution*]; to me it is a source of amazement. I can understand that one may hate—a person, for instance; but a religious idea—a religion!—As to atheism, it has been called a product of modern civilization. We are not yet sufficiently civilized to have no belief."—*Tcheng-ki-tong, The Chinese Painted by Themselves*, pp. 18–26.

"Except that there is no Sunday, and the curious idea of 'praise' has never entered a Chinaman's mind, a 'good man' in China—which means in this connection exactly the same thing as a pious or religious one—is very much a counterpart of the good Englishman. He visits the church or temple with quite as much or as little understanding as most of ourselves of the reason why he does so; and says prayers—but only when he has anything to pray for; he pours out a libation or scatters a thank-offering for his food, and moreover does not forget an acknowledgment, often daily, to his ancestors. In chastity perhaps inferior, in sobriety decidedly superior to our average selves, he is infinitely more charitable, especially to relatives; in his private, but not in his public capacity. As to a future life he is totally indifferent on that subject so long as his head is kept on his shoulders in this one, in order that he may make his bow in decent form when he arrives in any other sphere there may be. In 'natural religion,' therefore, a Chinaman differs little from ourselves." "In 'faith,' 'doctrine,' and 'dogma' it is different; and I do not believe any power will succeed in drumming any one of the three into the Chinese mind, which is much too clear to take on trust any mere insistence upon alleged facts which cannot be proved by plain evidence."—*Parker, China*, pp. 280–1.

Soul, etc.—"All Chinese have a deep veneration for the idea of a soul, or the continuity of life; this idea is derived partly from the old Shamanistic or natural religion, and partly from the Buddhist notion of transmigration. Hence the great care of the dead, the love of funeral ceremonies, the readiness to spend money upon graves, the desire to propitiate the ghosts of ancestors, the yearning for a son, the strong family sentiment of unity, and the strict subordination of younger to elder. Hair-splitting doctrine has no charms for the Chinese mind, which, however ill-trained, is essentially intellectual and liberal."—*Ibid.* pp. 287–8.

"In the person of the Grand Lama of Thibet (whose soul on quitting the body is supposed instantly to animate that of an infant) the doctrine of transmigration is said to be practically illustrated."—*Davis, Chinese*, ii. 88.

"The belief in the resurrection of the dead has waned away in the process of time. As civilization advanced, cold experience taught the sons of the Empire of the Midst that death was real. Nevertheless . . . numerous practices created by the said belief have survived. Nor has the conviction been lost that the manes continue to hover about the body and to be intimately connected with it, a conviction naturally arising from the old belief that they might at a suitable moment again enter the corpse and resuscitate it."—*De Groot, Rel. Syst.*, i. i. 348.

The "official rescripts sufficiently prove that the belief in the presence of the soul on the spot where the coffin is deposed, is still entertained by the present emperors."—*Ibid.* i. i. 353–4.

"Even the dead, in China, are not left in undisturbed repose. To move a coffin, requires a previous consultation with the almanac or the geomancer, but during the twelfth month it is safe to 'move the earth.' During the greater part of our January, people are seen on the hills moving graves to some other spot. The idea of this move represents the horse, or, rather, the devil at play. It is not that the deceased may lie nearer to the fond hearts of those who loved him and think of him; it is that his restless and dissatisfied ghost is for some reason attacking the relatives, causing them loss in business or sickness in the home. This fear of the dead has nearly smothered out what we . . . call filial piety."—*N.-C. Herald*, April 25th, 1900, p. 746.

"At a village near Ningpo there is a fisherman who fishes in the river to earn his rice. He is fifty years old, and had a wife, but she never had borne him a child. Last month he was out in his boat casting his net, when he heard the voice of an infant crying among the rushes of the bank, and on drawing near to see, found a baby boy wrapped up in a sort of nest of rushes. He at once knew that a child had died, and that its soul had come back to the world of man again and was inhabiting this little body. He took it home, and his wife fed it with soup and rice water, when it soon ceased crying; and the old couple took such a fancy for the foundling that they adopted him then and there as a son, giving him the name of *Shih-lai*, 'the picked-up one.'"—*Hu pao*, quot. *N.-C. Daily News*, April 11th, 1889.

In 1878 a blacksmith at Shanghai burned his infant child to death on his forge, because, "this is the third time this spirit has come to us" (his wife had previously had two girl children who sickened and died) "and if I do not burn it, we may be troubled by it again."—*Woman's Work*, ii. 142.

[When a baby is seriously ill, its father walks through the city streets, carrying its clothes at the end of a bamboo pole and crying "Return, Return"—in the belief that some evil spirit has tempted the child's soul away and so caused the sickness.]—*Bryson, Child Life in Ch. Homes*, p. 24.

[With this compare a note in *N. and Q. on Ch. and J.*, i. p. 105, where a correspondent ("Jay Tea") says that, in the neighbourhood of Shanghai, women who have sick children will, if they are feverish and delirious, intonate by the hour together: "*Ah-di-à-kué-lê-ba!*—Little brother, come home!"—the idea being that the child's soul is wandering away, and needs to be called back.]

"It is quite natural man should imagine that the souls of the dead retain the shape of the body which they possessed during life. This must be true of the Chinese in particular, seeing they are convinced that body and soul keep together after death, a conviction which calls up the body immediately before their eyes whenever they think of the soul. They believe that a beheaded man wanders about a headless spectre in the World of Shades. Such spectres are frequently to be seen in walled towns, especially in the neighbourhood of places of execution. Here they often visit the people with disease and disaster, causing a considerable depreciation in the value of the houses around such scenes. Whenever an execution takes place, the people fire crackers to frighten the headless ghost away from the spot; and the mandarin who has superintended the bloody work, on entering the gate of his mansion, has himself carried in his sedan chair over a fire lighted on the pavement, lest the headless apparition should enter there along with him; for disembodied spirits are afraid of fire. On August 22nd, 1849, the Governor of Macao having been assassinated near the Barrier by some Chinese, who severed his head from his body and fled on [to] Chinese soil with this bloody testimony of the murder, the native inhabitants of the port declared that the spectre was often seen riding up and down the isthmus, looking for his head; and these rumours inspired such terror, that no one dared go home through the Barrier after nightfall (*v. Ch. Rec.*, xix. 456). In the 'Celestial Empire' of Feb. 7th, 1883 (page 78) we read: 'The Chinese have a theory that a headless corpse in this world wanders about a headless ghost in the next, and they adopt the subterfuge of fixing a wooden head to a corpse, thinking thereby that the spirits will not know the difference. A case of this kind has lately occurred. It will be remembered that the head of the mandarin who was murdered in Quangse Road (Shanghai), could not be found. Search was made for it without success, so the compradore, who was a friend of the deceased, has had a wooden head made and placed in the coffin with the body of the murdered man. This having been done, the corpses of the mandarin and his wife were removed from Quangse Road for burial.'"—*Ibid.* i. i. 355.

"They used the following method to restore her to life. They procured a large goose, put the goose's bill into the dead woman's mouth and beat the goose unmercifully. The theory they hold is that if the goose under the unmerciful beating calls out, by so doing it will bring the woman's breath back and she will be saved."—*N.-C. Herald*, Jan. 3rd, 1900.

"An old woman who received baptism had to give up heathenish practices, which had been to her the means of making a living. When small-footed women or others were unable to go to the temples to worship, this woman used to be summoned, carefully instructed as to the details of the case, and sent to pray and go through all the usual ceremonies in their stead. Another branch of her business was the calling home of the souls of children, this being supposed to be necessary when a child is badly frightened, bitten, or injured. The method is to light a fire, burn much paper money, and, while beating the ground vigorously with a knife to expel or drive off evil spirits, to coax back the departed soul by the promise of all sorts of sweetmeats. On the last day of the year mothers go through these ceremonies, whether their children be well or ill, to expel all the evil influences of the year. The two branches of this woman's profession, worshipping of images and recalling of souls, afford a very good instance of how the two great systems of religion, Taoism and Buddhism, are mixed up in the Chinese mind."—*Report of Med. Miss. Hosp. at Tungkun*, 1891.

"The constables were afraid of incurring the displeasure of the spirits and being seized by the soldiers of the Infernal Regions. (Fits and other sudden attacks of illness are explained in this way. Sometimes the wrong man is arrested, and his spirit is sent back to earth by the Judge in Purgatory, *i.e.*, he recovers.)"—*Giles, Historic China*, p. 159.

"An idea prevails among the Chinese that the sum total of human life must always be the same, a birth here being compensated by a death there, and *vice versâ*."—*Ibid.* p. 206.

Ancestor-worship.—"The only forms of worship which are universally adopted are Ancestral Worship, the worship of the Kitchen God, and the worship of Heaven and Earth at the new year."—*Nevius, China and the Ch.*, p. 152.

"There are two objects of worship, as the Chinese aver, to be found in every family, viz., the Ancestral Tablet, and the Kitchen God. [The worship of] the latter is as universal as that of the former."—*Doolittle, Social Life*, ii. 81.

"The hold of the Buddhist priesthood upon the mass of Chinese consists far more in the position they occupy in relation to the rites performed in honor of the dead than in their tenets. . . . Buddhism takes hold of the common life of man, offers relief in times of distress, escape from a future hell at a cheap rate, and employment in a round of prayers, study, or work, ending in the nirvana," but the religion in which "the heart of the nation reposes" is ancestor-worship.—*Williams, Midd. King.*, ii. 235–6.

"To worship ancestors and pay them honour is a duty as important as that of prayer amongst Christians, and there is none greater or more popular. . . . This worship exists throughout China, in the humblest houses as well as in the most opulent. . . . Death does not break the bond of family affection; it in some sort deifies it and makes it sacred. The dead are not forgotten. . . . We carry our dead into the fields, upon the hills that surround our cities, as high, as near to heaven as we can. . . . The ceremonies connected with ancestral worship take place in China every year, in the spring and autumn. These ceremonies have gratitude for their particular characteristic, and are carried out with great solemnity. The anniversaries are the occasion of family reunions." "In wealthy families, the ancestral temple is large enough to contain apartments, where members of the family not residing in the same town can be received. One may even see tables laid out for school purposes, and as the temples are usually built in the country, they sometimes during the summer answer the purpose of pleasure villas. In numerous families assemblies in these temples are very frequent; for instance, on the occasion of marriages, and at the period of examinations." "All family festivals are held in presence of the family, that is, in the midst of its ancestors and at their house. They are absentees who are not forgotten. These usages are the same in every province of China. In every village, where nearly all the inhabitants are relations, may be seen a chapel dedicated to the ancestors. It is our parish church." "The Emperor honours a functionary who has fulfilled with devotion and intelligence the high charges confided to him during his life-time, not by raising a statue to him, but a temple in which his posterity will celebrate the ancestral cult. At the anniversaries the Emperor sends delegates to represent him. The Temple is inscribed with the name and titles of the deceased, and recalls the eminent services he has rendered to the State."—*Tcheng-ki-tong, Ch. Painted by Themselves*, pp. 118–22.

"The paintings, or effigies, which are also objects of worship, are taken after death. Though they may to some degree resemble the individual whom they represent, they are very unlike the portrait of a living person. They have also their peculiar name, which serves still further to mark the difference between them and portraits of the living. These effigies are generally brought out and worshipped only at the beginning of the new year, on the birthdays of the deceased, and when they are honoured with theatrical exhibitions." The tablets "sometimes date back a thousand years. In connection with ancestral temples are often found genealogical tables, but many temples with small incomes are unable to procure them, on account of the trouble and expense. . . . These temples are constructed by the wealthy in honour of their immediate ancestors, and at first contain only the tablets of a few generations. As the family increases from age to age, though it may contain many poor members, it generally includes enough wealth to keep the temple in repair and provide for its expenses. It is very common for persons of property at their death to leave a piece of ground for the use of the family temple, the yearly proceeds of which are added to a common fund for repairs and providing sacrifices and theatricals." Tablets of women and unmarried men not generally found in temples. "Abandoned characters" cannot share in the ceremonies of the family temple while living, or have their tablets placed there after death. They "are said to be 'expelled from the family.'" Those who die abroad are, if possible, buried at home. Some Chinese say of the sacrifices offered to the dead, that the spirits eat the "impalpable essence" of the food, others, that the action is entirely symbolical and only intended to express their feelings of love and gratitude towards their deceased parents. "The worship of the Kitchen God is just about as ancient as [ancestral worship] and . . . practised in every family. The Kitchen God has no temple and no image. It is worshipped under the representation of a paper engraving, generally about a foot square, which is pasted on the kitchen range. This may be regarded as the household divinity of China. It is supposed that it takes cognizance of everything which transpires in the family, and makes a report at the close of the year, in the presence of *Yuh-hwang-ta-ti*. The night when he is supposed to take his departure is . . . a very important occasion. All the members of the family are present, and a feast is given . . . intended to induce him to make [a] favourable report at head quarters. At the close of the feast, the paper god is removed from the kitchen range, and burned . . . and the kitchen is for a few days without a god. On the first day of the new year, a new paper is procured, and the Kitchen God is invoked to resume his place in the family."—*Nevius, China and the Ch.*, pp. 132–4.

"Notwithstanding the worship of Heaven is reserved for the Chinese Emperor . . . the adoration of heaven by the people is by no means uncommon. Persons in the habit of practising it sometimes have a little incense-vase fastened to the outside of their doors. In this they place a lighted incense-stick, and then, with uplifted hands, they stand and worship. This seems to be regarded as a higher and more spiritual homage than that offered to idols in temples, and is practised somewhat ostentatiously. . . . If you ask the worshipper what he is doing, he will say, 'I am worshipping heaven.' . . . If . . . asked whether he means the [sky] or the clouds, or the heavenly bodies, he will answer 'No'; and, forced to give some explanation, he will probably . . . say, 'Heaven is our father, and earth is our mother; and heaven and earth produce all things; and so I worship heaven and earth.' . . . After . . . gaining a little knowledge of the gospel as preached by missionaries, they are very apt to express their assent and approbation, declaring that it is identical with the worship of heaven and earth." "The common adage *Kih tseh hu tien*,—'In your extremity you cry to Heaven' [seems to show that they regard it as a power beyond and above the gods and spirits.]"—*Ibid.* pp. 159–60.

Tree and serpent worship, etc.—[Tree and serpent worship exist in China, as part of the unauthorised popular religion. The principal sacred tree is the banyan (*sung shu*), old trees being most reverenced. The chief (perhaps the only) seat of this worship is at Amoy. The peach-tree is also reverenced, and it is said that no Chinese will use it as firewood. It is the symbol of longevity and married happiness; and occupies a prominent place in Taoist mythology. Another sacred tree is the *wu-tung shu* (? *Elaeo-cocca verrucosa*), "the national tree of China," in whose branches the phœnix is said to roost, when he makes his appearance.]—*Balfour, Leaves*, pp. 149–50.

"The peepul, *pu-ti* (*Ficus religiosa*) at the south and the *Sophora* at the north, with perhaps other aged trees, are worshipped for long life. Special efforts are made from time to time to build or repair a temple or pagoda, in order to insure or recall prosperity to a place, and large sums are subscribed by the devout."—*Williams, Midd. King.*, ii. 259.

"Serpents . . . are connected in the Chinese mind with *Hsüan T'ien Shang Ti*, or supreme Ruler of the Sombre Heavens, who is generally represented as using one as a foot-stool."—*Balfour, Leaves*, p. 151.

"Serpent worship is by no means uncommon in this neigh-

bourhood [Amoy.] . . . In the temple of Heuen-tien-shang-ti [*Hsüan T'ien Shang-ti*] . . . the feet of [that idol] are placed—one on a serpent, and the other on a turtle. When persons come to worship the idol, they rarely fail to pay their respects to one or other of these two."—*Ch. Rec.*, iii. 107.

"The nearest approach to serpent-worship I have met with in China exists in Chiou-hu-pwang, a large town of some 10,000 inhabitants, on the right bank of the Min, about 100 miles west from Foo-chow. There is in this town a . . . temple (Shê Wang Miau) dedicated to the Serpent King. . . . [His] image represents a man in a standing posture, with a sword in his hand." "An annual festival is held on the 3rd, 7th and 12th days of the seventh month . . . [when] the people form in a long procession, and march through the streets of the town . . . carrying living snakes. . . . It is considered a very meritorious act to carry a snake in the procession, [and the more there are, the greater the good luck secured to the town.] Some time before the festival a public subscription of money is taken . . . [and] an enormous quantity of sweetened rice-flour cakes prepared, each weighing about 3 lb.; and three of these cakes are given to every one who carries a snake in the procession." These snakes are caught for the purpose, and released after the procession. They are said to be harmless—but it is believed that in any case bites can be miraculously cured by the application of ashes from incense-vases in the temple.—*Ch. Rec.*, iv. 307.

[It is believed throughout China that a cobra will always avenge an injury; and this is shown by several proverbs, *e.g.* 'To strike a venomous serpent, and not kill the animal, provokes it to seek revenge.' Another says, 'To see a snake and fail to kill it, exposes others to dangers, but to wound and not slay the animal, causes it to harbour avenging feelings for myriads of years.' "Belief in the vindictiveness of [snakes] is fetichistic in origin. Chinese philosophy regards all organic matter as endowed with life; it is an axiom that the kosmos is alive, or that 'the firmament and this planet are alive,' . . . and in carrying out the conception, qualities are attributed to animals which assimilate them to mankind." "Natural results attend snake wounding, supernatural consequences follow snake killing. When the animal is simply maimed, its vindictiveness can only be appeased by planting its fangs in the flesh of the aggressor; but when it is killed, an unknown supernatural power mysteriously intervenes and soon causes the death of the offender; in other cases the spirit of the animal takes violent possession of the slayer, whom it impels to suicide. Consequently cobras are shunned, rather than pursued and attacked; instances of supernatural revenge on their part are not common, and cases of revenge by biting are very rare; but both are [on record.]" "In Wenchau city and department cobras are extremely numerous, entering dwellings in quest of rats; yet I have never seen a victim of their revenge. Mendicants are often serpent-dealers, making collections of snakes of various kinds in cage-like baskets of peculiar construction. [Buddhists sometimes buy these, to free them.] . . . Snakes are nourished by beggars, who carry them in their hands, and going from shop to shop" frighten people into almsgiving. "A beggar having captured a brace of [cobras], proceeded to extract their fangs, but . . . one escaped after having suffered injury;" it afterwards came back, and bit the beggar, who died. "In its chapter on snakes, an authoritative encyclopædia (*Yüan chien lei han*) names the 'hooded serpent' of the Lower Yangtsze, which is destructive of human life, and which, if injured, should be promptly despatched, as, if not slain, it will never cease aiming to avenge itself; although the man sought for may be in a crowd of thousands, the serpent will unerringly discover and despatch him." This snake, with others, has disappeared from the coast swamps since they were drained. "The hooded python was sometimes 70 to 80 feet long, tail barbed, or perhaps, like the Boidæ, having claws so great as to seize men and cattle. . . . It emitted a vapour which sometimes concealed it from view, and which itself was poisonous, inasmuch that criminals, condemned to the death penalty, sent to the neighbourhood of its lair, perished within ten days." "Hysterical subjects are most liable to those possessions affording peculiar psychic phenomena." "Persons affecting spirit possession throw themselves into mock trance, and then throwing themselves into sham ecstasy, sometimes emit utterances to impose on spectators." Several examples are given; one seems to show that the python might be a form assumed by a human being (a wizard?) or conversely. "Snake-killers who escape vengeance while yet in human form, are liable to retribution in a lower stage of existence. For example, a bull was one night heard bellowing in its stall, when it was discovered that it had been killed by two serpents which had attacked it, one at the head and the other at the flank. By common consent [this] was explained by injuries which the serpents had received from the human precursor of the slain animal. Sometimes a slain snake, being also born as a man, will, unconsciously to himself, be impelled to wreak vengeance on his former foe, by murdering the man into whose body that foe had entered." "Folklore also furnishes anecdotes which ascribe gratitude, as well as vindictiveness to serpents." "Where serpent worship chiefly abounds, the snake spirit or god protects its worshippers from serpent virus, and punishes serpents that inflict injuries without cause, allowing them to bite only in retaliation. In the district of Nancheng, Kiangsi, where serpents abound, a temple exists for the worship of the snake-god, who renders snake-bites innocuous, and responds to all prayers addressed to him by sacrificing worshippers." "An account is recorded of a snake temple in Fuchow, the god of which destroys serpents that have causelessly injured worshippers."—*Ch. Rev.*, xvii. 145–51.

Li-Hung Chang, on one occasion performed acts of worship to a water-snake, in order to prevent an overflow of the Yellow River. Five large serpents, said to be over 1000 years old, are worshipped in Fuhkien. They are believed to have the power of assuming the human form. "'I have known a case where thousands of men and women have gathered round a serpent that had been killed by the roadside, and have worshipped it for nearly a month. The worship stopped only when it was found that the report of its efficacy to heal disease, etc., was untrue.'"—*Balfour, Leaves*, pp. 151–2.

"Hedgehogs are regarded with a certain amount of reverence, and rats and mice are said to be worshipped by the Tsai-li Hui, or Fellowship of Reason, which seems to have degenerated of late years. The fox is supposed to have the power of changing itself into a beautiful woman, and deceiving the unwary. Fox-myths are nowhere so deeply rooted in the minds of the people as in China and Japan."—*Ibid.* pp. 151–2.

Deities, genii, devils, ghosts, etc.—"Chinese ideas of dignity would represent the conventional Deity, who must be clothed in some form, attired after the fashion of native Emperors or sages."—*Parker, John Chinaman*, p. 181.

"Every magistrate is officially required to perform various idolatrous ceremonies at the temples. The objects of worship are numerous, including many others besides those forming the 'herd of inferior sacrifices,' and new deities are frequently made by the Emperor, on the same principle that new saints are canonized by the Pope. The worship of certain hills and rivers, and of spirits supposed to preside over particular cities and districts, has prevailed among the Chinese from ancient times, long before the rise of Rationalism or introduction of Buddhism, and is no doubt the origin of this official worship. In every city the *Ching hwang miao* [*Ch'êng-huang miao*], *i.e.*, 'City and Moat Temple,' contains the tutelar divinity of the city called *Ching-hwang*, with other gods, and here on the solstices, equinoxes, new and full moons, etc., officers repair to sacrifice to it and to the gods of the land and grain."—*Williams, Midd. King.*, ii. 202.

The *Ch'êng Huang Miao* "are regarded much in the same light as the Yamuns, or residences of the city officers. Accordingly, in addition to the Chêng-hwang, or ruler of the city, the temple is filled with images of inferior officers and servants. In the back part are private apartments containing images of the Chêng-hwang's wives, and a room completely furnished, with a bed (which is made every day) and clothes-racks, clothes-presses, etc. Shoes [etc.] are frequently presented to the Chêng-hwang and his wives, whose clothes are changed with the changing seasons." "As the business of the Chêng-hwang is supposed to call him occasionally away from the temple, a smaller image is made, about the size of a man, which is borne through the streets, as officers are, while the larger one always remains in its place in the temple." As Chinese officials are continually changing, "the gods of this temple do not, like others, have permanent names. The same images answer from year to year, but the individual spirits are supposed to change. It is believed that a man in the province of Kiangsi, called *Chang-tien-sz*, who has an office which is transmitted in his family from one generation to another, is possessed of means of communicating with spirits, and he is continually consulted [as to which spirit is in power in any particular city]." "But the people are also interested in the *Chêng-hwang-miao*, and . . . perform [ceremonies] in it, though they are not a part of the State worship, being entirely voluntary. They look up to the idols which it contains as their protectors, and often appeal to them when they are wronged by their fellow citizens, or fail to obtain justice from their rulers. . . . Ten large idols [are found in the temples of a *Fu* city]. The first is *Hia-ti-sz*, who is supposed to take charge of the garments with which the dead are buried. After the death of an individual, an accurate list is made of his clothes, and . . . transmitted [by burning] to this god, whose business it is to see that the possessor is not robbed of them on his way to Hades. . . . *Fuh-luh-sz*, who presides over happiness and wages; *Chau-tsu-sz*, who presides over cursing and railing, keeping an accurate account of all sins of this kind which are committed; *Li-yih-sz*, who presides over boundaries; *Sang-chan-sz*, who presides over childbirth; *Tsai-sang-sz*, who presides over the slaying of animals; *Kiai-ngeh-sz*, who presides over persons in distress; *Wan-yih-sz*, who presides over the pestilence; *Suh-puh-sz*, the quick avenger, and *Yiu-shau-sz*, who adds length of days. The Quick Avenger is worshipped more than all the other gods together. . . . He is applied to for revenge by those who have been falsely accused; those who have had property stolen [etc.]. . . . The suppliant goes to the temple, with a priest or master of ceremonies, who writes a *fu* or charm, and nails it with a chicken's head before the god . . . [to arouse him and bring] the importance of the case distinctly before him. A paper is also burned, stating the character of the offence, and . . . the matter is left in the hands of the god. Persons bitterly enraged against each other sometimes meet before this god to ask him to be the arbiter of their difficulties, and go away from his presence satisfied that the matter will be properly disposed of. . . . Some present their grievances before the god [secretly] for fear of irritating the opposite party by a knowledge of the course that they are pursuing; some are frightened into the performance of duty by a threat of having their case brought before *Suh-puh-sz*. It is commonly reported that guilty persons who have been accused before this god are often seized with extreme mental and bodily anguish and die uttering incoherent expressions respecting their crimes and the punishment they are suffering."—*Nevius, China and the Ch.*, pp 136–140.

[The God of War, and the god of literature (see *infra*), both deified men of past ages, also have to be worshipped by the officials.]—*Ibid.* p. 140.

[*Deified Heroes* are prominent men in Chinese history, and have been deified by the express authority of the Emperor. The most of these gods are of comparatively recent origin. The births of but few date farther back than the Sung dynasty. . . . The title or office of a god is derived from the reigning sovereign.]—*Ibid.* p. 143.

[When a community cannot secure sufficient money to secure the public appointment and recognition . . . they sometimes erect their temple and enshrine their god without (it). There are seven degrees thus conferred. Sometimes persons are deified by the Emperor while still living . . . The dead are also often . . . advanced to a higher grade . . . Most of those deified by the Emperor of his own accord are persons who have lost their lives in his service. . . . Of all the gods, only the deities of the highest class attain to the title of *ti* which belongs to the Emperor, who seems to regard it as an act of condescension to share this title with them, and adds to his own title the character *hwang*, meaning greatest.]—*Ibid.* pp. 143–4.

[Of the gods which are known and worshipped throughout the whole Empire, there are comparatively very few. The highest honours are awarded to Confucius.]—*Ibid.* p. 144.

[*Yuh Hwang Ta Ti*, chief of all the gods, has temples erected to him exclusively, and his image occupies a prominent place in Tauist temples (see *infra*). The people seldom pay homage to him, however, and when they do, it is rather in the form of adoration than petition, as he is regarded as too far removed in dignity from mortals to take any immediate cognizance of individual wants.]—*Ibid.* p. 145.

"The God of War is everywhere worshipped and has temples erected to him throughout the empire. During the present civil war in China, the Emperor has heaped new honours upon him, professedly on account of alleged deliverances, but no doubt principally to inspire confidence in the fortunes of his dynasty."—*Ibid.* p. 145.

"The God of Wealth though inferior to many of the other gods in rank, is no doubt the one most regarded. He has not only large temples erected solely in honour of him, but every shop contains a small image of him in a little shrine, before which incense is continually burned."—*Ibid.* p. 145.

"A temple dedicated to this divinity [Wên-ch'ang, God of Literature] by the State exists in every city of the empire, beside others erected as private benefactions or speculations, in which, as a general rule, *Wên Ti*, the patron of study, is worshipped in conjunction with *Wu Ti*, the god who favours the profession of arms. Wherever *Wên Ti* is worshipped, there will also be found a separate representation of *Kw'ei Sing*, showing that while the official deity has been allowed to 'borrow glory' from the popular God, and even to assume his personality, the independent existence of the stellar spirit is nevertheless sedulously maintained. The place of the latter in the heavens above is invariably symbolized by the lodgment of his idol in an upper storey or tower, known as *Kw'ei Sing Koh* or *Kw'ei Sing Low*. These buildings are also often to be found separately, having no connection with the temples of the official deity, and in such cases are either attended by Taoist fortune-tellers who make a livelihood from the fees accruing at the altar, or else form part of the numerous private halls of study (*Shu Yüan*) connected with preparations for the Literary Examinations which abound in every Chinese city. The students who assemble here at stated intervals have thus the means at hand of worshipping the patron of their profession and of conciliating his favour with incense and prayers. Thus it is evident to how great a degree the ancient stellar divinity still emphatically monopolizes the popular idea of a guardian assigned to literature and study, notwithstanding that the deified recluse of Tszet'ung has been added in this capacity to the State pantheon for upwards of five hundred years."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 41–2.

"The Dragon . . . is a universal and prominent object of worship among the Chinese. [His] domain embraces all seas, lakes, rivers and ponds. . . . All the living creatures of the water are his subjects, and peculiar phenomena of clouds, celestial appearances, and water-spouts are ascribed to his presence and agency. [He] is regarded . . . as a real existence which many profess to have frequently seen. . . . Paintings and representations of the dragon are often seen, presenting the same uniform appearance. [The original portrait was painted under the *Tsin* dynasty, by order of an emperor to whom the dragon appeared.] There is a whole hierarchy of inferior dragons subject to him. It is also believed that there is a certain animal, living in subterranean caverns . . . , which is assisted in its journey to the sea, by a spontaneous flood of water passing from the place of its concealment to the nearest stream, and often destroying houses and crops in its progress. [Such floods are often heard of.] This superstition is not local, but general; and . . . proclamations are sometimes issued by the officers, calling upon the people to hunt and destroy these animals. . . . The examinations consist in attempts to leap over a high wall, or dragon-gate." "The inferior dragons, like the Dragon King, are supposed not to have material forms, except as they assume them. . . . Many [rivers, ponds, and streams] are specified as the dwelling-places of dragons. In times of drought, the people resort to these places to pray for rain, and sometimes the civil officers go in person." [Any reptile found near the 'dragon-pool' is regarded as the assumed body of the dragon, and carried to the magistrate's yamên to be worshipped.] People sometimes commit suicide in a dragon-pool, in order to obtain rain, and are deified afterwards. There are temples to the Dragons throughout the Empire—in which he is always represented as a man."—*Nevius, China and the Ch.*, pp. 120–3. See also *Matignon*, pp. 18-28.

"At this point [of the Grand Canal] is the temple of the 'dragon king,' or genius of the watery element, who is supposed to have the canal in his special keeping."—*Davis, Chinese*, i. 137.

"The Chinese have erected temples in Hainan to the Tyfoon Mother, a goddess whom they supplicate for protection against these hurricanes."—*Williams, Midd. King.*, i. 57.

"The less noted gods, which have only a local fame, are almost innumerable." They are persons canonized on account of their virtues.—*Nevius*, p. 146.

"Every section and country has its local god and local temple. . . . These temples furnish places for the inhabitants of each neighbourhood to meet for deliberation on topics of general interest. . . . Men of each class or occupation have their own peculiar deities."—*Ibid.* p. 147.

"The religious notions of the masses are vague and chaotic. . . . Confused with the multiplicity of gods, some try to worship them all, for fear that the true one, or rather the most important one, should be neglected. . . . While the general government formally and ostensibly denounces the popular idolatry, as it is the stereotyped custom to do, the Emperor and officials of every rank contribute immense sums of money to build, repair, or beautify the temples. Officers, after attending to the . . . rites of the State religion, worship with the common people in Buddhist or Taoist temples, or both."—*Ibid.* p. 151.

"The demonolatry of the learned has gradually become so incorporated with popular superstitions that there is now little practical distinction; everyone is willing to worship whatever can promise relief or afford assistance."—*Williams, Midd. King.*, ii. 202.

"Literary men are generally atheists or pantheists. Stil. they will say that it is very desirable for the common people, and women, whose moral perceptions are obtuse, and who cannot think, to have idols set before them to awe and restrain them, and out of regard to the general custom, or from force of habit, they will perhaps worship with them. . . . I saw, [however] a tract, written by a man of this class, denouncing idolatry as essentially corrupt and debasing, inconsistent with reason and the teachings of Confucius. . . . These representations and appeals, however forcible, have but little effect."—*Nevius*, p. 152.

[Nevius estimates the number of temples throughout the whole of China, at, approximately, one million, including Buddhist, Taoist and *Miao* (or temples for the worship of deified heroes).]—*Ibid.* p. 152.

"A Chinaman will often derive hope in times of adversity and affliction by turning to the beneficent ruling power, the

'*laou teen*, or old Heaven!' an expression which is then, in his mouth, very like that of '*le bon dieu*' in the mouth of the common Frenchman under similar trials."—*Meadows, Ch. and their Rebellions*, p. 18.

[New sects have sprung up from time to time, some formally renouncing idolatry, but all have died out again of themselves, or been prescribed and exterminated.]—*Nevius, China and the Ch.*, pp. 160–1.

"In one instance that missionary [Gutzlaff] saw a marble bust of *Napoleon*, before which incense was burnt in a temple."—*Davis, Chinese*, ii. 96.

"A woman 68 years of age, [who] had been connected with Buddhism, Taoism, and several other sects, called respectively the Vu-we (胡 回), Sin-t'in (先 天) and No-mi (未 尠) religions, at last became the head of the Vu-we religion, and had many disciples. . . . She was a vegetarian for 30 years. Connected with her house she had a small temple, and many idols which she constantly worshipped; the goddess of mercy she worshipped for more than 20 years. So earnest in her devotion was she, that it was said the gods were very fond of her [and her intercession was sought by her friends and acquaintances."]—*Woman's Work*, ii. 39.

[Idols were supposed to remain blind unless the eyes were painted in.]—*Exchange* (Hsin Chên, Honan), quot. *N.-C. Herald*, July 31st, 1899, p. 233.

[*Scarth* (*Twelve Years*, pp. 18–19) says that women seem to be the chief frequenters of temples. It is very rare to see men worshipping the idols.]

"The *Sien-jin*, genii, or *Yao kuei*, imps or fairies, are beings who, by certain precautions escape death, and with ethereal bodies, capable of assuming different forms [animate or inanimate, or of remaining invisible] enjoy an uninterrupted existence of dreamy happiness, either separated from or mingling with [men] at pleasure. They exist in various degrees of development or grades of attainment, and it is their continual aim to rise higher in the scale. [Their principal] abode is four sacred mountains, far in the unknown ocean, separated from the abodes of men by a sea filled with a subtile fluid called *Joh-shwuy*, 'weak water,' on which not even a feather will float. The *Shin Sien Tung Kien*, . . . a work of four large volumes, gives an account of the history and character of more than three hundred *Sien-jin*."—*Nevius, China and the Ch.*, pp. 125–6.

"That class of *Yau-kwei* which afflict men acquire their power, not by the authorized method of subjecting the body and mind to certain disciplinary rules, but by clandestinely stealing the vital principle from man. Nightmare and starting in sleep are attributed to attempts of this kind. Dreams incident to some states of bodily ailment and weakness are also attributed to these spirits. Persons thus affected endeavour to rid themselves of their nocturnal assailants in different ways. [One is] to utter curses and imprecations on the offending spirit. If this means fails, one or more persons in robust health are called to occupy the same room with the invalid, as it is supposed that an influence emanates from the bodies of strong and robust persons which the spirits cannot withstand, and that they principally attack those who are weak and delicate. Should the spirit refuse to yield to such means, a sword which has been wet with human blood is brandished over the bed of the sufferer, or the services of a person who professes to shoot spirits are obtained. Mirrors are suspended in different parts of the room, in order to frighten the spirit, and to detect his presence and position by reflection, though he should endeavour to avoid a direct view. The last resort, when all other means have failed, is that of making a formal complaint at the office of *Chang tien sz*" [see *infra*]. 'The largest class of spirits is supposed to be that of the spirits of the dead, called *kwei*. As it is generally believed that the soul is after death required to atone for its sins by confinement in Hades, until it is permitted to appear in another state, the Chinese find some difficulty in accounting for so many *kwei* on earth. The most consistent theory is that which supposes that they are spirits whose crimes are not sufficient to keep them in hell, and whose time for reappearing has not yet arrived. To the agency of these spirits almost every variety of disease is attributed. Their object in these inflictions is to obtain food, or rather the scent and exhalations of food. Accordingly . . . a diviner is called to determine whether sickness is due to the agency of spirits or not, and if it is, to tell what kind of *kwei* it is, and what its demands of food are. At funerals a feast is generally prepared for the spirits supposed to be the associates of the deceased, in order to secure a good understanding between him and his new acquaintances." "During the months of August and September, when diseases are unusually prevalent, the people suppose that the gates of hell are opened and the spirits turned out for a kind of holiday. At this time they are honoured with ceremonies performed throughout the country, called *Fang-yin-kau*, or *Shi shih* (*cf. Williams, Midd. King.*, ii, 257, 258)." "In the province of Chekiang, it is generally believed that there is a place called Sang-chau, where a great part of the inhabitants are *kwei*, who come out in the afternoon and mingle with the people. It is said that they may be distinguished by their using paper instead of copper money, and by their not casting a shadow in the moonlight. It is also believed that in the *hien* city Fung-tu, in the province of Sz-chwen, there is a street called *Yin-yang-kiai*—'Street of the Dead and Living'—one side of which is inhabited by men, and the other by spirits." "The Chinese have a large number of books on this subject, among the most noted of which is the *Liau-chai-che-i*, a large work of 16 volumes." "It is believed that there is another class of ghosts, called *Kiang-shi* [vampires, whose] . . . bodies do not decompose at death, and the united soul and body are permitted during the night to range about at pleasure. Some bodies change their form so as to resemble beasts of prey, but some retain their original form and appearance. . . . [These] if they eat any material food, are immediately transformed into living men, only differing from other mortals in being unable to behold the light of day. . . . If the sun [shines] upon them, they die instantly." "*Tu sien*, signifying a spirit in the body, designates a familiar spirit, by the assistance of which it is believed that persons are able to tell fortunes and converse with the dead. They are supposed to be the spirits of those who are not permitted to reassume a body on account of obligations incurred during a former state, from which they have not yet been absolved. They repay their debts by serving their benefactors who have preceded them in coming again into the world, in enabling them to acquire wealth by fortune telling. They do this by dwelling in their bodies as familiar spirits and being their medium of communication with the unseen world. Persons supposed to be possessed of these spirits are visited by multitudes, particularly those who have recently lost relatives by death. . . . The fortune-teller, after a conversation with the applicant, invokes the aid of his or her spirit . . . whose attention and active co-operation are signalized by sundry contortions of the body and a spasmodic jerk of the neck. The spirit is then directed to gain the desired information." "Some of these fortune-tellers who have no indebted spirit . . . are obliged to devise means to secure the assistance of one. . . . They first procure a little image made of [willow-wood], for which they then obtain a spirit. . . . Some go to a grave-yard, and after feasting the ghosts of the dead, make an arrangement with one to reside in the image. The image is then worshipped for several weeks continuously, and left out of doors during the night, to be wet with the dews of heaven, and drink in virtue from moonbeams, after which it is regarded as an oracle." "Another method . . . consists in writing on the little image the characters representing the horoscope of some clever living person whose spirit is desired, and then worshipping the image, and leaving it outdoors until this person dies, and his spirit enters the image, which, it is said, will surely take place in a very short time." "Those found possessed of these images sometimes fall under the suspicion of having produced the death . . . of some lately deceased person in the neighbourhood, and may be accused, tried, and condemned . . . for murder." [Communications are obtained by means of the "planchette," as described by various writers.] [Other spirits called *Wu tung*, steal, and frighten people, transferring money, etc., from those they dislike to their favourites; they also produce rappings in houses, and appearances of flame, so as to drive out the inhabitants. Perhaps this story has been suggested by the *ignis fatuus*. They can be bought off by a feast.]—*Nevius, China and the Ch.*, pp. 162–8.

The Chinese "have the greatest dread of offending [the earth-spirit,] and hardly dare to move a clod of earth for fear of incurring his displeasure." [Before laying the foundation of a house, digging a grave, etc., a ceremony is performed called *Kao tu* ("informing the earth") when worship and sacrifices of food are offered. If this is neglected, the person will, it is believed] "be punished by violent pains, if not protracted disease or death."—*Ibid.* p. 124.

"As I sat smoking in front of the fireplace, [in a Man-tsu inn at Ta-tsian-lu], which was exactly like a range, only built of stone instead of iron, I placed my feet on a raised hearth in front of the fire. All the women present at once threw up their hands and screamed violently . . . [and] informed me that I had offended the household god, who dwelt on the hearth-stone."—*Cooper, Travels*, p. 220.

"While standing smoking on the deck in front of my cabin, I happened to expectorate over the bow, when one of the boatmen pulled me violently on to my back, amid the howling of himself and mate. . . . Philip explained to me that I had, according to Chinese superstition, offended the wind-god. . . . They were . . . very much put out, and said that we should know to-morrow whether the god was angry or not; if he was, we should have a foul wind, and his wrath would have to be appeased with fire crackers."—*Ibid.* p. 29.

"Hwa-Kwang-ta-te, the genie of fire, has his day in November, just when the Chinese begin to dread the fearful fires that ravage their slenderly built dwellings. Tsew-seen, the spirit that presides over wine, has his festival in the autumn."—*Scarth, Twelve Years*, pp. 85–6.

"In Central China the people believe that when a man dies his spirit must appear before the 'Clothes-stripping Court,' where devils eagerly tear off the garments of the wretched victim. To guard against this treatment, a red robe is put next the skin of the person supposed to be dying, to befool the devils who will see the red colour of the garment and be satisfied that they have drawn blood. Chinese have been known to wear this garment unremittingly for months, after having recovered from an attack of illness," and dying persons are dressed in it when removed from the bed (see FUNERAL RITES).—*N.-C. Herald*, April 25, 1900, p. 746.

"A general belief is that, when a child dies, it is because an evil spirit, or devil, takes a fancy to it and carries it off. . . . These spirits prefer good children, and do not care so much for dirty or ugly children or any that have lost a limb. They are fondest of a pretty boy and especially one that his parents love very much. From these strange beliefs have arisen stranger customs," such as the biting off by mothers of the little toes of male babies to save them from the evil spirits.—*Exchange* (Hsinchêu, Honan), quot. *ibid.*, Aug. 28, 1899, p. 438.

"In the winter some children are clad in tiger skin from head to foot. Many others wear caps made to represent tigers' heads, while almost all wear cloth shoes with fierce tiger faces worked on them. All this to deceive the evil spirits into thinking that they are ferocious tigers." "Parents may love their children very much, and yet for that very reason give them horrid names, to make the evil spirits believe they do not care for them, *e.g.*, a handsome lad may be called 'Jeng Niu' (Rejected Cow)," etc. Another device was "to have a boy's trousers made of different colours, one leg red and the other leg blue. They reason somewhat after this fashion:—The evil spirit, flitting quickly by on one side says to himself: 'There is a boy with blue trousers that I must have some day,' but when he comes back he does not recognise him, as this time he sees him from the other side, which is red."—*Ibid.* p. 438.

"The evil spirits are also supposed to know that little girls are not of much account. Sometimes a pet son is given a girl's name and made to wear one ear-ring, to make the devils think he is only a little girl."—*Ibid.* p. 438.

"On our way to the hospital daily [at Hsinchên, Honan] we pass between two houses with their front doors opposite to each other. A baby having been born in No. 1 house, they called it 'Cat Cow.' Shortly afterwards, a baby was born in No. 2 house opposite, and for fear of the spirit of the cat baby, they called this one 'Dog Cow.' By-and-by another baby arrived at No. 1 house, and so that it would not be afraid of the dog, they called it 'Tiger Cow'; but in the course of human events, a second child came to No. 2 house, which they called 'Rifle Cow,' so that it could kill the tiger. The last arrival is at No. 1 house, and reasoning on the same principle, they have, for obvious reasons, called it 'Sledgehammer Cow.'"—*Ibid.* p. 438.

"The deities of some few temples have acquired great celebrity by giving important intimations to their worshippers in [dreams]. On certain days, generally the last great festival of the year . . . people . . . arrive at the temple before night, burn incense, make prostrations and present their prayers before the gods, and then lie down in some part of the temple, generally on the cold floor, to wait for a dream. . . . To avoid the inconveniences of going to a remote temple, a person sometimes makes his bed in the kitchen to beg a dream of the Kitchen God."—*Nevius, China and the Ch.*, pp. 192–3.

"A case of hallucination greatly interested us [at Ya Chou] two days since. A young married woman on her way home at dusk encountered a demon in the form of a woman, who commanded her to commit suicide by opium poisoning. 'But I have no money,' objected the woman, who seems to have yielded wholly to the demands of the demon. 'Pawn your jacket and buy opium, sugar, and garlic, mix them together and they will be pleasant to eat,' was the demon's counsel, which under its personal supervision was literally carried out with this result that, at the third watch, the woman seemed to be dying. She was in a bad way, undoubtedly, making the most astonishing statements as to talk of the demon and its power over her. However, by long-continued and strenuous efforts she was saved and now the interested circle of her friends is fully engrossed in the discussion of the demon's identity. At length they have fixed upon the ghost of a woman who some years since poisoned herself with opium in an adjoining yard. Their method of reasoning is as follows. Whenever a person commits suicide the spirit of the suicide becomes demonised and is condemned to wander about for three years. When this period has elapsed the demon appears to a selected victim and induces this one to follow suit in a like manner of suicide. Thus those who die by hanging seek a victim whom they induce to hang himself likewise; if by opium, then to take opium; and so on—a pretty vicious kind of circle. Having thus found a victim the demon re-enters society in the body of some child, and the round of existence in the human family commences anew. In a case like this it would seem to be somewhat hazardous to choose a friend or partner in any sense, since one has no guarantee as to the previous character of the chosen. It seems to be infinitely more comforting to believe in one innings for each person, but the Chinese do not favour such a plan, apparently. Fearful enough to surround themselves with demons and ghosts, they are always on the hunt to find some way of escape from them, only to augment the number of their tormentors."—*N.-C. Daily News*, Apr. 11, 1899.

"The Soochow women say that children are possessed by the spirit of different animals on different days, and act out the nature of such animals. The day that a child is good and quiet is called 'the cat's day'; when it is bad and noisy, it is 'the dog's day.'"—*Woman's Work*, iii. 17.

The Chinese believe that cats, in order to attain more quickly to the rank of spirits (which a fox can accomplish, by legitimate means, in 1,000 years) worship the full moon and absorb a vivifying principle from its rays. They also, by contact, draw the vital warmth from the bodies of human beings. "It is generally believed that a host of evil spirits which afflict . . . men . . . have their origin in this manner, and are destined sooner or later to be destroyed by lightning, as no less subtle agent can affect them."—*Nevius, China and the Ch.*, pp. 126–7.

Confucianism.—"When a Chinese is asked how many systems of philosophic or religious belief exist in his country, he answers, *Three*—namely *Yu* [*Ju*], the doctrine of Confucius . . .; *Fo*, or Budhism; and the sect of *Taou* [*Tao*], or 'Rationalists.' It must not, however, be inferred that these three hold an *equal rank* in general estimation. Confucianism is the orthodoxy, or state religion of China; and the other two, though tolerated as long as they do not come into competition with the first, have been rather discredited than encouraged by the government. 'First (it is observed in the Sacred Instructions) is the honourable doctrine of the *Yu*, and then those of *Fŏ* and *Taou*."—*Davis, Chinese*, ii. 78.

"We have a religion of the literary class which corresponds to the degree of culture of the most enlightened body in the empire. This is the religion of Confucius, or rather his philosophy: for his doctrine is that of the founder of a school who has enunciated moral maxims, but has not meddled with speculative theories upon the destinies of man, and the nature of the divinity." "To think, will and know are the three steps of that education which begins with awakening, and ends with science, and whose text-book contains the finest maxims that ever philosopher wrote upon humanity." "We must not imagine, however, that the doctrine of Confucius is confined to maxims or to advice, without pointing out a precise method. There is a most exact method in that doctrine, and it is really a practical course of moral education. I will try to explain the plan of it." "The principle upon which the system rests is to maintain the reason within fixed limits. Confucius said the human heart is like a galloping horse which 'heeds neither rein nor voice;' or like a torrent descending the rapid slopes of a mountain, or like a fire breaking out. These are violent forces, which we must hope to keep within bounds, maintaining their power without allowing them to develop. He said that the human heart has an invariable ideal—Justice and Wisdom, and that the five senses are so many powers of seduction turning it away from that ideal. [He] advises his adepts . . . to arm themselves beforehand against the danger of these seductions, and the invincible weapon he gives them is Respect." "Respect is the general sentiment which extends to every action of life. The first cause of corruption is negligence." "It is Respect extended to all the acts of life, above all the most insignificant, which turns away unhealthy influences, and gradually performs the patient work of education." "Confucius teaches us to observe that the five senses as they are defined, constitute faculties, but not endowments. Man, however, has received endowments from Nature, and he enumerates them . . . a respectful physiognomy, soft speech, acute hearing, piercing sight, passionless reflection. These particular states of our faculties should be unremittingly developed." "The basis, therefore, of the philosophic system of Confucius is Respect, as Charity is the basis of the evangelical doctrine. Respect addresses itself to actions; Charity to individuals—or to speak more precisely to 'our neighbour.'" "Confucius leaves every one free to worship God as he pleases. . . . This system which consists in raising the heart of man, in order to direct all his thoughts to God as a consequence of moral good, lacks neither grandeur nor logic. Confucius has a number of small means to overcome great errors; it is like homoeopathy applied to the diseases of the mind. He forbids, to cite one of these means, fixed ideas—that is, prejudice. He says all men are the same, the ancient and the modern; and the good of the one is the same as the good of the other: they do not differ. To imitate the ancients in the wisdom of their conduct and to endeavour to know them, are the best means to know one's self." "In a word, he tries to create a general point of view uniting

all consciences. No one will escape its magnetism ; and without reserve, without the conception of another ideal, every spirit will turn towards the sun of the moral world to receive its beneficial light." "The ancient worship sanctioned by Confucius admitted neither images nor priests, but merely certain ceremonies forming the rules of a cultus. These ceremonies are but little noticed by minds occupied with the principles."—*Tcheng-ki-tong, Ch. Painted by Themselves*, pp. 18–26.

"The State religion has been so far corrupted from its ancient simplicity, as given in the *Shu King* [*Shu ching*] and *Li Ki* [*Li chi*], as to include gods terrestrial and stellar, ghosts infernal, flags, and cannon, as well as idols and tablets, the effigies and mementoes of deified persons."—*Williams, Midd. King.*, ii. 196.

"This State religion, is, therefore, a splendid and wonderful pageant ; but it can no more be called the religion of the Chinese than the teachings of Socrates could be termed the faith of the Greeks. It is, however, intimately connected with the *Ju Kiao* [*Ju Chiao*], or 'Sect of the Learned,' commonly called Confucianists by foreigners, because all its members and priests are learned men who venerate the classical writings. It is somewhat inappropriate to designate the *Ju Kiao* a religious sect, or regard it otherwise than as a comprehensive term for those who adopt the writings of Confucius and Chu Hi and their disciples. The word *ju* denotes one of the literati, and was first adopted A.D. 1150, as an appellation for those who followed the speculations of Chu Hi regarding the *tai kih* [*t'ai-chi*], or 'Great Extreme.' This author's comments on the classics and his metaphysical writings have had greater influence on his countrymen than those of any other person except Confucius and Mencius ; whose works, indeed, are received according to his explanations."—*Ibid.* ii. 199–200.

Buddhism.—"According to Buddhism, the material world is an illusion ; man should endeavour to isolate himself in the midst of nature,—to abstract himself. It is the doctrine of contemplation in God,—that is to say, in the immaterial essence. The aim of this ideal life is to produce ecstasy ; then the divine principle takes possession of the soul, penetrates it, and death consummates the mystic union. Such is the abstract principle of that religion which has its temples, altars, and a pompous ritual. I may add that the Buddhist monks, who live in vast monasteries, possess great riches."—*Tcheng-ki-tong, Ch. Painted by Themselves*, p. 26.

"Choo-tsze has said, the doctrine of Fŏ regards neither heaven nor earth, nor the four regions. Its only object is the establishment of its sect, and the unanimity of its members. The religion of Fŏ . . . is that of Bud'h, in the precise shape which that superstition has assumed throughout Thibet, Siam, Cochin-china, Ava, Tartary, and Japan. The extensive dissemination of Budhism in countries foreign to India, its original birth-place, must necessarily be ascribed in a great measure to the rancorous persecution it experienced from the Brahmins, whose hatred towards this heresy gave rise, as soon as they became the predominant sect, to the most cruel treatment of the *reformers*, for such the Budhists appear at first to have been."—*Davis, Chinese*, ii. 78–9.

"The present condition in China of the religion of Fŏ is very far from flourishing, and the extensive and magnificent establishments, which have been founded in former times, are evidently in a state of dilapidation and decay. It is rarely that one meets with any of their nine or seven-storied pagodas in tolerable repair, though one or two of these striking and elegant objects occur in almost every landscape."—*Ibid.* ii. 94.

"Though the Confucianists in successive centuries persecuted Buddhism with fire and sword and put forth their best literary efforts to nullify its influence, they not only failed to stop the progress of Buddhism, but got themselves so imbued with Buddhist ideas, and so impressed with Buddhist pretences of magic power, that to the present day the most thorough-paced Confucianist goes without any scruple through Buddhist ceremonies, on the occasion of weddings or funerals, or in cases of illness, epidemic or drought."—*Eitel, Buddhism*, p. 32.

"It is certainly wrong to say, that the Chinese are all Buddhists. But it is equally wrong to suppose that only the members of the Buddhist hierarchy in China can be counted as Buddhists." "And yet the whole of the Chinese people is influenced to a certain extent by the doctrines of Buddhism. Tauism is but Buddhism in native dress. The doctrines of transmigration, of hell and a future paradise in heaven, have penetrated far and wide among the mass of the people. The Chinese Government, though giving Confucianism official preference, freely countenances the Tauist imitation of the Buddhist hierarchy and ceremonial, and frequently deputes officials to attend Buddhist ceremonies of worship. The Buddhist rosary actually forms part of the official dress of every mandarin. The Imperial mausolea are under the official charge of the Buddhist clergy, Buddhist shrines abound in the Imperial palaces, and the Imperial household constantly requisitions the ministrations of Buddhist priests. As it is at Court, so it is all over the Empire. Almost all Chinese are Confucianists in theory, and most of them will, as a matter of argument, declare Buddhism to be rank heresy, but in practice they freely combine Buddhist rites and ceremonies with the traditional ritual of orthodox ancestral worship. There is hardly a wedding, or a case of serious illness or a funeral in China, where the services of Buddhist (or Tauist) priests are not employed. There is hardly a town in China which has not a temple full of pictorial representations of hell, and there is not a village in China which does not arrange, in the course of the seventh month of every year, for a series of masses to be read and requiems to be sung by Buddhist (or Tauist) priests for the benefit of the dead. Even in those Confucian preaching halls, which have been established in South China by zealous Confucianists, in order to expound Kanghi's Sacred Edict in opposition to the chapel preaching of Protestant missionaries, the walls are generally covered with placards exhorting people to morality by means of arguments based on the Buddhist doctrines of hell and metempsychosis. It is not too much to say that most Chinese are theoretically Confucianists, but emotionally Buddhists or Tauists. But fairness requires us to add that, though the mass of the people are more or less influenced by Buddhist doctrines, yet the people as a whole have no respect for the Buddhist Church and habitually sneer at Buddhist priests."—*Ibid.* pp. 33–5.

"A recent decree of the Empress ordering a bevy of bonzes to pray for rain in one temple, and a posse of Taoists in the other, shows that both religions are officially patronised in China."—*Ch. Rev.*, xiv. 50.

"All Buddhist 'doctrine'" is discredited in China by men of intellect now, and so are priests as professors of it ; but the true and simple teaching of Shakyamuni survives ; and, as priests possess glebes ; are independent ; and are usually travelled and sometimes even well-read men, with a leisured taste for calligraphy and antiquity, they often enjoy the respect and companionship of the learned. Both they and their temples are more popular with women than men like to see, and in some provinces there is moral laxity. . . . When men die, the families, and especially the women, like to have a few priests in, and they are not particular as to doctrine, or even as to religion, so long as chaunting and processions of some sort go on. . . . The fact is that, politics aparts, the Chinese take an easy and broad-minded view of all religions, and would never persecute anyone so long as no gross immorality or interference with administration, custom and liberty took place. The Mussulmans in North China are never in the least interfered with, because they have the same good sense (like the early Jesuits had) to fall in with popular feeling, and 'let things be.' It is only in Yün Nan and Kan Suh, where Mahometans have become rather aggressive, that wars and persecutions have taken place, the faults, as usual, being on both sides."—*Parker, China*, pp. 283–4.

"In China . . . we find no evidence of a special system. All the books, early and late are mixed together in one heterogeneous collection. Though no doubt the books of the Great Vehicle have by far the preponderating influence, yet books of various ages are still studied, and different schools in China have adopted different degrees of the newer doctrine."—*Davids, Buddhism*, p. 208.

"Buddhism has, we believe, a firmer hold upon the Chinese —that is, upon their minds and hearts—than any other moral influence to which they are exposed. In spite of the alleged scepticism of the Chinese in matters relating to faith, there are few people so completely under the guidance, and indeed mastery, of the Unseen. The next world, and the existence of invisible and intelligent agencies are to them realities . . . which have a very strong influence on their public, private and inner life. It is not to be wondered at therefore that their most potent spiritual system should contain in itself not beliefs and speculations merely, but precepts . . . of a sufficiently practical nature to appeal to the common sense of those brought under their sway. Decision of character and force of will are strongly advocated in Buddhist works of instruction as necessary to the accomplishment of any task worth undertaking ; the vacillating man is likened to a piece of iron without temper ; the undecided woman resembles dry grass, which has neither root nor stem. Under the entire Heaven, says a philosophic poet of this school, there is nothing difficult; the difficulty is only to be found in the mind of man. . . . Nor do the teachings of Buddhism permit the cultivation of that dreamy state of mind, that foretaste of Nirvana . . . to so great a degree as may be generally supposed. 'Rest not too long in lonely places and alone,' writes an old Buddhist literate. . . . 'A man who rests too much alone is, to other men, as dry wood to a flourishing tree covered with blossoms and fruit : places of rest are loved by all, as the world is full of turmoil and confusion, but pleasant retirement weakens the spirit.' But the most remarkable precept of all is one which perhaps was borrowed from Confucius. 'Know thyself,' says the Buddhist : 'this serious duty no one, not your nearest friend, the best of fathers and the tenderest of mothers, the most affectionate of daughters and the most dutiful of sons can ever perform in your place. Examine yourself, seek to know your own instincts and passions.'" Buddhism, "a most extraordinary mixture of materialism and mysticism," is purely negative and entirely atheistic. "Matter is looked upon as eternal" [and the universe is governed by eternal and immutable laws—without a lawgiver. The wealth of ceremonial observances attached to this negative creed almost recalls Comtism.] "The third essential article in the Buddhist creed. There exists, we are told, an Eternal Law, which, when it is effaced from the memory of man, may be . . . recovered, solely and entirely by the . . . genius and wisdom of certain extraordinary personages called Buddhas, who appear successively and at certain intervals during the different series or succession of worlds. 'These Buddhas announced this law to all reasonable beings then existing. The principal object of this doctrine is to show to these beings the means of setting themselves free from the influence of the passions, and of becoming isolated from everything that exists ; so that men, being emancipated from the action of all good and evil influences, which forces mortals to turn in a vortex of existence without end, may attain to that state called Nirvan, or complete repose.'" "The monastic system is an important element in Buddhism."—*Balfour, Waifs and Strays*, pp. 135–41.

"There is an inferior grade of divinities which have not yet reached the condition of Buddha, and are called *Poo-sa*. They are still imperfect in knowledge and virtue, though far in advance of ordinary men. As they are nearer mankind in the scale of being, they are supposed to be in closer sympathy with him and more approachable. For this reason they are most worshipped by the people."—*Nevius, China and the Ch.*, p. 84.

Taoism.—"There are a few Taoists yet to be found, who are almost entirely uncontaminated by the follies and impostures of modern popular Taoism, and who may be said to represent the true apostolic succession in the Taoist church. In certain instances, some old worthies, who have been dead and gone for centuries, are believed by the simple mountaineers of China to be still alive. Far away in the mountain range which stretches from Peking across . . . Chihli and Shantung, there is one very sacred peak, called the Mount of a Hundred Flowers. . . . There [are said to] live, partly embedded in the soil, certain ancient Taoist hermits. By a long course of absolute conformity with nature, they have attained to immortality. . . . To use a Taoist phrase, their faces are washed by the rains of heaven, and their hair combed by the wind. Their arms are crossed upon their breasts, and their nails have grown so long that they curl round their necks. Flowers and grass have taken root in their bodies, and flourish luxuriantly : when a man approaches them, they turn their eyes upon him, but do not speak. No wild beasts will attack them, for they are in harmony with all nature. Some of them are over 300 years old, others not much more than a century ; but all have attained to immortality, and some day . . . their bodies, which have been so long in wearing out, will collapse from sheer withdrawal of vitality, and their spirits be set free. . . . [The sincere and devout Taoist, however, does not always become a hermit.] He is often in the world, and occupies high offices of State. But circumstances make no difference to him. . . . [Whether] living in a mean and dirty lane, and drinking from a gourd, [or] in the palace itself, the trusted minister of a monarch . . . he retains the same incorruptibility, the same indifference to power. . . . China has had many such Ministers, and she is rightly proud of them."—*Balfour, Leaves*, 136–9.

"The ideal man of Confucius was, first and foremost, an officer or Minister of State ; and this conception has flourished among the Chinese down to the present day. As a recoil, however, from the worldliness of the Confucian standard, we have the bright ideal of the Taoists, who look upon wealth and honours as illusion, and see the true Sage rather in him who abandons himself to quietism, contemplation, and the cultivation of his natural endowments."—*Ibid.* p. 140.

"To preserve themselves from plague, famine, sickness, and other calamities, . . . they invite some of the Tao-sse, or masters of the sect called Tao. These recite public prayers in the temples of the idols, and in the houses of those who have contributed to the expenses of the ceremony, and to each of whom these Tao-sse have given a sheet of paper on which are written the names of the deities presiding over the evils from which they seek deliverance. These papers are set up, with some incense-sticks, on a porcelain vase full of uncooked rice. After having caused homilies in honour of these deities to be publicly chanted, these masters, accompanied by some musicians, by two men carrying a paper boat, and by a crowd of curious spectators, go to the temples and from house to house. After having recited some formulas, and performed certain ceremonies, in each house, they receive the sheet of paper which they had given, put it into the boat, and carry off the rice for their own use. Having finished their rounds, they go to the bank of the river, burn the boat, with all the papers contained in it, and let the ashes be carried away by the stream."—*Nouvelles Lettres Edif.*, iv. 310–11 (ed. of 1818).

"It is said that the representatives of the head of the [Taoist] sect have still a large establishment in the province of Keang-sy [Chiang-hsi], where numbers flock from all parts to obtain cures for diseases, or to learn their destinies. The sect appears, in fact, to have degenerated very much from the character and tenets of the original founder, and many who wear the garb of the Taou-sze are at present little better than cheats and jugglers, professing to have communication with demons. The chief point of distinction in garb, between them and the rest of the Chinese, is the mode in which they dress their hair, which is fastened at the top of the head by means of a pin or skewer, somewhat after the fashion of the people of Loo-choo. It is by many degrees the least popular or predominant sect of China ; its superstitions now engage only a few of the most ignorant, and the Taou-sze are but rarely seen."—*Davis, Chinese*, ii. 116.

"Only the priests of this sect are regarded as its members ; they live in temples and small communities with their families, cultivating the ground attached to the establishment, and thus perpetuate their body ; many lead a wandering life, and derive a precarious livelihood from the sale of charms and medical nostrums. They shave the sides of the head and coil the rest of the hair in a tuft upon the crown, thrusting a pin through it, and are readily recognized by their slate-colored robes. They study astrology and profess to have dealings with spirits, their books containing a great variety of stories of priests who have done wonderful acts by their help. . . . Since that time [7th cent.] they have degenerated, and are now looked upon as ignorant cheats and designing jugglers, who are quite as willing to use their magical powers to injure their enemies as to help those who seek their aid."—*Williams, Midd. King.*, ii. 214–5.

"In some places the votaries of Tao, on the third day of the third month, go barefoot over ignited charcoal ; and on the anniversary of the birthday of the High Emperor of the Sombre Heavens, 'they assemble together before the temple of this imaginary being, and having made a great fire, about fifteen or twenty feet in diameter, go over it barefoot, preceded by the priests, and bearing the gods in their arms. The previous ceremonies consists in chanting prayers, ringing bells, sprinkling holy water, blowing horns, and brandishing swords in and over the flames in order to subdue the demon, after which they dart through the devouring element. They firmly assert that if they possess a sincere mind they will not be injured by the fire, but both priests and people get miserably burnt on these occasions. Yet such is the delusion, and the idea the people entertain of the benefit of these services, that they willingly contribute large sums to provide the sacrifices and pay the performers.'" "This ceremony is practised in Fukien . . . but is not very general, for the Chinese are the antipodes of the Hindus in their endurance and relish for sufferings and austerities in the hope of obtaining future happiness."—*Ibid.* ii. 215. See also *Medhurst, China*, p. 168.

"The Rationalists worship a great variety of idols, among which *Yuh-hwang Shangti* is one of the highest ; their pantheon also includes genii, devils, inferior spirits, and numberless other objects of worship."—*Williams, Midd. King.*, ii. 215–6. *Cf. supra.*

"Confucianism has been adopted by the Chinese in its original form, while Tauism has been obliged to change its form in order to secure its perpetuation. . . . [Its] special characteristic is *materialism*, and in its development it includes a theory of the universe, and a professed science of astrology and alchemy. Matter is regarded as eternal. The grosser forms of different substances tend downwards, and constitute the solid material of the earth ; the more refined essences tend upward and wander through space, possessed of individuality and life, and constituting, when they assume visible forms, the stars which look down from their spheres upon the lower worlds. While the earth is composed of the grosser, and the heavens of the more refined forms of matter, so also the body and the soul of man are similarly constituted." "The five special substances or elements of which the universe is composed, are metal, wood, water, fire and earth. The sublimated essences of these elements form five of the planets, respectively called metal star, wood star, etc. These stars sustain mysterious and important relations to the world and its inhabitants, and exercise a powerful influence on the harmony of the universe and the destinies of men. They may, and often do, descend to earth and become gods in order to enter into nearer relations with men, and undertake some special work of benevolence for them. In this way many of the gods of Tauism are identified with certain stars, or are stars personified." "In connection with this system, alchemy attempts the investigation of the essences of matter, and especially the discovery of some method of . . . changing [its] outward forms. [The elixir of life, and secret of turning other substances into gold.] Astrology endeavours to find out the peculiar characters of

different stars, and determines their relations to the birth of individuals and events in the histories of individuals and nations."—*Nevius, China and the Ch.*, pp. 114–29.

[There is a triad of divinities presiding over the intellectual universe, viz. :—(1) *Yuen shi ts'ien tsun*, "the honoured one of heaven first in time," residing in the uppermost heaven (Tauism assumes a series of heavens, one above the other) called the "jade stone pure region." He created the 3 worlds, brought countless spirits into existence, sets the stars in motion, and is "the source of all true doctrine, in himself immaterial and spontaneous." (2) *Lung pau ts'ien tsun*, "the honoured one of heaven who is valued and powerful," lives in "the upper pure region," produced the sacred books, calculated the succession of time, and divided the ages into Kalpas, and determined the movements and interaction of the *Yin* and *Yang*. (3) Lau-tzŭ himself, under the name of *Tai shang lau kiun*, "the most eminent good ruler," who has appeared on earth under various names at different times. He communicates to men the doctrines uttered by the first of the Triad, and collected in books by the second. He lives in "the very pure heaven." Subordinate to this supreme Triad are several divinities of which the highest is *Yu-hwang-ta-ti* (or shang-ti), "the great jade emperor," "the ruler of the *physical* universe," dwelling in "the pure jade stone palace in the tract of stars." Generally occupies the most prominent position, though his place in the great hall is not unfrequently followed by *Chin-wu-ta-ti* or some other idol, no regular order being observed. The ruler of earth, *H'eu-tu*, "spirit of imperial earth, ruler of the soil," lives in a palace made of 7 precious stones, and presides over fruits of the soil, mountains and rivers. Next come a series of star-gods : astrology being a prominent part of Tauism. *T'ien-hwang-tu-ti* lives in the Pole Star, rules the North and South poles, and regulates the affairs of heaven, earth, and man. The Great Emperor of the North Pole, living in the star *Sing Chu* (near the Pole) regulates the movements of the sun, moon and planets, and presides over the stars. The Spirits of the South Pole, and of the star *T'ai yih* are beneficent divinities. "Among the most important idols of Tauism is *Lu-tsu*, corresponding somewhat in character to *Kwan-yin*, one of the Buddhist Devas, the Buddhist goddess of mercy (but regarded as a masculine being), and, like her, though an inferior deity, he is a great favourite with the people, because he is supposed most to pity them in their distresses, and often to have come from heaven for their relief. This is the great medicine-god of China, from whom the people buy prescriptions. He not only occupies a prominent place in Tauist temples, but has temples [of his own] and also occupies a place in the Buddhist pantheon." [His story is told by *Balfour*, in "A Taoist Patriarch." See *Leaves*, p. 136 seqq.] Other idols of Tauism :—"*Lue-kung* and *Lue-po* are known as the Thunder-God and his wife. The former is generally represented with a beak and claws, and sometimes with wings, agreeably to the superstition that electricity exists among the mountains in the form of birds. He holds in his hands a hammer and a drum, with which he is supposed to produce thunder. He 'fills all regions with his assumed forms. . . . He spoke the book *Yuh ku pan king*. He overcomes demons, and is the father of all living beings.' *Lue-po* is represented with mirrors attached to her hands and feet, whose reflections when turned in different directions, produce lightning." "The goddess *Tau-mu*, is represented with eight hands and is identified with a constellation in the northern heavens. She is supposed to have the power of prolonging and shortening life." "Prominent . . . in Tauist temples are . . . the *San Tsing*, or 'Three Pure Ones,' one of which is generally regarded as a personification of Lao-tzŭ. It is supposed to be their special office to communicate instruction to mankind." The sun and moon are also worshipped. "The *San Kwan*, or *San Yüan Kwan*, or 'Three Rulers,' generally called *Tien Kwan*, *Ti-kwan*, and *Shwuy-Kwan*, that is 'Rulers of Heaven, Earth, and Sea,' are indispensable gods of Tauism. They are represented as three brothers, who, on account of their remarkable gifts during life, were after death advanced to these stations of dignity and importance. They are also described by Taoist writers as a trinity in unity." "The Dragon, which is a universal and prominent object of worship among the Chinese, may properly be classed among the gods of Tauism." Next to these is *Hien t'ien shang-ti*, "high emperor of the dark heaven," or "great military emperor," also called "the spirit of happiness"—who assumed a human form, and transformed himself 82 times in order to instruct men in the three national religions. Several persons belonging to different periods of history are worshipped as *tsu*, "patriarchs." The most ancient are called "imperial rulers" ; the chief being the statesman Wang-hi, who imparted to men the doctrines of heaven and immortality. Another series of seven writers (not earlier than the tenth century) are called "the Seven True Men of the South." One of them is Peng lwoh lin, who wrote Taoist hymns. The seven writers from North China, called the "Seven True Men of the North," belong to the 12th and 13th centuries. (One is a woman, wife to the chief of them.) *Teu Mu* ("aged dame of the great rivers") is a female divinity, imported from India, addressed as Queen of Heaven (*cf. Nevius, Tau Mu*). "The god of literature is *Wên Chang* [who] has promoted all the three national religions ; he equals in authority the three rulers of heaven, earth and sea, and assists candidates for office, and in the examinations." Among mountain deities, *Tung Yoh*, who presides over Tai Shan in Shantung, is the chief. "He is said to have appeared in many successive ages as the teacher of Taoist doctrines. He presides over the present and future life, and the rulers of Hades are subject to him." "Another object of worship . . . is . . . the *Tu-ti Poo-sah*, or Earth God. The idols of this class . . . are everywhere seen by the roadside. They are lowest in dignity of the gods of China, and on that account the worship of them is regarded as most important and indispensable, for the same reason that a citizen has more to do, practically, with the petty officers of his village than with his sovereign. . . . The images . . . are generally [small,] made of stone, and found in unfrequented as well as populous places. They are seen in little shrines a few feet high in the open country, or in resting-houses or pavilions by the roadside. In the lists of the gods, they correspond to the country constables, who have the charge of small neighbourhoods. Not only different neighbourhoods but hills and bridges have their *Tu-ti Poo-sah*. Like other gods [these] are supposed to be good men of former times, but they are so numerous and insignificant that they are not designated by particular names, but only by the general name *Tu-ti* coupled with the names of the places over which they preside. But . . . they also worship the divinity of the earth without an image. Respecting this worship the Chinese have very confused and conflicting views. They speak of this divinity as a divine emanation from the earth, or an all-pervading, life-giving influence. . . . They have the greatest dread of offending [him] and hardly dare to move a clod of earth." Confucius is ranked among Taoist deities, as "the honoured one of heaven who causes literature to flourish." The living head of the Taoist religion, a person of the Chang family is honoured under the name of "heavenly teacher." "Several other . . . historical celebrities are honoured as gods according to their fame on earth ; thus *Hu tsu*, an ancient physician,—an alchemist of the third century,—and others." "Many of the national gods or deified heroes of China, might properly be regarded as belonging to Tauism, and many of the superstitious practices of the people . . . seem . . . to belong to this system." "Divine honours are paid to those who have received titles from the State, as a part of the national religion, but there is no special form of worship in the Taoist books. They are such as *Kwanti*, the god of war, the protectors of districts, departments, and lesser territorial divisions. They are of the same class with the personages honoured by the literati in the Confucian temples, who receive similar titles." "Worship is principally paid to the inferior deities, who are not [too high] to concern themselves in the affairs of men." "Tauism, on account of its native [?] origin, or more pretentious character, or . . . both, . . . is preferred to Buddhism by the Chinese rulers, and Tauist priests and forms are constantly made use of in the State worship." "Idols in Tauist temples are generally smaller than those of Buddhism, and, unlike the latter, many of them are found in a second or upper story. [Both temples and images of both religions are very much alike.] [Tauist] priests are comparatively few." "The object . . . of the Tauist is to become a *Sien-jin*, that is, one of the genii. . . . To the attainment of this state of blessedness, three things are requisite : the cultivation of the heart, a peculiar discipline for the body, and the elixir of life. . . . The [first] consists in leading a life of retirement, austerity, and meditation. The peculiar regimen to which the body is subjected is designed to husband and retain the natural energies of the physical system, and increase its vitality." [*Kung-fu*—see KNOWLEDGE.] "The work of preparing the elixir of life, which is called *Lien-tan*, must be performed by each devotee for himself. Having collected the proper ingredients, they are put in a large kettle and boiled over a fire, neither too hot nor too cold, for a period of eighty-one days. It is said that if the devotee has been laborious and conscientious in his previous preparation of mind and body, the attempt will prove successful ; if not, all his efforts will be unavailing. Few at the present day have any idea of becoming *Sien-jin*, or regard the priesthood in any other light than as a means of obtaining a livelihood." "While the above mode of becoming *Sien-jin* is regarded as the proper and authorised one, it is supposed that the same end may be attained in a shorter and easier way by the use of magic, the invocation of evil spirits, and by obtaining in different ways the principle of vitality from other human bodies. This class of *Sien-jin*, though possessed of equal powers with others, are regarded as unauthorised intruders, doomed to a violent and untimely end." It is thought that they can be killed by lightning. Animals can also become *sien-jin*, legitimately or otherwise. "Comparatively speaking, there is little to attract women to Tauist temples. . . . There is, however, a system of fast-days which is the source of some small gain to the priests." "There are fast days connected with the worship of certain idols, and the observance of these days is supposed to secure the favour and protection of these different idols. Some women observe the fast-days of one idol, some of another, and some of several at the same time, and when the prescribed days are completed they resort to the temples to celebrate the event with thanksgiving, and are expected to leave more or less money with the priests. It is common, when an individual is sick, for different members of his family to assume vows to perform each one a different fast, for his benefit. Children also, as a mark of filial piety, sometimes undertake fasts for the benefit of their parents. On the birthdays of the different gods, the temples are also visited by considerable numbers of women. The money derived from this ordinary worship, from occasional services at funerals, etc., and proceeds of the lands connected with the different establishments, serves to keep the buildings in repair, and supports the few priests connected with them." "The following are prominent among [Tauist religious practices] : "*Fah hih*, 'Sending a dispatch' is performed in cases of sickness. A statement of the worship . . . performed, is written on a piece of paper, together with a [prayer for help.] This paper is burned by the officiating priest, who professes to determine by observing the process of burning whether the god returns a favourable or unfavourable answer." "*Shang-tien-piau*, 'Sending a message to Heaven,' also consists in burning a paper on which the message is written. The performer . . . feigns sleep while the paper is being burned, and it is believed that his soul leaves the body, conveys the message to heaven, and brings back an answer." "Another ceremony called *Hwa-fu*, 'Writing a charm,' consists in writing a few unintelligible characters, or delineating a rude representation of a god on a small piece of paper, which is regarded as representing or securing the presence of some divinity. Such pieces of paper are sometimes hung over the bed of a sick person as a spell." "A few of the more expert Tauist priests are [said to have] a knowledge of enchantments, which they generally profess to have derived from some of the genii. By repeating incantations, they are believed to have the power of inflicting evil upon men and calling spirits to their aid. . . . A book of six volumes, called *Wan fa kwei tsung*, a 'Collection of a Thousand Magical Arts,' contains a description in detail of different kinds of magic, sorcery, and juggling." "There is connected with Tauism a class of books designed to promote the cultivation of virtue and gratuitously distributed by those who wish to acquire merit. . . . One of these is the *Yuh lih chau chwen*, which gives the punishments of hell [for] different crimes. . . . The *Kung kwo keh*, or 'Graduated Scale of Merit,' gives the comparative amount of merit or demerit belonging to different actions. Other works of the same character, and moral tracts on the cultivation of the different virtues, are frequently circulated by the rich."]—*Journ. N.-C.B.R.A.S.*, Dec., 1859, pp. 309–14 ; *Nevius, China and the Ch.*, pp. 114–29.

Mohammedanism.—"At that time [*circ.* 1690] the Mohammedan Church had made many converts among the tribes on the western borders of China and even within its limits, and the whole of Central Asia was occupied by warlike races, who were among the most energetic propagators of Islam."—*Boulger, Short Hist.*, p. 144.

"A few adherents of this sect are now found in every part of the empire [but fewer in the south than in the north-west.] Occasional mosques are seen in the Eastern provinces. There is one small one in Ningpo ; and a few years since I found a rather imposing one in Hang-chow, and an interesting class of persons connected with it. In the north-western part of the empire there are large Mohammedan communities, and in some places they are said to form one-third of the population." "They practise circumcision ; observe nominally one day in seven as a day of rest ; proscribe the use of swine's flesh, bear decided testimony against idolatry, and, like the Jews, keep themselves in a great measure separate from the rest of the population. . . . They have relaxed a good deal in the strictness of their religious performances, and they conform to some of the idolatrous rites of the other sects."—*Nevius, China and the Ch.*, p. 81. The number of Mohammedans early in the eighteenth century is given as half a million (*Milne, Life in Ch.*, p. 413), and *Williams* (*Midd. King.*, ii. 271) states "the number throughout the region north of the Yang Tzŭ River . . . probably exceeds ten millions. In some places they form a third of the population ; a missionary in Sz'chuen reckons eighty thousand living in one of its cities." "They do not worship Buddha, nor pray to the dead, nor sacrifice to spirits. What they reverently honour is what we represent by one character, *T'ien*, or heaven." The motto on their mosques and for their services is "Pure and True" (see *Milne*, pp. 413–6).

Shamanism.—"Mongolia swarms with lamas, and the government at Peking aids in supporting them in order to maintain its sway more easily over the tribes, though the Manchus have endeavoured to supplant the civil authority of the Dalai-Lama and banchin-erdeni, by partially aiding and gradually subdividing their power."—*Williams, Midd. King.*, ii. 233–4.

Judaism.—"There are colonies of Jews at Hangchow, Soochow, and elsewhere, possessing, or having possessed, many precious relics of their ancient ritual."—*Balfour, Waifs and Strays*, p. 205.

"In all probability this sect took refuge here about the third century of the present era, but not later, coming from India across the north-western boundary of China. At first they numbered seventy clans, but at present not more than one-tenth of this number exists, and of these seven families not above 200 individuals survive. They are chiefly located in the centre of Kaifung city, and in the vicinity of their synagogue. A few are shopkeepers, some are peasants ; but the majority are sunk in poverty and misery ; almost destitute of raiment and shelter, so poor, indeed, that some of the materials of the synagogue premises have been sold by the professors to supply the wants of their families. Still they retain their distinctness from the surrounding masses of Mohammedans and Pagans, although by the mere name of their religion. Originally they were called followers of the *Tienchuh* religion, that is the Indian religion, *Tienchuh* being the Chinese name for India, from which country this sect is reported to have come. But, instead of this appellation, they now go by the name *T'iau-kin-kiau*, cutting the sinew sect, because everything that they eat, mutton, beef, or fowl, must have the sinews taken out. The rite of circumcision is still practised on males, within one month after birth. Of festivals, one is 'for perambulating round the scriptures' ; this is the twenty-fourth of the eighth month. Their Sabbath is the European Saturday. They intermarry only among themselves, nor is it permitted to marry two wives. They are forbidden to eat pork. In the observance of Divine service, they have to wash their bodies before entering the synagogue ; and for this purpose, on each side of the holy place, there is a bath. During the service, they face the west, in the direction of Jerusalem, or rather, as near that direction as they know. In the performance of sacred worship, the priest at one time used to wear a blue head-dress and blue shoes ; hence the name by which Jews have gone in China, "the blue-bonnet Moslems." The people are not permitted to enter the temple with their shoes on their feet, nor the women with napkins on their heads—the common head-dress among the Chinese females of Honan province. However, the expectation of the Messiah seems to have been almost entirely lost. The elder of the two Chinese Jews informed us that he remembered people talking of Hebrew teachers, at Kaifung, who had died a little before he was born, or about fifty years since. The Rabbi was called '*Mwanlah*,' that is *Mullah*. Besides him, there are two officers—the one, 'the sinew-extractor,' the other, 'the preacher of doctrines.' At this time, there seems to be none able to decipher Hebrew writings. Indeed, they have begun recently to amalgamate themselves with the myriad pagans and Mohammedans in the vast population of Kaifung, which must amount at least to one million." "Although the Jews must have entered China so early in the Christian era, it appears that their synagogue was not built here before the close of the twelfth century, or nearly 1,000 years after their entrance. Jewish professors used to call this building 'the temple of *Yih-sze-lo-hi-nieh*,' in which possibly there is an attempt at expressing the name of Israel phonetically ; but the inscription over the door is 'the true and pure temple.' According to the accounts brought by the Chinese investigators, the synagogue itself stands within a third enclosure. Here there is one large hall, eighty feet deep and forty feet wide, the roof of which is covered with green tiles. In this stands a seat, 'Moses' seat,' about a foot above a wooden floor, where, on grand festive seasons, the Rabbi took his seat under a large red satin umbrella held overhead, which is still preserved in the building. Here, too, was a cell for depositing 'the twelve tubes containing Heaven's records,' or the copies of Hebrew scriptures already spoken of." "Our Messengers copied many inscriptions within the synagogue and on its various pillars, some in Chinese, a few in Hebrew characters. . . . Over a tablet in Chinese, similar to what is found in Mohammedan mosques or Buddhist temples, with the customary formula 'May His Imperial Majesty live for ever,' etc., there is this Hebrew inscription :—'Hear O Israel ! Jehovah our God is one Jehovah. Blessed be the name of his glorious kingdom for ever and ever.' [Statement made to Chinese messengers sent to K'ai Fêng Fu :] "Thus our religion has been handed down from one to another. It came originally from India. Those who introduced it in obedience to God's commands were seventy clans. [The names are given.] About 1166, Yen-too-lah built the synagogue in Kai-fung capital. But as this temple required some one to look after its concerns, there were appointed certain men [who are named] themselves

upright, intelligent and able to admonish others. They had the title of Mwan-lah. So that up to this time [*i.e.*, when the tablet was written, A.D. 1489], the sacred vestments, ceremonies and music, are all maintained, according to the prescribed pattern. . . . Yen-toolah fixed the foundation and commenced the work, towards the completion of which all the Jewish families contributed. In this manner were provided the sacred implements and furniture, with the cells for depositing the sacred writings.'"—*Milne, Life in China*, pp. 405–8, 410.

Christianity.—"Though Nestorians, Mazdéans, Manichæans, Jews, and other Western sectarians had been alternately tolerated and suppressed at various times between the seventh and the thirteenth century, they had never been clearly separated, in the popular mind at least, from Buddhists and Mussulmans, of which they were considered perverted forces. At first there was no hostility to speak of [towards Christianity], but the attitude of the less prudent Roman Catholics in the seventeenth century towards the time-honoured custom of 'ancestor-worship' (which is really much the same as the annual visits to cemeteries in vogue in France and Italy) sowed the germs of future trouble. The disputes of the Jesuits, Dominicans, and Franciscans involved the Pope and the Manchu Emperor in antagonistic polemics: persecution was the result, and for two centuries Christianity only existed in the provinces by stealth [*v. infra*]. The treaty of Nanking (in 1842), and still more that of Tientsin (in 1858), gave a fillip to propagandism; and now perhaps there are 500,000 nominal Christians in the empire, *i.e.*, about one for every thousand souls, and it must cost about £500,000 a year to give them ghostly comfort."—*Parker, China*, p. 285.

"It is quite a mistake to suppose that the Chinese masses entertain any hostile sentiments towards religious feeling as such; they respect it, in whatever form; and the gentle doctrines of true, simple Buddhism, which possess so much that is (externally at least) similar to those of true, simple Christianity, have . . . on the whole, exercised a lasting effect for good on the Chinese mind; so do medical missionaries and really charitable school teachers exercise a decidedly good effect upon the Celestial mind of to-day; but by kindness, not by dogma. What causes trouble is the clashing of militant doctrine with the village customs and social habits naturally dear to the rustic mind."—*Ibid.* pp. 285–6.

"The Emperor Kanghe issued an edict tolerating the Christians. This was in consequence of the great persecution that the missionaries were subjected to from the Mandarins; the report of the Board of Rites was most favourable to the character of all the Christians then resident in China . . . [stating] that the empire was indebted to them for the many and sincere efforts which they had rendered during the civil and foreign wars. . . . The Europeans are tranquil; [and] do not excite trouble in the provinces. Besides, their doctrine has nothing in common with the false and dangerous sects of the empire, and their maxims do not lead people to sedition. About this period . . . Kanghe [was cured of an illness by Gerbillon, and] assigned the missionaries apartments . . . and had a church built within the palace, which was . . . opened March, 1702."—*Martin, China*, pp. 260–1.

"Unfortunately, disputes between rival missionary societies led to an untimely difference of opinion upon the subject of ancestor worship between the Emperor and the Pope, since which time politics have been inextricably mixed up with Western religion in China, and persecutions have never entirely ceased."—*Parker, China*, p. 90.

Christianity once had a fair chance (in the reign of Kanghi), of becoming the religion of the Empire, but that chance was sacrificed to bigotry and intolerance, and is not likely to recur. "A respectable Chinaman will tell you that only thieves and bad characters who have nothing to lose avail themselves of baptism, as a means of securing [well-paid and easy situations in the service of missionaries]. Educated men will not tolerate missionaries in their houses." "[A poem, placarded] at a place called Lung-p'ing, near . . . Hankow, will give a faint idea of native prejudice against the propagation of Christianity in China." [It denounces the foreign doctrine as "destroying reason, corrupting morals, and deceiving and exciting the foolish."]—*Giles, Ch. Sketches*, pp. 192–200.

"The principal source of hostility [to Christianity under Kang-Hsi] seems to have been the *Li Pu* . . . and worried by its importunities, the Emperor at one time issued a proclamation against the Christian religion; but the missionaries, in addition to their other attainments, proving themselves political diplomatists of no ordinary skill, and rendering certain services in connection with Russia which laid the Court under exceptional obligations, the manifesto was rescinded shortly after its promulgation."—*Balfour, Waifs and Strays*, p. 122.

[At Lao-ling in Shantung, a place unvisited by any missionary, an old man had a dream, in consequence of which (at the suggestion of a friend that he should consult the Roman Catholic missionaries there) he went to Tientsin, met with the English Methodist Mission, and, returning home with some books, founded the Christian congregation which has since been formed at Lao-ling.]—*Nevius, China and the Ch.*, pp. 377–8.

Missionaries are welcomed at first as a novelty, in districts previously unvisited by foreigners, but "the same scenes are seldom if ever repeated in subsequent visits. When the missionary has left town, and the popular commotion has subsided, his character and employments are calmly discussed. Some shrewd scholar, who knows something of us, and has perhaps read Christian books, [will say something like this:] 'It is a pity that you should have been carried away by excitement, and treated this foreigner with so much respect, and spoken of his new and dangerous doctrines so flatteringly. The religion which he would introduce is exclusive, intolerant, revolutionary. It strikes at the root of all our cherished civil and social institutions.'" "When we visit a place the second time, we find that the former excitement and interest has been succeeded by suspicion, alarm, and an almost studied coldness of manner on the part of the people; [though some few inquirers] may come to us privately."—*Ibid.* pp. 334–5.

[Influence over converts was ascribed to magic arts.]—*Ibid.* p. 369.

"The whole number of Protestant native Christians is at present [1869] about four thousand . . . principally in 'the five treaty ports,' which have been occupied about 25 years."—*Ibid.* p. 375. But see *supra*.

[For a summary of the progress of Christianity since its introduction see *supra*, previous Periods, and ECCLESIASTICAL.]

[For statistics of Romanist missions see *De Courcy, L'Empire du Milieu*, p. 253.

Predestination.—[Giles says that in theory all Chinese are believers in predestination; but they are far too practical to let their actions be influenced by fatalism—except in the case of gamblers, opium-smokers, etc.—whose will-power has been so weakened by indulgence as to leave them a prey to despair. The popular belief is that calamity sometimes overtakes people as a punishment for sins committed either in this or some previous life, and that it is no use trying to escape. This belief shows itself in some curious customs, *e.g.*, a municipal regulation in force to the effect that if a coolie laden with wine or oil slips and falls on a wet or stormy day, he is held responsible for damage done, but not so if the weather is fine and the ground dry; the idea being that, in the latter case, the mishap must be due to the direct agency of Heaven. "The burning of an ice-house" is a proverbial expression for some overwhelming disaster against which no human care or foresight could guard. "Yet when emergencies arise, we do not find the Chinese standing still . . . but working away to stop whatever mischief is going on, as if after all the will of Heaven may be made answerable to human energy."—*Giles, Ch. Sketches*, pp. 164–7.

Myths.—"One thing is observable in these fictions, characteristic of the Chinese at the present day; there is no hierarchy of gods brought in to rule and inhabit the world they made, no conclave on Mt. Olympus, nor judgment of the mortal soul by Osiris; no transfer of human love and hate, passions and hopes, to the powers above; all here is ascribed to disembodied agencies or principles, and their works are represented as moving on in quiet order. There is no religion, no imagination; all is impassible, passionless, uninteresting. It may, perhaps, be considered of itself as sensible as the Greek or Egyptian mythology, if one looks for *sense* in such figments; but it has not, as in the latter countries, been explained in sublime poetry, shadowed forth in gorgeous ritual and magnificent festivals, represented in exquisite sculptures, nor preserved in faultless, imposing fanes and temples, filled with ideal creations."—*Williams, Midd. King.*, ii. 142.

"A parallel to the old nursery tale of the loadstone mountain in the sea . . . is found here in a commonly believed myth to the effect that in this little river that runs past our door, and just above the town of Wulung, the river has a loadstone bed, and boatmen who cast anchor in that spot, must cut their cables, for they can never hope to raise their anchors again."—*Exchange* (Hsinchên, Honan), quot. *N.-C. Herald*, Aug. 28, 1899, p. 438.

Spiritualism.—"Hearing an unusual commotion in the house of a neighbour . . . I obtained permission to go in, and, on entering, found that a woman who it is believed can hold communication with departed spirits, had been invited to the house. . . . This woman, who was about 30 years of age, and looked pale, haggard, and unnatural, was seated in front of a table, upon which were burning two candles and several sticks of incense, while a quantity of paper money was burning on the floor around her. . . . There were present 9 or 10 women, 15 or 16 children, and 3 or 4 men—the men, however, did not appear to be much interested, and were not in the room during the performance. As I entered the room, the medium . . . had just fallen back in her chair apparently quite exhausted. . . . After taking a stimulant, she recovered somewhat, but was requested to hold further intercourse as soon as she felt able. Referring to some deceased person of whom they had been speaking she said: 'I saw So and So,' and went on to describe his dress, appearance, etc., which quite satisfied her hearers. Half an hour elapsed, and she again resumed her seat,—fresh candles and incense were lighted, paper money burnt, and doors closed preparatory to another revelation. The medium covered her head with a dark cloth, and sat for a time perfectly motionless; then suddenly her whole frame became convulsed, and she writhed as if in agony, making a low gurgling sound in her throat, and finally pouring forth a volley of words, which were uttered so rapidly, in such an unearthly voice, and with so much convulsive effort, that it was difficult to understand all she said. . . ." "The poor [widow] asked some questions about [her husband]: he (professedly) replied, . . . 'I am in Hades, because my creditor Yang would not allow me to live, as I could not pay the debt I owed him; he is not satisfied with harrassing me here, and making me miserable, but I fear will not allow our son to live; therefore, you must do what you can to [pay] the debt, by wearing the meanest clothes, eating the poorest rice, and endeavouring to earn what money you can.' The poor woman kept replying 'That I will do,' as these charges were given for her. . . . After continuing this for 20 minutes or more, the medium's body again moved convulsively, whereupon one of the women . . . seized her, and begged the spirit not to depart; but it was in vain, she sank back exhausted and apparently lifeless, while her attendant fanned her, repeating over her in a monotone, '*Hsi*' (her name) 'return; Hsi, return.'"—*Woman's Work*, i. 16–17.

"He . . . related to me how certain people in China communicate with spirits. A mode common amongst women is as follows: On the thirteenth day of the moon the female spiritualists shut themselves up in a room; a bamboo basket, something like our clothes basket, is placed upside down on a table, with a chop-stick laid on the bottom; two women grasp the lower rim with their right hands, while a third . . . bowing her face to the ground, continues crying out, 'Have you come yet? have you come yet?' After some time spent thus, the spirit's presence is announced by the rapping of the chop-stick on the basket; he is then interrogated as to the age of those present, which he tells correctly by a rap for every year. Other questions are then put, generally relative to the prospect of a husband or of children. . . . He assured me that he had never heard of foreigners indulging in this amusement. He informed me that the practice was considered low among the Chinese, and that few people indulged in it, as they were afraid, and many Chinese, whom I have spoken to on the subject, appeared to be well aware of the practice, and to believe in the communication with spirits, but they invariably spoke of such doings as bad and disreputable."—*Cooper, Travels*, pp. 96–7.

"The spirits of the unseen universe are directly invoked by the Chinese, chiefly in cases of illness. In matters which involve merely pecuniary interests, such means as Planchette and various other indirect ways of consulting the oracle are preferred, being at once simpler and less costly to the inquirer. A man who wishes to learn the probable result of an enterprise he has in view, will drop into some roadside temple and will lay a small fee upon the altar. The attendant priest lights a fresh candle or a new stick of incense; and the suppliant, after making the usual series of prostrations, reverently takes with both hands a kidney-shaped piece of wood which has been split into two halves so that each half shall have one flat and one convex side. These are raised above the head and dropped to the ground before the altar; and from the combination which results, namely, (1) two convexes, (2) two flats, or (3) a flat and a convex, a propitious or unpropitious answer is deduced, being (1) negative, (2) indifferent, and (3) affirmative, respectively. The more elaborate method, or that form known in Europe as spiritualism, is to engage the services of a medium, generally a Taoist priest, whose body is for the time being occupied by the God. This state of divine 'possession' is brought about in the following manner. The medium takes a seat, while his brother priests or confederates arrange the usual altar, light candles, and burn incense, and invoke the presence of the deity required. After a short interval, one of them advances towards the medium and performs certain movements, apparently mesmeric passes, by which a state of unconsciousness is induced; whereupon the God takes possession of the temporarily unoccupied body. From that moment every word uttered by the medium is held to be divinely inspired, or, more properly, the very words of the God, who simply uses the medium as his mouthpiece."—*Giles, Historic China*, pp. 326–7. For account of *séance* see *ibid.* pp. 327–9.

Planchette.—"Written communications from Hades are obtained by suspending a pencil over a sanded tray, which the departed, after being duly invoked, seize, and write on the sanded platter, or sometimes the pencil is stuck into the edge of a hemispherical basket, which two operators on opposite sides of the tray poise on the tips of their fingers, at right angles to the pencil, which is then allowed to touch the surface of the sand. Presently the operator, who has the most imagination, begins to move his fingers, the one opposite yielding to the impulse, and legible characters are marked on the sand, forming the supernatural communication."—*Ch. Rev.*, xvii. 150. *Cf.* also HABITS AND CUSTOMS for its use as a game.

Charms, etc.—"Charms are common. One bears the inscription, 'May you get the three *manys* and the nine *likes*'; another, 'To obtain long eyebrowed longevity.' The three *manys* are many years of happiness and life and many sons. Old brass mirrors to cure mad people are hung up by the rich in their halls, and figures or representations of the unicorn, of gourds, tigers' claws, or the eight diagrams are worn to insure good fortune or ward off sickness, fire or fright. Stones or pieces of metal with short sentences cut upon them are almost always found suspended or tied about the persons of children and women, which are supposed to have great efficacy in preventing evil. The rich pay large sums for rare objects to promote this end."—*Williams, Midd. King.*, ii. 256.

"The Buddhists issue small books, called Girdle Classics, containing prayers addressed to the deity under whose protection the person has placed himself. Spells are made in great variety, some of them to be worn or pasted up in the house; while others are written on leaves, paper, or cloth, and burned, and their ashes thrown into a liquid for the patient or child to drink. These spells are sold by Rationalists, and consist of characters like *fuh* ('happiness') or *shao* [*shou*] ('longevity'), fancifully combined. The god of doors, of the North Pole, Pwanku, the heavenly astronomer, the god of thunder and lightning, or typhoons, the god of medicine, demigods and genii of almost every name and power, are all invoked, and some of them by all persons. In shops the word *shin* [*shén*] is put up in a shrine and incense placed before it, all objects of fear and worship being included under this general term. The threshold is peculiarly sacred, and incense sticks are lighted morning and evening at its side."—*Ibid.* ii. 257.

"The written spells which the Chinese sometimes use consist of mystical compounds of various characters, or words, in which astrology is generally introduced, with the eight diagrams of Fo-hy, the twenty-eight lunar mansions, the five planets, etc. Some of these spells are kept about the person, others are pasted on the walls of rooms. 'Occasionally,' observes Mr. Morrison, 'they are used as cures for sick persons, by being either written on leaves which are then infused in some liquid, or inscribed on paper, burned, and the ashes thrown into drink, which the patient has to swallow.'"—*Davis, Chinese*, ii. 143.

"Among the principal [talismans] are 'money-swords,' as they are called, consisting of a number of ancient copper coins, each with a square hole in the middle, fastened together with a piece of iron, shaped like a sword with a cross hilt. These are suspended at the heads of sleeping couches and beds, that the supposed guardianship of the Sovereigns, in whose reigns the coin was issued, may keep away ghosts and evil spirits. They are chiefly used in houses or rooms where persons have committed suicide, or suffered a violent death; and sick people sometimes resort to them in the hope of hastening their recovery. . . . The Chinese have commonly a firm belief in, and consequently a great dread of, the wandering spirits of persons who have come to an unfortunate end, and which they denominate *kuei*."—*Ibid.* ii. 139.

"A common Chinese talisman is the 'hundred families' lock,' to procure which a father goes round among his friends, and having obtained from a hundred different parties a few of the copper coins of the country, he himself adds the balance, to purchase an ornament or appendage fashioned like a lock, which he hangs on his child's neck, for the purpose of *locking* him figuratively to *life*, and making the hundred persons concerned in his attaining old age. Another charm worn by children is a figure of the *Ky-lin*, a fabulous animal supposed to have appeared at the birth of Confucius, and therefore ominous of promotion and good fortune to the young. On the 5th day of the 5th moon, sprigs and cuttings of the *Acorus calamus*, and a plant called by the Chinese *gae*, are placed at the doors of houses to prevent all manner of evil from entering. The 'Peach charm' consists of a sprig of that tree covered with blossoms, which, at the new year, is placed at doorways for the same purpose as the foregoing. The *pa-kua*, or eight mystical diagrams of Fo-hy, cut in stone or metal, are often worn as charms; and the bottle gourd, a curious species of the genus *cucurbitus* closely resembling a bottle, is represented in ornaments as an emblem of longevity. We have before stated that the dried gourd itself, hung round the waists of children living in boats, frequently saves their lives by floating them until picked up after they have tumbled overboard."—*Ibid.* ii. 141–2.

"Arsenic is, or at least once was, according to the books, believed to possess talismanic properties in preventing the approach of wild animals, and is borne as an amulet by hunters

and woodmen. It keeps off snakes."—*Journ. N.-C.B.R.A.S.*, N.S. ix. 179.

[Mantse "women twist the peel of an orange (removed in a single piece) into their hair, as a protection against illness."—*Cooper, Travels*, p. 217.

"*Tabu.* The Chinese say *hwei* (=avoid), and have a very complicated science on the subject, popular and literary."—*Parker, John Chinaman*, p. 364.

"The principle of *tabu* has always had a wide extension in China. Emperors' private names may not be uttered or printed; parents' ditto must be avoided; and, generally, the whole system is and has been developed into an occult art, according to the tastes of each dynasty. But apart from this there is the popular *tabu*: mothers affect hideous names for their children, such as 'cur,' 'dung,' and so on, in order to throw the devils off the scent, should they wickedly desire to pick off attractive sons. In Canton the practice pervades the whole of social and family life; thus an almanac is called *t'ung-shing* ('generally victorious') instead of *t'ung-shü* ('general book'), because *shü* also means 'defeat.'"—*Ibid.* p. 211.

"That spoken words possess power and influence, is a belief of general prevalence in the Chinese empire. . . . It prompts the people of Amoy to avoid calling a coffin by the right word for it, *viz.*, *koaⁿ ts'â* [*kuan ts'ai*] and to style it 'boards,' or 'longevity boards,' or 'longevity wood'—all innocent and even good-omened terms. . . . The same people also use the expressions *pán p'e* [*pan p'ei*] 'embryo of boards,' and *toā ts'ù* [*ta ts'u*] 'great house,' the latter almost exclusively in combinations, such as *jîp toā tsù* [*ju ta ts'u*] and *khiā toā ts'ù* [*ch'i ta ts'u*] 'to enter and to dwell in the great house,' which means in plain English to be coffined."—*De Groot, Rel. Syst.*, i. i. 325.

Superstitions.—"In a decree by the Emperor Kang-hi treating of various natural phenomena . . . he remarks that by slitting the ears and nostrils, horses become secure against the power of lightning."—*N. and Q. on C. and J.*, i. 106.

"An English merchant in Shanghai, at the time of the Taying attack, met his Chinese servant carrying home a heart, and asked him what he had got there. He said it was the heart of a rebel and that he was going to take it home and eat it to make him brave."—*Tylor, Early Hist. of Mankind*, p. 131.

"Several large turtle were sent on board the Canton River steamers last night to be returned to their watery home when clear of the harbour. Just at this time of year when the turtle are plentiful in these waters numbers are brought into Hongkong marked with an inscription in Chinese, and then shipped to be discharged clear of the harbour, the only explanation you can get from the Chinese is 'Belong good Joss,' and a celestial smile." "Another Chinese custom is to release snakes wherever a wreck has taken place, the idea being that the snakes swallow the souls of the drowned and take them ashore. After the sinking of the Huang Tai by the Empress, several baskets of snakes were despatched by a local steamer and released in the vicinity of the wreck."—*S. China Morning Post*, July 5, 1904.

"Recumbent iron images of an ox are scattered up and down along the banks of dangerous water-courses. They are supposed to prevent overflows. The story connected with each one is usually that it flew down from heaven to an especially exposed point, usually making flight at night. Nobody saw it. Incense is burned before it. I know of some eight or ten within a couple of days' walk of this city [Ts'ingkiangp'u], along the Yellow River, the Grand Canal, and the Hongtsz Lake."—*N.-C. Herald*, lxviii. 998.

"In the Taoist *Book of Rewards and Punishments*, the modern Taoist 'Sermon on the Mount,' we find among the list of sins the words, 埋蠱厭人, which refer to the practice of *Ciurp Creadh*." "And very recently, it was my lot to be a witness, and to some extent an actor, in a present day instance of the same thing."—*N.-C. Daily News*, Apr. 13th, 1899. *Cf.* previous Periods.

"We remember the following tale was circulating in Amoy in 1886. A notable citizen of that port, in dying, suddenly began to bleed at the nose. His son, a bad character, who knew himself to be such, was so affrightened at the sight that he dropped on his knees, solemnly promising henceforth to behave better, whereupon the bleeding stopped immediately."—*De Groot, Relig. Sys.*, ii, 12.

"Amongst the Chinese superstitions is that of carrying a dog about in a chair when rain is wanted. The merriment excited by the buffoonery is supposed to 'make the angels weep'—rain."—*Ch. Rev.*, x. 73.

[In 1817 the absence of rain was ascribed by the Emperor Chia Ch'ing to the unlawful secretion of 50 escaped rebels; and, in the following year, "calumnious accusations" caused the "ruin and death of a multitude of innocent people" by provoking darkness, a violent wind, and a thunderstorm, etc.]—*Williams, Midd. King.*, i. 466.

"The officers and literati, though acknowledging the folly of these observances, and even ridiculing the worship of senseless blocks, still join in it. As an example of this: In 1867 a severe drought near Peking called forth a suggestion from a censor that if a white tiger were sacrificed by the Emperor to the dragon the rain would be liberated; for 'it was his powerful enemies which kept the rain-god from acting.' . . . Devotees sometimes become irritated against their gods, and resort to summary means to force them to hear their petitions. It is said that the Governor in Canton, having repeatedly ascended in a time of drought to the temple of the god of Rain, dressed in his burdensome robes, through the heat of a tropical sun, on one of his visits said: 'The god supposes I am lying when I beseech his aid, for how can he know, seated in his cool niche in the temple, that the ground is parched and the sky hot?' whereupon he ordered his attendants to put a rope around his neck and haul his godship out of doors, that he might see and feel the state of the weather for himself. After his excellency had become cooled in the temple the idol was reinstated in its shrine, and the good effects of this treatment were deemed to be fully proved by the copious showers which soon after fell. The Emperor himself on such occasions resorts to unusual sacrifices, and sends his relatives and courtiers almost daily to various temples to pray and burn incense. Imperial patronage of the popular superstitions is sought after by the officers in one way and another to please the people, but it does not involve much outlay of funds. One common mode is to solicit his Majesty for an inscription to be placed over the doorway of a temple, or memorialize him to confer a higher title upon the god. On occasion of a victory over the rebels in Kwangtung in 1822, the shrine of a neighbouring deity, supposed to have assisted in obtaining it, received a new title commemorative of the event, and a temple was built for him at the expense of government."—*Ibid.* ii. 204–5.

"While distress existed in the neighbourhood of Ningpo, in 1849, on account of inundations and continued rains, the magistrates went frequently to a temple to implore the gods [for fine weather]. At last, when the weather looked as if it were about to clear, the priests recommended an unfailing remedy; they told the magistrates to put the gods *out in the rain*, and see how they liked it! This was accordingly done, and fair weather followed."—*Scarth, Twelve Years*, p. 150.

"During the recent drought in the North of Chib-li the Emperor and the Princes made repeated supplications at the various shrines in and around the Forbidden City, imploring the gods to send the needed rain and avert a repetition of the famine of 1867. . . . In his distress His Majesty sent a special officer to the town of Hau-tan in Kwang-ping-fu, just on the borders of Ho-nan, to bring from thence an iron plate which was kept in a well outside the town: this well, called *Kiao-lung-tsing*, lay within the precincts of a temple dedicated to *Lung-wang*, or the Chinese Neptune. The plate is described as shaped like a gourd, about six Chinese inches long, and half an inch thick. It bears the inscription 'May sweet rains be diffused copiously.' The officer sent for it, reported his arrival in the Gazette, and carefully placed it in the *Ch'ing-hwang miao* or Palladium Temple, on the altar of the Dragon King. The common notion among the people is, that this iron plate acts as a key to lock the mouth of the dragon, and in his uneasiness, he will hear the prayers for rain in order to have the troublesome bandage removed. . . . The worship is all done by officials, no plebeian dares to interfere in this matter, nor even go into the temple at this juncture. About ten days after it came, copious rain [fell] and the iron plate was sent back to Hau-tan to be replaced in the well. [Shortly afterwards, an Imperial decree was issued, relating the circumstances, and conferring on the well (which had already been canonized in 1867, as the 'Well of the Dragon-God'), the additional title of 'Efficacious Answering Holy Well.']"—*Ch. Rec.*, iii. 155–6.

"The people of Hua-Hsien had determined to make a desperate attempt on the 20th of last month to induce the gods to bring rain. Ten men were chosen to walk the streets of their city, wearing nothing but their trowsers, each carrying in his teeth an iron rod about seven feet long, first allowing it to be pierced right through both cheeks. Fortunately for the poor victims there was a thunderstorm on the 19th."—*Exchange* (Hsinchên, Honan), quot. *N.-C. Herald*, July 31, 1899, pp. 232–3.

[Attempts made during eclipses to frighten away the dragon of the heavens from swallowing the moon.]—*Ibid.* p. 233. In 1850 Tao Kuang changed the day on which the year began to avoid its coinciding with an eclipse of the sun, but the decree was disregarded by the people (*Boulger, Short Hist.*, pp. 234–5).

"The people, generally alarmed by the comet, which they assert prognosticates impending evil, are resorting to extreme measures,—sinking surface wells in their fields to water by hand, and assembling in large numbers in the cities to compel the Magistrates to worship at the city shrines. The Prefect has issued a mandate forbidding the slaughter of animals for food."—*N.-C. Daily News*, Aug. 24th, 1907.

"The Chinese tell us that during the past six months, the region of Soochow has experienced three remarkable events. The first was the great wind-storm, which originated in a fight between the dragon and a rainbow. . . . The second was a result of the first, for this wind blew with such a mighty breath on a portion of the Great Lake, that the waters were carried clean away, and in one day there was gathered from its muddy bed, 40,000 cash worth of fish. The third is the severe snow-storms and cold this winter, and all together portend some coming event that is to spread consternation far and wide."—*Woman's Work*, i. 99, 100.

"The 'Man in the Moon' is supposed to negotiate all marriages by tying together with a red silken cord those whom he destines for matrimony. Hence the red thread used at Chinese marriages."—*Ch. Rev.*, xiv. 51.

"The *Shen Pâo* mentions a curious superstition of the Formosan savages. They are in the habit of cutting off their enemies' heads, filling their mouths with wine, and drinking the wine mixed with the blood as it passes out through the reeking gullet, under the impression that the draught will secure them long life."—*Ibid.* xvi. 377.

"The Taoists [as well as adherents of other sects] attribute occult virtues to the peach. Mr. Mayers, quoting from the *Huang-Ti-Shu* . . . tells us that on one occasion, two brothers . . . T'u Yu and Yu Liu, who had power over disembodied spirits, passed the ghostly regions in review beneath a peach-tree, and having bound all those who worked evil against mankind with scarlet withes, threw them as food to tigers. In memory of this, it was customary for officials on the last day of the year to have figures cut in peach-wood mounted upon reeds, and to paint the likeness of a tiger upon the doorway as a talisman. At present, adds Mr. Mayers, the names of the two brothers are pasted on the entrance doors of Chinese houses on New Year's Eve, to guard the dwelling from harm. Peaches, too, figure largely in Chinese fairy tales and mythology. . . . Some [say] that, properly speaking, the peach is an emblem, not of longevity, but of death. . . . It seems certain that, according to ancient writers, peaches were not admissible in sacrifice, that those with double kernels were a mysterious but unfailing poison, and that the premature fructification of one species of peach-tree was a harbinger of national calamity."—*Balfour, Leaves*, pp. 147–8.

Supernatural beings were supposed to reward charitable actions. The custom in China is for the rich to erect bridges and dams from charitable motives, and in order to obtain benefits in return from the unseen powers."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 287.

"The ordinary Chinaman is instinctively afraid of night and darkness," apparently on account of the spirits supposed to be abroad at such times.—*Giles, Ch. Sketches*, p. 61.

"Many farmers and breeders of stock keep a monkey in their folds, believing that his presence is a safeguard to the cattle against all the ailments to which they are subject."—*Gray, China*, ii. 158.

"Bats . . . are looked upon as good omens, and constantly depicted as an emblem of felicity on various objects of use or ornament." "The Chinese look upon rooks as unlucky birds, whose visits prognosticate visits still more unpleasant from the *mandarins*. There is, however, a species of white-necked crow, for which they have a high veneration," it being said to have "once performed some essential public service."—*Davis, Chinese*, ii. 142–4.

[It is a Cantonese notion that the touch of bats causes baldness, and will injure the eyes. An idea of this kind probably protects the bats from cruelty. A Chinese explained the injury to the eyes by saying that bats have a fine lime among their fur, which would get into the eyes if rubbed with the fingers after touching them, and so cause blindness.]—*Ch. Rev.*, xv. 178.

Foxes "are now once more considered rather unlucky (see the *Yüan Chien Lei Han* 淵鑑類函, ch. 431). The appearance of a black fox, again, augurs the approach of universal peace and prosperity, among the people of the north. At present it is only when the ordinary fox comes into one's house, that he is deemed of bad omen, and no importance is attached to the encountering of one on the road, though Mr. Doolittle seems to intimate that in North China the sight of a fox is considered a sign of good luck (*Social Life*, ii. 457). As a general rule, however, he is regarded as a creature of no good omen, and to be avoided rather than courted."—*Journ. N.-C.B.R.A.S.*, N.S. viii. 48.

"The superstition of 'possession by the fox' is very prevalent in [Fuh-Kien]. Two instances of sickness have occurred amongst the schoolgirls, and the parents believed they were 'possessed.'" Priests were sent for to perform ceremonies of exorcism. The illness in one case was pneumonia.—*Woman's Work*, iii. 138.

"It is said in the [Chinese] 'Chapters on the properties of auguries,' that there exists in the 'Green-hill Kingdom,' a divine animal called the *Nine Star-fox*, which is of a reddish hue, having four feet and a nine-fold tail, and which whines like a child. When eaten, it prevents people being hurt by deleterious miasmas and poisonous matter. The name . . . has an astrological origin. The 6th Lunar Mansion *ki* has as a synonym the name of *fox-star*. This constellation, in the remotest antiquity, once indicated by its rise the third month of April. Now it is known that foxes copulate in February, and [the cubs are born] in April. . . . This was probably the reason why the name of fox-star was given to the constellation which indicated the third Chinese month and the birth of foxes which when young, are easier to be caught than the old, wiry parents This constellation is quite near that of *wi* [*wei*], or the tail, consisting of the nine stars of the tail of *Scorpio*, which may have given rise to the name of *nine-tail-fox* for a certain species of eatable fox, born . . . when these constellations are visible. This astrological connection may suffice to explain why, notwithstanding the strong scent of the fox, its flesh was eaten as a cooling preventive against the coming heat of summer. . . . The hare was considered in China as a divine animal, especially the red one. 'The tables on the properties of auguries' say that the red hare is an auguric animal which only appears when virtuous kings reign. The appearance of albino hares only took piace when kings were merciful and bounteous to old men. It is known also that the Chinese call the dark spots in the full moon the *hare*; on which account the hare is called 'the essence of the full moon.' This has, again, a natural reason, because hares like to play and gambol on fine and clear moonlight nights. The astrological relation which the *moon* (as the female principle in opposition to the sun as male principle) has with the *earth* (as female principle in opposition to the male principle or heaven) made of the *hare* the presiding genius of the earth, and rendered it sacred on that account."—*N. and Q. on C. and J.*, ii. 68–9.

"Similar notions [*i.e.*, that the husband must do no hard work for some time before the birth of a child] occur among the Chinese of West Yunnan."—*Lubbock, Orig. of Civ.*, p. 15.

"The Chinese believe that certain actions performed by the husband during the pregnancy of his wife will affect the child. If a dish of food on the table is raised by putting another dish or anything else below it, it is not considered proper for the husband who is expecting the birth of a child, to partake of it, for fear the 2 dishes should cause the child to have 2 tongues. This result, it is supposed, however, will only happen if the food so raised is eaten in the house where the future mother happens to be."—*Ch. Rev.*, xi. 401.

"It is thought that the pasting up of the red papers containing antithetical and felicitous sentences on them, as at New Year's time, by a man under similar circumstances, and this whether the future mother sees the action performed or not, will cause the child to have red marks on the face or any part of the body. . . . A case is said to have occurred in which the evil effects were obviated, or rather obliterated by the red papers being torn down after the birth of the infant, and soaked in water, when, as the red disappeared from the paper, so the child's face assumed a natural hue."—*Ibid.* pp. 401–2.

The women of Soochow "have no formulated system of belief. They have inherited by tradition only a mass of idle tales and crude notions. . . . They not only hate the trouble of thinking, but have been taught from childhood that they have no business to think. . . . In the opinion of an intelligent Chinaman to whom I appealed for information, but one twentieth of the women in Soochow . . . can read, and of these very few are even what a Chinaman would regard as well educated. . . . Some of the women have notions of their own about such things [as the origin of the world, etc.] and say that 'in the period of darkness and confusion, when heaven and earth were not, an old woman followed by a dog, emerged from chaos, and . . . heaven and earth arose under their care.' [When asked] where that first old woman, and that first dog came from . . . they reply with nonchalance, 'That does not concern us.'" "They believe that there is a life [after death]. The tortures of hell are kept before their minds by the coarse representations in the temples. In their own homes, they often have gaudily coloured pictures of a land of flowers, birds and music, over which the goddess of mercy sheds her smile. But their real ideas on the subject are vagueness itself. At the best, existence to them in other worlds means simply a highly magnified form of the woes or joys of this earth-life . . . Thus I have been told of a venerable woman who had made it the aim of her life to attain such a degree of merit as would ensure her becoming after death the wife of a god, in whose temple she constantly and devoutly worshipped. When she lay upon her death-bed, the priests promised her that they would, after her decease, perform a service . . . which would elevate [her spirit] to the coveted position." "The majority of Soochow women have no such lofty aspirations. They would be satisfied with simple exemption from toil . . . or with the assurance that they shall not be relegated to earth in some specially abhorred form, [*e.g.*] that of a cat. A woman

once solemnly told me, when some cats had [been howling] on the roof, that they were animated by the souls of [quarrelsome women] who had formerly [lived in] these streets, and now did penance, 'howling through the world.'" They believe in houses being haunted by the spirits of former dead inhabitants. "Several times a year [the women] visit the principal temples in the city and its neighbourhood, offering incense, paper money and candles, at the various shrines. I have been informed that the poorer women spend in this way from three to five dollars a year each, and the wealthy ladies from thirty to forty dollars apiece. . . . There are 50 Buddhist nunneries in Soochow, averaging 6 or 8 nuns to a house. Women are the chief supporters of these. Individuals buy an interest in the private prayers of the nuns at a price ranging from a few cents to several dollars. . . . Many of the temples of Soochow are supported chiefly by the contributions of women," some of them very poor. One temple at Soochow was built about 1877, with money collected chiefly from women, to receive the stone image of a god, which had been thrown into a canal by the Taeping rebels. "Last autumn, when the alarm of locusts was heard in the land, and a species of worm was actually making havoc in the fields, numbers of women purchased from the priests of this temple strips of paper that had been dipped in the waters before its door, and afterwards hung these strips at intervals through their vegetable patches, with prayers to heaven to avert the ravages of the insects." Near Soochow is a ruined temple to the Goddess of Mercy, 600 years old, believed to have been miraculously raised in a single night. "The aged women are the great conservators of all these superstitions. They tell us of wonderful deliverances in their own experience, wrought by the Goddess of Mercy. They tell us that they *know* other gods have also appeared in answer to prayer, narrate to their listening households stories that, learned and believed in, are handed down as truth to successive generations."—*Woman's Work*, ii. 22–6.

"Children, when eating their bowls of rice, are taught not to waste (it) by being told that for every grain of rice they leave they will have a pock-mark on their faces, or, sometimes (if boys) that their future wives will be pock-marked." The Hakkas say of an infant smiling in its sleep, that it is wandering in Paradise, and the Cantonese, that the à P'o (the female guardian genius of infants) is teaching it to smile. Also that, if a baby smiles it is a sign that the father will become rich. They have a saying: 'At the first smile (or laugh) the family door opens (to prosperity); at the second, great wealth is amassed.'"—*Ch. Rev.*, xv. 177–8.

"The following are a few of the superstitions of the people at Canton:—i.—During the festivities of the new year a kind of thin-shelled bivalve is eaten, because of the sound of the name like 'prosperity.' . . . So of a kind of orange for 'luck.' . . . So of a fish for 'profit.' . . . ii.—Coffins are called 'long life boards,' and it is considered unlucky to speak of death without some kind of circumlocution. iii.—The chair-bearers calling to people in the street to give way, call out carrying such and such things in their hands. If empty-handed, they say: 'You, with the lucky hand,' to avoid a sound like 'murderer.' . . . So notices are put up on houses for rent. . . . iv.—Almanacs are hawked about the streets as *t'ung shêng* instead of *t'ung shu*, because gamblers do not like 'losing' the game. v.—The poles of a sedan-chair are called *chiao shêng*, instead of *chiao kang*, because the latter has an unlucky sound. It is almost impossible for a foreigner to avoid shocking the Chinese by a disregard of matters of this kind, even when trying to be polite and courteous. It is a feeling allied to superstition which leads them to call their children such names as 'little worms,' 'dogs,' etc."—*Ibid.* i. 61, 62.

"They have the most absurd superstition in regard to the ill-luck that attends the elevation of dwellings above a certain height; and the erection of a gable end (which they denominate by their character for *metal*, approaching to the same shape) will fill a whole family with consternation, until certain ceremonies have been performed to dispel the 'evil influence.'"—*Ibid.* i. 366.

"The Chinese are by no means always logical in their superstitions. While on the one hand they use old coffin wood as a medicine, on the other hand they are obstinately opposed to cooking their food over it, saying that such a fire may emit influences which, entering the food, would poison those who eat of it. Old boards, obtained after a lapse of years when the family thinks it proper to exhume the corpse and transfer the bones to an urn of earthenware, are consequently left about the spot as useless. Not even beggars will pick them up, although this class of people are not chary about laying their hands on whatever they can catch. Country people, however, sometimes use them for the construction of dams in wet rice-fields, for bridging over narrow water-ditches, for troughs to feed their pigs, and the like. If the wood has originally been of first-rate quality and suffered but little in the ground, the boards are not seldom used in the manufacture of circular and oval guitars, for, as the Chinese pretend, instruments made of such wood produce music of particularly agreeable sound."—*De Groot, Rel. Syst.*, i. i. 329.

"It is a prevalent opinion that any mourner of the first degree [see FUNERAL RITES] who picks a flower before the twenty-seven months have elapsed, thereby furthers the decay of the corpse in the grave. No doubt this superstition is owing to the belief in the mysterious connection between the dead and trees or plants."—*Ibid.* ii. i. 593.

"For some obscure reason, perhaps for no reason at all, it [the 'water-bed' on which dying persons are placed] is . . . made up of three boards. This is sufficient ground for most natives of Amoy never to lie down or to sleep on a bed consisting of this number of boards; if they did so, they might meet with an untimely death, anyhow fall a victim to misfortune. For the same reason it would be excessively rude, even impudent, to offer a guest a couch or a bed made of these boards. Once, in 1877, on one of our journeys through Fuhkien province, having put up for the night in a small boat because there were no better lodgings in the place, our servant, otherwise a very intelligent specimen of the 'boy' class, obstinately refused to sleep on the floor of the cabin, simply because he had noticed two parallel seams there; he took up his quarters for the night on the open poop, under a rough November sky. No doubt this superstitious fear must be classed with the objections which many of ourselves would certainly raise on being ordered to sleep in a case shaped exactly like a coffin."—*Ibid.* i. i. 9.

"Coffins, even when empty, may bring ill luck upon the living. Some very superstitious people, especially of the female sex, are therefore accustomed to turn their faces the other way whenever they meet with a coffin, nay, to take to their heels and beat a retreat; others pertinently refuse to enter a coffin shop, or even to pass through a street where the coffin makers dwell. In order to counteract or neutralize the bad influences emanating from coffins, people are in the habit of pasting upon the board of the upper and the lower end a sheet of paper of a red, evil-destroying colour, inscribed with the character 'felicity,' or 'longevity.' Such charms are considered sufficiently effective, written characters being . . . not merely dead figures, but things essentially endowed with the faculty of producing the reality they represent."—*Ibid.* i. i. 325–6.

"It would be a mistake to conclude . . . that dreaming about coffins portends ill luck. On the contrary, such dreams are generally believed to foretoken a high amount of bliss; they will raise the dreamer, his children or other descendants to official dignities, which . . . are more coveted by a Chinaman than anything else. The reason for this is simply, that a coffin and a mandarin are both denominated by the same word *kwan* [*kuan*], while, moreover, the written character for coffin is composed of the elements 'wood' and 'a mandarin.'"—*Ibid.* i. i. 326.

"Vital power is specially assimilated with the *Yang*, the chief part of the Cosmos, identified with light, warmth, and life. . . . Such products of Nature as are deemed to be imbued with *shen*, *i.e.*, afflatus derived from this *yang* element, have always been believed in China to be capable of strengthening the vital energy, and consequently have been widely made use of as elixirs of life and as medicines. As such we have instanced the cock, jade, gold, pearls, and the products of pine and cypress trees. . . . As a direct consequence of the said ideas, all these things have, since remote ages, been placed inside, upon and around the dead, in order to imbue them with vital energy, and so, besides preserving them from decay and facilitating their resurrection, to enable them to bestow vitality upon their offspring, causing the latter to live to a great age hale and healthy. Now, combining these ideas with the idiosyncrasy of man in general, to believe that which one wishes really is, then it is as natural . . . that the Chinese should take it for granted that corpses, coffins, and graves, when prepared in accordance with all the rules of the art of burial, become the *ne plus ultra* of seats of *Yang* matter or, what is essentially the same thing, embodiments of *shen* afflatus. A coffin or grave therefore can, according to these reasonings, produce first-rate medicaments, health-restoring, life-sustaining. Moreover, whereas things imbued with *Yang* counteract the influences produced by the element *Yin* . . . parts of the equipment of corpses and parts of coffins and graves neutralize the effects of the *Yin*, in other words, they paralyze all agencies of evil and death assimilated with the latter element. As a matter of fact, the Chinese do what these theories teach them must be salutary, deriving from their coffins and tombs both medicines for curing the sick and amulets for warding off evil."—*Ibid.* i. i. 326–7.

"Almanacs circulate largely amongst all classes of the people. Copies of cheap editions may be had for a few coppers at every native bookshop or bookstall. As they carefully point out which days in the course of the year are fit or unfit for proceedings and enterprises of importance, such as building or repairing houses, starting on a journey, making tombs, marrying, burying, and the like, no book can be compared to an almanac for its general usefulness. Indeed, whosoever strictly follows its instructions will always be happy and rich, while the man who disregards the same will surely fall a prey to all sorts of disaster."—*Ibid.* i. i. 99.

"My teacher has been telling me that during these few days, from the 10th of the 12th month (January 20th) until the New Year (February 10th) the gods pay no attention to what is transacted on the earth. . . . [No days in this interval are unlucky.] Every year there is a change in the government of the spirits [which] takes place [at this time]. There are supposed to be sixty of these spirits, who [rule, each] for one year. . . . They rule from the different points of the compass: for instance, this year, the ruler takes his seat in the West, the next in the W.S.W. . . . and so on, thus making the circuit of the compass five times in sixty years. . . . The ground on that side of the house facing [the throne of the reigning spirit, must not be dug up], for this, they say, is like digging into the god's head [and will probably be followed by a death in the family.]"—*Woman's Work*, iv. 95–6.

"The fact of a person's being born on an unlucky day is regarded as having an unfavourable influence on his whole life, and is taken into account in divination by the different methods. A girl born under the . . . 'Broom Star' is looked upon with suspicion; and it is supposed that the family which receives her as a bride will have their house swept clean of its luck. A woman born under the star *Hien-chi* is supposed to be in particular danger of dying in childbed. The manner in which the danger is averted is singular. Mistaking the first character of the name for another of the same sound, meaning *salt*, they make it to mean Salt Lake, and have some vague suspicion of evil connected with it. Some time before the confinement . . . a quantity of salt is secretly thrown by one of her friends into a jar of water used by the family; and if a person, not knowing what has happened, tastes of the water, and remarks upon its saltness, the spell of the Salt Lake is broken. This may serve as a specimen of a large number of tricks or charms . . . resorted to . . . to avert anticipated evil."—*Nevius, China and the Ch.*, pp. 191–2.

[For superstitions relating to the dragon, causes of draught and disease, the acts of daily life, birth, marriage, death, eating, sleeping, etc., see *Matignon*, pp. 18–65.]

Fêng-shui.—"According to a general theory of correspondences of very wide application, the earth is supposed to bear a resemblance, in its organization, to living beings, having its veins and arteries, and a principle of life pervading the whole, which principle is *fung shwuy*. As some parts of the body are more vital than others, so it is believed that *fung-shwuy* exists in some places in a greatly concentrated and intensified state. The advantages expected from the vitalizing influences of such places are vigour of body, family prosperity and means in business, to be enjoyed by those living [near] them; but the blessings most prized and sought for are those which result to children [when their] parents are buried in these auspicious spots." [See *Williams, Midd. King.*, ii. 246–7.] "The reasons given by natives, to show that their ideas on this subject are more than imaginary, are such as the following: It is said that tombs selected and prepared [beforehand] present when opened very different appearances, indicating the nature of the ground and the degrees of the vitalizing principle which it contains. Some emit a vapour or gas, the presence of which is regarded as . . . auspicious. In some are found fresh leaves of trees and flowers, and in some snakes and reptiles, which are supposed to be the spontaneous production of the life-giving earth. [But Edkins (*Ch. Rec.*, iv. 276) says that it is a very bad sign for 'a snake to grow of itself in the tomb,' and 'presages restlessness for the bones of the dead and the future of the living.'] It is said that the superior character of some tombs is proved by the fact that lamps have been lighted in them when they were made, and found burning years afterwards. The evidence for these reputed facts is [usually] . . . 'the people say so.' The fact that bodies have been found in some places unchanged by decomposition gives a show of reason to this universal superstition." "'Luck doctors'—*fung-shwuy sien-sang* are sometimes (not necessarily) Buddhist or Taoist priests. Their failures are accounted for by the theory that luck changes its locality,—or, sometimes, that the influences of a good site may be vitiated by the character of an individual. In civil wars, each party tries to destroy the ancestral tombs of the other; as was done during the Taiping rebellion." "An official announcement, made by the governor of Kwang-si, in 1855, stated that the ancestral tomb of Yang-sin-tsing, then the leading spirit of the insurgents, had been destroyed, and that there was found in it a tortoise with green hair, which was killed." Sometimes a family attempts to injure the *fung-shwuy* of another, by defacing a tomb, and cutting down the trees near it. This offence is treated as a criminal charge, and severely punished. Situations propitious in one year may be unpropitious in another: and thus burial is sometimes delayed till an auspicious date arrives. A story is told at Ningpo of a poor man named Du, who died in the time of the Ming dynasty, who received a pauper's funeral and was accidentally buried in a most auspicious place; his son afterwards rose to a high official position. "This story probably originated in the fact that many members of the Du family held offices under the Ming dynasty." *Fung-shwuy* as applied to house-building: "Six stars are supposed to preside over the different parts of Chinese houses. . . . The building on the left side is under the auspices of the star Green Dragon, that under the right under those of the White Tiger, and so on. The dragon dislikes filth, and the tiger is afraid of heat; so refuse must not be thrown in front of the left side, that is, under the Dragon's nose, and the kitchen must not be built near the head or the tail of the Tiger. The back part of the right side must not be built high, as the elevation of the Tiger's tail indicates that he is about to pounce upon his prey. [If these rules are disregarded, there will probably be] deaths in the family. These are the general and important principles of house-building, which are level to the understanding of the people; the minutiæ of the science . . . are left to professional house-planners, who are governed to a great extent by their peculiar fancies. . . . A man is supposed to gain a great advantage by having his house higher than his neighbours. [Hence the objection to houses, and especially churches, erected by foreigners, *e.g.*, the R.C. Cathedral at Ningpo.]" "It is the unvarying custom in many places in China, whenever a new house is built, to suspend lanterns on high poles for several nights in succession after the erection of the framework, in order to attract luck. . . . A great noise is also kept up during the night by gongs. The neighbours . . . resort to the same means to avoid their luck being drawn away from them, each family striving to have its lanterns the highest. . . . A house is considered unlucky, not only when it is surrounded by higher ones, but when the corners of other houses point to it. [This] is counteracted by figures of warriors with drawn swords, and lions and tigers with open mouths and other similar devices, which are placed on the tiling of the house [fronting the dangerous quarter]. Mirrors are also sometimes used to reflect evil influences back. The idea, in these cases is not simply that of a negative evil, consisting of the abstraction of the luck which the house would otherwise be possessed of, but that of a positive influence the very reverse of *fung-shwuy*. A house standing at the terminus of a street, where the road branches off on each side, is supposed to be subjected to the same evil influence, from the stream of bad luck flowing along the street and beating against it. A stone slab is generally seen erected at such places, bearing the inscription *Tai shan shih kan tang*—'I am, or I represent, the Ta shan rock, and I am not afraid to withstand you.'—The construction of canals and bridges is largely influenced by *fung shwuy*, and in the case of the latter, gives rise to frequent lawsuits, as the position of a bridge may be favourable for one family and unfavourable for another. Bridges are often built very low, so that the covers of boats have to be taken off in passing under them at high water. This is done for the sake of those dwellers in the neighbourhood who fear their luck may be injured by a high structure."—*Nevius, China and the Ch.*, pp. 162–78.

Miss Laurence says that the propitious quarter in China is the South; the North that whence evil influences come. "Hence the beneficial influences of the South must on no account be shut out, and on the North a barrier must be erected." She speaks of the low bridges on the canals near Ningpo, and says she offered to pay all expenses to have the one at Ts'in-ka raised, but was told, "Certainly not; not for $100,000, for the luck of the place would be gone." Islands are made in canals, to secure the luck of some grave or village near them. This superstition operates to preserve "the few fine trees that are allowed to grow in China."—*Woman's Work*, ii. 35.

"The *Fung-shui* superstition is denounced in Yung-cheng's 'Sacred Edict' among the impostures and false doctrines the practice of which is subject by law to the penalty of death. The passage in which this is stated, occurring in Section VIII of the Imperial paraphrase . . . may be thus translated: 'Taking a prominent part in deluding the people with false doctrines of any description, obtaining money by false pretences under the guise of official authority, believing in the false stories of the necromancers and geomancers (*yin yang fung shui*), etc., etc.—all these are punishable with death.'"—*N. and Q. on C. and J.*, ii. 69.

Charms, Exorcism, etc.—"Chang-tien-sz, a man who resides in Kiang-si, is supposed to possess authority over spirits [and even gods] throughout the Empire . . . [which] is exercised by means of charms and enchantments, and a seal of acknowledged authority among spirits, which has been transmitted to him from his ancestors. A paper, stamped with this seal, and containing a statement of the [case] is, by being burned, transmitted to some god, who is instructed to see that the offending spirit is caught, punished, and restrained from further [mischief]. It is stated that these steps will not only prove successful, but that before the messenger arrives with his

complaint, his approach, with all the circumstances of his mission, are minutely placarded outside of the palace gate of the spirit king."—*Nevius, China and the Ch.*, pp. 163–4.

At Ngee-too "a great religious ceremony had just taken place, namely, praying for forgiveness of sins and deliverance from an epidemic which had been for some time prevalent. . . . [It] was neither Buddhist nor Taouist, but belonged to the true popular polytheistic religion of China, [and] consisted in procession and litanies, while fowls had been sacrificed, and their blood sprinkled on the door-posts. All the houses, both inside and out, were decorated with green boughs and garlands of wild flowers, in token that the atonement had been made, and the scourge of sickness removed. . . . This ceremony is very common in the western provinces of China, but I have never . . . witnessed it in the eastern."—*Cooper, Travels*, p. 195.

"In Formosa, if a man is ill, his friends send to a temple for an idol, at the same time burning a bundle of incense. The idol is brought to the patient's house, accompanied by a diviner or 'medium' called Tan-kee. They commence their operations by burning incense and paper; then, when the drum and gong are beaten, the Tan-kee speaks a few words quickly and then appears to lose his senses; he jumps about, gesticulates wildly, and moves his head like a madman, for about an hour before commencing to deliver communications from the Spirit; meantime a great noise is kept up by the drum and gong. When [it] ceases, the Interpreter explains everything that the Medium has said. Then the whole family . . . cry and kneel down before the Tan-kee, with a bundle of burning incense-sticks in their hands, and thus seek to enter into conversation with the Spirit residing in the idol, through the Tan-kee and the Interpreter." "If the patient is very ill, the Tan-kee will cut his tongue or arm, and write a few charms with the blood; one will be posted on the door of the bedroom, . . . one will be worn by the man . . . and one will be burnt, and its ashes swallowed by the patient to drive out all evil influences from the body, it being feared that devils may get into the man." "For a performance like this, no charge is made on the first two occasions, but for repetitions, thirty or forty cents, for the purchase of incense, will be accepted." [The writer goes on to show by quotations from the Classics, that these practices could never have been countenanced by Confucius.]—*Ch. Rev.*, xv. 304.

"When, in Amoy, a person who has attended the dressing or coffining of a dead body feels indisposed, his family consider this a sure proof that his vital spirits have suffered by contact with the deceased, and they decide at once that the corpse must be applied to for an antidote. The wife of the sick man, or another matron of the family, immediately repairs to the house of death. There, with incense sticks in her joined hands, making obeisances to the coffin, she informs it of the object of her coming, and picks up some of the chips which the carpenter has cut away while levelling the pegs that join the case and the lid, or, if everything has already been swept away, she cuts off a few particles of wood from a corner of the coffin. Taking them home, she places them with some tea in a pot, makes a decoction from the mixture, and gives it to the sick man to drink as a medicine. Should the corpse have already been buried, a little earth is fetched from the grave and used instead, the result being, as people believe, just as effective. Persons who fall sick after attending at the exhumation of a corpse, are restored to health by a decoction of chips from the old coffin."—*De Groot, Rel. Syst.*, ii. 327–8.

"There is a class of quasi-religious quacks at Tien-tsin, known as *Tsai Mên T'ou*, who profess to worship *Hung I T'ai Shang T'ien Ti* and other gods, and to effect cures of diseases."—*Ch. Rev.*, xvii. 115.

"The *shou i*, or 'longevity garment,' purports in the first place to prolong the life of the owner, who therefore frequently wears it, especially on festive occasions, in order to allow the influences of longevity, created by the many characters wherewith it is decorated, to work their full effect upon his person. On the anniversaries of his birth he will scarcely ever neglect doing so, it being generally acknowledged amongst the Chinese that it is extremely useful and necessary then to absorb a good amount of vital energy, in order to remain hale and healthy during the ensuing year. Friends and kinsmen who throng the house to take part in the festivities will then, as a rule, greatly admire the dress, and tender their reiterated congratulations to the happy wearer, whose children have been so filial and so blessed by fate as to have bestowed a present of such delicate and precious description." "Besides prolonging the life of the owner, the longevity garment purports to insure a long life to his descendants as well." "Like the hair-pins . . . grave clothes prepared during life are made by preference in a year which has an intercalary month."—*De Groot, Rel. Syst.*, ii. 61–3.

"As for evil-destroying amulets derived from coffins, as such, nothing is in Fulkien so highly prized as armlets of jade, which have been for years on a corpse in the grave [*v.* FUN. RITES]. . . . All of those we have seen on the wrists of the living, had partly or entirely turned black in consequence of their long contact with the mass of corruption. It is said, however, that some people cannot be persuaded to wear such disgusting ornaments."—*Ibid.* ii. 328.

The good qualities of the hair-pins for the dead "are considerably increased by having them made in a year which has an intercalary month. It is, in fact, easy to be understood that, whereas such a year has one month more than an ordinary year, the life-prolonging power of a pin made in the course of it must necessarily surpass by one-twelfth that of others."—*Ibid.* i. i. 57.

"Under the name *ch'i-iû* [*shih-yu*], 'corpse-oil,' the luminiferous liquid of the lamp [placed at a corpse's feet] plays an important part in the black art. Women generally ascribe to it the power of creating discord between married people; hence many a principal wife, if jealous of a concubine who enjoys more of their common lord's love than herself, does not shrink from smearing the dangerous stuff on the garments of her rival, feeling sure she shall in this way put a stop to the good understanding which excites her jealousy. People also say that many women go so far as to lay up secretly a little quantity of such oil, in order to have it always ready at hand when required for bad purposes of the kind, *e.g.*, in behalf of dear friends who want a dose. It is quite natural that people who feel convinced that souls bear a deep grudge against any one who robs them of their oil, also believe that they strike wives, guilty of such an act, in the very first place in their matrimonial happiness; in fact, nothing can be dearer to a Chinese woman, absolutely uneducated as she is to any feelings of higher order, than the animal affections of her husband. Besides, the oil, symbolizing the separation of the dead from the living, cannot but have a *separating* influence on a couple who are brought in close contact with it."—*Ibid.* i. i. 23–4.

"The idea of exorcism, dating . . . as far back as the sixth century, has remained inseparably connected with the use of fire-crackers down to the present day."—*Journ. N.-C.B.R.A.S.*, N.S. 6. 79.

"Very frequently [at Hang-Chow] a party of seven old women . . . meet for what is called a 七人佛. 'Seven persons Buddha.' . . . Fever has entered a house may be, or a special vow has been made, and having ascertained that some particular demon is displeased, the [family] hire these women to give up a whole day to incantations: each old woman brings 100 rice-straws, 700 in all. [Sitting round a table at the street door of the house] they count one straw for each repetition of the name of Buddha, and pass the straws from one to another in rotation, till all the 700 straws have gone round so many times. When this service is over, the straws are tied in a bundle and burned, being changed, it is believed, into golden straws in the spirit world, enabling the irate demon to open a shop and engage in a thriving business, thus diverting his anger from the suffering family. These old women . . . have three meals of rice and 100 cash each for their trouble, but this is far cheaper than hiring Buddhists or Taoist priests for a more elaborate ceremonial, therefore the services of these women are in great demand."—*Woman's Work*, i. 28.

"Chêng Chou . . . is especially noted for its superstitions with regard to the charm-curing of diseases and exorcism of devils."—*Peking and Tientsin Times*, Oct. 11, 1902.

"The purchase of a building lot, and especially the selection of a grave, involve much expense, sortilege, and inquiry. When a succession of misfortunes comes upon a family, they will sometimes disinter all their relatives and bury them in a new place to remove the ill luck. Before a house is built a written prayer is tied to a pole stuck in the ground, petitioning for good luck, that no evil spirits may arise from beneath; when the ridge-pole is laid another prayer is pasted on and charms hung to it to insure the building against fire; and lastly, when the house is done it is dedicated to some patron, and petitions offered for its safety. Prayers are sometimes offered according to forms, at others the suppliant himself speaks." "Answers are looked for in various ways. . . . Contingent vows are often made, and useful acts performed in case the answer be favorable. . . Persons sometimes insult the gods, spit at them or whip them, or even break the ancestral tablets, in their vexation at having been deluded into foolish deeds or misled by divination. Legends are told of the vengeance which has followed such impiety, as well as the rewards attending a different course; and the *Kanying Pien*, or 'Book of Rewards and Punishments,' has strengthened these sentiments by its stories of the results of human acts."—*Williams, Midd. King.*, ii. 262–3. For the priests of exorcism see ECCLESIASTICAL.

[Magic and sorcery, the possession of astrological books, and superstitious associations in general, as well as religious processions, are prohibited under severe penalties in Book IV of the Code of Laws.]

Divination.—"The old methods of divination have fallen into disuse, and I cannot say how far other methods are sanctioned by the government, but the diviners and soothsayers, of many kinds, form a considerable and influential class of society."—*Legge, Ch. Class.*, III. ii. 335, note.

"Of course all divination is vain, nor is the method of the Yî less absurd than any other. The Chinese themselves have given it up in all circles above those of the professional quacks, and yet their scholars continue to maintain the unfathomable science and wisdom of these appended treatises!"—*Legge, Yî king*, Introd. p. 43.

"No people are more enslaved by fear of the unknown than the Chinese, and none resort more frequently to sortilege to ascertain whether an enterprise will be successful or a proposed remedy avail to cure. This desire actuates all classes, and thousands and myriads of persons take advantage of it to their own profit. The tables of fortune-tellers and the shops of geomancers are met at street corners, and a strong inducement to repair to the temples is to cast lots as to the success of the prayers offered. One way of divining is to hold a bamboo root cut in halves, resembling in size and colour a common potato, and let it drop as the petition is put up. Sometimes the worshipper drops it many times, in order to see if a majority of trials will not be favorable, and when disappointed the first time not unfrequently tries again, if mayhap he can force the gods to be more propitious. The devotee may determine himself what position of the blocks shall be deemed auspicious, but usually one face up and one down is regarded as promising."—*Williams, Midd. King.*, ii. 260. See also *Davis, Chinese*, ii. 146; *Legge, Ch. Class.*, III. i. Prol. p. 197.

"The fortune-tellers also consult fate by means of bamboo slips bearing certain characters, as the sixty-four diagrams, titles of poetical responses, or lists of names, etc. The applicant comes up to the table and states his desire; he wishes to know whether it will be fair weather, which of a dozen doctors shall be selected to cure his child, what sex an unborn infant will be, where his stolen property is, or any other matter. Selecting a slip, the diviner dissects the character into its component parts, or in some other way, and writes the parts upon a board lying before him, joining to them the time, the names of the person, five planets, colors, viscera, and other heterogeneous things, and from them all, putting on a most cabalistic, sapient look, educes the sentence which contains the required answer. The man receives it as confidently as if he had entered the sybil's cave and heard her voice, pays his fee, and goes away. Others, less shrewd, refer to books in which the required answer is contained in a sort of equivocal delphian distich."—*Williams, Midd. King.*, ii. 261.

"The combinations of double and single lines, contained in the Yĕ-King [I Ching] and denominated *Kuâ*, may be seen depicted on the circles of the Chinese mariner's compass. Of these, Dr. Morrison observed that they 'are called the signs, forms, or species of all things in nature, and seem somewhat like the intelligible numbers of Pythagoras, as the monad, duad, and so forth, of which nothing either certain or important is now known.' . . . Whatever use Pythagoras made of his 'intelligible numbers,' the only intelligible use that is made of them in China is for the purposes of imposture, in fortune telling or divination."—*Davis, Chinese*, ii. 68.

[Nevius, in ch. xiii of *China and the Ch.*, describes various modes of divination,—that by the Eight Diagrams of the Yih King (pp. 179–82) quoting from the preface of the *Poh shi ching tsung* (a work written in the 48th year of K'ang Hsi) on the right method of divination, and the right spirit in which to set about it,—professional fortune-tellers, sometimes blind (p. 182), —divination by copper cash (*ki-ko*) (p. 183)—by the *swan ming*, or *pi ming tsz*, "examining the eight characters" (pp. 184–186), in which the answer is obtained by the use of hidden arts, and is not, as in *ki-ko*, a response given by the gods,—astrology (p. 186)—blind fortune-tellers at Ningpo, who go about playing on a guitar (p. 188). "Comparing the six characters" for marriage contracts is done by fortune-tellers. Divining by means of birds, snakes or turtles, which indicate the slips of paper containing a response (p. 189). "Map of the three lives"—diviners tell the applicant what his previous incarnation has been, and what the rest will be. Physiognomy—palmistry—divining by "feeling the bones,"—lucky days (p. 190). Year of birth associated with one of the twelve animals of the Chinese zodiac (p. 192). "A person born under a particular character or animal, must not engage in any important work or public ceremony on days the names of which contain a character clashing with the character occurring in his birth-year."]

"There really are certain principles [of divination] derived from books written on the subject, and absolutely essential to success." [There is a fixed scale of charges for consultations.] "In case he merely wants an answer on a given subject, he puts his question and receives a reply at once on a slip of paper. But if he desires to have his fortune told, he dictates the year, month, day and hour of his birth, which are written down by the sage in the particular characters used by the Chinese to express times and seasons. From the combinations of these and a careful estimate of the proportions in which the five elements —gold, wood, water, fire and earth—make their appearance, certain results are deduced upon which the details may be grafted according to the fancy of the fortune-teller. . . . Few Chinamen make a money venture without first applying to the oracle and certainly never marry without first arranging a lucky day. . . . The supply [of fortune-tellers] is not more than adequate to the demand, albeit they swarm in every street and thoroughfare of a Chinese city."—*Giles, Ch. Sketches*, pp. 70–72.

[Marriage is forbidden between people having in their horoscopes corresponding signs in the two halves of the zodiac —e.g. mouse and horse, ox and sheep, tiger and monkey, are all forbidden alliances. Six years' difference in age between the parties is considered very unlucky, while one year is fortunate, and two not bad. This is on account of the *Yin* and *Yang*. The *hour* of birth is considered to influence the destiny more than the day—so that a bad day may be counteracted by a good hour.]—*Woman's Work*, ii. 33.

"A large number [of the fires] must . . . be considered as the results of that stupid belief in fatalism, which tends to paralyze effort and to banish caution. Hence the thriving trade that is carried on by fortune-tellers and calculators of destiny." "That the wiser and better portion of the Chinese, however, are occasionally above the influence of this grovelling sentiment, seems proved by the existence of a treatise in their language, wherein it is shown that a man may 'lay the foundation of his own destiny'; or, in other words, that *conduct is fate*."—*Davis, Chinese*, ii. 136–8.

[For divination, magic, sorcery, etc., see also *supra, Taoism.*]

[For divination of the wishes of the dead by means of coin see FUNERAL RITES.]

KNOWLEDGE.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Astronomy.—"In China, the stars had been already named, the seasons determined by means of culminating stars, and a fair approximation made to the length of the year. The zodiac had been divided into 28 constellations and the places of the sun and moon determined by their position among the stars. As regards the sun, at least, this implies no small skill in the art of observing, as the stars are not visible in the day-time. While the Chinese shewed such an aptitude for observation, they displayed a remarkable deficiency in the power of generalisation and in drawing the legitimate deductions from the data collected."—*Journ. P.O.S.*, ii. 187–8.

"In astronomy, they knew . . . the order of eclipses. . . . They also used an instrument for observing the meridian passage of stars so as to fix the time of the four seasons of the year."—*Ibid.* ii. 142.

"The Chinese have the honour of recording the oldest eclipse of the sun and also the oldest of the moon."—*Ibid.* ii. 200.

"The astronomical knowledge of the Chinese was almost certainly derived from their kinsmen in Mesopotamia, but during the ancient monarchy great importance was attached to the correctness of astronomical observations. The emperor had fixed the length of the year at 366 days, and certain clans or families, to whom these calculations were assigned, were instructed to observe and publish the precise dates of midsummer and winter, and of the spring and autumn equinoxes. The verification of Chinese chronology is based upon the position of the constellations referred to in these instructions (*Legge*, i. 20–28)."—*Simcox*, ii. 23.

"The directions of Yaou to his astronomers, to determine the equinoxes and solstices by reference to the stars culminating at those seasons, could not be the inventions of a later age. The equinoxes were then in Taurus (Pleiades) and Scorpio, and the solstices in Leo and Aquarius. . . . No compiler, ignorant of the precession of the equinoxes, which was not known in China till long after the Christian era, could have framed them with such an adjustment to the time of which he was writing."—*Legge, Ch. Class.*, III. i. Prol. p. 50.

"Some admirers of the Chinese cite this eclipse [in reign of Chung K'ang] as a proof of the early proficiency attained by the Chinese in astronomical calculations. I find no ground for that belief in the text. Indeed, for many centuries later, the Chinese were unable to predict the position of the sun accurately among the stars. They relied wholly on observation to settle their calendar year by year and seem to have drawn no conclusions or deductions from their observations. Their calendar was continually falling into confusion. Even at the beginning of this [Manchu] dynasty, when the Jesuits came to China, the Chinese astronomers were unable to calculate accurately the length of the shadow of the sun at the equinoxes and solstices. It seems to me therefore very improbable that they could have been able to calculate and predict eclipses."—*Journ. P.O.S.*, ii. 195–6.

[In the "Great Plan" (*Shu ching*, Pt. V. Bk. IV. 8) the "five arrangements" are stated to be:—the year, the month, the day, the stars and planets, and the zodiacal signs, and the calendaric calculations. "This division of the Plan is substantially the same as Yaou's instructions to his astronomers. The language is too brief to tell us what improvement had been made in the science of astronomy between the time of Yaou, and that of king Woo" (*Legge, Ch. Class.*, III. ii. 328, note).]

[The "gem-adorned turning sphere" and the "gem transverse tube" are astronomical instruments—possibly an armillary sphere and an observing-tube—mentioned in the *Shu ching*, Pt. ii. Bk. i. ch. III. 5; see *Legge*, III. i. 33.]

Chronology.—"Yaou commanded He and Ho, in reverent accordance with their observation of the wide heavens, to calculate and delineate the movements and appearances of the sun, the moon, the stars, and the zodiacal spaces; and so to deliver respectfully the seasons to the people."—*Shu ching*, Pt. i. ch. II. 3; *Legge*, III. i. 18.

"The emperor said, 'Ah! you, He and Ho, a round year consists of three hundred, sixty, and six days. By means of an intercalary month do you fix the four seasons, and complete the determination of the year. Thereafter, in exact accordance with this, regulating the various officers, all the works of the year will be fully performed.'"—*Ibid.* Part i. ch. II. 8; *Legge*, III. i. 21–2.

"Yaou certainly commanded his officers to use intercalations;—how they did so we cannot tell. Previous to the Han dynasty, Chinese history does not furnish us with details on the subject of intercalation."—*Legge, Ch. Class.*, III. i. 22, note. See the views of *Gaubil, Le Chou-king*, p. 7, n. 4.

"The Chinese month has always been lunar; and as twelve lunations come short of a solar year by nearly 11 days, it is necessary from time to time to insert an extra month to preserve a general correspondence with the solar year. The statement of Yaou (*Shoo*, Pt. I. par. 8), that the year consists of 366 days, was made with a view to facilitate the process of intercalation which he ordered his astronomers to conduct. But to reckon the solar year at 366 days would occasion an error of a whole month in 40 years; so that in the course of his long reign of 100 years Yaou might have seen great cause to shorten the solar period. It would seem, however, that neither he nor his successors made any attempt to obtain more accurate numbers, and that in fact their intercalation was regulated by the natural recurrence of the seasons, and rude observations from year to year."—*Legge*, III. i. Prol. p. 99.

"When the Emperor Yao had been on the throne seventy years . . . a kind of plant called *lik-kiep*, the calendar-plant, grew on each side of the palace stairs. On the first day of the month it produced one pod, and so on, every day a pod, to the 15th, while on the 16th, one pod fell off, and so on, every day a pod, to the last day of the month; and if the month was a short one (of 29 days), one pod shrivelled up, without falling." [The authorities quoted are *Tchu shu ki nien*, Part II. 1; The *Kang kien y tchi luh* (which says this was in the 45th year of Yao); *Hwang Pu-mi, Ti wang she ki: Tai ping yü lan*, k. iv. fol. 7, *verso*. The calendar-plant seems to have been derived from the sacred tree of Babylonia, which was probably originally the date-palm.]—*Lacouperie, Calendar Plant of China*, p. 2; See also *Bab. and Or. Rec.*, June, 1888, ii. 149–59.

"The Chinese began by noting lunations—that is, periods (of 29½ solar days more or less) over which the moon apparently travelled in such a way as, at the end of each period, to bring herself in the same relation to the sun as when she started. The most ancient word for 'year' seems to have meant 'a course'; then a year was 'a star period'; then 'a sacrifice'; and finally 'a harvest.' The earliest Chinese day began at dawn; then at cock-crow; and finally at midnight: it also seems that the idea of 'daily day' is only an extension of the idea, 'first day of the moon.' In fact, in our own times the popular Foochow name for 'a month' is a 'month day.'"—*Parker, China*, p. 292.

"The *Book of Rites* tells us that 'in the 12th moon the sun completes his orbit, as the moon her lunation; and the stars resume their places.' At a very early date it was discovered that the course of the sun roughly corresponded to twelve lunations, but that it was necessary to add a thirteenth moon now and then in order to square off the sun with the moon. Observing, by means of a pole, the maximum length of the sun's shadow at noon, in winter the Chinese acquired the notion of a 'winter arrival,' which is exactly our word 'winter (sol)stice,' or '(sun)stand.' The year is divided into twenty-four 'joints-vitalities,' of which each alternate one is called a 'central vitality,' this last apparently meaning 'the instant the sun enters a zodiacal sign.' If a month has no 'central one' in it, *i.e.* if the entry takes place exactly at the junction of two lunations, then a moon is intercalated, and the first of its 'joints' belongs to the 'central one' of the preceding moon, whilst the second belongs to the first joint of the next moon."—*Ibid.* pp. 292–3.

"The Chinese then proceeded to start off each new year with a lunation and a day having some fixed relation to the solstice. In the oldest times this point changed several times, but was usually much as now, the differences being, like those of the Russian, Julian, and Gregorian calendars, only a few days."—*Ibid.* p. 293.

"Dr. Legge suggests that the new dynasties introduced a new beginning of the year when the errors in the calendar had accumulated so as to alter the correspondence between the solar and the political year; and the prominence given in the Shoo-King to the regulation of the seasons was not dictated by pure enthusiasm for astronomical science. Such regulation was regarded as an outward and visible sign of sovereignty like the possession of a Board of Historiographers. And we may charitably assume that the political importance of a due regulation of the calendar and the timely prediction of eclipses was the cause of a sanguinary clause, quoted from the 'Statutes of Government' during the reign of the fourth king after Yu, and therefore very possibly as ancient as the Canon of Yao: 'When they (the astronomical class or families) anticipate the time, let them be put to death without mercy; when behind the time, let them be put to death without mercy.'"—*Simcox*, ii. 23–4.

"The Hea had begun the year with the month 寅, the first of spring. The Shang removed the commencement of the year a month back, beginning it with 丑."—*Legge, Ch. Class.*, III. i. 192, note.

"Under the Chow dynasty [according to Mao Ch'i-ling], the new sovereign succeeded of course to the throne immediately on the death of his predecessor, but his first year was reckoned only from the first month of the year which followed. The practice of the Shang sovereigns was different. A month after the death of an emperor, the style of the year was changed, and what remained of it was reckoned to the first year of his successor. This was the view of Gan-kwŏ and Ying-tă."—*Ibid.* III. i. 192, note.

[Whether the practice of altering the commencement of the year began with T'ang, and was, as Lin Che-k'e supposes, unknown before the Shang dynasty, is a disputed point.]—*Ibid.* III. i. 215–6, note.

Geography.—"[The Yü-kung] attracted me by reason of the grand simplicity with which it depicts the geography of a great part of the country I had just visited. Many touches revealed a better comprehension than that possessed by the Chinese of later times. I was unable to find any trace of what commentators have read into the book—viz. a description of superhuman mechanical achievements, which would at once stamp it as mythical. On the contrary, I found occasion to admire its exact love of truth, its moderation, and in spite of the *naiveté* of its point of view, its accuracy in the statement of problems which were often extremely complicated."—*Richthofen, China*, i. 276.

[The work indicates considerable geographical knowledge, in the 23rd cent. B.C., of the situation of the K'un lun mountains, Kokonor, and Tsaidam.]—*Ibid.* i. 226. *Cf.* however, *Legge*, III. i. III.

[For the maps of the nine provinces said to have been engraved on the nine copper urns in the time of the Emperor Yü, see *ibid.* i. 368–9, 372.]

Chemistry—[In the "Great Plan," the five elements are given as:—water, fire, wood, metal, and earth (*Shu ching*, Pt. V. Bk. IV. 5; *Legge, Ch. Class.*, III. ii. 325, notes).]

Medicine, etc.—[A fair knowledge of medicine derived from tasting the flavours of herbs, etc., is ascribed to the mythical sovereigns (Huang Ti, Shên Nung, etc.). To Huang Ti is ascribed a work on the Fundamental Principles of the Vital Organs. See *Shih wu yüan hui*, c. 36, p. 1*a*; *Shih lei t'ung pien*, c. 62, pp. 6*a*, 6*b*, 7*b*; *P'ei wên yün fu, Ssŭ chih yün*, c. 4*b*, pp. 14*b*, 16*a*; *Yüan chien lei han*, c. 322; *Fang shu pu*, p. 6*b*, etc.]

Philosophy.—"Neither creation nor cosmogony was before the mind of the author [of the *I ching*]. . . . His theme is the Yî,—the ever-changing phenomena of nature and experience. There is nothing but this in the 'Great Treatise' to task our powers;—nothing deeper or more abstruse."—*Legge, Yî king*, Introd. p. 44.

[*Yin* and *Yang* occur with their mystical application only once in the *Shu ching*.]—*Legge*, III. ii. 527, note.

Political science.—"Good government depends on sovereign and minister not shrinking from the difficulties of their position" (*Legge, Ch. Class.*, III. i. 53, note). It consists "in the nourishment of the people,—not the bare support of their bodies, but the sustenance and development of their whole being" (*ibid.* p. 56, note). "In Government the great thing is for the prince to pursue the course of his virtue, which will be seen in his knowledge of men, and giving repose to the people" (*ibid.* p. 68, note).

History.—"When the great encyclopœdist of the 14th cent., Ma-twan-lin, tells us that the 'pencil of the recording officer has been busy from the time of Hwang ti,' he is only repeating earlier and veracious writers, whose records reach into the remote past without coming to a time when the pencil was *not* at work. The commentators explain that if the emperor gave a charge to any officer or prince, it was the duty of an official called the 'Recorder of the Interior' to write it upon tablets and to do so in duplicate; and no public duty was esteemed more sacred than to keep a veracious record."—*Simcox*, ii. 16. See also *Legge, Ch. Class.*, III. i. Prol. pp. 12–13.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

"In that age, medicine, physics, mathematics and astrology were taught in a confused *mélange*. In this *mélange*, some truths were held and perceived with precision, such as that the earth was round [see, however, *infra*] and suspended in space, but for one true principle five or six false ones were believed in with equal tenacity."—*Journ. P.O.S.*, ii. 144.

Mathematics.—"The Duke of Chou designed a multiplication table of 'nine' and fully explained the methods of arithmetic, and the abacus was thus invented."—*Liu Fêng Shih shih, Ko chih ching yüan*, c. 49, *Jih yung ch'i wu lei*, p. 7*b*. See *Wylie, Ch. Researches*, pp. 163–4. Arithmetic was based on the "Nine Sections" of the legendary Emperor Huang Ti (p. 162). There are hardly any references to the science before the Burning of the Books (see ABS. MON.).

"China . . . knew, eleven centuries before Christ, the properties of the right-angled triangle" (*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 264), which "were taught in the Government schools" (*Journ. P.O.S.*, ii. 144).

"It was known that, if a gnomon four feet high be set up on a round terrace and three feet be marked off from the base of the gnomon, the square of four added to that of three, making twenty-five, will be the square of the hypothenuse, or the distance from the top of the gnomon to the point to which three feet is measured. So much of science was taught in China 3000 years ago and it was applied to find the height of the sun from the earth and the size of the earth."—*Ibid.* ii. 144.

"Architecture is introduced with the gnomon and its shadow. A vessel of water is hung up by a string so as to obtain a level. . . . To have his work strictly according to the cardinal points he [the artificer] marks the shadow of his gnomon. For imperial use there was a gnomon of which the length was 8 feet, or 5⅓ of our English feet. They had the plumb-line, by which they could make the pillars of wood, which supported the roof, perfectly straight. They had also the mason's rule, which they called *kwei* 規, and they used it to secure that the bricks of their walls should be laid evenly, and the walls themselves be both horizontal and vertical."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 263.

[*Wylie, Ch. Researches*, p. 230, says the *Chou pi suan ching*, a tract on the elements of trigonometrical observation and the rudiments of astronomy, is thought to be a relic of the Chou dynasty.]

[For the military origin of vital statistics see GEN. GOVT.]

Chronology.—"Like every other nation, the Chinese soon got into a mess with their superfluities, and each successive dynasty fumbled about as best it could in order to give the people an intelligible fixed time for sowing the crops. The earliest records having been destroyed, no one knows exactly what the ancients did to get through time. Confucius never spoke of either calendars or a future life, as being two subjects on which he had no definite information. We are, however, told in the *Book of Rites* that the sixth lunation of the Chou dynasty was the fourth of the Hia; and in the opinion of that distinguished sinologist the late Alexander Wylie, the Chinese possessed a work treating of Plane and Solid Mensuration, Equations, and Trigonometry even before our era. Owing to this venerable connection between crops and stars, however, the successive astronomers had conceived a peculiar notion that each spot of the earth, and to a certain extent each person, was under its own star, and was subject to the influences of that star. Hence the Court 'recorder' kept regular notes of what had happened under such stars, to each place and prominent person: thus he gradually foretold the events which would probably arrive. This explains why astrology and divination were treated by the First Emperor as positive sciences like medicine (which after all is, as distinct from surgery, apt to be even in our own times as vague as divination). It also explains why Chinese calendars are imposed on subject states; why to this day lucky days are chosen for solemn events; and why tyrants have appropriated particular months for the commencement of their reigns. I am disposed to think that the abnormally long reigns of the semi-mythical emperors are to be accounted for by the early Chinese having begun a new 'year' not only at the winter but also at the summer solstice."—*Parker, China*, pp. 293–4. See also *Hirth, Anc. Ch.*, p. 98.

"The Chow dynasty removed the commencement of the year farther back still [than the Hsia and Shang], and made it begin with the second month of winter (the month 子)."—*Legge, Ch. Class.*, III. ii. 283, note.

"The Chinese astronomers of those times counted the day when the sun and moon were veritably in conjunction to be the first day of the moon. The time of a lunation was divided into the time of brightness and the time of obscurity; the passage from the obscure to the bright time was described as 'the death of the obscure,' and the passage from the bright to the obscure time as 'the birth of the obscure.'"—*Ibid.* p. 570, note.

"During the Chow dynasty, intercalary months were placed at irregular intervals, but most frequently at the end of the year." "The Chinese seem even then to have had no idea of the proper interval between two intercalations, which is now known to be 32 or 33 months on an average."—*Ibid.* III. i. Prol. p. 99.

In the time of the Han dynasty "we find what is called the Metonic cycle well known. It is not mentioned as any discovery of that age. See the 'History of the Former Han' by Pan Koo (班固), finished about A.D. 80, in the 律曆志, 第一, 下, where the whole process is fully described. No doubt it came down to the Han from the Chow, and was probably known in China long before Meton reformed the Athenian calendar according to its principles, B.C. 432."—*Ibid.* III. i. 22, note; and see *Wu Ch'êng, Chin wên Shang shu tsuan yen.*

"When Wen Wang founded the Chow dynasty, a new period of comparatively brilliant improvement in science commenced. The able statesman and poet Chow Kung studied the science of numbers. The sundial was used to mark the hours and the clepsydra . . . was also introduced. Each day, for greater exactness, was denoted by two cyclic characters instead of one."—*Journ. P.O.S.*, ii. 143–4.

"The invention of the cycle of 60 is ascribed to Hwang-te (B.C. 2636), and in particular its application to years is affirmed to have commenced in his reign; but this is a mere fiction. It was not applied to years even in the time of Confucius. The cycle consists of two sets of characters; one set of 10, and one set of 12,—which are combined in couples, odd to odd and even to even, making in all sixty combinations." "The 'twelve terrestrial branches,' as they are called, were first invented, in all probability, to distinguish the twelve spaces into which the horizon is divided. . . . Their names and order are as follows:—

1. 子 *tsze.*	2. 丑 *ch'ow.*	3. 寅 *yin.*	4. 卯 *maou.*
5. 辰 *shin.*	6. 巳 *sze.*	7. 午 *woo.*	8. 未 *we.*
9. 申 *shin.*	10. 酉 *yew.*	11. 戌 *seuh.*	12. 亥 *hae.*

The common mode of expression 建子, 建丑 etc., 'to set up *tsze*,' 'to set up *ch'ow*,' etc., refers to the tail of the Great Bear pointing to *tsze, ch'ow*, and the other ten divisions of the dial [see *infra*]. *Tsze*, the first character, always indicates due north, and the middle of winter." "The application of the cycle to days is undoubtedly a very ancient practice. But it would seem from a passage in the *Shoo*, Pt. II. Bk. IV. par. 8, that the days were originally arranged in tens *only*, by means of the 10 'celestial stems.' These are:—

1. 甲 *kea.*	2. 乙 *yih.*	3. 丙 *ping.*	4. 丁 *ting.*
5. 戊 *mow.*	6. 己 *ke.*	7. 庚 *kang.*	8. 辛 *sin.*
9. 壬 *jin.*	10. 癸 *kwei.*		

Yu is made to say, 'I remained with my wife only the days *sin, jin, kwei, keă*.' These are the last three and the first of the above set of characters, and the natural inference from their use here is that they were invented to divide the month into three equal parts (three decades); and that in course of time they were combined with the twelve branches to make the

famous Chinese cycle of *sixty*. The first mention of the cyclical name of a day is found in the Shoo, Pt. IV. Bk. IV. p. 1. It is said to have been in the 12th month of the first year of the emperor T'ae-kĕă. The current chronology makes this year to be B.C. 1752. But the chronology is utterly valueless; and we have no sufficient data by which to verify the day. Moreover, this is the only instance of the use of the cycle which occurs before B.C. 1121 of the same chronology. In the Books of Chow it is frequently employed." "The state of confusion in which Chinese chronology is found to be, down to the time of the Eastern Chow, and the fact that not a single instance of the application of the cycle to years can be found till after the classical period, are sufficient to satisfy us that this invaluable method of dating years was never used in ancient times."—*Legge, Ch. Class.*, III. i. Prol. pp. 96–7.

"Even after Meton and Callippus the Chinese calendar must have been founded on very 'rude' observations indeed" of the rising and setting of certain stars. "The rapid derangement of the months, and consequently of the seasons during this period, however, most probably arose from the adoption of some erroneous system of intercalation, invented to supersede the troublesome observations of the stars from month to month. And the consequence was, that the knowledge of the stars came to be cultivated only for purposes of astrology."—*Ibid.* p. 91.

"A very ancient and characteristic method of determining the seasons and months of the year, to which the Chinese are fond of alluding, was by the revolution of Ursa Major. . . . The ancients knew nothing of the five planets. No reference to them as *five* can be found in the classics. On the contrary, they seem to have supposed, as the Greeks did before Pythagoras, that Lucifer and Hesperus were two stars." "And the references to the five planets in the Chow Ritual, and in the three annotated editions of the Chun Ts'ew, are evidence of their later origin. The same may be said of the use of the planet Jupiter for astrological purposes, which belongs to the time of the Contending States, or to the early Han. At that time the period of Jupiter was supposed to be exactly 12 years, so that he gave a year to each sign of the zodiac, therefore he is always called the *year star*."—*Ibid.* pp. 93–4.

Ssŭ-ma Ch'ien says in his chapter on the calendar: "When the empire ceased to be well-governed, the correct succession of new moons was not transmitted to the feudal barons. After the emperors Yeu and Li (who died B.C. 770 and 827 respectively), the influence of the Cheu dynasty fell away, the officers ceased to take account of the times, nor did the emperor announce the new moon. The sons and pupils of the official astronomers and mathematicians became scattered, either in different parts of China, or among barbarian races. The ceremonies performed for the sake of good and ill luck were in consequence much neglected, and not offered in complete form."—*Journ. R.A.S.*, xviii. 15.

Chemistry.—[Charcoal was used as a disinfectant and insecticide.]—*Simcox*, ii. 47.

Magnetism.—"The general opinion among the Chinese . . . that the duke of Chow made the 'south-pointing chariot,' cannot be received as resting on a historical foundation. . . . The truth, I imagine, is this, that the Chinese got some knowledge of the compass—found it out themselves, or learned it from India—not long before the Christian era, and that then the fables about the making of south-pointing chariots in more ancient times were invented."—*Legge, Ch. Class.*, III. ii. 537, note.

Astrology.—"There is a passage occurring under the year 564 which speaks of the people of the Sung country learning by the stars to foresee what heavenly retribution for crimes would happen (*Legge, Ch'un ch'iu*, p. 439)."—*Journ. R.A.S.*, xviii. 9.

"'The officer known as Pau chang shi rules the stars in heaven, and takes note of their changes with those of the sun, moon, and planets, in order that it may be seen what changes will take place on earth, and whether they will be fortunate or unlucky. Viewing the lands as corresponding with certain stars, the empire of nine provinces is so subdivided that each feudal territory has one or more constellations which control it, and in each of them can be seen its good and ill fortune.' . . . The remaining duties of the astrologer are found to be connected with observing the winds and other meteorological phenomena in order to foreknow good and ill luck."—*Ibid.* p. 13. For the use of astrology in forecasting events see also *Divination*.

[Lacouperie says that the traders (Indian and Arabian) who settled in Shantung about 680 B.C. imported the following items of knowledge:—A hybrid list of names of the twelve Babylonian months. A list of 10 names which may be those of the old Semitic months. A Babylonian list of 12 Zodiacal names. "These three items were chiefly used for astrological purposes."]—*West. Orig.*, p. 90.

Astronomy.—"A writer of this [Han] period says the pre-Confucian system of astronomy was Ptolemaic, i.e., 'the heavens were round like a canopy, the earth flat like a chess-board.'"—*Parker, China*, p. 296.

"The early part of the Book of History contains Babylonian astronomy. . . . It was during this period [1300–609 B.C.] that the dial, the clepsydra, the zodiac of twelve signs and the astrology of the Babylonians were introduced into China. . . . China continued to receive additions to her knowledge during the Babylonian supremacy and afterwards at the time of the Persian empire. First came astrology, then mythology, and later Tauist philosophy. We cannot account for Chinese astrology or mythology or for the Tauist philosophy without allowing for a considerable importation of foreign thought during the period extending from about B.C. 820 to B.C. 380."—*Ch. Rev.*, xiii. 418–9.

"About B.C. 800, the astronomy of the Mesopotamian plain was fully developed in China and it led to a closer study of the stars," but chiefly with an astrological object (*v. supra*).—*Journ. P.O.S.*, ii. 144.

"The astronomers of the Chou dynasty were familiar with the use of the gnomon; and their observations, which have been checked by European savants, have proved correct."—*Hirth*, p. 119. *v. supra, Mathematics.*

"The most common and the earliest division of the ecliptic is that of the 28 mansions. These are of very unequal extent, and consequently very inconvenient for any purpose but that of astrology. The apportioning of 7 of these mansions to each of the cardinal points is also nothing more than an astrological device." "The angular value of the 28 mansions varies from 1° to 30°, and modern books differ materially from the older ones as to the dimensions of each. Even the four great divisions differ more than 30° one from another. The following are their respective lengths as given in the introduction to Yung-ching's *Shoo-king*. The circle was divided into 365¼ degrees:—

The 7 Northern Constellations embrace		98¼	degrees.
,, Western	,,	,, 80	,,
,, Southern	,,	,, 112	,,
,, Eastern	,,	,, 75	,,
	Total	365¼	,,

This division of the ecliptic is, with some slight variations, common to the Arabians, the Hindoos, and the Chinese;—a fact which seems to point to the common origin of these races, or to their inter-communication at a period of which history gives us as yet no information."—*Legge, Ch. Class.*, III. i. Prol. pp. 94–5.

[Of the 28 stellary divisions of the Chinese sky, we find 8 mentioned in different odes (*Shih ching*, I. ii. X.; iv. VI.; x. V.; xv. I.; II. v. VI. and IX);—viz., *Shên*, *Mao*, *Ting* or *Ying-shih*, *Ho-hsing* or *San-hsing* (corresponding to the division *Hsin*), *Niu*, *T'ien-pi*, *Tou*, and *Chi*. We see here also the notion about the constellation *Chih-niu* (corresponding to Lyra), and the mention of the Celestial river,—the Milky Way (II. v. IX.; III. i. IV.; iii. IV. 1). Finally in the same ode (st. 6) the planet Venus is indicated by two different names, according as she appears in the east or in the west. II. iv. IX. contains the mention of the celebrated solar eclipse of B.C. 776, which is the first certain date of Chinese chronology. The importance attached to the observation of the stars may be deduced from the celebrity of the observatory of king Wên (III. i. VIII.). Before king Wên, his ancestor duke Liu (18th and 17th cent. B.C.), had already determined the four cardinal points by observation of the solar shadow (III. ii. VI. 5). See also *Richthofen, China*, i. 404–15.]

"Besides this inconvenient system of unequal constellations or mansions, the Chinese have, in common with western nations and the Hindoos, the division of the Zodiac into twelve equal parts or signs. This improvement was probably also introduced in the end of the Chow, or the beginning of the Han dynasty. . . . We do not find that the ancient Chinese made much practical use of the 12 signs; and even to the present day the 28 mansions of the moon have retained their place in preference to the more scientific division."—*Legge, Ch. Class.*, III. i. Prol. p. 95.

"The Chinese believed the earth to be a plane surface; 'straight, square, and large' . . . measuring each way about 5,600 *le* (= 1,500 miles), and bounded on the four sides by 'the four seas' (*Shoo*, Pt. II. Bk. I. 13; Pt. III. Bk. I. Pt. ii. 14–23). The North sea and the West sea were of course purely imaginary. The earth was motionless, while the sun and the moon and the starry heavens were continually revolving with great rapidity. This is the fixed belief of the Chinese even at the present day. The sun was estimated to be about 15,000 *le* (= 4000 miles) from the earth, and it was supposed that the city of Loh was in 'the centre of heaven and earth,'—the middle of the Middle Kingdom (*Shoo*, Pt. V. Bk. XII. 14). In other places the shadow of a perpendicular gnomon was not due north and south at noonday, or else it was too short or too long; but here it was not found to deviate in either direction, and its length on midsummer-day was to the length of the gnomon as 15 to 80. The distance assigned to the sun is in fact the earth's radius, and was a natural inference from the plane figure of the earth, taken in connection with the different elevation of the sun in different latitudes. From the same premisses it was also inferred that the shadow would be all awry at noon in places far east or far west of Loh;—those on the east being too near the morning sun, and those on the west too near the evening sun." See the legend quoted. "The writers of the early Han dynasty hesitate not to affirm that the experiment to prove the deviation of the shadow at noon was made with all the necessary apparatus,—clepsydras, gnomons, etc., and found successful. But the clepsydra is not mentioned in any authentic writing of earlier date than the Han; and we may safely conclude that this, as well as some other instruments mentioned by interpreters of the classics, and in the Chow-le, was unknown to the ancient Chinese. The clepsydra is described by Aristotle (B.C. 384–322)."—*Ibid.* pp. 90–1. See also *Journ. P.O.S.*, ii. 200, and *cf.* SUNG PERIOD.

"On the 29th of August (new style), B.C. 775 [? 776], occurred an eclipse of the sun. It is commemorated in the She King, Pt. II. Bk. IV. Ode iii., as 'an announcement of evils by the sun and moon.'" "This eclipse . . . is the first of the long list of eclipses, by the mention of which Chinese history from the 8th century before Christ acquires more certainty than belongs to that of the earlier ages."—*Legge, Ch. Class.*, III. ii. 615, note.

"Lunar eclipses are also recorded, but not so carefully as those of the sun."—*Parker, John Chinaman*, p. 34.

[For a table of the eclipses recorded by the Chinese between 775–494 B.C., see *Legge, Ch. Class.*, III. i. Prol. pp. 103–4.]

[For the *Kai tien* system of astronomy see *Journ. R.A.S.*, xviii. 16–18, and *Chou pi suan ching*.]

Geography.—"In the third and fourth centuries before Christ, China came to know many stories of the ocean. They were aware that the sea surrounded the land on all sides and that the earth is round. They obtained this information mixed with descriptions of foreign religion, divinities, animals and plants. Some unknown Chinese writer, the master of a refined style, made a book on Chinese and foreign geography."—*Journ. P.O.S.*, ii. 145.

Of the nine provinces "maps were made showing their principal rivers, lakes, and mountains, their products and articles of trade, and other useful details."—*Hirth*, pp. 119–20.

"Triangulation, in the exact sense in which the word is understood in Europe, was probably never applied by the Chinese even to a small district, much less for large portions of the empire. . . . Their imperfect methods were sufficient, where only a small area was in question, but in fitting the maps together, the inaccuracy was at once apparent, as the mistakes were necessarily added together. They might to some extent have been eliminated by exact astronomical determination of places, but for this their knowledge was insufficient. The length of the shadow at noon was for a long time the only means of fixing the latitude; but even in this they never attained the precision of the Alexandrine scholars. The amount of error increased with the size of the areas over which the single maps were united into one; and in this way they never got beyond a caricature, such as we see in the representations of China, taken from native sources, in the atlases of Ortelius, Mercator, Hondius, Blaeuw, and others."—*Richthofen, China*, i. 390.

"In the sixth part of the Chou-li, which . . . probably belongs to the latter part of the Chou dynasty, it is said (xliii. 19) of the office of the *Tsiang-jin*:—'In laying out a capital city, they level the ground with the help of water and the plumb-line. With the help of the plumb-line they erect a post [evidently the vertical staff of the gnomon, which was eight feet in length]. They take observations by means of its shadow. By drawing a circle round the post, they examine the shadows cast by the rising and the setting sun. By day they add together the shadows cast at noon on different days. By night they observe the North Pole. In this way they determine the morning and evening, or east and west.' The circumstance that, in this and similar passages, the easier method by means of the compass is not mentioned, makes it doubtful whether the latter was known to the Chinese in the first century of the Chou dynasty."—*Ibid.* i. 388. See also p. 378.

"In the 33rd book of the Chou-li several officials are mentioned who had to occupy themselves with geography. The first class of these were the *Tshi-fang-shi*, of whom it is said:—'They are entrusted with the care of the maps of the empire. . . . They have to distinguish the provinces and districts of the principalities and counties; the populations, who are designated as the four *I*, the eight *Man*, the seven *Min*, the nine *Me*, the five *Yung*, the six *Ti*; and, further, the quantity and value of the more important products. 'Other duties follow, connected with statistics.' Then it is said that 'they distinguish the principalities situated in the nine great provinces of the empire.' . . . The provinces are now mentioned and briefly described. The Chinese love for set formulas is here much more apparent than in the *Yu-kung*. Every province must have its sacred mountain, its great lake, its river, and its irrigation-reservoirs. Then we have the enumeration of commercial products, principal crops, kinds of domestic animals, and (in figures quite impossible to accept) the relative proportions of the male and female population. [The provinces are here named, two not being mentioned in the *Yu-kung*.] If the description is compared with that in the older work, its scantiness and deficiencies are plain, not only as regards geographical information, but also as to productions."—*Ibid.* i. 374–5.

Meteorology was not separated from astrology. "It is related that on one occasion, when Confucius was about to set out with a company of the disciples on a walk or journey, he told them to take unbrellas. They met with a heavy shower, and Woo-ma asked him, saying, 'There were no clouds in the morning, but after the sun had risen you told us to take umbrellas. How did you know that it would rain?' Confucius said, 'The moon last evening was in the constellation Peih, and is it not said in the She-king, "When the moon is in Peih, there will be heavy rain?" It was thus I knew it.'"—*Legge, Ch. Class.*, i. Prol. p. 122.

Anatomy.—"The ancient Chinese used metal models to exhibit man's inner structure."—*Little* (*Mrs. A.*), *Int. Ch.*, pp. 266–7.

Medicine.—"The art of healing was practised among the Chinese in their pre-historic times, but the first quasi-scientific efforts, of which we have any written record, belong to the period with which we are now dealing. The physicians of the Chow dynasty classified diseases under the four seasons of the year:—Headaches and neuralgic affections under *spring*, skin diseases of all kinds under *summer*, fevers and agues under *autumn*, and bronchial and pulmonary complaints under *winter*. They treated the various diseases that fell under these headings by suitable exhibitions of one or more ingredients taken from the five classes of drugs, derived from herbs, trees, living creatures, minerals, and grains, each of which class contained medicines of five flavours, with special properties, as follows:—Sour, for nourishing the bones; acrid, for nourishing the muscles; salt, for nourishing the blood vessels; bitter, for nourishing general vitality; and sweet, for nourishing the flesh. It was a standing regulation that all potions administered to the ruler of a State should first be tasted by his Prime Minister; and the public at large was warned against rashly swallowing the prescriptions of any physician whose family had not been three generations in the medical profession."—*Giles, Historic China*, pp. 9–10.

[Treatment was regulated according as the complaint was internal, external, or arose from "unguarded indulgence in meats and drinks," these three classes being attended to by three classes of specialists. The first "employed the five flavours, five kinds of grain, and the five kinds of medicinal herbs, in order to treat diseases. They made use of the five different kinds of climate, the five different sounds (of moaning), the five different colours, in order to ascertain whether the patient would live or die; in the second place they observed the changes which took place in the nine apertures [eyes, ears, nostrils, mouth, urethra, rectum]; in the third place they paid attention to the movements of the nine viscera." The second "had charge of medicines applied externally (plaisters)." The third "had charge of regulating the king's six kinds of diet, the six kinds of drinks, and of the component parts of rare viands." And there was a further class of physicians who had charge of the health of the "low-born and ignoble."]—*Gingell*, pp. 102–3.

[Jade and sulphate of soda were supposed to have the power of reinforcing the vital spirits and promoting long life.]—*De Groot, Rel. Syst.*, i. i. 271–2; *Journ. N.-C.B.R.A.S.*, N.S. vi. 142.

"The reason why Chinese medicine is burdened with useless astrological notions and antiquated physics is because its chief books were composed and its chief principles elaborated in that post-Confucian age, when the Babylonian philosophy completed its conquest over the Chinese intellect, and when astrology and physics were first crystallized into their present shape. Chinese medicine is therefore in bondage to a system of notions half Mesopotamian and half native which dominated in the atmosphere of Chinese thought two thousand years ago. One part is truth and has a high value. Six parts are fanciful and useless. Acupuncture and the burning of the down of the mugwort (moxa, the down of the *artemisia*) on the skin are both very celebrated methods of cure and were used in China five hundred and eighty years before Christ, as we learn in the Tso-chwen. . . . It was a stone needle that the Chinese first employed, which shows the antiquity of the practice."—*Journ. P.O.S.*, ii. 146–7. See also *De Groot, Rel. Syst.*, vi. 946–7.

[Feeling the pulse was a method of diagnosis. Shun Yü-i by this method could tell the time of life and death, and what remedies would be effectual and what not. The pulse was regarded as indicating the proportion of the *yang* and *yin* principles, which were increased or decreased accordingly.]—*Tzŭ shih ching hua, c.* 116, p. 2*b*; p. 4*a*; p. 2*a*.

"Acid [things] ruled the spleen; salt [things], the lungs; pungent, the kidneys; bitter, the liver; sweet, the heart. When the five superior viscera were completed, then flesh was

produced. The spleen could produce the diaphragm ; the lungs, bone ; the kidneys, brain ; the liver, skin ; and the heart, flesh. When the five flesh were completed, then the nine passages of the body were formed."—*Kuan Tzŭ, Ko chih ching yüan*, c. 11, p. 1*a*. In *ibid.* c. 22, p. 27*b*, *huo chi* congee is said to have immediately cured the severe illness of Prince Yang.

[A "kind of religious pathology" or mesmerism, called *kang fu*, adopted simultaneously with medical treatment, consisting of burning of incense, muttering of incantations, and moving the patient's limbs with the object of bringing his mind into *rapport* with that of the operator (a Taoist priest), was much in vogue at this time, but prohibited later.]—*Giles, Historic China*, pp. 315–7.

"The nature of . . . sulphide of mercury was thoroughly understood by the early Chinese operators. The power of raising men to the rank of the eight jolly immortals called *Sien*, or 'genii,' was asserted of this mysterious substance which defied heat and came forth a pure and mobile metal."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 145.

"*Cannabis Indica* was used as a sedative 230 years before our era."—*Cont. Rev.*, July, 1895.

Philosophy.—The Chou dynasty saw "the long and stormy genesis of *natural ethics*, transmitting the eternal lessons and appeals of Confucius, Mencius, and Lao-tse."—*Johnson, Or. Rel.—Ch.*, p. 441.

"The age of the Sophists . . . may be said to extend from the 7th century, when Lao-tze, the founder of Taoism—or the Doctrine of the Way—was born, to the fall of Chow, or more accurately the rise of T'sin in the middle of the 3rd century B.C."—*Simcox*, ii. 87.

Lao Tzŭ's "philosophy, if in the face of" the "insufficiency in its tradition we can use the term, impresses one as transcendental, when compared with Confucius's applied moral philosophy." "Confucius's teachings . . . are devoted to practical life and its requirements ; whereas Lau tzĭ's work, as we may conclude from the disconnected fragments in which it is presented to us, must have been full of mystic abstractions."—*Hirth, Anc. Hist.*, p. 239.

"He was the founder of an abstruse system of ethical philosophy which was destined first of all to lose its original character in wild speculation and alchemistic research ; then to be supplemented by an admixture of Buddhist ritual and creed ; and finally to drag out, side by side and on friendly terms with its Indian rival that loathsome combination of knavery and superstition so familiar in the *Taoism* of to-day. But the 'Tao' of Lao-tsŭ, as we learn from the only brief treatise bequeathed by him to posterity, was simply the 'path' of rectitude ; and the utterances by which he sought to guide mankind along it to a haven of perfect virtue contain nothing of the mysticism imported into the system by his later disciples, still less of the absurdities by which . . . his pure philosophy became ultimately corrupted and transformed. 'Three precious things I prize and hold fast,' said Lao-tzŭ—'Humility, Compassion, and Economy.'"—*Giles, Historic China*, pp. 13–14.

"The first [period of Chinese philosophy] began with Confucius, who was born B.C. 551, and ended with Mencius (Măngtsze) who died about B.C. 317. . . . [It] lasted for seven generations. It was separated by an interval of thirteen hundred years from the second. . . . Both were periods of revival of ancient learning, and of further development. Both embraced several celebrated philosophers besides those mentioned ; but in each case it was the originator and closer of the epoch who became most celebrated." The writer says that Confucius did not originate Chinese learning, and proceeds to give an account of Fu Hsi, Wên Wang, and the 8 Diagrams, of which he says :—"The Eight Diagrams formed an illustrative figure intended to elucidate Fuh he's theory of the universe, a theory adopted after careful reflection on all animate and inanimate nature within his ken. They are in so far the foundation of Chinese philosophy ; but it must not be assumed that learned Chinese conceive any occult power to lie in them." "Apart from the labours of Confucius himself, the permanent literary results of this [epoch] . . . are contained in . . . the Four Books, composed by different members of the school which he founded. The last contains a record of the ethical and political teachings of Mencius, who . . . closed the first epoch."—*Meadows, Ch. and their Reb.*, pp. 329–33.

"If we had to describe what is at once best and most characteristic in Chinese thought in terms of Western literature, we might say that the Chinese philosopher was a compound of Goethe, Emerson, and Madame de Genlis. He has something of the calm, cool, rational humanity of the author of Faust, and a great deal of the same faith, in the efficacy of social, literary, and dramatic discipline, as a moral force, displayed by the author of Wilhelm Meister. For the rest, his affinities with Goethe are included in his affinities with Emerson, whose obligations to the great German are not so easily defined. Like Emerson, the Chinese sage has broad, vague sympathies and intuitions of a righteous kind, and a strong, though hazy, apprehension of the analogies and sequences in the world of nature and man. Like Goethe, he has the courage of his discernment, and asserts the moral and political importance of social minutiæ ; but he dwells on them with an affectionate diffuseness which suggests the court or the schoolroom rather than the study."—*Simcox*, ii. 85–6.

"Dr. Morrison justly observes that 'Confucius was engaged in politics all his life ; and even his ethics dwell chiefly on those social duties which have a political bearing. A family is the prototype of his nation or empire, and he lays at the bottom of his system, not the visionary notions (which have no existence in nature) of *independence* and *equality*, but principles of *dependence* and *subordination*—as of children to parents, the younger to the elder, and so on. These principles are perpetually inculcated in the Confucian writings, as well as embodied in solemn ceremonials, and in apparently trivial forms of mere etiquette. . . . These principles and these forms are early instilled into young minds, and form the basis of their moral sentiment : the elucidation and enforcement of these principles and forms is the business of students who aspire to be magistrates or statesmen, and of the wealthy who desire nominal rank in the country ; and it is, in all likelihood, owing chiefly to the influence of these principles on the national mind and conscience, that China holds together the largest associated population in the world."—*Davis, Chinese*, ii. 46–7.

"'The empire brought to a state of happy tranquillity' (天下平. See 大學, 經, par. 4, 5 ; etc.) was the grand object which he delighted to think of ; that it might be brought about as easily as 'one can look upon the palm of his hand,' was the dream which it pleased him to indulge in (*Ana.* III. xi ; *et al.*). He held that there was in men an adaptation and readiness to be governed, which only needed to be taken advantage of in the proper way. There must be the right administrators, but given those and 'the growth of government would be rapid, just as vegetation is rapid in the earth ; yea, their government would display itself like an easily-growing rush' (中庸, xx. 3)."—*Legge, Ch. Class.*, i. Prol., pp. 102–3.

"This readiness to be governed arose, according to Confucius, from 'the duties of universal obligation, or those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends' (中庸, xx. 8). Men as they are born into the world, and grow up in it, find themselves existing in those relations. They are the appointment of Heaven. And each relation has its reciprocal obligations, the recognition of which is proper to the Heaven-conferred nature. It only needs that the sacredness of the relations be maintained, and the duties belonging to them faithfully discharged, and the 'happy tranquillity' will prevail all under heaven. As to the institutions of government, the laws and arrangements by which, as through a thousand channels, it should go forth to carry plenty and prosperity through the length and breadth of the country, it did not belong to Confucius, 'The throneless king,' to set them forth minutely. And indeed they were existing in the records of 'the ancient sovereigns.' Nothing new was needed. It was only requisite to pursue the old paths, and raise up the old standards (see 中庸, xx. 2)."—*Ibid.* pp. 103–4.

"Confucius' idea, then, of a happy, well-governed State did not go beyond the flourishing of the five relations of society which have been mentioned ; and we have not any condensed exhibition from him of their nature, or of the duties belonging to the several parties in them. Of the two first he spoke frequently, but all that he has said on the others would go into small compass. Mencius has said that 'between father and son there should be affection ; between sovereign and minister righteousness ; between husband and wife attention to their separate functions ; between old and young, a proper order ; and between friends, fidelity' (*Mencius*, III. Pt. I. iv. 8). Confucius, I apprehend, would hardly have accepted this account. It does not bring out sufficiently the authority which he claimed for the father and the sovereign, and the obedience which he exacted from the child and the minister."—*Ibid.* p. 104.

"With his "ideas—not very enlarged—of the relations of society (*Legge*, i. Prol. pp. 104–5 ; see DOM. MAR.), Confucius dwelt much on the necessity of personal correctness of character on the part of those in authority, in order to secure the right fulfilment of the duties implied in them. This is one grand peculiarity of his teaching." The influence of example is very great. But in the directions for the cultivation of the personal character of the ruler, the philosophy is defective. The government he taught was a despotism. "He allowed no 'jus divinum,' independent of personal virtue and a benevolent rule." His views on the ground of "the great relation of the governor and the governed," were probably those contained in the *Shu ching* (see *Legge, Shoo-king*, V. i. Sect. I. 2, 7). "The moment the ruler ceases to be a minister of God for good, and does not administer a government that is beneficial to the people, he forfeits the title by which he holds the throne, and perseverance in oppression will surely lead to his overthrow. Mencius inculcated this principle with a frequency and boldness which are remarkable. It was one of the things about which Confucius did not like to talk. Still he held it. It is conspicuous in the last chapter of 'The Great Learning." Its tendency has been to check the violence of oppression, and maintain the self-respect of the people, all along the course of Chinese history."—*Ibid.* pp. 105–7.

Confucius' views on government "are adapted to a primitive, unsophisticated state of society. He is a good counsellor for the father of a family, the chief of a clan, and even the head of a small principality. But his views want the comprehension which would make them of much service in a great empire. . . . There has been a tendency to advance, and Confucius has all along been trying to carry the nation back. Principles have been needed, and not 'proprieties.' The consequence is that China has increased beyond its ancient dimensions, while there has been no corresponding development of thought. Its body politic has the size of a giant, while it still retains the mind of a child." And "Confucius makes no provision for the intercourse of his country with other and independent nations. He knew indeed of none such. China was to him 'The Middle Kingdom,' 'The multitude of Great States,' 'All under heaven.' Beyond it were only rude and barbarous tribes. He does not speak of them bitterly, as many Chinese have done since his time. In one place he contrasts them favourably with the prevailing anarchy of the Empire. . . . The only passage of Confucius' teachings from which any rule can be gathered for dealing with foreigners, is that in the 'Doctrine of the Mean,' where 'indulgent treatment of men from a distance' is laid down as one of the nine standard rules for the government of the Empire. But 'the men from a distance' are understood to be *pin* and *leu* simply,—'guests,' that is, at the imperial court ; and 'visitors,' or travelling merchants. Of independent nations the ancient classics have not any knowledge, nor has Confucius."—*Ibid.* pp. 107–9.

"It was the chief endeavour of the sage to correct the vices which had crept into the state, and to restore the influence of those maxims which had been derived from the *ancient kings*, as Yaou, Shun, and others, celebrated in history or tradition. That he was sincere, and that his professed love of reform was not a mere stepping-stone to his personal ambition, or an instrument to serve his private ends, was proved by the readiness with which he abandoned the station to which his talents had raised him, when he found that his counsels were unavailing, and his influence inadequate to the restoration of order. That portion of modern China which lies to the north of the great Keang, was then divided into a commonwealth of states, of which the native kingdom of Confucius formed only a constituent member ; and through these various countries he journeyed in a condition of simplicity and comparative indigence, devoting himself to the instruction of all ranks, and to the propagation of his precepts of virtue and social order. Such was the success of his endeavours, and the weight of his influential character and good example, that he is said to have reckoned, at length, as many as three thousand disciples or proselytes, of whom seventy-two were more particularly distinguished by their devotion to their master, and their practice of his precepts. He was now sought after by the rulers of the several states, and employed in high offices tending to mature his knowledge and experience ; but at length retired to the company of his chosen disciples, to study philosophy, and compose or compile those celebrated works which have handed down his reputation to after ages, and become the Sacred books of China."—*Davis, Chinese*, ii. 42–3.

"Among the moral doctrines of this great Oriental teacher might be noticed some which have obtained the universal assent of mankind, and which cannot be surpassed in excellence as rules of conduct. He taught men 'to treat others according to the treatment which they themselves would desire at their hands,' and 'to guard their secret *thoughts*,' as the sources and origin of action. In common, however, with every other scheme of philosophy merely human, there is much to condemn in the principles of the Chinese sage. He carried his inculcation of filial duty to so absurd and mischievous an extent, as to enjoin it on a son 'not to live under the same heaven' with the slayer of his father ; or, in other words, to exercise the *lex talionis*, and put him to death. This pushing to extremes of the paternal claim has (as we have before hinted) been the constant device of Chinese statesmen and rulers ; the tendency being to strengthen the authority of the *Emperor*, founded as it is in the rights of a father over his children. Confucius was renowned for his unpretended humility and modesty ; but this portion of his mantle has not descended on his disciples of the present day ; for if distinguished occasionally by some of the virtues of *stoics*, they resemble that sect still more in the high tone of self-sufficiency of pride which marks the conduct of the Confucians to all who have not the honour to profess the state religion of China."—*Ibid.* ii. 43–4.

"Confucius makes a distinction between sincerity absolute and sincerity acquired. The former is born with some, and practised by them without any effort ; the latter is attained by study and practised by strong endeavour. The former is 'the way of Heaven' ; the latter is 'the way of men.' 'He who possesses sincerity,'—absolutely, that is,—'is he who without effort hits what is right, and apprehends without the exercise of thought ;—he is the sage who naturally and easily embodies the right way. He who attains to sincerity, is he who chooses what is good and firmly holds it fast. And to this attainment there are requisite the extensive study of what is good, accurate enquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.' In these passages Confucius unhesitatingly enunciates his belief that there are some men who are absolutely perfect. . . . He disclaimed being considered to be such an one himself, but the sages of China were such. And moreover, others who are not so naturally, may make themselves to become so. Some will have to put forth more effort and to contend with greater struggles, but the end will be the possession of the knowledge and the achievement of the practice." "Tsze-sze adopts the dicta of his grandfather without questioning them, and gives them forth in his own style at the commencement of the fourth part of his Treatise. 'When we have intelligence resulting from sincerity, this condition is to be ascribed to nature ; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence ; given the intelligence, and there shall be the sincerity.'" "Tsze-sze does more than adopt the dicta of Confucius. He applies them in a way which the sage never did, and which he would probably have shrunk from doing. The sincere, or perfect man of Confucius is he who satisfies completely all the requirements of duty in the various relations of Society, and in the exercise of government ; but the sincere man of Tsze-sze is a potency in the universe. 'Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.' Such are the results of sincerity natural. The case below this—of sincerity acquired, is as follows,—'The individual cultivates its shoots. From these he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.'" "In the 24th chapter there is a ridiculous descent from the sublimity of the two preceding. We are told that the possessor of entire sincerity is like a spirit and can foreknow, but the foreknowledge is only a judging by the milfoil and tortoise and other auguries ! But the author recovers himself, and resumes his theme about sincerity as conducting to self-completion, and the completion of other men and things, describing it also as possessing all the qualities which can be predicated of Heaven and earth."—*Legge, Ch. Class.*, i. Prol. pp. 51–3.

"It may be doubted whether any substantial addition has been made since this period to the range of speculative thought in China ; the doctrines and in most cases the works of these writers are still familiar to the learned ; and even those which are not officially recognised as books to be 'taken up' at the Government examinations, have a more than merely literary interest, because they shew how comparatively slight are the widest differences which spontaneously divide the beliefs and opinions of the black-haired people. The teaching of Confucius himself may be summed up as inculcating imperial democracy, filial piety, and the rules of propriety. The conception of the duty of rulers and the duty of sons met within his written sayings did not originate with him, and rites and ceremonies undoubtedly were observed long before his time ; but it seems probable that he brought into prominence the idea to which China owes, perhaps, most of her merits and defects,—that, namely, of turning every moral precept into a rule of propriety ; so that every point of conduct from least to greatest may be embraced under the same set of regulations, while every virtue for which occasion can be foreseen may be enforced as 'proper,' and vice discountenanced as unfashionable."—*Simcox*, ii. 87–8.

"Confucius appeals to the reason and self-respect of individuals, while inviting them to reform themselves, or to adhere spontaneously to the rules of propriety ; the ruling classes of his day declined to accept the invitation, and to such a flat rejection he had no answer ready. Active resistance or vehe-

ment denunciation are courses for which no rules can be given, since they imply the want of mutual respect and consideration upon which the rules of propriety are based. The revolt of disinterested energy against oppression finds no prompting in his works; but Mencius, though not himself a revolutionist, might have inspired revolutionaries, and perhaps did so in Persia centuries later (i. 128). Potentially there was more difference between Mencius and the master he acknowledged than between either of them and Mih or Chuang-tze, but Mencius did not point to any practical outlet for the feelings he may have stirred; and public opinion in China, as soon as it felt the need for an official philosophy, pronounced itself unequivocally in favour of the tamer and less militant teaching of Confucius." —*Ibid.* ii. 88. For Confucianism as a religion see RELIGIOUS IDEAS.

Yang Chu, "a philosopher of the 4th [? 5th] cent. B.C., mentioned by Mencius and Chuang Tzŭ, founded a school of ethical *egoism*, as opposed to the extreme *altruism* of Mo Ti" [see *infra*].—*Giles, Bio. Dic.*, p. 899.

[Yang Chu, who lived about 500–400 B.C., has been called the Epicurus of China, and is described in the chapter devoted to him by Lieh-tzŭ as preaching a kind of caricature of Taoism, to the effect that men can do no better than follow their inclinations, however selfish and vicious, and everything will be all the same in the end. Lieh-tzŭ strongly condemns him and "says roundly that men who care nothing for integrity and everything for eating are no better than fowls and dogs, and need never hope for the respect of their fellow-men, for they will never get it."]—*Balfour, Leaves*, pp. 123–9.

"Yang and Mih [or Mo = Mo Ti, Mo Tzŭ], the founders of two opposite schools, which Mencius regarded it as his mission to confute, had a narrower ambition, and their leading principles applied only to human conduct. Yang's doctrine, as stated by Mencius, is 'Each one for himself' (*Works*, iii. ii. ix. § 9, vii. i. xxvi. § 1), and the reports of his sayings (none of his writings exist) represent him as a despondent Hedonist and Egoist. According to him the pains of life outweigh its pleasures, and the imagined compensations of posthumous renown are a delusion. Death comes soon or late to all, and the infamous tyrant who is cut short in his sins may have got more enjoyment out of his life than the ruler who has spent his days in hardship, toiling for the service of his people. 'The virtuous and the sage die; the ruffian and the fool also die. Alive they were Yao and Shun; dead they are so much rotten bone. Alive they were Këeh and Chow: dead they are so much rotten bone. Who could know any difference between their rotten bones? While alive, therefore, let us hasten to make the best of life; what leisure have we to be thinking of anything after death?' (*Legge, Life and Works of Mencius*, p. 93)."—*Simcox*, ii. 89.

"It is sometimes argued at the present day, in the West, that this doctrine, 'Let us eat and drink, for to-morrow we die,' must prevail both logically and in practice, wherever the human taste for pleasure is not controlled by revealed religion. Confucius himself, as Dr. Legge observes, though not irreligious, is emphatically *un*-religious, and the same remark applies to the mind of the people of whom Confucius is the chosen teacher; yet so far from the crude Epicureanism of Yang Choo having proved dangerously attractive, he alone has found no champions in posterity, and has added nothing to the common stock of Chinese ideas, except so far as the Taoists have borrowed from him some phrases, in disparagement of laboured virtue."—*Ibid.* ii. 89.

"The leading doctrine of Mih [5th and 4th cent. B.C.] seems so entirely edifying that the general reader will doubtless share the surprise expressed by Dr. Legge and the Prince of Literature, Han-wen-kung, at the zeal with which he is denounced by Mencius, and the habit, which seems to have been common, of bracketing Yang and Mih together, as the authors of disturbing speculations. Mih's principle, according to Mencius, is: To love all equally, and he objects to this as ignoring and denying the special regard due to a father or a sovereign. But from the summary of his views given by a disciple, it seems more as if it were the universality and reciprocity of such affection than its equality which is meant to be insisted on. Mih does not wish people to love their fathers less, but to love everybody else as well (*Works*, iii. ii. ix. § 9). In this he seems to go somewhat beyond Confucius, who explains 'reciprocity,' the one word upon which a rule of practice might be based, by a negative version of the golden rule, not to do to others what we would not have them do to ourselves. But Confucius avowedly regarded the 'loving of relatives' as the chief field for the exercise of the human virtue of benevolence. When questioned concerning the principle of returning kindness for ill-treatment, he said, 'With what then will you recompense kindness? Recompense injury with justice (*Analects*, xiv., xxxvi. §§ 2, 3. Cf. *Plato, Republic*, i. § 332 ff.), and recompense kindness with kindness."—*Ibid.* ii. 89–90.

[Mo Ti "showed that under the altruistic system all calamities which men bring upon one another would altogether disappear, and that the peace and happiness of the Golden Age would be renewed."—*Giles, Hist. of Ch. Lit.*, p. 41. See also *Simcox*, ii. 90–1.

[The works of Lieh-tzŭ were described by a nephew of Marquis Tsêng as bearing a close resemblance to the Bible. It seems doubtful whether Lieh-tzŭ had a real existence (he is said to have flourished *c.* 400 B.C.), and the book bearing his name is evidently of a composite character. T'ang Hsüan Tsung (713–56) raised it to the dignity of a classic by the title of *Ch'ung hsü ching* or Sutra of Fulness and Emptiness.]—*Balfour, Leaves*, p. 83.

"The first chapter contains speculations respecting the nature and attributes of God, and the processes of creation, which, as far as they go, are striking enough and illustrative of that singular independence and originality of thought which forms so honourable a characteristic of the Taoist school. Here for instance is a piece of transcendentalism which occurs on the second page of the book. It would have shocked Confucius.

"'The Origin of Life and Motion.

There is a Life that is uncreated;
There is a Transformer who is changeless,
The Uncreated alone can produce life;
The Changeless alone can evolve change.
That Life cannot but produce;
That Transformed cannot but transform.
Wherefore creations and transformations are perpetual,
And these perpetual creations and transformations
continue through all time.
They are seen in the Yin and the Yang;
They are displayed in the Four Seasons.
The Uncreated stands, as it were, alone;
The Changeless comes and goes;
His duration can have no end.
Peerless and One—His ways are past finding out.'"

"The philosopher, taking as his text a very obscure passage in the Tao Tê Ching—though he quotes the Book of the Yellow Emperor as his authority—then proceeds to show how it is that the Creator is uncreated and the Transformer changeless; averring that the Supreme Power is self-produced, self-transformed, self-shaped, self-manifested, self-intelligent, self-powerful, self-exhausting, self-reposing: though, he adds, to speak of these phenomena as actualities, in the common acceptation of the term, is inaccurate. Then he [describes] the evolution of the visible universe [which proceeded by four stages: the Great Calm, the Great Inception, the Great Beginning, and the Great Concretion. . . . Several passages are quoted, and also a number of the illustrative stories and parables used to enforce Lieh-Tzŭ's main moral of contentment with one's lot in life and resignation to—or rather rejoicing in—death—"the common lot of men . . . rest for the virtuous and a hiding away of the bad . . . just a going home again." Some of these are of great beauty.]—*Ibid.* pp. 86–123.

"Mencius occupies a place midway between Confucius and the various phases of heterodox mysticism."—*Simcox*, ii. 86.

"The distinctive merit of Mencius' philosophy, as compared with the teachings of Confucius himself, is its application to state life, starting, of course, in true Confucian spirit from family relations and filial duty; but his feelings in this respect are essentially democratic, the prosperity of the people being his first care, and loyalty to the sovereign, as taught by Confucius, being of secondary importance. It was not sufficient for governments to provide for the physical welfare of the masses; it was also their duty to educate the people. He despises power and external grandeur if not backed by justice and righteousness; but he is an idealist and expects the world to be better than it can ever be. He does not respect history, and books do not inspire him as infallible. . . . But it would seem that his antagonism was directed mainly against warfare, about which the 'books' had so much to say and which he condemned in the strongest terms, and that he was not so much opposed to the 'Book of History' as to its contents, which did not condescend to prove his theories. Man should and need not fight; he ought, according to Mencius, to be benevolent, for 'the benevolent man has no enemy'—that is what a sovereign should be. Those who boast of their skill in making war are to him great criminals; and all the wars described in the *Ch'un-ts'iu* are unjust. To King Hui of Liang he advises the benevolent administration of government, by lenient punishments, light taxation, etc., thus he would soon be backed by a people who could dispense with warfare, being strong enough to oppose the 'strong mail and sharp weapons' of his enemies, the troops of Ts'in and Ch'u, '*with mere sticks in their hands*' (*Legge, Mencius*, p. 11)."—*Hirth, Anc. Hist.*, pp. 288–9.

"Among the many philosophers who from the days of Confucius down to the end of the Ch'ou dynasty helped to raise decadent China to such a high intellectual standard Mencius impresses us as the clearest in judgment. He is certainly not a mystic; and in common-sense argumentation, by which he tries to sift his problems to the bottom, his work contrasts favorably with the *Tau-tō-king*." It "covers a wide range of philosophic thought, but . . . man in all his relations is its chief concern. In this respect he goes much more into detail even than Confucius, and when compared with him, his detail is characterized by a certain moderation in accepting the observance of outer formalities." "All the important phases of Chinese social and official life are discussed" and his book "appeals to the sympathy of all . . . whose principle of life is" the "never ending self-education of character. . . . Considerably more of the disciple's thought than that of the master himself seems to have retained its eternal value. Benevolence and justice are the great virtues which should govern man's actions in all his relations; of these relations the most important is that between sovereign and people; and sovereigns should cultivate these virtues in the first instance. . . . But . . . the great lesson he gives to humanity at large, is the education of one's personal character. Character is more important than cleverness. Man's life ought to be a constant strife in subduing one's passions, in order to attain to perfection by the dominancy of ethical principles and the suppression of sensual instincts; and all this striving for perfection should not be undertaken for the sake of external rewards, but for the pleasure one takes in perfection itself." "In his political views Mencius was decidedly loyal to the traditional position of the Ch'ou emperor; and he denounced the decadence of his age as being the result of the neglect of loyalty" and lamented the lapse of ancient customs cementing this loyalty. He "devoted a good deal of thought to questions of political economy and to politics generally. He advocated tutelage over the people, though on liberal principles."—*Ibid.* pp. 291–6. See also *Simcox*, ii. 86–7; *Legge, Ch. Class.*, vol. ii.

There remain "the doctrines of the philosophers who had the audacity *not* to approve of Yao and Shun, and the ingenuity to give profounder reasons for the paradox than those advanced by the cynicism of Yang. Confucianism and the Classics agree in conceiving it to be the business of the individual to rule his passions and regulate his conduct so that his life may be in harmony with the permanent influences of heaven and earth, and they agree in considering that the true wisdom of the ruler of men lies, not in imposing his own will upon them from without, but in enabling them to follow, with the tranquillity of external nature, the satisfaction of their normal impulses and desires. The familiar names of Yao and Shun represent to Chinese imagination the realization of this ideal." "At the beginning of the 3rd century B.C. this version of the teaching of antiquity had become again, thanks to the exertions of Confucius, thoroughly familiar to the generations whose lot was cast in the historic period known as the Warring States. The orthodox opinion was that the Middle Kingdom had degenerated, for the third time, as it had done before, prior to the restoration of the virtues of antiquity under Thang the Successful and the never-to-be-forgotten Wen and Wu." "There may have been some excuse for Confucius, who had, as it were, like Hilkiah, re-discovered the Book of the Law, and might hope to inspire a new restorer of the empire; but when centuries had gone by without this result doing anything but recede in probability, it was not unnatural for men to say, If the doctrine of Yao and Shun presided over the foundation of our State, Yao and Shun must have advised amiss or the Commonwealth would not have reached this hopeless plight. But, while Yang and Mih diverge from the ancient paths in directions which bring them nearer to the erratic individualism of Western Europe, Chuang-tze and the philosophic Taoism, of which he is the ablest exponent, differ only from classic orthodoxy in going yet a degree or two beyond the point at which this orthodoxy appears to us most characteristically and exclusively Chinese."—*Simcox*, ii. 91–2.

"Chuang-tzŭ, who denounced Hui Shih as "a man who talks away about everything without reflecting," is himself regarded as a sophist by orthodox Confucianists, and argued (much in the style of the Greek Gorgias) that everything in the Universe is both existent and non-existent.]—*Balfour, Leaves*, pp. 153–7.

"Chuang-tze represents the orthodoxy of his time as regarding the 'discussion of holiness and wisdom and the practice of charity and duty to one's neighbour, as the utmost points attainable' (*Giles, Chuang-tzŭ*, p. 262)," as opposed to the "adherents of Lao-tze," who "make it their aim 'not to interfere with the natural goodness of the heart of man.'"—*Simcox*, ii. 92.

"'There has been such a thing as letting mankind alone; there has never been such a thing as governing mankind' (*Chuang-tzŭ*, p. 119). . . . 'Only bald men use wigs; only sick people want doctors'; and if the State is in a healthy condition, it will only want to be left alone (*ibid.* p. 152)." "This thesis is insisted upon in a variety of forms, with copious illustrations. . . . But the argument is evidently exaggerated in protest against such teaching as that of a later philosopher, Seun-king, who, unlike Mencius, insisted that the nature of man is evil, and 'self-denial and yielding to others are not to be found in it' (*ibid.* p. 77. He was in office 271–264 B.C.), and that it can only be converted to propriety and righteousness by the influence of teachers and laws."—*Ibid.* ii. 93.

"Notwithstanding the quaintness of the style, and the looseness of the reasoning, it is evident that the ideas which Chuang-tze represents are those of a rather aged society. It is always a sophisticated age that believes in the prehistoric bliss of a state of nature; the last word of philosophy is generally a doubt as to the possibility or the value of philosophic certainty: religions begin by inculcating moral duties, and end by denouncing the worthlessness of mere morality, and the spirit of antinomian quietism flourishes when the law and morality of a period have visibly broken down. In the age of the Warring States, robbers of every degree abounded, princes, ministers and heads of clans robbed one another, and private adventurers who adopted the same career in some cases obtained a renown co-extensive with the empire. At the self-same time, philosophers and philosophic schools were multiplied and sages sprang up everywhere, and the people crowded after them excitedly. If the sages did not produce the robbers, the robbers must have produced the sages, unless both alike were the fruit of a general disregard of Tao."—*Ibid.* ii. 93.

"Lao-tze teaches that perfection does not consist in charity and duty to one's neighbour, but in yielding to the normal condition of things. 'Therefore the truly great man, although he does not injure others, does not credit himself with charity and mercy' (*Chuang-tzŭ*, p. 204). He does not seek wealth, nor yet praise for disregarding it: perfect wisdom and virtue are spontaneous, easy, and unmeritorious; their crowning fruit is inaction and indifference, the former so far as the man himself, and the latter so far as his relation to external objects is concerned. Vice is not represented as good, or virtue as evil; but laborious virtue is proved to be a mistake, because the virtue of sages and sovereigns has not availed to keep the world at peace. It is not a virtue, according to Chinese philosophers, to labour in vain, and the Taoists, having satisfied themselves that action modelled upon the examples of Yao and Shun was socially unfruitful, proceeded to include abstention from such vain efforts in their ideal of personal morality. Men have the same duty to the State as to their own body, and the weariness which comes of much serving is an offence against the latter. 'Let there be absolute repose, and absolute purity; do not weary your body, nor disturb your vitality, and you will live for ever. . . . Cherish and preserve your own person, and all the rest will prosper of itself' (*ibid.* p. 127)."—*Ibid.* ii. 93–4.

"The original idea of philosophic Taoism was no doubt that to apprehend all truth it was necessary to cultivate a state of intellectual passivity, in which the superficial distinctions between being and not-being disappear. But the disappearance of these distinctions has a further result; for if Not-being is the same as Being, why should not inaction produce the same results as action, or rather, since inaction is the higher and purer state, results much greater and more valuable? The Classics themselves recognise the idea of immaterial influences radiating from the person of the virtuous sovereign, and the occult action attributed to the possessors of Tao is scarcely more mysterious than that; but while the Confucianists practically contemplate only an imitative or contagious virtue, among those exposed to the harmonising and instructive influence of a Yao or Shun, the Taoists, having lost hold of the limitations of sublunary experience, see no reason why the inactive master of the Way should not remove mountains and live for ever, as well as ramble at pleasure in transcendental space."—*Ibid.* ii. 94.

"Chuang-tze himself does not indulge in much more magical formulæ than Hegel, and his anarchism is only a degree more radical than that of the Shoo-King. He looks upon life and death as immaterial, because both befall in the course of nature, and neither affects the eternal essences of things. Nature, as the great parent, comes in for some of the filial piety which in China is independent of special gratitude for any benefactions over and above the first great gifts of life and nurture. A son must go where his parents bid him, and to a philosopher there is nothing terrible in the idea that his flesh and bones will be scattered over the fair surface of the world, to reappear in fresh combinations. 'For those who accept the phenomenon of birth and death in this sense, lamentation and sorrow have no place,' even at the death of friends; and the desire 'to prolong life, and to do away with one's end,' incurs [according to Lieh Tzŭ, a disciple of Lao Tzŭ] the condemnation due to one who misunderstands his destiny (*Balfour, Leaves*, p. 89)."—*Ibid.* ii. 94–5.

"On the whole, the criticism, assigned to Confucius by this author himself, can hardly be improved upon. 'These men,' he said, 'travel beyond the rule of life. I travel within it; consequently our paths do not meet' (*Chuang Tzŭ*, p. 84). China has two ideal characters—the sage or scholar in office, who 'turns night into day in his endeavours to compass the best ends,' and the sage or scholar in retirement. Confucius wishes the sage to be employed, though admitting that it may be his duty to retire if debarred from executing his virtuous intentions.

The Taoists, on the other hand, see in this daily and nightly toil itself a divergence from the true way, and regard the retired scholar as having chosen the better part."—*Ibid.* ii. 95.

[During the golden age of philosophy in China, there were a set of men, called by the Chinese "garrulous quibblers," who stood in the same relation to Confucius and Lao-Tsze, as did the Greek sophists to Plato and Socrates, propounding and defending paradoxes in order to show their skill in argument. Hui Shih (Hui Tzŭ, 3rd and 4th cent. B.C.) was one of the most famous; he maintained that "heaven is no higher than the earth, that a mountain is as level as a pool," etc.]—*Balfour, Leaves*, pp. 153–7.

"Disinterested logic-chopping, about the hard and white (to which a philosopher of the Chao State devoted a separate treatise), the like and the unlike and the identity of opposites, leads to no practical result, moral or material. The Chinese comment on Hui-tze and his congeners is: 'Of what use was he to the world? . . . Alas for his talents. He is extravagantly energetic and yet has no success. He investigates all creation, but does not conclude in Tao. He makes a noise to drown an echo. He is like a man running a race with his own shadow. Alas!' (*Chuang-tzŭ*, p. 454). All that portion of Western metaphysics—and it is surely not small—which might be described in these terms, as the endeavours of a man to race with his own shadow, was thus rejected in advance, after a brief trial, as of no value to the Middle Kingdom. The chief object of the typical sophist is 'to contradict others and gain fame by defeating all comers.' But this is a dark and narrow way; Confucianists and Taoists agree in desiring a doctrine which shall unite and harmonise instead of provoking controversy, and they agree also in desiring to embrace ethics and physics alike in their theory of the universe."—*Simcox*, ii. 88–9.

"Seun-tsze [Hsün Tzu] . . . a philosopher and politician, whose opinions had great authority about B.C. 255, taught a doctrine, at variance with one of the principal beliefs of Confucianism, [viz.] that man's nature is vicious. One of the twenty chapters into which his works are, at the present day, divided, is entirely devoted to its establishment. Now Seun-tsze also maintained the necessity of governing by physical force. It is admitted by the historians and philosophers of authority, that he was a man of great ability, and of the best intentions, but it is added that his 'doctrines were low'; that in particular, in the one doctrine, 'man's nature is vicious' the 'grand basis' of morality was missed, and that, though he himself did not anticipate the calamities to which his views led, they nevertheless, when carried out to their legitimate consequences by his scholar Le She, a councillor of Che hwang [*Shih Huang*], proved the cause of the much execrated burning of the Sacred Books by that Emperor, and formed the springs of his essentially despotic rule. And, as the power of his house ended with his own life, while the power of the Han dynasty, which followed, and which lasted for centuries, was established by a rule of '*jin e*, benevolence and righteousness,' the disastrous character, alike for prince and people, of Che hwang's policy, is pointed to, as a grand historical example of the consequences of government by physical force, emanating from the doctrine that man's nature is vicious."—*Meadows, Ch. and their Reb.*, p. 390.

"The two social ideals of Chinese thinkers [which influenced the course of Chinese history for more than 2,000 years] are anarchy with the ills of nature tempered to the masses by imperial benevolence, and anarchy with the ills of nature tempered to the wise by philosophic quietism."—*Simcox*, ii. 96.

"The co-existence of political and philosophic discord which characterized" the period of the Warring States (480–221 B.C.) "was a matter of general observation. The official history of the first Han Dynasty observes: 'Amid the disorder and collision of the Warring States, truth and falsehood were still more in a state of warfare, and a sad confusion marked the words of the various scholars' (*Legge, Confucius*, 6th edit. i. 3)."—*Ibid.* ii. 97.

"The men of letters, of whom Confucius is the best known, and Mencius the ablest representative, could scarcely be expected to exercise much influence during these ages of turbulence [end of Period]. The mental activity of the class was nourished from three sources: the doctrines of the ancient worthies, whose ideal of a paternal democracy was preserved in the Shoo and the earliest odes; the satirical protests of virtuous ministers out of work, embodied in the later odes; and lastly, the mental restlessness of their own time, when political instability and social disorders had stimulated a new, if somewhat niggling, intellectual activity, corresponding in circumstance to that of the mediæval Schoolmen, and approximating in its character to that of the Greek Sophists."—*Ibid.* ii. 82.

Political economy.—[Confucius's theory of the production of wealth was crude as judged by modern standards. For the arguments of Mencius in favour of division of labour, see *Legge, Ch. Class.*, ii. Prol. pp. 52–3, 56–7, and text pp. 123–32.]

"Kwanyiwu contended that the wealth of a nation was dependent upon the productive power of the agricultural and manufacturing population. Agriculture was one of the most important elements of national wealth, but could not alone satisfy the wants of the community. If there were no manufacturers, or not a sufficient number of them, to purchase the agricultural production, the agricultural population would not be able to get a profit from its surplus. As to the manufacturing population, Kwanyiwu held that a nation with industrial people would be more prosperous, and the increase of her wealth quicker, than in those nations which consisted of agricultural people only. Kwanyiwu's opinion on capitalists was favourable. He said that rich merchants could render good service to their country; but he did not want millionaires. He advocated that the wealth of a nation should not be held in the hands of a small body. Kwanyiwu was a free-trader, and it was certain that he would not have converted himself into a leader of tariff reform so long as the commercial conditions of his State were strong enough to compete with foreign trade. Confucius was not an economist, and said very little about economics. But he seemed to have known everything, and economics was not beyond his knowledge. In one of his books Confucius said, that the chief principles of economy were these, that the proportion of population in the class of productives should be large and in the class of unproductives small. The power of production should be rapid, while the expenditure of the Government should be moderate. It was quite clear that these few words nearly covered the whole field of economics treated by modern economists. Mengtze,' a great philosopher and politician in China, had economic ideas similar to those of Confucius, Kwanyiwu's view was chiefly directed towards revenue, while the views of Confucius and Mengtze were devoted to social more than to political economy. Neither Confucius nor Mengtze spoke of money-making themselves. They advocated that the real gentleman should love not money, but virtue."—*N.-C. Daily News*, May, 1909.

History.—Even in its imperfect state, the *Shu ching*, or Classic of History, "is a most interesting document, and apart from its historical character, and description of the great flood, it supplies more than hints regarding the principles of government, astronomy, music, agriculture, and other subjects of great importance to our knowledge of those ancient times."—*Wylie, Ch. Researches*, pp. 210–11. See also *Legge, Ch. Class.*, III. i. Prol. pp. 1–9.

"The Shu-king, although hardly a historical authority, and containing many incredible traditions, also avoids miracle-legends; and three books, offered as belonging to it on the recovery of its text, and called 'Natural Prodigies' have fallen away for want of repute."—*Johnson, Or. Rel.—Ch.*, p. 476.

"Whether this work be, as Cuvier called it, 'a moral and political romance,' or, as Cibot asserted, 'the oldest and most remarkable monument of antiquity that we possess,' or whether the truth lies between these two judgments, it seems plain that its object is to provide an ethico-political norm for educational purposes rather than to present a continuous history. It has no chronology. It is a collection of old records, registers, maxims, edicts, royal and ministerial utterances, all tending to illustrate the duties of ruler and ruled."—*Ibid.* p. 487.

"The 'Bamboo Books,' a very old chronicle, running parallel with the Shu, are also, in their original form, free from this element [of miracle-legends]; and the mass of fable which accompanies the text, probably from much later hands, is treated with entire contempt by scholars (*Legge*, Prol. to the *Shu Ching*, 106)."—*Ibid.* pp. 476–7.

"Confucius and Mencius are equally sober historians, and no monarch previous to Yao is mentioned in their writings. (The Hitse, appendix to the Y-king, is now ascribed to a different hand from Confucius. The Kia-yü, which recounts fables in his name, is not received as genuine history.)"—*Ibid.* p. 477. See also *Legge, Ch. Class.*, i. Prol. p. 86.

"The *Ch'un ts'ew*, the last of the five [Classics], is the only one actually written by Confucius, being the history of Loo, his native state, from 722 to 484 B.C. As an incipient effort in the art of history making, it appears to have called forth much admiration and eulogium in early times; but, consisting as it does of a very bald detail of state occurrences, it can scarcely maintain a high position in the judgment of unbiassed critics."—*Wylie, Ch. Researches*, pp. 211–2.

"The matter-of-fact Chinese are no exception to the rule [in the use of the imagination as constructive of pre-historic times]. Their rationalistic genius, however, is apparent, even in the way in which they have conceived their primitive history; and in this respect, as in many others, it brings them into nearer relations with the best modern science than belong to the other Oriental races." "It is true they have fabulous dynasties, beginning with Pwan-ku, as first organizer of chaos, and reaching on for hundreds of thousands of years; lines heavenly, earthly, and human, all previous to Fo-hi and Hwang-te, mythical founders of the State (*Mayers, Ch. Man.*, pp. 361–6; *Mém. conc. les Ch.*, vol. xiii.; *Journ. As.*, Feb., 1846). This primal world was peopled with grotesque, semi-human beings and elemental prodigies (*Ch. Repos.*, 1842). But such fables originated in the later degenerate schools of the Tao-sse, and in books composed during the Han, or possibly as late as the twelfth century (*Mém. conc. les Ch.*, i. 101, 127, 158). They do not represent the national faith. Neither of the recognized historians pretends to commence history before Fo-hi, 2,850 B.C. [? 2953]—a very moderate antiquity compared with the claims of Buddhist or Egyptian dynasties (*Carre, L'Ancien Orient*, vol. i.). No intelligent Chinese believes in the Pwan-ku legends any more than we do in Jack the Giant Killer or Scandinavian troll-wives."—*Johnson, Or. Rel.—Ch.*, pp. 475 6.

The "rationalistic spirit has not forbidden imagination to create its ideal pictures of prehistoric times. Yet the sense of a real distinction between the naturally possible and impossible, and the reference of old records to the test of present experience in the laws of life, have prevailed in China as nowhere else in the ancient world." "This superiority in historic perception is partially due to the habit of referring everything to concrete social and public uses, uncontrolled by religious classes or institutions." "In the ideal picture given of the age of Fo-hi and his successors, we find no nearer approach to supernaturalism than the reference to a very early period of what is properly the result of later growth. The longevity of these patriarchs is so controlled by good sense, as in no case to exceed very much the natural span of life. Their achievements are not wonder-working, but useful inventions, which re-appear, wearisomely enough, in every picture of the mythic cycles, however remote and fanciful (*Mém. conc. les Ch.*, xiii. 176–214). . . . The utilitarian instinct, keeping close to positive knowledge, is lifted by the religion of patriarchalism into a force of imagination capable of building with some freedom on these fields of primitive life. What the Chinese throw back into this period is what most conduces to well-being and positive civility."—*Ibid.* pp. 480–1.

"The assured and sober tone, as well as the great detail of the historians, persuade us that their work cannot but be founded on such documents as they claim to have used. What was thought of the nature of these sources may be illustrated by a conversation recorded of Tai-tsung [A.D. 627]. To his request to be allowed to see what the Board of History had set down about his government, the officer replied:—'No emperor has ever to this day been permitted to do that.' 'Would you write it down, if I did wrong?' 'Prince, I should be filled with pain; but could I, with such a function as mine, dare be false? Nay, more; this very conversation will itself be put, in full, into the Annals' (*De Mailla*, Pref., p. v.)."—*Ibid.* p. 486.

"As we come down to the 'Age of the Warring States' which ended in the destruction of feudalism, and the unity of the empire under the T'sin, a far greater distinctness of details indicates that we are on solid historical ground. The object of narrative seems here to be almost wholly biographical. The Sse-ki chapters are a gallery of war portraits (*Plath, Bay. Ak.*, Feb. 1870, p. 224), and the accounts which have been drawn up from a host of authorities (especially from the *Sse-ki* and the *I-sse*, in which works Plath finds 'a clearer idea of the period than can be formed of many epochs of Western history') by the German Orientalists, Plath and Pfitzmaier, give minute details of internecine warfare between the kingdoms. The total want of significance for us in Chinese names, and the monotony of the narrative, make the story of these wars very dismal reading; and the effect is aggravated by its painful incongruity with the lofty teachings of the Shu-king. Yet it is no worse than the constant satire on the Christian beatitudes presented in the military history of Christendom. We are constantly reminded of Milton's abstract of the old chronicles of the Saxon Heptarchy, and of the strifes of the Hebrew tribes in the time of the Judges."—*Ibid.* p. 493.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Mathematics.—"The study of arithmetic has attracted attention among the Chinese from very early times, and the notices found in historical works indicate some treatises even extant in the Han dynasty, followed by a great number of general and particular works down to the Sung dynasty. ['Subsequent to this period (Shih Huang Ti) the works (on arithmetic) are too numerous to admit of recording even their titles' (*Wylie, Ch. Researches, p.* 164).] . . . The Hindu processes in algebra were known to Chinese mathematicians, and are still studied, though all intellectual intercourse between the countries has long ceased."—*Williams, Midd. King.*, ii. 67.

"At the commencement of the Christian era, they adopted the decimal system of notation introduced by the Buddhists, and changed their ancient custom of writing figures from top to bottom for the Indian custom of from left to right."—*Williamson, Journeys in N. China*, i. 33.

Chronology.—"It was not till 221 B.C. that a new beginning was appointed for the year."—*Simcox*, ii. 100.

"The Ts'in dynasty (255–206) began the year with the new moon nearest after this 'arrival' [*v.* previous Period], and they counted up the 'superfluities' of each and all the twelve lunations until they amounted to a whole extra lunation. This extra moon was always considered the same for chronological purposes as the one preceding it; thus 'extra sixth moon' is the moon after the sixth; but it is still the sixth, and the regular number twelve thus remains for ever. It is as though we should always call the 29th of February '28th (B),' and consider it part or duplicate of the 28th."—*Parker, China*, p. 293.

The "last month of autumn, the ninth from the first month of spring, was the last month of the year with the dynasty of Zhin."—*Legge, Li Ki*, i. 294, note 1.

"There can be no doubt that before the Han dynasty a list of sovereigns, and of the lengths of their several reigns, was the only method which the Chinese had of determining the duration of their national history. And it would still be a sufficiently satisfactory method, if we had a list of sovereigns and of the years each reigned, that was complete and reliable. We do not have this, however. Even in the early part of the Han dynasty, Sze-ma Ts'een's father and himself were obliged to content themselves with giving simply the names and order of most of the rulers in the dynasties of Shang and Hea. The lengths of the several reigns in the standard chronology have been determined, mainly, I believe, to make the whole line stretch out to the years which had been fixed on astronomical considerations for the periods of Chung-k'ang of the Hea dynasty and of Yaou. . . . The Bamboo Books contrive to shorten many of the reigns, so that those periods shall be less remote than they are commonly placed by about 200 years."—*Legge, Ch. Class.*, III. i. Prol. pp. 83–4.

"The system of dating from the beginning of an Emperor's *nien hao*, or reigning style, began with the Han Emperor Wu." [140 B.C.].—*Ch. Rev.*, xiii. 52.

"The Han dynasty held the third 戌 day after the winter solstice to be the last day of the year [臘]. This word is of the same origin as 獵, to hunt, because on this day the captures of the chase were sacrificed. Owing to the Chinese giving a cyclic character to days as well as months and years, it is possible to count back events within one day to the remotest antiquity. The ursurper Wang Mang made the 12th moon of his predecessor's reign the first of his own. The reason why a 戌 day was fixed on is thoroughly Chinese in its complexity. The Han dynasty's symbol of government was 火; but fire is at its height at mid-day [午] and weakest at sunset [戌, or 7–9 p.m.]; therefore the year should go out on a 戌 day."—*Ibid.* xiii. 54.

"It was in the Han dynasty that it was first attempted to construct a chronological scheme of the history of the empire. For this purpose its scholars employed the well-known cycle of 60 years. . . . The cycle, as it is now universally recited and written, was not employed before the end of the Former Han dynasty, *i.e.*, until after the commencement of our Christian era, to chronicle years at all:—its exclusive use was to chronicle the days. . . . 'For chronicling the years there were the 10 stem names of *oh-fung*, etc., down to *twan-mung*, and the 12 branch names of *shĕ-t'e-kih*, etc., down to *juy-han*. The way of later times, to say that such a year was *kĕă-tsze*, and so on, was not the ancient way' (*Ku Yen-wu*). 'When did this practice of borrowing the cycle names to chronicle the years commence? It commenced in the time of the usurper Mang' (A.D. 9–22). The statement of this writer, that the ancients chronicled years by the names *oh-fung, shĕ-t'e-kih*, etc., is very questionable. . . . So far as my reading has gone, there cannot be produced a single unchallengeable example of the naming of any year by any cycle characters whatever, previous to the termination of the Chow dynasty." "In the Shoo itself the current cycle is used to chronicle days, and days only. Years are specified according to their order in the reign of the sovereign to whom they are referred. Such specification of years, however, is in our classic exceedingly rare."—*Legge, Ch. Class.*, III. i. Prol. pp. 82–3.

"The first attempt to arrange the years in cycles of sixty is found in Sze-ma Ts'een's Historical Records, in a *table* constructed for the purpose of intercalation, and extending over a period of 76 years, the first year being B.C. 103 [? 104]. But instead of using the Chinese cyclical characters, he employs words of two and three syllables, which, considered from a Chinese point of view, must be pronounced barbarous." They were probably of foreign origin. "The characters before in use for the cycle of 60 days were soon substituted for the longer names: but not without some diversity of opinion as to where the cycle should commence. In the chronological Tables given in the Historical Records the cyclical characters have been supplied by a later hand, from B.C. 840 downwards; but in every case the authority of the scholars of Tsin (A.D. 265–419) is quoted. . . . So then the cycle of 60 years cannot have commenced earlier than the Han, and owes its present form to the scholars of Tsin; although the Chinese for the most part still glory in the delusion that it was invented by Hwangte,

(60 × 75 =) 4500 years ago."—*Ibid.* pp. 97–9. See also *Simcox*, ii. 29.

"In the year B.C. 104, the Chinese began to publish an annual almanac and have continued it ever since. The almanac as it now is has a scientific basis, but it is crammed full of superstitious notions of luck, of evil and good physical influences, of the five elements ruling the days in succession, of prophecies of good and evil attached to days. All this is the effect of Han dynasty opinion."—*Journ. P.O.S.*, ii. 148.

"The Chinese divide time by using different cycles, each always starting afresh immediately after it has run off, and . . . one of these is composed of the names of twelve animals, arranged in the following unchanging sequence:

1. 鼠 the Rat.	7. 馬 the Horse.
2. 牛 the Ox.	8. 羊 the Goat.
3. 虎 the Tiger.	9. 猴 the Monkey.
4. 兎 the Hare.	10. 雞 the Cock.
5. 龍 the Dragon.	11. 狗 the Dog.
6. 蛇 the Serpent.	12. 猪 the Pig.

Moving regularly in perpetual rotation, these twelve names are used to count years, months, days, and even hours, and each of these periods is supposed to come under the special influence of the coinciding animal. As the same holds good for the other cycles . . . elements considered of great importance are offered for divination and necromancy." "The principal amongst these is a combination of two cycles numbering respectively ten and twelve characters, arranged in the following order:—

kiah	yih	ping	ting	wu	ki	keng	sin	jen
[chia]	[yi]	[ping]	[ting]	[wu]	[chi]	[kêng]	[hsin]	[jên]
甲	乙	丙	丁	戊	巳	庚	辛	壬
子	丑	寅	卯	辰	巳	午	未	申
tszĕ	ch'eu	yin	mao	ch'en	szĕ	wu	wei	shen
[tzŭ]	[ch'ou]	[yin]	[mao]	[ch'ên]	[ssŭ]	[wu]	[wei]	[shên]

kwei; kiah yih ping ting, etc.
[kuei]; [chia] [yi] [ping] [ting], etc.

癸。 甲 乙 丙 丁, etc.
酉 戌 亥。 子 丑, etc.

yiu suh hai; tszĕ ch'eu, etc.
[yu] [shu] ["hai]; [tzŭ] [ch'ou], etc.

. . . After six rotations of the upper and five rotations of the lower cycle, a full cycle of sixty biliteral terms is formed. This has been used at least since the beginning of the Christian era, to count in a perpetual rotation the years, months and days, thus denominating each by a binomium of characters. The cycle of twelve, or the so-called 'twelve branches' (十 二 支), is also applied to the horary periods of the day (the so-called *ch'ên* 辰 or *shi* [*shih*] 時), the symbol *tszĕ* [*tzŭ*] corresponding to the period from 11 p.m. to 1 a.m., *ch'eu* [*ch'ou*] from 1 to 3 a.m., and so on. Consequently every Chinaman has a horoscope of seven characters which indicate the year, month, day and hour of his birth, and these are firmly believed to determine his fate for ever. It is accordingly of the utmost consequence to avoid any risk of having bad influences exerted upon them by performing acts of importance in years, months, days and hours denoted by other cyclical names. The question then is, *which* cyclical terms work badly upon each other, and to what extent; and China fortunately possesses almanacs which solve this riddle. Indeed, on one of the first pages of those books one is sure to find the twenty-two symbols of the two cycles, strangely mixed up together and arranged in a circle which passes for a production of deep wisdom and ingenious calculation, though nobody can tell us on what principle it is based; diametrical lines passing through the circle enable anyone to see which symbols are situated opposite or nearly opposite to each other and in consequence thereof destroy each other's influence."—*De Groot, Rel. Syst.*, i. i. 44, 103–4.

"It was an easy step, from the original application of the 'twelve branches' to the months, to a duodecimal division of the day; but according to native authorities this was not adopted till the time of Han. It does seem strange that the Chinese should have existed so long without any artificial division of the day; and yet in recording eclipses, where the time of day is a most important item, it is never mentioned."—*Legge, Ch. Class.*, III. i. Prol. p. 96.

"Sze-ma Ts'een . . . does not indeed tell us that they [the Chinese] became acquainted with the cycle of Callipus, either through the Bactrians or the Hindoos; but there is scarcely a shadow of doubt that this was the case. In no other way can we account for the sudden appearance, in Ts'een's History, of a method so far in advance of anything known before in China, and one which had been already employed in the West for more than two centuries. The cycle of Callipus is simply this:—4 × 19 = 76 years = 27,759 days = 940 lunations. . . . The reformation of the Chinese calendar by Sze-ma Ts'een and others, with the help of these numbers, dates from the winter solstice of the year 104 B.C. In order to make this epoch appear as perfect as possible, they overlooked minor differences, though amounting to a whole day in the case of the solstice, and declared that new moon, and winter, and midnight, all coincided, at the commencement of the first of the cycle. From this remarkable epoch all dates before and after were to be calculated by the new method. In constructing a calendar for short periods, or even for a century or two, the method was invaluable; but with unlimited faith in its perfection, the Chinese scholars of that day proceeded to solve by means of it all difficult problems of ancient chronology; and here of course it led them astray." "The chronology of the whole period embraced by the Shoo rests on nothing better than mere conjecture, and imperfect astronomical calculations, made after the reformation of the calendar in the 2nd century B.C. We can have no hesitation therefore in rejecting it."—*Ibid.* p. 100.

"Sz-ma Ts'ien and his father had both been 'recorders' at Court. In his original capacity of astrologer . . . it came about that Sz-ma Ts'ien was instructed [in 121 B.C.] by the Emperor to reform the calendar, which he accordingly did, in conjunction with two successive commissions of *savants*. Amongst many improvements in instruments and systems of observation, one result of these commissions stands out very prominently: three lunations were added to the year B.C. 104, and in all future years the first day was ordered to begin, not as above described so soon as possible after the solstice, but with the lunation during which the sun enters a point in the ecliptic sixty degrees beyond the winter solstice. As one Chinese author says: 'Now for the first time were there clear notions about New Year's Day': and all of them agree that this was one of three great turning points in chronology. This innovation is therefore of extreme importance to us in calculating back Chinese dates, more especially as the birth of Christ occurred during the confiscated period of three months, 104 years later. The day was now divided into eighty-one parts, and the lunation was fixed at $\frac{43}{81}$ of a day over twenty-nine days. A day which included in anticipation the odd half was called a 'male day'; and the day from which the odd half was excluded was called a 'female day.' From this time, too, dates the introduction of 'style dates,' or rather the perfection of the idea which had been incompletely put in action in B.C. 164. Up to then each year had been as our legal years still are: 'First James the Second,' and so on; but ever since then, each Chinese James or John has been in the habit of adopting a 'style' like 'Old Glory' or 'Big Deeds.' This is not so bad when a monarch adheres, as the present dynasty has done, to one style during each whole reign; but when he changes it capriciously every year or two, history gets rather confused."—*Parker, China*, pp. 294–6.

"A short usurping dynasty . . . which intervened for a few years between the Western and Eastern Han, in A.D. 9 appropriated one month (the last) of his predecessor's reign; but I do not know if this act in any way affected chronology. The Eastern Han dynasty (A.D. 25–220) found it desirable to make modifications (A.D. 84) in this reformed calendar; further improvements were made in 'orreries'; and eclipses of the moon were either first discovered or were 'located' in some way I cannot understand. The man who found out all this, one Liu Hung, detected an error of $\frac{35}{10000}$ of a day in the odd quarter of a day which had to be added annually, thus making one day after every 1,460 days. About this time an apparatus half concealed in the earth [see REST. OF UNITY] . . . was invented."—*Ibid.* p. 296.

In the palaces of Chin and Wei red threads were used to measure the shadow cast by the sun. "After the winter solstice the sun's shadow increased by one thread."—*Ching Ch'u sui shih chi, Ko chih ching yüan*, c. 49, *Jih yung ch'i wu lei*, p. 13*a*.]

[A method of measuring the hours by means of a piece of bamboo, marked with the figures of the hours placed in a jar of water, which receded as the water oozed out, is mentioned in *Chêng i, ibid.* c. 1, *Kan hsiang lei*, p. 11*b*.

"In the Books of the Han dynasty" [ended A.D. 263], "the circuit of the heavens is divided into 365¼°; and a degree of the heavens is made to correspond to a day of the calendar. At that time it was taken for granted that a circuit of the heavens" [a sidereal year] "was the same as a circuit of the year" [a tropical year].—*Gaubil, Le Chou-king*, p. 7, n. 4, quot. *Legge, Ch. Class.*, III. i. p. 21, note.

Magnetism.—"The property of polarity was known about six centuries before it was applied to make a land compass [A.D. 600]."—*Journ. P.O.S.*, ii. 153.

"The magnetic needle was used . . . in boats and carriages made for the emperors. There was a wooden figure the hand of which was fitted with a powerful needle and the arm which held it was loosely mounted at the shoulder so as to keep a southerly direction when the figure was turned round. This toy was in use in the first century."—*Ibid.* ii. 153.

Astronomy.—That the Chinese cycle of sixty years is a cycle of Jupiter, as it was with the Hindoos and that they have also the twelve signs, is an argument in favour of the Chinese having borrowed their astronomy from the West before the Christian era. "Another proof that the Chinese borrowed from the Hindoos is the use they made of conjunctions of the five planets. The rise of the Han dynasty, it is asserted, was marked by one of those conjunctions. And as the Hindoo era, *cali-yug*, commenced (B.C. 3102) with a conjunction of all the planets, so the Historian of Han places a conjunction of all the planets in the reign of Chuen-heuh (B.C. 2513—2436, mod. chr.), just at the time when that emperor is said to have corrected the calendar, and fixed the commencement of the year in February. . . . These ancient conjunctions of the planets are utterly unworthy of credit. There was a rough approximation to such a conjunction at the commencement of the Han dynasty, in May, 204 B.C. But the only real conjunction of the five on record is that of Sep. 15, 1186 A.D., in the Sung dynasty. The Chinese in this matter seem to have been servile imitators of the Hindoos; and the Hindoos in their turn borrowed from the Greeks. When the expression 'ts'eih ching' (七 政), 'the seven directors,' is taken in the sense of sun, moon, and five planets, and applied to days, the idea is obviously and confessedly western."—*Legge, Ch. Class.*, III. i. Prol. pp. 100–1.

"The diplomatic missions and military expeditions sent by the Chinese to central Asia brought them into contact with Greek civilization, as well as that of Persia. They learned the epoch of Callipus in astronomy and that the moon shines by borrowed light."—*Journ. P.O.S.*, ii. 148.

"In the period B.C. 100 to A.D. 580, the Chinese . . . used bronze astrolabes to observe the stars."—*Ibid.* ii. 149.

"The first observation of these solar phenomena [sunspots and sun-shadows], according to the *T'u Shu Tsih Ch'êng*, was in the year B.C. 28; and . . . only one other instance is recorded anterior to the birth of Christ, namely, in the year 20. . . . These two phenomena have, together with the two afterwards recorded in the years A.D. 188 and 300, been classed as *black shadows* (*hei ch'i*) on the sun and not as *sunspots* (*hei tzŭ*)."—*Journ. N.-C.B.R.A.S.*, N.S. xii. 91.

Geography.—"It was in the Han dynasty that the Chinese began to hold" indistinct views respecting the antipodes.—*Journ. P.O.S.*, i. 7.

"The Chinese Government cannot be said to have been indifferent to the discovery of the sources of the Ho. The Han . . . sent out special officers to trace the stream to its fountain-head," but their efforts were unsuccessful. *Cf.* later Periods.—*Legge, Ch. Class.*, III. i. 134, note.

[Loss of dominion over territory caused the name to disappear from the annals, as in the case of the Kuen-lun regions, until replaced by speculations of the learned or by rediscovery of the locality in compliance with imperial edict.]—*Richthofen, China*, i. 226.

"Khotan or Khoten is mentioned for the first time, under the name of Yu-tien, in the Chinese annals of the Han dynasty, in the second century B.C. In this period, however, and in the centuries immediately following, we find only geographical notices and those relating to contemporary events."—*Ibid.* i. 48.

"An office for map-making existed under the Han. A commentary of the second century B.C. says . . . that in the Han dynasty, the making of maps was entrusted to the Sz-kung or Minister of Public Works. The method of mapping is not known in detail. . . . A centralised system of survey does not appear to have existed, . . . but the making of the maps was always the business of the provincial administrations. Even, these, however, seem in general only to have issued regulations, but to have left the carrying out of the same to the heads of departments (*fu*) and by these again to the presidents of districts (*hsien*). The system of each district having its own maps, and these being united into a whole, first in each department, and then in each province seems to be very ancient. This arrangement resulted in surveys of very unequal accuracy. . . . Besides the surveys for making general maps, measurements of arable lands for purposes of assessment have been executed from the earliest times, and the size of the very small allotments into which it is divided is accurately known. These measurements are still renewed from time to time, near rivers which frequently change their course; and the assessment of the land-tax revised accordingly, but cadastral maps, in the strict sense of the word, seem never to have been made. Generally speaking, there is a lack of interest in detail, so far as the practical ends of administration can be attained without it; but, where they require it, nothing is too trifling to be carefully registered. The requirements of officials, travellers, and students of geography are fully met by general maps, giving mountains, rivers and towns, with their names, and marking roads and boundaries. The maps, nevertheless, are made with the peculiar conscientiousness characteristic of all Chinese records. No river is marked which does not really exist, and nothing unknown or indefinite is laid down. The instruments used are of the simplest kind, as the Chinese have never invented anything more perfect in this respect, [and have made but a limited use of foreign appliances]."—*Ibid.* i. 388–90.

Botany.—"On the 1st day of the 1st moon, at sunrise, the date-tree should be struck with the back of an axe. This was called *chia tsao*. The commentary [says]: 'If it be not struck, its flowers would bear no fruit, for the seeds might drop of themselves.'"—*Tzŭ shih ching hua*, c. 42, p. 4*a*.

"Someone said that the *t'u ssŭ*, a medicinal plant like sesamum, had no root; but it was explained that it was not the case that it had no root, but that it did not attach itself to anything."—*Lü Shih Ch'un ch'iu*, c. 141, p. 1*a*.

"On the highest mountain tops there were no fine trees, there being too much male power (*yang*). Under the largest trees there was no beautiful grass, there being too much female power (*yin*)."—*Liu Hsiang Shuo yüan, Tzŭ shih ching hua*, c. 142, p. 3*b*.

Alchemy.—"It is fairly certain . . . that alchemy was not known to the Chinese until between two and three centuries later [than Huai Nan Tzŭ], when it was introduced from the West [about A.D. 150]. . . . Lao Tzŭ urged his fellow-mortals to guard their vitality by entering into harmony with their environment. Chuang Tzŭ added a motive, 'to pass into the realm of the Infinite and make one's final rest therein.' From which it is but a step to immortality and the elixir of life."—*Giles, Hist. of Ch. Lit.*, pp. 72–3.

Anatomy, Medicine, Surgery, etc.—[The operation of opening the arm and scraping the bone to remove poison originated in Hua T'o performing it on Kuan Yü, Governor-General of Ching Chou, who had been wounded by an arrow.]—*P'ei wên yün fu*, c. 63, *pên* 4, p. 55*b*.

"Dr. Hua . . . is a mighty skilful physician, and such a one as is not often to be found. His administration of drugs, and his use of acupuncture and counter-irritants are always followed by the speedy recovery of the patient. If a sick man is suffering from some internal complaint and medicines produce no satisfactory result, then Dr. Hua will administer a dose of hashish, under the influence of which the patient becomes as it were intoxicated with wine. He now takes a sharp knife and opens the abdomen, proceeding to wash the patient's viscera with medicinal liquids, but without causing him the slighest pain. The washing finished, he sews up the wound with medicated thread and puts over it a plaster, and by the end of a month or twenty days the place has healed up. Such is his extraordinary skill."—*San kuo chih*, quot. *Giles, Hist. of Ch. Lit.*, p. 278. See also *Giles, Historic China*, pp. 47–9, and *Ch. Rev.*, i. 278.

[Among the medical works of the period are *Shih i tê hsiao fang*, "Proved Prescriptions of Generations of Physicians," by Wei I-lin, and *Pên ts'ao yen i pu i*, "General Ideas omitted from the *Pên ts'ao* supplied," by Chu Chên-hêng. See *Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu*, c. 10, *Tzŭ pu I chia lei*, p. 14*a*, and *I hsüeh chien chin lu, I chi mu lu*, MS. copy (unpaged).]

"Men born on firm earth were valorous; on weak earth, delicate; on yellow earth, large; on sandy soil, small; on 'pacified' earth, beautiful; and on waste earth, ugly."—*Huai Nan Tzŭ, Ko chih ching yüan*, c. 10, p. 1*b*.

"Running water does not turn putrid, nor is the pivot of a door eaten by ants. The human body, blood, and breath are just the same. When a body does not move, the marrow does not circulate; when the marrow does not circulate the breath is suffocated. If it takes place in the head it causes swelling or paralysis; if in the ear, deafness; if in the eye, blindness; if in the nose, shortness of breath; if in the belly, swelling of the abdomen and decay; if in the feet, paralysis of the limbs and numbness."—*Lü Shih Ch'un ch'iu, Tzŭ shih ching hua*, c. 116, p. 2*a*.

"The pure essence of the liver represents wood and its vital fluid, *chên*, the 51st diagram; its colour is azure; its shape like that of a hanging gourd; and its passage communicates to the eye."—*Ko chih ching yüan*, c. 12, p. 5*b*. In the *Po hu t'ung, ibid.* c. 11, p. 18*b*, it is compared to a tree with its branches and leaves.

[Barrenness was attributed to insufficiency of the female power or principle (*yin*) and to inflammation of the blood.]—*Pên ts'ao pei yao*, c. 2, p. 4*a*.

[Medicinal effects were attributed to various fruits—fruit of date-palm to assist respiration, dates for heart and lung trouble, kernel or juice of the olive for choking, etc.]—*Shih lei t'ung pien, Kuo pu*, c. 84, pp. 7*b*, 8*a*, 17*a*, 18*b*, etc.

[P. Cibot says that cinnabar was first used internally as a medicine by the Chinese, towards the end of the 3rd century B.C.]—*Mém. conc. les Ch.*, xi. 306. See also REST. OF UNITY.

"Wang Mang issued an edict that wine should be considered the chief of all medicines."—*Shih huo chih, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 1*a*.

[A tonic medical decoction for the cure of rheumatism is mentioned in *Pên ts'ao pei yao*, c. 1, p. 26*b*; fine powder from persimmon cakes for coughs in *Shih lei t'ung pien, Kuo pu*, c. 84,

p. 4*b*; and vinegar kept for several years as a cure for toothache in *Ko Hung hou fang*, *Yüan chien lei han*, *Shih wu pu*, *c.* 391, p. 16*a*.]

[Anæsthetics are said to have been invented by a doctor named Chua [? Hua] To in the 3rd century, who is also said to have suggested trepanning as a cure for headache.]—*Simcox*, ii. 130.

"A simple decoction of hemp was used in China 1,700 years ago as an anæsthetic in surgical operations, according to a newly-discovered Chinese manuscript in a Paris library."—*Hongkong Daily Press*, Jan. 21st, 1902. See also *Giles*, *Historic China*, p. 161.

[Hua T'o was extremely well versed in medical treatises and medicines. He only used a few kinds of medicines and acupuncture and blistering only in a few spots [on the body]. If the sickness took a vigorous course inwards where it could not be attacked by either of these remedies he ordered [the patient] first to drink wine and then when unconscious from intoxication he cut open his stomach and back and excised the seat of the disease. If it was in the stomach or intestines, he cut a part of them out, cleansed it by washing, and got rid of the diseased portion, and having sewn all up again pasted on a superior kind of plaster. In four or five days the wound was healed, and in one month the place had resumed its former appearance.]—*Hou Han shu*, *Shih lei t'ung pien*, *c.* 62, pp. 8*b*–9*a*. See also pp. 9*b*–10*a*, and *Tzŭ shih ching hua*, *c.* 116, p. 3*a*.

[Acupuncture and feeling the "six pulses" were much resorted to. In the former a needle was used instead of the *pien* stone of the ancients, but the stone needle was not yet obsolete (*Shih lei t'ung pien*, *c.* 62, p. 7*b*].—*Ibid. c.* 116, p. 3*a*.

"Thread of mulberry bark is mentioned in Chinese history as suitable for sewing up dangerous gashes in the body."—*Ch. Rev.*, xiv. 49.

[Numerous works on medicine, surgery, and pathology were produced. See *Yüan chien lei han*, *c.* 322, *Fang shu pu*, pp. 7*b*, 4*a*; *Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu*, *c.* 10, *Tzŭ pu i chia lei*, pp. 5*a*, 5*b*; *Chang Chung-ching shang han lun yüan wên ch'ien chu*, *c.* 1, *Fan li*, pp. 1*a*, 1*b*, 4*a*, 4*b*, etc.; *Shih lei t'ung pien*, *c.* 62, p. 10*a*; etc.]

Political economy.—"The men of letters for the most part remained faithful to the belief that poverty and wealth were equal and correlative evils; but there were not wanting apologists for the existing state of things, who forestalled, after the Chinese fashion, most of the arguments, which have been invented since, in praise of the social utility of wealth. Poor people, it was said (*Sacharoff*, *Ueber das Grundeigenthum in China*, p. 14), who have no property of their own, are able to take a farm from the rich and live as tenants. In time of want and famine, the poor apply to the wealthy for a loan of bread or money. Shopkeepers, artisans, and all the minor industries are supported at the expense of the rich. They make special contributions to the revenues of the State, officials apply first to them for assistance, and thus they are the support of high and low alike. It is true they enjoy great advantages, but when their labours and sacrifices are considered, it will be admitted that they deserve a proportionate reward; even if some act as heartless oppressors of the poor, that must be dealt with in other ways, not by depriving them of property acquired by their personal exertions! If the modern Chinese undervalue the deserts of the trading class, it is evidently not for want of having had the opposite doctrine set before them."—*Simcox*, ii. 111–2.

"The classical doctrine as to the connection between crime and poverty found an able exponent in Ch'ao Ts'o, a general who fell a victim (155 B.C.) to the hostility of the nobles, provoked by his steady resistance to any revival of the feudal system." "'Crime,' he says, 'begins in poverty; poverty in insufficiency of food; insufficiency of food in neglect of agriculture' (*Giles*, *Gems of Ch. Lit.*, p. 74); and he dwells upon the moralizing effect of the tie which holds a man to the soil from which he draws his nourishment in exactly the same spirit as the modern Chinese scholars. . . . Jealousy of the merchant's larger profits is frankly expressed and justified; these men rear no grain crops, their women spin no silk, yet they draw from the labour of others rewards far exceeding those which compensate the husbandman for his necessary toil. The love of gold, silver, and jewels seems to this early economist to be the root of all social evil. . . . The conclusion, that grain should, as far as possible, be treated as the staple currency, is not quite satisfactory. But there is an element of truth in the somewhat Lycurgean theory, and at all events the influence of kindred ideas on the economic development of China has been too considerable to be ignored."—*Ibid.* ii. 112.

"Unfortunately, Chinese scholars had failed to follow the economic ideas of their great teachers [see LATER FEUDAL PERIOD]. They thought that as 'money is the root of all evil,' so economics should not be studied, lest it stain their virtue. They failed to distinguish the difference between the meaning of money making and economics. This great mistake had led economic thought in China, since the time of the Han dynasty, to fatal results."—*N.-C. Daily News*, May, 1909.

"The foreign element of thought had its effect on political science. The statesmen who appeared after Mencius were of Tauist tendencies and liberals in politics. The new ideas of the time operated through them powerfully and the consequence was the overthrow of the feudal system. New ideas worked upon society and produced a revolution which was synchronous with the conquest of China by the military power of Ch'in shi hwang. The age of conservative tradition lasted from B.C. 2300 to B.C. 220. The age of liberal imperialism was then introduced and has lasted ever since. . . . They have only made two experiments in government, the feudal and the imperial. . . . The idea of republicanism never occurred to them."—*Journ. P.O.S.*, ii. 147.

Ethics.—"Yang Hsiung (53 B.C.–A.D. 18) propounded an ethical criterion occupying a middle place between those insisted upon by Mencius and by Hsün K'uang, teaching that the nature of man at birth is neither good nor evil, but a mixture of both, and that development in either direction depends wholly upon environment."—*Giles*, *Hist. of Ch. Lit.*, p. 93; *Bio. Dic.*, p. 901.

"Buddhism as a religious philosophy, appealed to the same class of minds as Taoism, and its greater vogue in China since its introduction is only owing to the fact that it provides for the 'retirement' of persons who are neither scholars nor sages [*cf.* LATER FEUDAL PERIOD]. Buddhism, like Confucianism, has something for all classes, but it provides no formula for practical every-day life; and as the Chinese, like their national teacher, are practical and positive rather than devout, all their serious interests are regulated by Confucius, and only the idle after-beliefs, superstition pure and simple is left for Buddha."—*Simcox*, ii. 95–6.

History.—"History took a mature form and, in the hands of writers of genius, became a noble art and chief aid in Chinese culture, second only to the classics. Philology [? -ists] studied the characters and made dictionaries. . . . Statistical writers wrote on the population and described the empire topographically."—*Journ. P.O.S.*, ii. 148.

The Han "gathered up the past into an epoch of *historians*. Here belong the classic catalogues; that vast cyclopædia, the Sse-ki, covering fifteen hundred years; the reconstruction of the recovered books; the invention of paper, and the compilation of the old 'root characters' for the better transmission of thought."—*Johnson*, *Or. Rel.—Ch.*, p. 441.

"The revival of letters (150 B.C.) after the downfall of the T'sin was the pivot, not of [the] . . . whole literary history only, but of the national life of China; since it assured that supremacy of the literary class which is her motive force. Out of that purgation by fire arose the ethical and historical writings of Confucius in their enduring form. . . . It is evident . . . that the fires of T'sin were far from effectual in any department. The catalogue of the Han revival gives systematic report of thirteen thousand works recovered or gathered in all branches, comprising those of nearly two hundred schools in philosophy, discussing many of our own problems in civil and social science, as well as covering the astrological and divinatory systems which the developed fetishism of the nation had produced. Pan-kou, the compiler, a rationalist of the thinking classes, was not only without faith in these latter systems, but mourns over the degeneracy of his time amid the wealth he records; over careless habits of study, and neglect of the sages. He describes the nine leading schools as a reunion of sick people waiting a physician in a desert. This longing for the past is in the ordinary tone of Oriental philosophers, and no more conclusive against the value of the age he represents than the dissatisfaction of a modern critic whose eye is on an ideal *future*."—*Ibid.* p. 440.

"The earliest historian among the Chinese is Sz'ma Tsien, who flourished about B.C. 104, in which year he commenced the *Sz' k'i*, or 'Historical Memoirs,' in one hundred and thirty chapters. In this great work, which, like the Muses of Herodotus in Greek, forms the commencement of credible modern history with the Chinese, the author relates the actions of the Emperors in regular succession and the principal events which happened during their reigns, together with details and essays respecting music, astronomy, religious ceremonies, weights, public works, etc., and the changes they had undergone during the twenty-two centuries embraced in his Memoirs. It is stated by Rémusat that there are in the whole work five hundred and twenty-six thousand five hundred characters, for the Chinese, like the ancient Hebrews, number the words in their standard authors. The *Sz' K'i* is in five parts, and its arrangement has served as a model for subsequent historians, few of whom have equalled its author in the vivacity of their style or carefulness of their research."—*Williams*, *Midd. King.*, i. 675–6.

"The *She ke*, by Sze-ma Ts'ëen, in 130 books, . . . is much praised for its style, and is exceptional in its arrangement. Commencing with the mythical period of Hwang-te, it reaches down to the emperor Woo-te of the Western Han. A great part of the materials had been collected by Sze-ma T'an, the father of the author. It is divided into five sections: 1, imperial records; 2, chronological tables; 3, eight treatises on rites, music, harmony, chronology, uranography, sacrificial service, watercourses, and weights and measures; 4, genealogical history of the princes; 5, narratives of persons and countries. Much of the original work is lost."—*Wylie*, *Ch. Researches*, p. 217.

"The narrative was subsequently taken up by Pan ku a century and a half later, and completed after his death by a gifted sister, who brought the work down to Wang Mang's usurpation of the throne."—*Giles*, *Historic China*, p. 38.

"Even after the fires of T'sin a single century sufficed to show Prince Ho-kien in possession of several thousand volumes, and the lists of the Han cover every department of study with works that had survived the barbarian edict. Historical researches are believed to have been greatly stimulated by the materials brought together with immense industry during the period which succeeded the persecution of letters."—*Johnson*, *Or. Rel.—Ch.*, p. 485.

"The praises of Père Amyot, contrasting the sobriety of the Chinese historians with the credulity of chroniclers in most other nations, who in similar case would have drawn up labored genealogies and made a wilderness of mythic fancies about Fo-hi and his predecessors, do not seem to be overstrained. These scholars were in fact ripened fruits of the institution of official historiographers. Their function was to study with care the national dynastic annals, recorded and sealed up from public view by these officials age after age, and to compare them with other historical material, amply provided by the national tastes,—vases, inscriptions, astronomical records, and oral traditions. They recognized as fully as we do the distinction between legendary lore and authentic record, and are as fully on their guard against supernaturalism as the critical European inquirer. The writers of the great Chinese histories belonged to a family famous for many generations for their achievements in this difficult function, a family whose reputation was a national treasure. The father of Sse-ma-thsian, consigning to him on his death-bed the task of continuing his great work, said: 'Our ancestors have been illustrious in historical functions from the days of the third dynasty: study their writings.' Like the great Italians, these high officials were at once statesmen and scholars, wrote books and led armies. The 'Grand Historiographer' was a man of the world, a magistrate, who had practical knowledge of the characters of men and of the events of the time; and was educated in the closely criticised task of investigating the truth without fear or favor (*Amyot; Ma Tuan-lin; Remusat, Nouv. Mél. Asiat.*, ii. 132–46)."—*Ibid.* pp. 477–8.

"Even the dynastic lists down to the eighth century, B.C., are far from being accepted by these historians as equally credible with the later annals. But their soberness appears still more in their rationalistic treatment of history itself. Rémusat said of Sse-ma-thsian . . . that in his annals of two thousand five hundred years he never admitted a fabulous account. It would probably be more correct to say that he admitted no miracles. [His accounts of Yao and Shun may be legendary. Chalmers (*Orig. of Chinese*) likens them to Geoffrey of Monmouth's account of the Britons before Cæsar's invasion]."—*Ibid.* p. 476.

Learning.—"But the most remarkable of all events connected with our present period was the general revival of learning and authorship. The Confucian texts were rescued from hiding places in which they had been concealed at the risk of death; editing committees were appointed, and immense efforts made to repair the mischief sustained by literature at the hands of the 'First Emperor.' The schoolmen of the day expounded the records and teachings of the great Sage according to their lights; and although the practical outcome of their labours was later on scattered to the wind by the genius of one man, the bulky commentaries they put together still survive, to be perused by the curious and accepted by the few. . . . Authorship was then enabled to make a fresh start—the very start indeed that the 'First Emperor' had longed to associate with his own reign, and had attempted to secure by such impracticable means."—*Giles*, *Historic China*, pp. 37–8.

"In 190 B.C. the law for the suppression of literary works was repealed by the emperor of the Han then reigning, and a stimulus was given to learning. The historian of the Western Han, which came to an end in A.D. 24, gives a catalogue of works in the imperial library, comprising classics, philosophy, poetry, military tactics, mathematics, and medicine, consisting of 11,292 sections by more than 500 authors."—*Wylie*, *Ch. Researches*, p. 209.

"The princes of the house of Lieu gathered round them a choice school of literati and engaged them in discussions on the history of early times and on philosophical and religious dogmas. They talked about Confucius and Lau tsï, and wrote books for the princes and for the emperor. The subjects on which they wrote were politics, history, popular mythology, architecture and astronomy, and they compiled these works in prose or in poetry. A good number of them remain to us."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 269. The revival was checked by the insurrection which brought the Later Han dynasty to a close.

Period of Disruption (221 *to* 589).—*Table IV.*

Mathematics.—"Before the abacus came into favour in the 14th century, the counting slips called *ch'eu* were in use for a period not less than fourteen centuries and probably more. That kind of bamboo slip called *ch'ien* 籤 used for casting lots in Tauist temples was also employed in part during the same period to count with." "The verb 算 *swan*, calculate, was also employed as a noun to denote bamboo slips used as counters."—*Journ. P.O.S.*, i. 165, 164. Ivory tallies were also used, see *Chin shu*, *Ko chih ching yüan*, *c.* 49, *Jih yung ch'i wu lei*, *p.* 7*b*.

"In A.D. 442, they sent an expedition to measure the shadow cast by the sun on the south side of the gnomon at the solstice of summer in order to determine the latitude."—*Journ. P.O.S.*, ii. 149.

"The . . . duodenary cycles . . ." are "declared by Rémusat to have been incontestably introduced by the Kiehkia-sz or Kirghiz."—*Ch. Rev.*, xiii. 431.

Geography.—"The Chinese Buddhist Fa hien has visited India and written a popular book on the countries through which he passed. Hindoos have taught the Chinese . . . the geography . . . learned by pupils at that time in Buddhist monasteries in the cities of India. China has thus acquired a dim idea of the splendour of the Roman empire."—*Journ. P.O.S.*, ii. 149.

[China was supposed to be surrounded by eight broad oceans.]—*Yen t'ieh lun*, *Tzŭ shih ching hua*, *c.* 6, p. 3*a*.

[In the annals of the Northern Wei and Northern Chou it is said that all peoples west of Kao Chang had deep-set eyes and prominent noses, and that they know neither politeness nor justice, but the inhabitants of Khotan are described as having racial similarity to the Chinese.]—*Richthofen*, *China*, i. 48.

Natural history.—"In natural history, a variety of useful and ornamental plants have been introduced, some from central Asia, and some by sea in the dhows of Arab traders."—*Journ. P.O.S.*, ii. 149.

Botany.—"The *chên* (榛), hazel, is of the same class as the *li* (栗), chestnut; its bark and leaves are like those of the *li*, and its fruit is small but like that of the *chu* (杼), a kind of chestnut, its taste is also the same as that of the *li*. There is another kind whose branches and leaves are like the *liao* (蓼), a species of *polygonum*; it grows more than one *chang* high. It is produced plentifully in Shang T'ang in Liao Tung. The *chên* mentioned in the Odes ('there is *chên* in the hills') had leaves and branches like the *li*; its fruit was like that of the oak, and its taste the same as that of the *li*. Its branches and culms were suitable for making candles."—*Lu Chi Ts'ao mu su*, *Ko chih ching yüan*, *c.* 76, p. 11*b*.

Chronology.—"In 237 the usurping Wei dynasty absurdly shifted a spring month into summer, but in 240 it had to go back to the old way. The first Sung dynasty . . . advanced one step further: a specialist constructed an orrery or globe out of steel [*v. infra*], and in 445 introduced a new calendar. About A.D. 438 it had been discovered that the moon had very small but definite 'superfluities' at the kalends, ides, and quarters. . . . At any rate, the year was found to consist of 365·2425 days—that is, of ·0011 less than it had been before."—*Parker*, *China*, pp. 296–7. See also *Ch. Rev.*, xiv. 49.

"Ts'ae Ch'in says that he [Yu He: died about the middle of the 4th century] was the *first* to distinguish the sidereal year from the tropical, and to bring forward the doctrine of the precession of the equinoxes, which he estimated at one degree in 50 years." He reckoned the circuit of the heavens [= the sidereal year] at 365°·26, rather more than 365¼, and the circuit of the year [= the tropical year] at 365·24 days; rather less than 365¼."—*Gaubil*, *Le Chou-king*, p. 7, n. 4, quot. *Legge*, *Ch. Class.*, III. i. 21–2.

"Under the Sung dynasty [*i.e.*, the northern Sung, which succeeded the Tsin], Ho-Ching-t'een [about the middle of the 5th century] made another alteration in these reckonings, and estimated the circuit of the heavens at 365°·255, and the tropical year at 365·245 days."—*Ibid.* p. 7, n. 4; *Legge*, III. i. 22, note. See also *Nan shih Ho ch'êng-t'ien chuan*, *P'ei wên yün fu*, *c.* 101, pp. 39*a*, 34*a*.

"Over another half-century again elapsed, when, under the same dynasty, one Tsu Ch'ung-chï first discovered an annual error in the sun's movement, owing to the shifting of the North Star one degree from its supposed permanent station. Meanwhile the Toba Tartars were by no means idle; instruments

came from India, probably brought by one or other of the Hindoo bonzes then so influential in North China. In 452 the Tobas introduced a new calendar which had been invented in a petty state called Northern Liang, then under strong Western influence."—*Parker, China*, p. 297.

[The division of the day into 940 parts which now obtained was different from that of the Han dynasty (*Legge, Ch. Class.*, III. i. 23, note).]

[A clepsydra in which one pint of water oozing out of a vessel corresponded to one *k'o* (about 15 minutes), is described in *Hou Wei li han lou k'o fa, Ko chih ching yüan, c.* 1, *Kan hsiang lei*, p. 12*b*.

Chemistry.—"The Tsin dynasty is closing and the Sung dynasty is commencing. The alchemists have been busy in the laboratory and they have combined charcoal with sulphur and saltpetre. Soon the fire-works will be elaborated which are destined to lead later on to the knowledge of gunpowder."—*Journ. P.O.S.*, ii. 149.

"As regards gunpowder . . . it is concluded that—1stly. No proof of its invention by the Chinese can be adduced. 2ndly. There is reason to believe that it may have been introduced from India or Central Asia about the fifth or sixth century of our era. 3rdly. The invention probably found its way into China in connection with the manufacture of fire-works for purposes of diversion; and supplanted at some unascertained period the practice of producing a crepitating noise by burning bamboos as a charm against evil spirits."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 82. See also WEAPONS.

Astronomy.—"The Chinese have made attempts at various times to calculate the distance of the sidereal heavens [see LATER FEUDAL PERIOD]. In the History of Tsin the result of a calculation is given with amusing minuteness. It is said:—'By the method of right-angled triangles the distance between heaven and earth was found to be 81,394 *le*, 30 paces, 5 feet, 3 inches, and 6 tenths!' Another calculator gives 216,781½ *le*. The diameter of the sun is given by one writer as 1000 *le*; and he is said to be 7000 *le* below the heavens (the firmament)."—*Legge, Ch. Class.*, III. i. Prol. p. 91. See also *Chin shu T'ien wên chih, Tzŭ shih ching hua, c.* 2, p. 4*b*.

"Slowly and reluctantly did the Chinese astronomer awake to the recognition of the fact that the position of the equinoxes in the ecliptic was shifting from age to age. With the traditions of 2000 years embodied in the classical literature of his country, and engraven on the tablets of his memory, and with the alteration of a whole sign in the position of the equinoctial points staring him in the face, his mind remained sealed against the entrance of the new idea; and went on in its old ruts by sheer *vis-inertiæ*. . . . The first man in China who took notice of the precession lived in the 4th century of the Christian era (Comm. on Canon of Yaou, p. 21). He was separated from Yaou by a period of 2600 years!"—*Legge, Ch. Class.*, III. i. Prol. p. 96.

"While the Chinese determined the equinoxes and solstices by means of culminating stars and so determined the position of the sun,—though they must have perceived that his position at these epochs was slowly changing,—yet it was the fourth century after Christ ere they discovered the precession of the equinoxes, *i.e.*, about 500 years after it had been discovered by Hipparchus. The name given to the pole star in different dynasties brings out this point more clearly."—*Journ. P.O.S.*, ii. 188. See also ii. 149.

"It is a noteworthy fact that just about the time when Sanskrit influence was being felt in China, the Sung Emperor, A.D. 428, cast an orrery or celestial globe [渾儀] out of steel. The historians say that this was identical with the more ancient 璣衡 which had for generations been used in order to examine the celestial bodies, and to divide the stellar spaces."—*Ch. Rev.*, xiv. 49. See also *Giles, Bio. Dic.*, who gives Ch'ien Lo as the name of the scholar who re-constructed the armillary sphere, and *cf. Wu Chih Lu Chi chuan, P'ei wén yün fu, c.* 101, p. 29*a*.

"It is now generally admitted that the Chinese were the first to discover Sunspots." See table, pp. 94–5.—*Journ. N.-C.B.R.A.S.*, N.S. xii. 92.

"The first observation of an undoubted Sunspot may be said to have been made in the year A.D. 301. From 301 to 1617, both inclusive, fifty-six observations of Sunspots and eight of Sun-shadows have been recorded; but there are long intervals which contain no mention of these solar phenomena."—*Ibid.* xii. 91.

About 500 "one Chang Tsz-sin discovered that the mutual path of the sun and the moon had an outside and an inside; also that the five planets had quick, slow, and retrograde motions, besides being sometimes apparently stationary."—*Parker, China*, p. 297.

[The *Kai tien* system of astronomy (*v.* LATER FEUDAL PERIOD) is also described in the Chin dynasty astronomy as given in the Chin history.]—*Journ. R.A.S.*, xviii. 17.

Meteorology.—[The Chinese belief in a connection between physical phenomena and political events has induced them to be very careful in recording the former, so that we have a guide to chronology in records of eclipses, etc. Many of the portents recorded appear to be apocryphal; others, regarded as miraculous when they happened, might be explicable in the present state of knowledge. "Red rain" is said to have fallen near Nanking and K'ai-fêng-fu, in A.D. 300, and again in A.D. 1336; it is also reported as occurring in Kiang-si in 1879, or 1880. Black rain fell in the reign of Hung Wu, and the Yang-tzŭ river is more than once said to have turned red like blood. The principal disasters recorded are famine, droughts, inundations and the ravages of insects.]—*Balfour, Leaves*, pp. 158–60.

Medicine, etc.—"Koh Hung, an alchemistic author of the fourth century" says: "'Grease of jade is formed inside the mountains which contain jade. It is always to be found in steep and dangerous spots. The jade-juice after issuing from those mountains, coagulates into such grease after more than ten thousand years. This grease is fresh and limpid like crystal. If you find it, pulverize it and mix it with the juice of herbs that have no pith, it immediately liquifyes; drink one pint of it then, and you will live a thousand years. . . . He who swallows gold will exist as long as gold; he who swallows jade will exist as long as jade. Those who swallow the real essence of the dark sphere (heavens) will enjoy an everlasting existence; the real essence of the dark sphere is another name for jade. . . . Bits of jade, when swallowed or taken with water, can in both these cases render man immortal.'" "Both minerals have . . . for a long series of ages held a prominent place in alchemy, or the great art of preparing the elixir of life and the philosopher's stone."—*De Groot, Rel. Sys.*, i. i. 272–3.

The benefit to the teeth of movement, usually obtained by masticating fibrous substances, was recognized by Dr. Pao. "Some one asked: 'How can the teeth be made firm?' Pao P'u Tzŭ answered: 'They should be nursed with *hua ch'ih*, kidney, and soaked with secretion. If in the morning one strikes one's teeth 300 times they will never become loose. Another way is to hold a decoction of *yüan tang*, a *shê chih* pill, or alum pill in the mouth; though the teeth were loose they will become firmer, and if there were worms in them they will die immediately. If one takes *lin fei* powder, the teeth would grow again after being shed."—*Pao P'u Tzŭ, Ko chih ching yuan, c.* i. p. 28*a*.

"Eating too much sugar benefits the flesh, but harms the bones; too much of bitter things benefits the bones, but harms the sinews; and too much of pungent things benefits the sinews, but injures the nerves."—*I lin, Ko chih ching yüan, c.* 11, p. 1*b*.

"In Ko Hung's prescription for choking it says: 'The man dining with the one seized with the choking fit should hold his chopsticks in his hand and say: What are these? The choking one should perform the act of swallowing and reply: Chopsticks. The other should add: If you swallow it down you will immediately find relief.'"—*Shên hsien chuan, Shih lei t'ung pien, c.* 73, *Ch'i yung pu*, p. 17*b*.

"The Taoist priest Li Kên melted lead and tin to make his medicines, which he rolled into pills as large as peas and threw them into the cauldron, using an iron spoon to stir them."—*Pao P'u Tzŭ, ibid.* p. 17*a*.

"There was a man who had a swollen heel which gave him pain. None of the surgeons could diagnose his case, but Hsü Chih Ts'ai said: 'This is the bivalve shell disease, caused by his going to sea and hanging his feet in the water.' To this the patient replied: 'You are quite right.' Accordingly Chih Ts'ai cut open the swelling and produced two bivalve shells as big as the seed of the elm tree."—*Pei Ch'i Shu Hsü Chih-ts'ai chuan, Tzŭ shih ching hua, c.* 116, p. 3*b*.

["Cooling medicine" was said to be dangerous in cases of blood-vomitting and hæmaturia.]—*Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu, c.* 10, p. 6*a*.

"The general use of hot tea as a beverage has . . . contributed to the remarkable freedom from epidemics of modern China: the water boiled for tea is rendered innocuous, and besides, since the habit of taking hot drinks has been formed, it has become usual for those who cannot obtain tea, to drink always *hot* water, instead of cold."—*Simcox*, ii. 130.

"The Caesarian operation (剖脅) is mentioned in Chinese history. About A.D. 285, the Tartar king of Kharashar sent his son to serve as a page at the Tsin Court. His Tartar wife was *enceinte* for 12 months, and finally was cut open; the child lived." *Ch. Rev.*, xiii. 430.

"T'ao Hung-ching, whose style was T'ung-ming, was naturally fond of [studying] medical works, and prepared a supplementary edition of Shên Nung's *Pên ts'ao ching* ('Canon of *Materia Medica*'), in 3 *chüan;* the *Chên Kao*, in 10 *chüan;* and the *Chi yen fang* ('Collection of Proved Prescriptions'), in 5 *chüan*. Almost everyone who consulted these works and made use of [the advice they contained] recovered exceptionally quickly."—*Liang shu, Yüan chien lei han, c.* 322, *Fang shu pu*, p. 10*a*.

"Ko Hung, who gave himself the style Pao P'u Tzŭ, wrote the *Chin kuei yao fang*, in 10,000 chüan."—*Chin shu, Shih lei t'ung pien, c.* 62, p. 7*b*.

"Lei Hsiao wrote out the *Lei Kung P'ao chiu lun* ('Lei Kung's Treatise on Burning and Blistering')."—*I hsüeh chien chin lu*, MS. copy (unpaged).

[For the titles of other medical books written during this period see *Ch'in ting Ssŭ k'u ch'üan shu chien ming, c.* 10, *Tzŭ pu i chia lei*, pp. 5*a*, 6*a*, 13*a*; *Chin shu, Yüan chien lei han, c.* 322, *Fang shu pu*, p. 8*b*; p. 11*a*; *Nan shih Chang Jung chuan, Tzŭ shih ching hua, c.* 116, *Fang shu pu*, p. 3*a*; *Wei shu Ch'ui Yü chuan, ibid.* p. 3*b*.]

Philosophy.—[In the interval between the two periods of Chinese philosophy (*i.e.*, between A.D. 317 and 1034), Chinese thought was practically stationary except for certain speculations repudiated by the school of Chow-tsze, as perversions of the teaching contained in the King. . . . The philosophers of both periods, including Confucius, though they professed to adhere rigidly to the Sacred Books, were nevertheless to some extent original thinkers.]—*Meadows, Ch. and their Reb.*, p. 335.

From the Restoration of Unity to the End of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Chronology.—"One Liu Ch'oh detected an 'advance and a backwardness' in the sun's motion, and he made a new calendar."—*Parker, China*, p. 297. Another calendar was introduced by Li Ch'un-fêng in 640: see *Ch. Rev.*, xiii. 399, and *T'ang shu T'ien wén chih, P'ei wén yün fu, c.* 101, p. 31*b*.

"Artificial horizons are mentioned at this time."—*Ibid.* p. 297.

"When the illustrious T'ang dynasty had reunited the Empire and gained direct rule over Turkestan, ideas on a larger scale seem to have been exchanged with the West; the old globes and orreries were collected and compared, and after this a fixed system was introduced. An instrument called 'the circuit of heaven,' cast in copper, was in use for illustrating the Ptolemaïc system as distinguished from the 'globe theory.' That Hindoos had influence over the calendar is specifically mentioned, for it is stated that they 'understand the Metonic cycle very well, and keep their records upon palmyra leaves.' It is also certain that 'West Asia' was responsible for a calendar called the *Kiu Chih* (Nine Holdfasts), which, however, was found 'too loose' for general use. About A.D. 665 a very brilliant astronomer named Li Ch'un-fêng introduced a new machine consisting of three concentric circles, representing the ecliptic, the sun, moon, and stars, and the four cardinal points. He also wrote a commentary on the ancient book upon Mensuration [see ABS. MON.]. . . . This zealous scientist pointed out that the divisions of the Metonic cycle and the 72-year period were both irregular, and he introduced a system called 'entering the kalends,' in order to escape the painful spectacle of the moon reappearing on the last day of a lunation. . . . I suppose this is the 'central vitality' and intercalary question cropping up again in another form. . . . Like all Chinese tyrants, she [Empress Wu] tried (in 687) her hand at shifting the moons to suit her whims [changing the 11th moon to the *chêng yüeh*, the 12th to the *la yüeh*, and the *hsia chêng yüeh* to the *i yüeh*], but in 700 it was found necessary to leave the order of months as before [see *Ch. Rev.*, xiii. 400]. A very distinguished bonze named Yih-hing, shortly after her death, introduced a new calendar called the *Ta-yen*, and made some calculations (concerning the varying length of the first days of the moon, and eclipses of other minor dependent bodies) so profound that I cannot even translate them. Alexander Wylie says *Ta-yen* also means a formula analogous to the Hindoo *Cuttaca*. Envoys were certainly sent to Ciampa (the modern 'Faifo' inland from Tourane) to take observations, and possibly they learnt Hindoo methods there; for I noticed many Hindoo ruins when I visited Kwang Nam hard by. In the year 725 a hydraulic wheel was constructed, moving automatically in a direction contrary to the heavens; it was sunk in the ground so as to leave half the sphere above the surface. Two wooden men fixed to it struck a bell every two hours, and a drum every quarter. Two other wheels outside it carried representations of the sun and moon, their motions being regulated so as to fit in with the real time of those bodies [see also *Ch. Rev.*, xiii. 399–400]. In the year 744 the dates began to be counted by *tsai* (courses) instead of *nien* (harvests), but this innovation did not last long. In 761 an attempt was made to put the year back to the winter solstice, but it failed. Nearly a century after all this, one Sü Ang detected 'three errors' in the supposed duration of solar eclipses, and emphasised his discovery by introducing still another calendar. Apparently the allusion is to first contact, totality, and last contact; for modern Chinese astronomers, in describing eclipses, always speak of these, and besides introduce two other sub-phases, one on each side of totality."—*Ibid.* pp. 298–9; and see SUNG PERIOD.

"I have not yet come across any statement setting forth when New Year's Day was put on again to its original place; but I think it must have been in 700."—*Ibid.* p. 300.

"The Fu Lin State hung up a large steelyard; it was weighted with 12 gold [or metal] balls, representing the 12 horary periods. When each period came round, a metal ball fell down. It never varied by so much as a hairsbreadth."—*T'ang shu, Shih lei t'ung pien, c.* 75, *Ch'üan hêng pu*, p. 12*a*. Other contrivances are also mentioned, such as measurement of the length of the day by needle-work by the palace ladies (*T'ang tsa lu, Ko chih ching yüan, c.* 49, *Jih yung ch'i wu lei*, p. 13*a*), by 12 *hibiscus* leaves planted in a stream (*ibid. c.* 1, *Kan hsiang lei*, p. 15*a*), etc.

Magnetism.—"The magnetic needle was fitted with graduated circles not earlier than the seventh century."—*Journ. P.O.S.*, ii. 153.

"The question . . . presents itself, why did China begin with the floating compass and afterwards abandon it? The facts show that the use of the mariner's compass [see following Period] by the Chinese originated in the geomancer's compass which had already been employed on land in the T'ang dynasty. The doctrine of *fêngshui* had at that time become a profession and those who gave it their attention found it possible to make a handsome income by studying professionally any proposed sites for graves or houses and stating in documentary form the probability that they would prove lucky to the owner. These luck prophets used a sort of wooden horizon such as that of our globes, but smaller and having in the centre a hollow or cistern in which a magnetic needle floated on water. Outside of the needle cistern are circles in great variety divided into eight parts for the milfoil divination, 360 parts for the sexagesimal arrangement, ten and twelve parts for the hours, twelve parts for the months, twenty-eight parts for the constellations of the Zodiac, and some other varieties. By using this compass in the T'ang dynasty they found that the needle pointed not due south but east of south to the extent of about three degrees. It so happened that the Chinese professors of *fêngshui* were among the first to observe the variation of the compass. This fact is an additional proof of the correctness of the statement that the Chinese were the first to use the mariner's compass at sea. It shows that they were well acquainted with the properties of the needle already."—*N.-C. Herald*, June 5th, 1891.

Astrology.—By T'ai Tsung's orders "an eminent scholar drew up a report upon the popular manuals of astrology, which were denounced as pernicious and delusive. In pursuance of the delightful Chinese plan of giving reasons for every official decree, it is explained that, according to the astrologers, all persons born at the same day and hour should have a similar fate, which experience proves not to be the case; while many of those who are actually overtaken by the same destiny—as, for instance, the soldiers who perished in a great historical massacre—were certainly not all born under the same constellations (*De Mailla*, vi. 94)."—*Simcox*, ii. 132–3.

Astronomy.—"The Sui astronomers argued, 1200 years ago:—'If the Heavens are like a globe, then the going out and coming in of the Heavens must necessarily cause them to travel in the midst of the water.' It is evident they were dissatisfied with Ptolemaic theories." "The astronomical chapter in the Sui dynasty's history says:—'The whole circuit of the heavens is 365¼ degrees. If divided in the centre, half hangs over the earth, and half encircles the earth below. Hence of the 28 groups of stars, half are visible and half concealed, the heavens revolving like a cart-wheel.'" "The observers of the Sui dynasty . . . remarked:—'The body of a comet possesses no inherent brightness; it derives its brightness from the sun, hence when seen in the evening, it points east, and when seen in the morning it points west.' The only question is what do the Chinese mean by 'pointing.' Possibly exactly the reverse of what we mean."—*Ch. Rev.*, xxi. 54–7.

"The sun is removed from the equator 24 degrees inside and out. If it is far from it it is cold, and if near, hot. The sun in the vernal and autumn equinoxes is removed from the zenith 36 degrees. The degree of the sun's removal from the centre of the earth is the same in the four seasons. The reason that some seasons are hot and some cold is due to the atmosphere ascending and the temperature descending, so that far from the sun it is cold, and near, hot."—*Sui shu T'ien wên chih, Tzŭ shih ching hua, c.* 2, p. 5*a*.

T'ai Tsung "fostered learning, and tried to restore astronomy to its place as a practical science."—*Giles, Bio. Dic.*, p. 462.

"Despite their childish popular views of an eclipse, the Chinese must have known how to calculate them approximately, for on the first day of the third moon of the year A.D. 714 the *T'ai Shih* reported to the Emperor that 'the expected partial eclipse of the sun had not come off.'"—*Ch. Rev.*, xiii. 400.

"Solar *maculæ* were first observed in Europe in the year 807; and . . . in that year the same phenomenon was observed by Chinese astronomers."—*Journ. N.-C.B.R.A.S.*, N.S. xii. 92.

"In the year 633, the T'ang dynasty made an astronomical

instrument called the 渾天儀, which was intended as an improvement upon the observatory (靈臺), introduced by 文王 2,000 years earlier, and upon the 候儀, which appears to have been introduced from India, and perfected by one 斛蘭 of the after-Toba dynasty. The effect of these two was that the divisions of time were unequal (度刻不均), and the equator too rigid a standard (赤道不動), for the correct observation of the moon's courses. The new instrument consisted of three concentric circles; the outermost represented the 六合儀, or divisions of the ecliptic; the second represented the 三辰儀, or sun, moon, and stars, and the third the 四游儀 or four cardinal points. One 李淳風 was the inventor (or introducer) of this instrument, the full name of which was 渾天黃道儀."—*Ch. Rev.*, xiii. 399.

Medicine, etc.—"The kidney rules the marrow. The brain is a sea of marrow and the hair is the flower of the brain."—*Wang Ping chu, Ko chih ching yüan, c.* 11, p. 5*a*.

"The massage doctor taught the cure by massage (*i.e.*, by dispersing or reducing [the disease] and by rest) of the 8 diseases of mankind, viz., diseases of the wind, of cold, of heat, of damp, of hunger, of satiety, of fatigue, and of idleness or listlessness. If [the circulation in] a man's limbs and joints, with the 5 superior and 6 inferior viscera, were stopped, he would fall sick. By the restoration of the circulation, the internal disorder is expelled and external diseases prevented from entering. If a limb were wounded or broken, it could be set right by this method."—*T'ang liu tien, Tzŭ shih ching hua, c.* 116, p. 4*a*.

[It was only in the time of the T'ang that cinnabar became really well known, and it was probably made artificially.]—*Mém. conc. les Ch.*, xi. 306.

[Red honey is stated to have cured a "serious illness" of Princess T'ung Ch'ang in *Tu yang pien, Ko chih ching yüan, c.* 23, *Yin shih lei*, p. 10*a*; vinegar is mentioned as a remedy for a "scale on the heart affecting the eyes" in *Kuang po wu chih, ibid.* p. 9*a*; mule-skin jelly for "diseases of the lungs, liver, and kidneys, as well as consumption of or weakness and soreness of the limbs or body" in *Pên ts'ao kang mu, ibid. c.* 50, *Jih yung ch'i wu lei*, p. 24*b*; tiger's whiskers for toothache in *Yu yang tsa tsu, Tzŭ shih ching hua, c.* 116, *Fang shu pu*, p. 4*b*; and a mixture of powdered bitter ginsêng, gentian, and bear gall as a stimulant to work in *T'ang shu, Kuang shih lei fu, c.* 16, p. 4*b*.]

[The heart was regarded as the seat of vigour, and the kidney of resolution.]—*Pên ts'ao pei yao, c.* 2, p. 1*b*.

[In *Chiu T'ang shu Hsü Ying chuan, Tzŭ shih ching hua, c.* 116, p. 3*b*, Hsü alleges that men of the present time did not understand the pulse so well as those of earlier ages and could not therefore correctly diagnose disease.]

"Wu P'u wrote the *Hua T'o fang* ('The Medical Methods, or Prescriptions, of Hua T'o')," and Wei Sung the *I mên pao chien* ("Precious Mirror of Medicine").—*I hsüeh chien chin lu*, MS. copy (unpaged).

"Sun Ssŭ-miao understood the *Yin* and the *Yang*. He obtained the *Lung kung chin fang* in 30 *chüan*."—*Ch'ien ch'üeh lei shu, Shih lei t'ung pien, c.* 62, p. 7*b*.

[Among other medical works of the period are:—*Ch'ien chin yao fang*, "The Thousand Ounces of Gold Important Prescriptions" [life being worth more than 1,000 ounces of gold], and others by Sun Ssŭ-miao (see *Pi shu yü hua, Tzŭ shih ching hua, c.* 116, p. 4*b*, and *Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu, c.* 10, *Tzŭ pu I chia lei*, p. 6*b*); *Ch'ao shih Chu ping yüan hou lun*, "Chao's Discussions on the Characteristics of Various Diseases," by Ch'ao Yüan-fang (see *ibid.* p. 6*a*); *Wai t'ai pi yao*, "Secret Essentials from the Outer Terrace," by Wang T'ao (see *T'ang shu Wang Kuei chuan, Tzŭ shih ching hua, c.* 116, *Fang shu pu*, p. 3*b*); and revisions of the *Pên ts'ao*, "Herbal," etc., by Yü Chih-ning and Li Chi (see *T'ang shu Yü Chih-ning chuan, ibid.* p. 3*b*).]

Light, heat, etc.—[Red jade from Fu-yü was said to give sufficient light to boil a pot of edibles.]—*De Groot, Rel. Syst.*, i. i. 278.

Gravity.—[The earth and water in Yin and Pin were said to be heavier than in Honan by two-tenths.]—*Yen fan lu, Ko chih ching yüan, c.* 10, p. 1*a*.

Geography.—"We have unfortunately no materials for tracing the period of progress and decay in cartography. After the Han period it seems to have attained a high level under the Sui (589–618) and the first emperors of the T'ang dynasty. . . . According to Neumann, *Asiatische Studien* (Leipzig, 1837), 139 works in 1432 volumes are catalogued under 'Geography' in the literary history of the Sui, while that of the T'ang has 63 authors with 106 works in 1292 volumes. A great part of these related to Central Asia."—*Richthofen, China*, i. 391.

"We have one notice of a survey of the whole of China, during the Tang period, when the study of geography was carried on with the greatest enthusiasm. In 721, a Buddhist priest named I-hang is said to have been commissioned to carry out a triangulation throughout the whole empire. He is stated to have sent his assistants to Tongking, Cochin-China, and Mongolia, to determine the length of the days and nights, and observe those stars which were not visible in Hsi-ngan-fu. His measurements of the gnomon-shadow seem to have extended even to India. In the following century a scholar named Kiatau is said to have constructed a map of China 33 feet long and 30 feet broad, and extending as far as India, Persia, Arabia, and Constantinople. The results of this so-called triangulation are, however, . . . [very] poor."—*Ibid.* i. 390. Richthofen refers for these maps to *Gaubil, Hist. de la dyn. des Thang*, in *Mém. conc. les Ch.*, xvi. 152, and his *Astronomie chinoise*.

"In the first half of the seventh century, when the Tang extended the Chinese power to the westward, we find, for the first time, a new name for Yü-tien, viz. Kiu-sa-tan-na, or Hwan-na, pronounced by the Turkish tribes Khiu-tan and Khutan. The inhabitants are praised for their cleverness, their cheerful and yet gentle disposition, and their politeness in intercourse; they weave cloth, are inventive and industrious, dance and sing, and are all well-to-do. In particular, it is noticed that they have chronicles, and that their written characters, laws and literature come from India. This imitation, it is further said, had modified their character and manners. Their language differed from that of other western nations."—*Richthofen, China*, i. 48.

[Attempts to trace the source of the Ho were continued, but unsuccessfully.]—*Legge, Ch. Class.*, III. i. 134, note.

Philosophy.—Han Yü "advanced a new theory upon the constitution of man's nature, in which he sought to harmonize the conflicting doctrines of Mencius and Sün Tsze, and to prove that human nature is divided into three classes, viz., that in which innate goodness prevails, that which is innately evil, and a third which occupies a middle position, sharing the qualities of the other two. This doctrine was large accepted, until superseded at length by the theories of the schoolmen of the Sung dynasty."—*Mayers, Manual*, p.50.

History and Classical Scholarship.—"History now began to be epitomized (*Schott*, p. 72); the literary examinations were fully organized, the Han-lin installed at their head; the Hiao-king added to the national text-books; and the diffusion and utilization of knowledge crowned the labors of a thousand years. . . . Buddhist monks carried classical works and imperial devotions to bordering lands; and Japan had already the five *King*, the prayers to Buddha, and seventy other works from the 'Central Land' (*Ma-touan-lin, Border Countries*; tr. in *Atsuma Gusa*)."—*Johnson, Or. Rel.—Ch.*, pp. 441–2.

"During the T'ang dynasty a compilation was made under the name of the *Shih san king*, or 'Thirteen Classics.' In this collection three of the commentaries on the *Ch'un-ts'ew* were also admitted to the rank of secondary classics. Of these, the most important and best known is the Tso-chuen, by a scholar named Tso, supposed to have been a disciple of the sage. This is a narrative of events contemporaneous with the *Ch'un-ts'ew*, but so fully developed, and so much superior to the latter, that it has been said, 'In no ancient history of any country have we such a vivid picture of any lengthened period of its annals, as we have from Tso of the 270 years he has embraced in this work.'"—*Wylie, Ch. Researches*, p. 212.

"The classical scholarship of the T'ang dynasty was neither very original nor very profound. It is true that the second Emperor founded a College of Learning, but its members were content to continue the traditions of the Hans, and comparatively little was achieved in the line of independent research."—*Giles, Hist. of Ch. Lit.*, p. 189.

907–960.

Chronology.—"I find in the Kitan history that they had carried off all the astronomical instruments from the Chinese capital (K'ai-fêng Fu) when they raided it in 947, and they had found there a modified calendar introduced by one of the half-Turkish emperors of China in 939. But they seem to have accepted in the end the old system of Tsu Ch'ung-chï (462). . . . As we shall see, the Nüchêns and Mongols both used Tsu's calendar in a modified form for some time."—*Parker, China*, p. 300.

Astronomy.—"The Five Dynasties for the most part continued the arrangements of the collapsed T'ang house. In 956 it is recorded that a Hindoo bonze came 'with some silly yarns about eclipses.'"—*Ibid.* p. 299.

"Among the enormous comets recorded in Chinese history is one in the year A.D. 905 (4th moon of Summer). It appeared every night from the north-west, and extended 'right across the heavens.'"—*Ch. Rev.*, xiv. 223.

[The astronomer Tou Yen predicted between 954–60 the conjunction of the five planets which took place in 967.]—*Ibid.* xv. 183.

Sung Period (960 *to* 1280).—*Table VI.*

Mathematics.—"Mathematics flourished and elaborated a native algebra during this period. Horner, in the year 1819, discovered in England a method for extracting roots to any power and solving equations of all orders. This method was anticipated by the mathematicians of the Sung dynasty. Mathematical studies in China were facilitated by the possession from ancient times of the principle of local value in writing arithmetical quantities."—*Journ. P.O.S.*, ii. 153–4.

"The *Tsïh yuen hae king* is a work on trigonometry by Le Yay, finished in 1248. This is remarkable as being the earliest book containing the *T'een yuen*, a native system of algebra, about which a great deal has been written during the present [Manchu] dynasty."—*Wylie, Ch. Researches*, p. 231.

[A "calculating cord" (*tao*) was used to assist reckoning.]—*Hsiao êrh ya, Ko chih ching yüan, c.* 49, *Jih yung ch'i wu lei*, p. 8*a*.

Chronology.—"When after a period of anarchy the Great Sung dynasty reunited the greater part of China (A.D. 960), the last month of the year was once more changed—that is (apparently) the solstice again began the new year; a new calendar was introduced in 963 [by T'ai Tsu, *v. Giles, Bio. Dic.*, p. 70], and nineteen years later a fresh automatic orrery was invented. . . . In 976, the whole Empire was ordered to hunt for competent astronomers, and a conference of them seems to have resulted in the elaboration of a new globe above mentioned. In 983 there was a change of calendar. During the next century there are numerous mentions made of new clepsydras, astronomical instruments, and further changes in the calendar. A certain Su Sung wrote an illustrated book on these matters, and this book is still in existence; but it appears to me that much of the new mechanical work described therein had already been anticipated. . . . The late Alexander Wylie says that it is 'the oldest work we have on the *Hwăn-t'een* [globe-heavens] system.' But the Mongol history distinctly says that the inventor, in 979, of the then improved orrery was the last man who really understood the same globe system."—*Parker, China*, pp. 299–301.

"Sze-ma Kwang [1019–86] gets the credit of fixing the standard chronology; but . . . Choo He . . . tells us:—'When Kwang first made a chronological scheme, his earliest date was the 1st year of Wei-lëĕ (B.C. 424). Afterwards he extended his dates to the time of Kung and Ho (B.C. 840). After this again, he made his "Examination of Antiquity," beginning with the period of "highest antiquity," but he could give no dates of years earlier than that time of Kung and Ho. It was Shaou K'ang-tsëĕ who pushed the calculations up to the 1st year of Yaou.'"—*Legge, Ch. Class.*, III. i. Prol. p. 83, note.

"The philosopher Shaou [died A.D. 1077], in his *Yüan hui yün shih*, adopted the number 360 as an arbitrary standard, the circumference of the heavens being the basis of his calculations. That being once fixed [at 360°], it became comparatively an easy matter to deal with the other fractional quantities. [It must be observed that the phrase *t'ien chou*, circuit or circumference of the heavens, here changes its meaning; and the value assigned to it, in its former sense, of 365·2575, now to be reckoned in days, is as necessary to astronomical calculations as ever.]—*Gaubil, Le Chou-king*, p. 7, n. 4, quot. *Legge, Ch. Class.*, III. i. 22, note; and see MANCHU PERIOD.

[In 1220 Yeh-lü Ch'u-ts'ai reformed the calendar.]—*Giles, Bio. Dic.*, p. 929.

[The following extract referring to the chronology of the Mongols before they had established their supremacy over the whole of China is introduced as a link with the extracts given under the Mongol Period.] The Mongols being "ignorant themselves, free from priggish Chinese conceit, and anxious to avail themselves of talent and light wherever found, were naturally active in the matter of correct calendars. The Nüchêns, when in 1123 they took the same Chinese capital the Kitans had taken two centuries before, carried off the Sung instruments to Peking, where they suffered much from exposure and rough handling. Moreover, having been manufactured in 1050 for the south, they were not adapted to the meridian of Peking. When the Nüchêns in turn had to fly before the Mongols back to the capital they had once plundered, two clepsydras were the only things they had time to move, and even these were destroyed when the Mongols took the place (modern K'ai-fêng Fu) in 1234. As I have stated, the Nüchêns made use of the system of 462, as slightly modified or perfected by a certain Chao Chï-wei; and this was what the Mongols used at first too, as again corrected by Genghiz and Ogdai Khan's able minister, the celebrated Kitan statesman and author Yelü Ch'u-ts'ai. But in 1267, when Kublai was firmly seated on the throne, a Persian named Djamar ud' Din brought a number of instruments from West Asia, and introduced a second calendar called *Wan-nien* (Myriad Years), which, however, never came into general use. There was a Fulin man, and therefore either a Syrian or a 'Frank,' named Aisie or Isaiah, who also acted as astronomer at the Mongol Court."—*Parker, China*, p. 301.

Mechanics.—[Some mechanical skill was shown by the construction of a "measure mile drum carriage" or taxicab, drawn by an animal. See the quotations given by *Giles, Adv. Sin.*, pp. 223–7, and *cf.* ARTS.]

Astronomy.—[In 976 the Emperor's interest in astronomical and chronological matters was shown by the order to all the department magistrates, under penalty of death, to send to Court all persons versed in those sciences.]—*Hsü t'ung tien ch'i yao, c.* 20, *Hsing*, p. 2*a*.

"The *Sin e seang fă yaou* was written by Soo Sung at the close of the eleventh century. The author had constructed a large celestial globe, with machinery to represent the mechanism of the heavens and illustrate the seasons, the whole set in motion by water power. The work named was written specially to explain the theory of these movements."—*Wylie, Ch. Researches*, p. 230.

In "979 a new orrery, revolving of its own motion without human aid, was invented by the chief astronomer Chang Ssŭ-hsün."—*Ch. Rev.*, xv. 183.

In "1074 one Shên Kua completed certain astronomical instruments," evidently an orrery, sun-dial, and graduated clepsydra."—*Ibid.* xv. 53.

"One hundred and thirty-six years subsequent to Sü Ang's discovery [see REST. OF UNITY], a certain Yao Shun-fu for the first time found that there was even in totality 'an error of floating superfluity,' which I suppose refers to the nimbus or contact."—*Parker, China*, p. 299.

"The sun at the winter solstice is on the outside of the ecliptic. When the sun removes further from the north pole it is *hsiao han*, 'small cold,' 23rd solar term; then the day is long and the night short. In the vernal and autumnal equinoxes the day and night communicate equally, as spring is mild and autumn cool, so then the days and nights are equal in length."—*Sung shih T'ien wên chih, Tzŭ shih ching hua, c.* 2, p. 5*a*.

Geography.—[Chu Hsi's theory of the world is that given *supra* (*v.* LATER FEUDAL PERIOD). Another calculation made its distance from the sun 81,394 *li*, and a third 216,781½ *li*.]—*Williams, Midd. King.*, ii. 142.

"It is in the thirteenth century that we hear for the first time in the Chinese records intelligible accounts of Kipchaks, Alans or Azes, Bulgars, and Russians."—*Parker, China*, p. 123.

Archæology.—"At this period much attention was paid to antiquarian research; bronze tripods, vases, etc., with ancient inscriptions were eagerly sought after and large collections made, to be broken up afterwards when the falling dynasty became weak and impecunious."—*Journ. N.-C.B.R.A.S.*, N.S. viii. 140-1.

Chemistry.—"The theory of the interaction of the five elements has . . . been credited to" Wang Chi, a scholar of the Sung dynasty."—*Giles, Bio. Dic.*, p. 811.

Magnetism.—"About the year 1068, Shên kwa, a very observant and scientific author, wrote of the magnetic needle as pointing to the south but with eastern variation. He speaks of it as employed by professors of *Feng shui*, but not of its use at sea. . . . What Shên kwa says exactly is that the needle is made magnetic by rubbing it with loadstone and it points then to the south but with easterly variation which is constant. He kept a needle in his house and noted these peculiarities himself. It is as difficult, he adds, to know the reason of its polarity as it is to know why the branches of the cypress bend to the west."—*Journ. P.O.S.*, ii. 152.

"The twelfth century witnessed the use of the mariner's compass at sea. The oldest recorded instance is in the year 1122, when a Chinese ambassador going with his suite to Corea in eight vessels kept a diary in which he mentions the use of the compass to know the direction of the ship's course. It was a needle floating in water that was used."—*Ibid.* ii. 151. *Cf.* previous Periods.

Botany.—"When the apricot was brought to the north, it was transformed into the *hsing*, plum, so the northerners knew it not, for the change was caused by the climate."—*P'i ya, Ko chih ching yüan, c.* 74, p. 2*b*.

[A passage in *Tung p'o shih ch'ang p'u hsü, ibid. c.* 68, p. 8*a*, indicates that some plants were supposed to grow without earth.]

Medicine, etc.—"Medicine and the art of healing generally came in for a considerable share of attention at the hands of the Sungs, and many voluminous works on therapeutics have come down to us wholly or in part from this period. Inoculation for small-pox has been known to the Chinese at least since the early years of this dynasty, if not earlier. It was also under the Sungs that the first work on acupuncture was published. It is attributed to the court physician of the day, who, by command of the Emperor, constructed two brass figures of a man and woman, in order the better to illustrate the principles of his art."—*Giles, Historic China*, p. 85.

[The circulation of the vital fluid is referred to and illustrated

in a medical work named *Su wên.*]—*Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu*, c. 10, p. 8*a*.

[The value of a due proportion between working and resting, and eating and drinking were insisted upon by "an aged doctor," and regarded as superior to taking medicine.]—*Pi shu yü hua, Tzŭ shih ching hua*, c. 116, p. 4*b*.

"As a therapeutic agent arsenic came into use about the twelfth century. Long anterior to this, it was—next to cinnabar—the most important of the agents that were employed to transmute the baser metals into gold, and to discover a 'longevity medicine.' Its anti-periodic properties were discovered at an early day; subsequently its other qualities became gradually known."—*Journ. N.-C.B.R.A.S.*, N.S. ix. 178.

"Under the Sung Dynasty the Chinese had three hundred and sixty-five kinds of drugs and one hundred and thirteen kinds of formulæ. But they use rough decoctions, and make tisanes from their drugs; they never make extracts, nor use minute and accurate weights to dole them out."—*Little* (*Mrs. A.*), *Int. Ch.*, p. 266.

"The *pa* bean and pellet (or dung) beetle, ground into powder and rubbed on the wounded place would enable the barb of the arrow to be extracted."—*Ch'ün sui lu, Ko chih ching yüan*, c. 41, *Wu pei lei*, p. 21*a*.

"Hsü Chêng-shu was versed in the medical art. He said: 'The worms in the 5 superior viscera move upwards, but only those in the lungs move downwards. These are difficult to cure, but they may be got rid of with powder made from otter's claws, and the treatment should be administered on the 2nd or 6th day of the month, for on these 2 days the worms in the lungs move downwards."—*Hsi huan ts'ung yü, Tzŭ shih ching hua*, c. 116, p. 4*b*.

"Liu Wan-so set forth the principles of prescriptions. . . . He frequently used cooling medicine, for he followed the climate of the north."—*Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu*, c. 10, p. 12*b*.

[Ho Lao discarded the use of medicine powder. Mugwort was used for cauterizing. Chang Chi-shan was a skilled acupuncturist. This method is frequently mentioned. In some cases the back of the head was pierced. Ch'ên Tzŭ-ming classified the herbal into 8 kinds comprising 260 reasoned processes, to which were attached prescriptions for healing female ailments.]—*Tzŭ shih ching hua*, c. 116, pp. 3*a*, 4*a*, 4*b*; *Pên ts'ao pei yao*, c. 1, p. 10*b*; *Ko chih ching yüan*, c. 11, *Shên t'i lei*, p. 4.

[The practice of inoculation was introduced in 1014.]—*Lockhart, Medical Miss. in China*, p. 226.

A poem by Su tung-p'o is "considered as descriptive of the operation for breaking up and dissolving the cataract. The instrument is compared to the awn or beard of wheat, which is not a bad simile for a cataract needle. It is said that the interior light of the eye checks the candle of heaven, just as a lighted taper in the day hinders vision, and that the pearl within the eye contracts a misty haze. . . . It appears that the operator was careful not to wound any of the blood-vessels, lest the aërial principle which circulates with the blood should escape."—*Lay, Chinese As They Are*, pp. 228–9.

[For names and descriptions of medical works issued during the period see *Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu*, c. 10, *Tzŭ pu I chia lei*, pp. 11*b*, 8*a*, 10*b*; 5*a*; *Sung shih Kao Jo-na chuan, Tzŭ shih ching hua*, c. 116, p. 4*a*; etc.]

"*Medical jurisprudence* has long been an object of study in China. The standard, and the first work on that science was published about 1249 A.D., three centuries before the publication *De Relationibus Medicarum* at Palermo, by Fortunatus Fidelis, the earliest European writer on legal medicine. It is styled *Si-yuen luh* (洗冤錄), and is frequently republished for the use of coroners; but the additions of more than six centuries have been of little value, nor do the Chinese possess any other work on the subject. Although it partakes of the medical superstitions of the land, it is not without merit; it displays considerable research, and it compares not unfavourably with the early attempts of our own writers. Examination of the cadaver never having been allowed, the directions which are given touching enquiries respecting the extinction of human life are more curious than instructive."—*Journ. N.-C.B.R.A.S.*, N. S. ix. 176.

Philosophy.—"The Sung dynasty . . . introduced a Tauist cosmogony into the Confucian orthodoxy, and sought to replace the physical aspects of the Han philosophy by ethical and metaphysical substitutes. A succession of eminent teachers of orthodoxy appeared during the 11th and 12th centuries who gave to the period in which they lived the distinction of being the most philosophical which China has ever known."—*Journ. P.O.S.*, ii. 153.

"Later on, as tranquility prevailed, philosophical and economical disputes and discussions caused great disturbances. Wang-an-shih [1021–86], an innovator of socialistic tendencies, and of great ability, attacked many of the prevailing dogmas of Confucius, and raised a storm of criticism. A materialistic school of philosophy, professing to be based on Confucianism, emerged from the struggle, and the Sung dynasty is as famous for its philosophers as the T'ang for its poets."—*Oxenham, Atlas*, Pref. p. iii.

"The second [period of Chinese Philosophy] began with Chow leen ke, or Chow tsze, who commenced his labours about A.D. 1034: and ended with Choo he or Choo tsze, who died in A.D. 1200." "Choo he . . . is the fashioner of Chinese mental life as it now exists; and is, in virtue of the immense practical effect of his labours, fairly entitled to be considered one of the greatest men that history makes known to us. [He was an able man of affairs, and rose to high official posts.] That a man who lived such a life, and who [had] a mind unusually candid, clear and powerful, should have written one of the best histories of the nation, need not surprise us. . . . In 37 years, he published about 25 separate works. Two of these were historical. . . . The most of the others were commentaries and introductions to the Sacred books which had descended from the first literary epoch; annotated editions of the works of his predecessors in the second epoch; and sketches of the history of philosophy." "[For] a period of six hundred years, his views of philosophy, morality and politics have been supreme in China. At this day, his commentaries on the Yih king and the Four Books are learnt by heart by millions of Chinese, with the text of these works. The Public Service Examinations cannot be passed unless this be done."—*Meadows, Ch. and their Reb.*, pp. 329, 335–7.

"According to Choo-hi, the decrees of Heaven make what is called Nature. 'That which is divided is clear and distinct'; so the first point is to distinguish what we mean by Nature. Nature consists of humanity, justice, propriety, and wisdom. Humanity includes the ideas of gentleness and peace; justice those of fear, force, firmness and resolution; propriety (or the Rites) only include the conception of an external manifestation, which instructs and enlightens, and an external production, which excites and animates. Wisdom consists in seeking, collecting, constructing and forming, without material action or result. Nature is fate, but—Yang Koui-Shan used to say—human passions are not nature. . . . The nature of heaven and earth is also that of man; there is one rule for all, from which there is no escape even by death. Man dies, but he is not entirely destroyed: he possesses no special property entirely peculiar to himself." "We are probably justified in believing that behind the Emersonian sound of the above phrases there is a kernel of hard, rational, and scientific positivism, which has more in common with the scientific side of Spinoza's ethics than with any other European system of philosophy."—*Simcox*, ii. 212–3.

"It took more than a thousand years after the closing of the Yî to fashion in the Confucian school the doctrine of a primary matter. We do not find it fully developed till the era of the Sung dynasty, and in our eleventh and twelfth centuries."—*Legge, Yî king*, Introd. p. 44.

"The years of peace enjoyed by the southern Sung towards the close of the 12th century, when the aggressions of the Kin had ceased and those of the Mongols had not yet begun, were taken up with internal disputes," between the rival schools of "progress" versus "the ancients." Controversies respecting interpretations of the *I Ching* continued. "M. Biot compares the debates upon the *King* carried on at the Imperial court with those of the theologians, who disputed at Constantinople about the interpretation of the Gospels, while the Turks were within a few days' march of the city. . . . The scholars had begun to form parties rather than schools, and were more concerned to effect the ruin of their rivals than to promote the interests of the empire or even to establish those opinions which were the occasion of dispute." "Choo-hi himself was a rather startling and rationalistic commentator," but the reproach of innovation was hurled at him as a party weapon. In 1195 "the people were commanded to adhere to the doctrine of Confucius and not rely upon the authority of commentators."—*Simcox*, ii. 206–8.

"In speculation the method of all these worthies [Chou Lien-hsi, Chang Hêng-Chü, the brothers Ch'êng, and Chu Hsi] is uniform, viz. to seize a first principle and deduce its consequences. . . . Not one of them ever thought of questioning nature by means of a careful induction of particulars. . . . Bound by the yoke of authority and led by a habit of the Oriental mind, they have clung to the *à priori* method even in matters susceptible of easy verification by experiment. Witness that preposterous classification of elements which includes such an organic substance as wood, and omits atmospheric air."—*Journ. P.O.S.*, ii. 130–1.

History.—"In the number and extent of their histories the Chinese stand unrivalled. Their dynastic history alone is a marvel. During the Sung dynasty the *Seventeen Histories*, including so many dynasties, were published in a single work."—*Wylie, Ch. Researches*, p. 217.

[The Sung histories were not considered models of style.]—*Ibid.* p. 217.

"There are double histories, the old and the new, of the Tang dynasty, and also of the five dynasties succeeding, both of which are admitted into the standard collections. The new histories of both these are by Gow-yang Sew, a scholar of established reputation early in the Sung. In the *Sin woo tae she*, or 'New History of the Five Dynasties,' he has departed somewhat from the beaten track, both as to style and arrangement. He omits the memoirs altogether, and divides his work into five sections: 1, imperial records; 2, narratives; 3, researches; 4, genealogical registers; 5, appendix. It was printed by orders from the emperor, after the author's death."—*Ibid.* pp. 217–8.

"The most celebrated [historical] production is the great work of Sze-ma Kwang, entitled *Tsze che t'ung këen* . . . [which] with the various appendices, [comprises] 326 books, [and] embraces a period from the commencement of the fourth century B.C. down to the end of the five dynasties preceding the Sung. . . . [There is also a prefix by Liu Shu dealing with the earliest times.] About a century after the time of Sze-ma Kwang, the *T'ung këen kang mŭh*, which is a reconstruction and condensation of the *T'ung këen*, was drawn up under the direction of the celebrated Choo He."—*Ibid.* p. 218.

"The reader of the Tong-kien of Sse-ma-kwang, his [Sŭ-ma Ch'ien's] descendant (eleventh century), will be surprised to find in this standard history of an Oriental nation, written before the conception of history had dawned upon the Christian mind, a work as severely exclusive of miracle as Tacitus,—a work as secular as Macaulay or Grote, as simple and direct as Herodotus, and as noble as Thucydides."—*Johnson, Or. Rel.—Ch.*, p. 476.

"The *T'ung che* is a historical work belonging to still another class, which has been termed 'separate histories.' The plan is very much the same as that of the dynastic histories, but they are not limited to the stretch of time they embrace, whether it include a great number of dynasties or merely one. The work just named is a history of the empire from Füh-he down to the Tang dynasty. The division of the work is into imperial records, biographies of empresses, registers, compendiums, and narratives. Matters of much interest are found in the compendiums. It was composed in the Sung dynasty by Ch'ing Tseaou, and is in 200 books."—*Wylie, Ch. Researches*, p. 220.

Learning.—"The effect of printing was seen in the increased number of authors on philosophy, the publication of large encyclopædic works and abridged histories, of commentaries on the classics, of writings on the study of the Chinese character, and of illustrated works on ancient bells and vases."—*Journ. P.O.S.*, ii. 151.

During this period "came the engraving of the classics on wooden plates, so that copies could be circulated with cheapness and speed; books were no longer articles of 'vertu,' but open to all; scrolls were superseded by folded sheets; and printing was invented (tenth century). It was natural that this broadening of educational currents should bring an 'Augustan Age' of letters, and especially of *speculative philosophy*."—*Johnson, Or. Rel.—Ch.*, p. 442.

Liao and Kin.

[Yüan So said that it was impossible to cure new sicknesses by the ancient prescriptions, and used new formulæ.]'.—*Chin shih, Tzŭ shih ching hua*, c. 116, p. 4*a*.

[Two medical works—the *Liu mên* and *Erh fa*—by Chang Ts'ung-chêng, are mentioned in *ibid.* p. 4*a*.]

Mongol Period (1280 *to* 1368).—*Table VII.*

Chronology.—"Many learned Mahommedans, from Balkh and Samarcand, accompanied the Western Tartars when they invaded China, A.D. 1278. These men were of infinite service to the state, particularly in imparting to them a knowledge of astronomy, and correcting their calendar."—*Martin, China*, i. 69.

"In 1280 the calendar was revised."—*Giles, Bio. Dic.*, p. 387.

"Hindoo, Syrian, Nestorian, and Arab influence was strong at the Mongol Court. . . . In 1280 an astronomical commission reported to Kublai the result of their labours. They said: 'In the past 1356 years (excluding the changes of the past 174 years) there have been 70 calendars and 13 new methods or schools. We have now decided, counting the fractions day by day, that the time between each solstice, winter and summer, should be $\frac{9}{50}$ of a degree less than the Ta-ming calendar [*i.e.* the modified one of A.D. 462]. In the said calendar each year is 365 days, 24 hundredths and 25 ten-thousandths; these 25 ten-thousandths being the annual superfluity of the present calendar to make junction with the moon.' They went on to say, in connection with the sun's orbit and the moon's 'separation,' that three-tenths of a day would have to be added to the Ta-ming numbers. There are other matters . . . which seem to refer to right and left ascension, azimuth distances, and so on. . . . Anyhow, each degree was to be henceforth divided into exactly 30 parts, and sunrise, sunset, etc., were to be calculated from Peking instead of K'ai-fêng: 62 and 38 'quarters,' or hundredths of a day, respectively, were to be the standard for longest and shortest days and nights."—*Parker, China*, p. 302.

"Another thing decided about this time was that 'in 24 hours the moon gets 12 degrees ahead, and catches up the sun in 29·53 days."—*Ibid.* p. 302.

"The real cycle of the Mongols, which was also that of the Chinese [*v. supra*], runs: 1. Rat; 2. Ox; 3. Tiger; 4. Hare; 5. Dragon; 6. Serpent; 7. Horse; 8. Sheep; 9. Ape; 10. Cock; 11. Dog; 12. Swine. But as such a cycle is too short to avoid confusion, it is combined with a coefficient cycle of *ten* epithets in such wise as to produce a 60-year cycle of compound names before the same shall recur. These co-efficient epithets are found in three different forms: (1) From the Elements, Wood, Fire, Earth, Iron, Water, attaching to each a masculine and feminine attribute, so as to make 10 epithets. (2) From the Colours, Blue, Red, White, Yellow, Black, similarly treated. (3) By terms without meaning in Mongol, directly adopted or imitated from the Chinese, *Ga, Yi, Bing, Ting*, etc. . . ." "This Calendar was carried by the Mongols into all their dominions, and it would appear to have long survived them in Persia. . . . The Hindus also had a 60-year cycle, but with them each year had an independent name. The Mongols borrowed their system from the Chinese, who attribute its invention to the Emperor Hwang-ti, and its initiation to the 61st year of his reign, corresponding to B.C. 2637."—*Yule, Marco Polo*, i. 435–7 (2nd ed.).

"Pauthier (pp. 515 *seqq.*) gives some very curious details from the Annals of the Yuen. In the accounts of the year 1328, it appears that no less than 3,123,185 copies [of the almanac] were printed in three different sizes at different prices, besides a separate almanac for the *Hwei-Hwei* or Mahommedans. . . . The price was 1 *tsien* or cash for the cheapest edition, and 1 *liang* or tael of silver for the *édition de luxe*. . . . We may note that in Polo's time one of the principal officers of the Mathematical Board was *Gaisue*, a native of *Folin* or the Byzantine Empire, who was also in charge of the Medical department of the Court."—*Ibid.* i. 448–9 (3rd ed.).

"Under the Yuen dynasty, Kwoh Show-king [died A.D. 1316], on a comparison of ancient and modern observations, fixed the circuit of the heavens at 365°·2575, and the tropical year at 365·2425 days. The accumulation of decimal figures, however, in both of these quantities" [while the degree was made to correspond to a day] "made all calculations founded upon them difficult."—*Gaubil, Le Chou-king*, p. 7, n. 4, quot. *Legge*, III. i. 22, note.

"In the court of the old observatory at Peking, is preserved, with a few other ancient instruments which date from the Mongol era, a very elaborate water-clock, provided with four copper basins embedded in brickwork, and rising in steps one above the other."—*Yule, Marco Polo*, i. 365–6 (2nd ed.).

"At Pekin one of their [Mongol] Emperors had erected in the grounds of the palace a lofty tower of porcelain, at enormous expense, and had arranged an ingenious contrivance at its base for denoting the time. Two statues sounded a bell and struck a drum at every hour."—*Boulger, Short Hist.*, p. 81.

Astrology.—"There are in the city of Cambalac, what with Christians, Saracens and Cathayans, some 5000 astrologers and soothsayers, whom the Great Kaan provides with annual maintenance . . . and they are in the constant exercise of their art in this city. They have a kind of astrolabe on which are inscribed the planetary signs, the hours and critical points of the whole year. And every year these Christian, Saracen and Cathayan astrologers, each sect apart, investigate by means of the astrolabe the course and character of the whole year, according to the inclinations of each of its Moons, in order to discover by the natural course and disposition of the planets, and the other circumstances of the heavens, what shall be the nature of the weather, and what peculiarities shall be produced by each Moon of the year; as for example, under which Moon there shall be thunderstorms and tempests, under which there shall be disease, murrain, wars, disorders and treasons; but always adding that it lies with God to do less or more according to His pleasure. And they write down the results of their examination in certain little pamphlets called *Tacuin*, and these are sold for a groat to all who desire to know what is coming." "And if any one having some great matter in hand . . . desires to know what will be the upshot, he goes to one of these astrologers and says: 'Turn up your books and see what is the present aspect of the heavens, for I am going away on such and such a business.' Then the astrologer will reply that the applicant must also tell the year, month, and hour of his birth; and when he has got that information, he will see how the horoscope of his nativity combines with the indications of the time when the question is put, and then he predicts the result, good or bad, according to the aspect of the heavens." "The Tartars reckon their years by twelves; the sign of the first year being the Lion, of the second the Ox, of the third the Dragon, of the fourth the Dog, and so forth up to the twelfth. . . . And the father of a child always takes care to write these particulars (of the year, month, day, hour and moment of birth) in a book."—*Yule, Marco Polo*, i. 432–4 (2nd ed.).

Astronomy.—"The *Kih seang sin shoo*, by Chaou Yew-k'in, appeared during the Yuen dynasty, and differed in several particulars from the orthodox views of the time. It ascribes the length of the day, not to the distance of the sun, but its altitude, and the heat of the atmosphere to the accumulation of air. The planets are made to circle round the earth in parallels of declination, while they revolve round the pole of the ecliptic in tortuous paths. It ascribes the apparent increase in the size of the sun near the horizon to its nearer approach to the earth than when in the zenith. In other matters also it deviates from the received doctrines."—*Wylie, Ch. Researches*, p. 230

[During the Yüan dynasty only one instance of the occurrence of sunspots is recorded, namely in 1276.]—*Journ. N.-C.B.R.A.S.*, N.S. xii. 91.

Geography.—The discovery of the exact source of the Yellow River "engaged the earnest attention both of the ablest Mongol and the most ambitious Manchu Emperors."—*Parker, China*, p. 9. *Cf. Legge, Ch. Class.*, III. i. 134, note.

"Even the geographical description [by Rashid-eddin] of the different provinces of the empire is tolerably circumstantial and correct, considering the great distances and the imperfection of the available maps."—*Simcox*, ii. 231.

Anatomy.—"Wang Hao-ku said: 'Water rules the three *ching* (經), organs (*lit.*, bloodvessels)—spleen, lungs, and kidneys. There are five superior and six inferior viscera, and twelve *ching*, parts and organs. The upper parts are the head and face; the middle part, the four limbs; and the lower parts, the feet and heels; the outer part, the skin; the middle part, the muscles; and the inner part the tendons. The pulse has differences of measure and distinctions of rising and sinking. To all cellular dropsy purgatives should not be rashly applied; one should examine what *ching* or what viscera is diseased."—*Pên ts'ao pei yao, c.* 2, p. 16*b*.

History.—Among works "on the Constitution is the 'Complete Antiquarian Researches' of Ma Twan-lin (A.D. 1275), in three hundred and forty-eight chapters. It forms a most extensive and profound work, containing researches upon every matter relating to government, and extending through a series of dynasties which held the throne nearly forty centuries."—*Williams, Midd. King.*, i. 681.

"The *Wän hëen t'ung k'aou* [published 1319], by Ma Twan-lin of the Sung, is a work well known to European scholars, from the frequent quotations and extracts made by sinologues. It consists of 348 books, which include a period from the commencement of history to the early part of the thirteenth century, very near the author's time. He has expanded the eight sections of the *T'ung tëen* into nineteen, and added five more, on bibliography, imperial lineage, appointments, uranography, and phenomena. It has been wrongly named a cyclopædia by Europeans."—*Wylie, Ch. Researches*, p. 220.

"Ma-touan-lin (thirteenth century) resigned office for the sake of studies which resulted in his vast cyclopædia, of which it has been said that 'one has but to choose his subject, he can study it in Ma-touan-lin' (*Remusat*, ii. 170)." "Ma-touan-lin called his work, 'Profound Researches in Ancient Monuments.' And its sources demanded critical studies that justified the title. The standard Chinese histories are results of repeated revisals of the older works. Sse-ma-thsian apparently had at his command, in the treasures of the ancestral temple of the House of Tcheou, every form of literary monument, except the modern popular journal (*Plath, Wien. Ak. d. Wissensch.*, Jan., 1870). The literary resources of Ma-touan-lin must have been almost unlimited." "The Chinese, above all these nations [Hindus, Hebrews, etc.] except perhaps the Greek, have been gifted with the 'historic sense.' They have clear consciousness of an objective basis, independent of constructions by fancy, and corresponding to the modern conception of scientific law."—*Johnson, Or. Rel.—Ch.*, p. 479.

"Choo He's doubts about the authenticity of the Books and commentary ascribed to Gan-kwŏ were plainly enough indicated; but his expression of them was not very decided. The suspicion, once given out by such an authority, went on to grow. Under the Yuen dynasty, about the beginning of the 14th century, Woo Ch'ing published his 'Digest of Remarks on the Shang Shoo.' . . . His Work contains none of the Books which were decyphered by Gan-kwŏ. He rejects also the 'Great Speech' which Fuh-săng gave, believing that it was not originally among his Books, and confines himself to the other 28, which he believes are all of the Shoo that we now have."—*Legge, Ch. Class.*, III. i. Prol. p. 36.

"During the Yuen dynasty, Wang Yew-hëŏ published his researches on the *T'ung këen kang mŭh*. In 1359 Seu Chaou-wăn completed a critical examination of the same."—*Wylie, Ch. Researches*, p. 218.

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

Western science.—"After Ricci's death, Pantoja, Rho, Schaal, and other distinguished Jesuits succeeded to his influence; they rendered considerable service to the Chinese in the manufacture of guns, the calculations of eclipses, and matters of science generally."—*Parker, China*, p. 89. See also *infra, Chronology, Magnetism, Astronomy*, and *Geography*. A French investigator has stated that spectacles were "an ancient discovery of the Chinese," but according to Prof. Hirschberg it is certain that they were introduced from Europe in the fifteenth century.

Mathematics.—"The abacus with its balls and rods . . . came into use by the entire Chinese nation from the beginning of the Ming dynasty."—*Journ. P.O.S.*, ii. 154. *Cf.* however, previous Periods.

"Down to the end of the Ming dynasty, these branches [arithmetic and algebra] made slow progress."—*Williams, Midd. King.*, ii. 67.

Chronology.—[Ricci presented to the Emperor a clock that struck the hours; clocks and watches that merely marked the time were apparently already known. A tower was built to accommodate it.]—*Simcox*, ii. 266.

"In 1613 the President of the Nanking Board of Works, a Christian convert, is said in the Annals to have recommended 'certain strangers from Europe' as qualified to correct the calendar, which had got into such a state that eclipses of the sun and moon were not correctly foretold. This recommendation is reported without note or comment; but in 1629 a similar recommendation by another high officer, the Christian known as Paul in the writings of the missionaries, is followed by the nomination of four Europeans, whose names are given, as members of the Board of Astronomy, in which capacity, the annalist adds, 'they distinguished themselves.'"—*Ibid.* ii. 267.

"The belated Ming historians, writing in 1742 of the period 1368–1644, complacently congratulate themselves that 'in no science have we advanced more than in astronomy.' They count only sixty-two changes of calendar from ancient times up to the reign of Kublai, 'whose calendar we followed in a modified form for 270 years, but always concurrently with the Mussulman calendar, until we began to find eclipses going wrong.' In their opinion the three great standard calendars of history are the one of the eunuch in B.C. 104, that of the priest in A.D. 728, and that of 1281. So far as I can understand the subject, they style the calendar which Kublai published in 1281 th, *Shou-shi*, or 'Time-giver,' and the slightly modified form of it accepted by themselves (to suit Nanking), the *Ta-t'ung*, or 'Universal.' When the capital was in 1420 permanently transferred to Peking, confusion arose once more. But it also appears that the founder (1368–98) in 1382 caused the Mussulman calendar which he found at Peking to be translated and used as well; its use was, however, partly abandoned after his death. This calendar, which was translated with the assistance of an *ulema*, named Masha Ike, is defined as having 'been made by Mahomet of Medina, beginning in 599, the year when his rule began.' (It has been explained by Gabriel Devéria how the Chinese came to retrospectively mistake the year of the Hegira, owing to the fact that a Mahometan lunar year did not coincide even approximately with either a Christian or a Chinese year). The Chinese adaptation of it had no intercalary moon, and the sidereal year consisted of 365 days of 12 months, with one intercalary day in every $4\frac{1}{2}$ years, or 31 in 128 years. At the same time it had a lunar year of 354 days in 12 lunations, each one of either 29 or 30 days, with 11 intercalary days in 30 years, but always in the 12th moon, the solar and lunar years and days coinciding every 1,941 years. The important remark is added that this Mussulman calendar was practically the same in principle as the 'Nine Holdfasts' of the T'ang dynasty, and also as the one made for the Mongols by Djamar ud' Din. It begins with the 'Arabi' year 599, and 360 degrees (each of 60 minutes, each of 60 seconds) make one daily revolution of the heavens, 30 degrees going to a 'mansion.' One daily revolution of the sun is 1,440 minutes, contained in 96 quarters, or 24 hours; beginning at noon, spring equinox, sign Aries. There are seven days to a week, and the solar months are consecutively of 31, 31, 31, 31; 32, 31; 29, 29; 30, 30, 30, 30 days. Eclipses of the sun are considered to take place 'before or after noon of a given day,' *i.e.* the day begins at noon."—*Parker, China*, pp. 302–4.

"It is not easy to say how far the historians of the Ming dynasty, who did not complete their labours until a century after its fall, echoed the opinions of Ricci, Pantoja, des Ursis, Longobardi, Schaal, Torrenz, etc., or of their native friends the Chinese astronomers Paul Zi and Paul Li. Their story is that, whilst no instruments can be absolutely exact, the ancients worked entirely by 'triangulation' (or whatever *kou-ku*, 'the long and short sides of a right-angled triangle' may mean), and 'never got beyond adding or subtracting errors' discovered. The Mongols advanced a step beyond mere arithmetic, and 'calculated the heavens purely,' by which, I suppose, they mean 'algebraically.' Unfortunately Kwoh Shou-king's works have perished, but those of his contemporary, Li K'ien, partly survive, describing the use of Euclid, the telescope, arcs, ascensions, planes,' etc. The defects of the Mussulman calendar (which, however, was better than either the 'Nine Holdfasts' or the 'Myriad Years') arose from the fact that it was written in a strange tongue, and all calculations were made from an 'earth platform' (? unsteady emplacement). It is added that the Mussulman eclipse failed in 1527, but turned out right in 1583. It was found that in about 1,700 years the winter solstice had got three days wrong—apparently in the Mongol-made calendar —'owing to the Mongols having misquoted the Han records.' Paul Zi, having proved one eclipse, secured the appointment of Chief Astronomer. He demonstrated that the chief trouble arose from shiftings of the dynastic capital. In 1292 Kwoh Shou-king at Peking had found the error to be 0·24·25 of a day, but Zi made it 0·24·21. After Zi's death in 1633 fearful squabbles took place between rival astronomers, to cut which short the Emperor in 1643 by decree ordered the European system to be adopted; it was defined as being 'the same as the Mussulman, but more exact.' Previous to this time the Ming calculations had been based upon the incomplete Mongol system, but without the indispensable 'rapid means' (? logarithms). In 1384 the tropical year was found to be 675 seconds short of $365\frac{1}{4}$ days, that is, according to the old decimal system, 365 days, 24 'quarters,' 25 decimals; if we add the 'sidereal error' or annual precession of 1 quarter 50 decimals, we get 365·25·75 for a complete revolution. The longest Pekingese day has $15\frac{1}{4}$ hours *plus* $12\frac{3}{5}$ minutes (61 quarters, 84 decimals), and the shortest $9\frac{1}{2}$ hours *plus* $2\frac{2}{5}$ minutes (38 quarters, 16 decimals)."—*Ibid.* pp. 304–5.

Chemistry.—"Li Shih-chên said: 'Mercury contains poison: if cinnabar be heated and salt and alum added it becomes calomel."—*Pên ts'ao pei yao, c.* 4, p. 15*a*.

Magnetism.—"In the 16th century, the Chinese improved their compass by observing the way in which the Japanese compass was constructed. The Japanese had been taught by the Portuguese how to make it. When a Japanese junk was captured on the Chinese coast, the compass served as a model, and from this time the Chinese made *dry* compasses with the needle resting on a pivot. . . . About 1150, the needle exhibited true eastern variation."—*Journ. P.O.S.*, ii. 152–3. *Cf.* previous Periods.

Astronomy.—"Mahomedan astronomers were employed as well as Chinese."—*Simcox*, ii. 267.

"On the arrival of the Jesuit astronomers in the seventeenth century, a great revolution took place in the native theories; the result of which was the compilation of the *Sin fa swan shoo*, in 100 books, about the year 1634, by an imperial commission consisting of natives and Europeans. It is divided into 11 parts, treating respectively of the elements of the system, standard numbers, calculations, instruments, general operations, sun's course, fixed stars, moon's path, nodes and conjunctions of sun and moon, five planets, and nodes and conjunctions of the five planets. The Ptolemaic theory is still adhered to, but Tycho Brahe's discovery of the variation in the obliquity of the ecliptic is stated, and his numbers adopted for that and other elements, as also his solar and lunar tables."—*Wylie, Ch. Researches*, pp. 230–1.

"One of their [Roman missionaries] chief and most useful works was the correction of some astronomical errors. They were entrusted with this work by a Chinese official, Li Chitsao, or Petu, President of the Tribunal of Rites at Nankin, and the Imperial Observatory was placed under their charge."—*Boulger, Short Hist.*, p. 101.

[During the Ming dynasty only four observations of sunspots seem to have been made.]—*Journ. N.-C.B.R.A.S.*, N.S. xii. 91.

Geography.—"Now [1601] it was that the Chinese had the opportunity for the first time of comparing notes upon the subject of the mysterious Franks and the semi-mythical country of Ta-ts'in, which up to that date had been as much a puzzle to them as Serica and the Seres had been to the denizens of the West."—*Parker, China*, p. 82.

"Up to the time of Ricci's arrival it was not quite understood what country Portugal really was; the very name was not heard in China till 1564; and even now the vague name of 'Western Ocean' men is usually employed by old popular habit to specially designate the Portuguese,—except . . . in 'pidjin English' conversation."—*Ibid.* pp. 84–5.

"It was about this period that the Chinese first heard of the existence of the Dutch."—*Ibid.* pp. 87–8.

"Ricci died in 1610, and was therefore not called on to explain to the Chinese the concrete existence of any European nations except the Franks, the Italians, and the Dutch. But there is a chapter in the Ming history which states that, according to the Western men who arrived between 1573 and 1617, their 'Lord of Heaven' was born in Judæa, or the ancient Ta-ts'in. Ricci is also specifically said to have made for the Chinese a map of Europe, and to have explained to them the division of the world into five great continents. His statements were received with considerable incredulity."—*Ibid.* p. 89.

The Kalmucks, a branch of the Mongols, were styled by the Chinese Eleuths. Regarding the latter "it so happens that there is a hiatus in Chinese history at this time, and the Manchu Emperor Kienlung himself admits that between 1450 and 1650 the Chinese knew little more of the Eleuths than that they often joined other Mongols in raiding the frontiers; they do not even know the names of the Khans. . . . The very name of Russia was to all appearances totally unknown in Peking at that time [1619]." The killing of the Cossack Stepanhoff by the Manchu troops in 1658 is "recorded by the Chinese."—*Ibid.* pp. 126–7.

"The Government of China in the 17th or 18th century was no doubt sincerely unable to understand what there was offensive to European powers in its pretensions."—*Simcox*, ii. 273.

"They never came to think clearly about the existence of antipodes on the other side of the world until the introduction among them in the Ming dynasty of modern European ideas." "The Chinese have only learned them [distinctions between torrid and frigid zones] from Europeans since the discovery by the Portuguese of the sea route to India."—*Journ. P.O.S.*, i. 7.

"The retrogression dating back to the ninth century at latest, seems to have been merely interrupted for a time, even in the most brilliant period of historical scholarship, during the Sung and Yüan dynasties (960–1368), and to have ended, under the Ming, at the lowest point of cartographical knowledge. The Paris Bibliothèque Nationale possesses an atlas of China belonging to this epoch which shows the lamentable condition in which the Chinese then were, as regards the geographical knowledge of their own country, and in fact indicates a total lack of interest in, and understanding of geography. . . . [The upper course of the Hwang-ho is, in part at least, correctly given on this map, but lower down] it divides into two arms, one of which disembogues near Tientsin, the other south of Shantung, whereas only this latter course was in existence at that time. The middle course of the Wei is connected with the Han, right through the high Tsing-ling-shan range; while the Yang-tsze, half way between Nan-king and Lake Po-yang, sends out an arm to the south, which reaches the sea as Tsien-tang, leaving the Tai-hu Lake far to the northward."—*Richthofen, China*, i. 391.

Natural History, Botany, etc.—"It must have required no little ardor in the study of Natural History to produce the works called '*Pên-ts'ao*,' or 'Herbals,'—not less than forty-two of which are known to have been composed since the fourth or fifth century. These are not mere descriptions of plants, but collections of data covering the whole range of life, though with special relation to therapeutic uses (*Schott, Ch. Literat.*, p. 102; *Wylie*, p. 80). An idea of their character may probably be derived from an analysis of the principal work of the kind, dating from the sixteenth century (*Schott; Williams*, i. 288; *Davis*, ch. xx.; *Kidd, China*). Its great divisions are water, fire, earths, plants, animals, men. The inorganic world is distributed into earths, metals, gems (including crystals), stones, and salts; the organic, according to obvious distinctions of place, form, and qualities. Several hundred families are mentioned; classes are formed on something like Linnæan principles, and objects arranged according to such categories as—where they live, what they are good for, what they look like, and on the sexual theory of *Yin* and *Yang*. There are water plants, stone plants, marsh plants, poisonous plants, twining plants; trees are viewed as aromatic, lofty, luxuriant, or flexible; insects, worms, and scaleless creatures are placed together; so are lizards, serpents, fish; then come creatures with shells, which are said to have their bones outside . . .; then the feathered tribes, as of the water, the heath, the mountain, the forest. Finally, come hairy animals and men. A kind of unity is given all these data by constant reference to human, and especially to medical, uses."—*Johnson, Or. Rel.—Ch.*, pp. 90–104. See also *Williams, Midd. King.*, i. 370–9.

Medicine, etc.—"The whole art of medicine, he [Trigault] thinks, would be included in the European science of botany."—*Simcox*, ii. 267.

"Chinese medical writers make little distinction between their Materia Medica and Materia Alimentaria. The *Puntsau* ascribes therapeutic properties to all articles that are used as food. Nearly all portions of animals, the human frame included, are supposed to be efficacious in the treatment of disease. In their preparation they are for the most part subjected merely to ordinary culinary treatment. The exceptions consist of animal substances which are macerated in fermented or distilled liquors. To these they apply the term *chiu*, commonly rendered wine by sinologues. Hence we find in the *Puntsau*, mutton wine, dog wine, deer wine, deer horn wine, tiger bone wine, black snake wine, flowery snake wine, *ki* snake wine and tortoise wine." "Alcohol . . . is seldom used as a pharmaceutic menstruum, their distilled *chiu* being employed as a solvent for articles used as medicines." "Snake wines are used in

palsy. In Kwangsi the fermenting agent is a species of wild grass. . . . This wine is in high esteem as an anthelmintic, and an antidote to malaria. . . . An adder wine is used in paralysis and insanity." "The wine in which tortoise has been macerated is described as useful in chronic bronchitis." "Dog wine is described as very heating and stimulating." "The officinal mutton wine of the Pharmacopœia is in fact made of goat's flesh." "Mutton or goat wine is a great restorer of the constitution, it strengthens the stomach, the kidneys and testes."—*Journ. N.-C.B.R.A.S.*, N.S. vii. 237–8.

The *Pên-ts'ao kang mu* gives the following prescription: "When babies cry at night, kindle some old coffin wood and let the flames shine over them, then they will be quiet immediately."—*De Groot, Rel. Syst.*, i. i. 328.

Mu Tsung "began by imprisoning the vendors of so-called elixirs of immortality."—*Simcox*, ii. 248.

[Medicines were still regarded as efficacious only if taken on auspicious days (*Pên ts'ao pei yao, c.* p. 2*b* ; etc.). Tears were compared to "drops of water on a piece of steamed felt," the fluid secretion of the pulse and of the viscera, moved by sorrow, laughter, coughing, etc. (*Ko chih ching yüan, c.* 12, p. 19*a*).]

"When the pulse is strong and vigorous the face will be azure; the bones strong and vigorous, the face white; the blood strong and vigorous, the face red. In one who drinks wine the liver's action will be weak and his face become azure; when the heart's action is weak the face will be red."—*Ts'ao mu tzŭ, Ko chih ching yüan, c.* ii. p. 12*a*.

[Among medical works written during the period were:—*Wên i lun*, "Discourses on Epidemic Diseases," by Wu Yu-hsing (theory of infection by inhalation); *Chêng chih chun shêng*, "Indispensable Guide to Proved Cases," and others, by Wang K'ên-t'ang; *Shang han lun t'iao pien*, "Discussions on Colds categorically Explained," and others, by Fang Yu-chih; *K'o nio lun shu*, "Discussions and Explanations on Coughs and Fevers," by Lu Chih-i; *P'ing Hu mo hsüeh*, "A Study of the Pulse [made at] P'ing Hu," by Li Shih-chên, whose father also wrote on medicine; *P'u chi fang*, "Prescriptions for Universal Aid," by Chu Shu, Prince of Chou Ting; *Ming i lei an*, "Classified Cases dealt with by Famous Physicians," by Chiang Ch'üan; *Pên ts'ao chi yao*, "Essentials of Medicine," by Wang Lun; and *Pên ts'ao kang mu*, "Materia Medica with Text and Commentary," by Li Tai-chên.]

Philosophy.—"The doctrines of Chu Hi were collected and interpreted, by order of the Emperor Yung Lo, about the beginning of the fifteenth century, by a commission of forty-two scholars, who composed a summary of them under the title of *Sing-li-ta-tsuen*, or 'Natural Philosophy.'"—*De Courcy, l'Emp. du Mil.*, p. 223.

History, etc.—"The Mings signalized the recovery of the empire into native hands by gathering up the whole harvest of the past. An imperial library of three hundred thousand volumes contained histories of all the dynasties (*Zeitsch. d. D.M.G.*, i. 117), and a full consciousness of nationality busily resumed all the stages of literary achievement. It was the age of *collectors* and *commentators*, gifted with that minuteness of detail study which sifts every mass into the atomic state most fit for currency and use. The best science and culture of Europe was welcomed in the Jesuit Fathers. The history of cosmogonic philosophy [*q.v.*] was compiled in the school of Chu-hi. The national code of jurisprudence was presented in full order and detail; and the first great description of the whole Empire published from minute surveys (1587)."—*Johnson, Or. Rel.—Ch.*, p. 443.

[For historical and educational works see *Literature*.]

Manchu Period (1644 *to* ——).—*Table IX.*

"On the whole, it may be said that in all departments of learning the Chinese are unscientific; and that while they have collected a great variety of facts, invented many arts, and brought a few to a high degree of excellence, they have never pursued a single subject in a way calculated to lead them to a right understanding of it, or reached a proper classification of the information they possessed relating to it."—*Williams, Midd. King.*, ii. 134.

"The philosophical calmness and political sagacity of Kanghi led him to tolerate the presence of men whose ethics he could appreciate with an academic pleasure, and whose practical services he recognised as invaluable. He employed them [foreigners] as envoys, geographers, doctors, and astronomers. Their maps brought under his eye the extent and the form of the territories he ruled, their artillery sometimes turned the tide of battle in his favour, their medicines more than once saved him from illness, and perhaps from death."—*Boulger, Short Hist.*, p. 149.

Logic.—"The logic of the Chinese is chiefly confined to that part which we call method, or the art of arranging our thoughts for memory or instruction. The native, like a true lover of hypotheses, constrains every class of phenomena to come within the limits of his system. . . . He has remarked, for example, that the number 5 often occurs in the works of creation, and has received from tradition and philosophy a regard for the number 8; he conceives, therefore, that many of the features of the moral, as well as the physical world, may be grouped under one of these numbers. In every work of science, a logical diagram or two meet the eyes of the reader. . . . The Chinaman describes several circles round a common centre, divides the circumference into 5 or 8 different arcs, and designates them by the terms *wood, water, metal, earth, fire*, or with the eight *kwa* or symbols of the divining-board. Corresponding with these, upon the circumference of larger or lesser circles, are set the names of the different phenomena which belong to the department of science under consideration. These circles appear to be fantastical, puzzling or useless things, till they are regarded in the light of attempts at logical arrangement; and then, however they may fall short of representing truth, they appear to have reason and design in them."—*Lay, Chinese*, pp. 160–1.

Mathematics.—"The knowledge of mathematics, even among learned men, is very small, and the common people study it only as far as their business requires; the cumbersome notation and the little aid such studies give in the examinations doubtless discourage men from pursuing what they seem to have no taste for as a people."—*Williams, Midd. King.*, ii. 67. See also *N. and Q. on C. and J.*, i. 166; iii. 173.

"The notation of the Chinese is based on the decimal principle, but as their figures are not changed in value by position, it is difficult to write out clearly the several steps in solving a problem. . . . Arithmetical calculations are performed with the assistance of an abacus, called a *swanpan*, or 'counting-board,' which is simply a shallow case divided longitudinally by a bar and crossed by several wires; on one side of this bar the wire bears five balls, on the other two. The five balls stand for units, the two balls being each worth five units. When the balls on any wire are taken for units, those next to the right stand for tens, the third for hundreds, and so on; while those on the left denote tenths, hundredths, etc. Simple calculations are done on this machine with accuracy and rapidity, but as it is only a convenient index for the progress and result of a calculation performed in the head, if an error be made the whole must be performed again, since the result only appears when the sum is finished. There are three sorts of figures, partly answering to the English, Roman, and Arabic forms—as *Seven*, VII., and 7 . . .; the complicated form is used for security in drafts and bills, and the abbreviated in common operations, accounts, etc., and in setting down large amounts in a more compact form than can be done by the other characters."—*Williams, Midd. King.*, ii. 65–6. For origin see Later Feudal Period.

"In Chinese commerce the same principle [of local value in arithmetical notation] is in use in writing, but there is this difference. Strokes are used instead of special symbols for 1, 2, 3, 6, 7 and 8. Thus two strokes are two, and three strokes are three. When four is reached the Chinese merchant writes 𝍠 and for five 𠌫. Beyond that he returns to strokes. He writes a short down stroke and places it at right angles to a cross stroke. This is six. He adds a cross stroke to six to make seven 𠄌, two to make eight 三, and a new symbol to make nine 𠄎. This mode of numeration is known as Soochow *Matsï*. The city of Soochow has been for centuries the chief place of trade in China, and it is a trade that has maintained during a long period this mode of writing numbers. The writer of the *matsï* begins with a down stroke, and changes to cross strokes when he comes to six." "The connection of the *matsï* with the common Chinese abacus is very close. The abacus is a picture of the mode of working the *matsï*. . . . The abacus is simply a new instrument intended to help in calculation, and does not contain any new principle." The principle of local value "came from the calculating slips called *ch'eu* 籌, which have been in use from ancient times in China." Several reasons are given for assigning the origin of the principle of local value to the Babylonians.—*Journ. P.O.S.*, i. 162, 167–9.

"Father Ricci [see previous Period] was aided in his translation of Euclid by a native scholar (1608); and another during the present dynasty prepared a supplement on Geometry; while a third was the chief originator of the recent completion of the Euclid by Mr. Wylie. Mr. Wylie's list proves how carefully the later Chinese have preserved their astronomical and mathematical treasures, reviewing them from time to time, and critically reporting their condition, in theory and practice. Of such reports a great Thesaurus was published in the reign of Kien-lung. Elaborate collections of formulæ for calculation have been made down to the present day, when there is no lack of native mathematicians in China."—*Johnson, Or. Rel.—Ch.*, pp. 90–113.

"The Chinese, *i.e.* a few rare scholars in China, have for ages known the chief processes of Algebra. . . . At the beginning of this dynasty, the Jesuits introduced Algebra, according to the then existing state of it in the west. . . . Native Chinese Geometry is based almost entirely on right-angled triangles."—*Ch. Rec.*, ix. 372.

"In the various branches of mensuration and formulæ used to describe the dimensions and weight of bodies, they have reached only a practical mediocrity. With a partial knowledge of trigonometry, and no instruments for ascertaining the heights of objects or their distances from the observer, still their lands are well measured, and the area of lots in towns and cities accurately ascertained."—*Williams, Midd. King.*, ii. 81.

"Some time ago there died, at Peking, the greatest Chinese mathematician of the present century. His name was Li Shan-lan, and he was Professor of mathematics at the T'ung Wên Kuan. . . . He denied the non-existence of a point. A point, [he] said, is an infinitesimally small cube; and in saying so, he only reproduced the theories put into the mouth of the sophistical God of the Northern sea, two thousand years ago, by Chwang-tzŭ."—*Balfour, Leaves*, p. 157.

"The *Tsu-wei-shan Fang Sho Hioh*, or 'Mathematics of the Lagerstræmia Hill Institution,' in thirty-eight books, octavo, 1828, contains a complete course of mathematical instruction in geometry, trigonometry, mensuration, etc., together with a table of natural sines and tangents, and one of logarithmic sines, tangents, secants, etc., for every degree and minute." This compilation derives most of its value from the mathematical writings of the Roman Catholic missionaries.—*Williams, Midd. King.*, ii. 66–7.

"The second part of the great work [*Leŭh leĭh yuen yuen*] entitled *Soo le tsing yun*, is on pure mathematics, treating of the theory and use of numbers, geometry, and mensuration, with a description of the European system of algebra, and tables of the numbers of trigonometry and logarithms."—*Wylie, Ch. Researches*, p. 231.

[For other mathematical works see *Wylie, Notes on Ch. Lit.*, pp. 106–30.]

[Yao Nai, A.D. 1730–1815, was bitterly opposed to the rage for mathematical and scientific studies.]—*Giles, Bio. Dic.*, p. 926.

"Since foreigners have begun to apply western science, the development has been rapid."—*Williams, Midd. King.*, ii. 67.

Chronology.—The Chinese Government "considers the publication of a Calendar of the first importance and utility. It must do everything in its power, not only to point out . . . the distribution of the seasons, but . . . it must mark in the almanac the lucky and unlucky days, the best days for being married, for undertaking a journey, for making their dresses, for buying or building, for presenting petitions to the Emperor, and for many other cases of ordinary life. By this means the Government keeps the people within the limits of humble obedience; it is for this reason that the Emperors of China established the Academy of Astronomy."—*Timkowsky, Russian Mission*, i. 358. See also *Balfour, Waifs and Strays*, pp. 143–8.

In accordance with the standard adopted by the philosopher Shao [see Sung Per.] "the calendar now published by authority determines the circumference of heaven to be 360° (a degree containing 60 minutes, a minute 60 seconds and all the parts below continuing to be reckoned by 60); and the tropical year consists of 365 days, 5 hours, 48 minutes, 45 seconds (365·2421875)."—*Gaubil, Le Chou-king*, p. 7, n. 4, quot. *Legge, Ch. Class.*, III. i. 22, note.

"James Rho (Italian) and Adam Schaal (German) were found living at Si-an Fu when the Manchus came to Peking; they were at once summoned to the Astronomical Board; but, as Alexander Wylie somewhat harshly remarks: 'along with their new formulæ and improved tables, they took advantage of their position to foist upon the Chinese the antiquated system of Ptolemy.' . . . When the youthful K'anghi came to the throne after Schaal's death, he was intelligent enough to perceive the superiority of European methods, and entrusted the correction of the calendar to the Dutchman Verbiest, who was made President of the Board. K'anghi's angry dispute with the Popes about ancestor worship and the proper word for 'God' did not interfere with his zeal for science, and in 1713 he sanctioned the publication of a work embodying the latest astronomical discoveries."—*Parker, China*, pp. 305–6.

Chemistry.—"Their practical skill far outruns their theoretical knowledge. They have rich stores of subtle and brilliant processes; but no minute analysis of elements, and no large generalization of results. These devotees of concrete labors are so absorbed in arts of manipulation, that no fresh speculative movement is possible. Their ideal chemistry remains therefore, to a great extent, in the stage of alchemy; and has been derived, in part, from Arabic and Byzantine sources, though greatly promoted as a native product by the growth of Taoism in the fourth century, B.C."—*Johnson, Or. Rel.—Ch.*, p. 90–104.

"As the result of these researches, pursued with all perseverance but no success in finding the Elixir of Life or the Philosopher's Stone, the Chinese of the . . . present day have a number of exceedingly simple and economical processes by which they obtain tolerably pure mercurial and other preparations, of the greatest service even in their own unskilled hands. Their apparatus is of the very rudest character, and their materials are often of the most unexpected kind, but with these they can manufacture calomel and vermilion of the most beautiful description." "The manufacture of enamels and porcelain formed another field of chemical research, carrying them to the same effective results, produced they knew not how or why. The taste for colouring vessels, walls, scrolls and some few other objects led them to the study of the metals iron and copper, from which they extracted red and blue pigments. The manufacture of fire-works has been also a means of increasing their chemical knowledge. These artists, called *Yen-huo-kia*, learnt the use of iron, camphor and other secret substances, by the addition of which the flame is altered or intensified. It has been long known to these numerous manufacturers that by the addition of a small quantity of arsenic the noise of crackers is rendered much louder and sharper. The preparation of pigments for artists . . . has been a stimulus to the manipulation of minerals. To this day the Chinese white is to be found in the colour-artists' shops all over Europe as the best pigment of that description. The manufacture of ink, that most potent agent, has led to several curious observations."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 140.

"In the making of Gunpowder the Chinese have practised a good deal of chemistry unconsciously. The manufacture of nitrate of potash from the efflorescent salts which are found on the surface of the soil, and on walls and places charged with urine, is carried on on a large scale in China. The properties of sulphur are well known to Chinese writers. It is procurable in large quantities from the sulphur-pits near Tamsui and Kelung in Formosa. . . . The red amorphous sulphur, called Shih-ting-chī, probably produced by the accidental mixture of some fatty substance with the ordinary brimstone of commerce, is fairly described in Chinese works. The composition of Chinese gunpowder, called by them 'fiery medicine,' is not very different, in some cases, from that of English powder. The charcoal of the Willow and the *Cunninghamia Sinensis* or Chinese Pine, is used in the manufacture. The Chinese are aware of the disinfecting and insecticidal powers of sulphur and arsenic. They enter into the composition of pastilles for getting rid of mosquitos, and the good effects of the gases resulting from the burning of crackers as expellers of evil influences are appreciated by the Chinese in some quarters. The alkalies soda and potash are turned to some account, although nitre and soda, or natron, are often confounded together. Carbonate of soda is brought from Mongolia, where the soil is charged with this alkaline substance, and requires no manipulation to render it useful as a means of raising bread. Potash, or pearl ash, obtained by burning the rank herbage of inland districts is also to be met with in China. Tsi-nan-fu in Shantung is, or was, the seat of this rough manufacture. Both of these alkalies are used in Pehchihli to make a coarse soap. . . . Ferrocyanide of potassium, a beautiful yellow salt, is made in Canton and by Cantonese in other parts of China, by burning dry refuse of animal substances, such as horn-parings, to a red heat with pearl ash and a quantity of iron-filings in a covered crucible. The process is kept a profound secret, as far as possible. The importance of this salt, sometimes called yellow prussiate of potash, is its employment along with alum and sulphate of iron to make that beautiful dye Prussian Blue—called 'foreign indigo' by the Chinese."—*Ibid.* vi. 141–2.

[Other substances, with which considerable acquaintance had been formed and which were used in various ways (for details see *ibid.* vi. 142–7) were salt of potash, used as a flux for minerals, sulphate of soda (confounded, however, with the natural nitrates of potash and soda), sulphate of magnesia, or Epsom Salts (the plan of removing the magnesian element from the crude salt was not now practised). The phenomena of deflagration and crackling of salts of potash and soda are so frequently referred to in Chinese works as to lead us to believe that they practised something equivalent to our blow-pipe examinations of substances. The use of fire to distinguish arsenical substances, such as black [metallic] arsenic, white arsenic [arsenious acid] and yellow arsenic [or piment], as by the varying smell of these substances, indicates a step in the direction of practical chemistry), alum (used in sizing paper, making mucilage, purifying drinking water, and many chemical and economical processes; it had apparently supplanted the more effectual carbonate of soda formerly used), etc.]

"Metals have received much attention at the hands of the Chinese who revel in alloys, and love the cheap thunder of gong-metal, and the musical ring of pieces of silver. Copper is regarded by Chinese writers as more friendly to the human constitution than iron, and they prefer the former metal for the making of cooking and washing vessels. Malachite is well known to them, and sulphate of copper, or *Shih-tan*, is described in their works. . . . Steel needles dipped

in a solution of sulphate of copper have been sometimes sold to foreigners as curiosities in the way of well-tempered metallic copper. Although aware of this decomposition of one metal by another, the Chinese have misunderstood it, and they have been led into the assertion that one metal undergoes conversion into the other. Verdigris, a basic acetate of copper, is easily procured by the action of vinegar on plates of copper. Vinegar is the only pure acid substance known to the Chinese. They use it as a solvent, and by sprinkling it upon minerals exposed to the fire they bring about oxidation and solution of these substances. It is curious that they have never learnt to distil acetic acid from their strong but rank vinegar. Verditer, a carbonate of copper, is largely made by the Chinese in Hupeh, and is mixed with rice-starch for some reason best known to themselves. It occurs in small, thin, square, pale-green pieces, and is used in dyeing shagreen cases for pipes and spectacles. There is a process described in a Chinese work by which wood to be placed in water is preserved by previously dressing it with acetate of copper solution. This is something like the Kyanising process, in which corrosive sublimate is similarly employed. Iron, a metal abundantly bestowed upon China, yields oxides, and the sulphate of iron in various forms. The black oxide of iron dissolved in vinegar was formerly employed by the Chinese as an ink. . . . The red sesquioxide of iron is made on a large scale by heating impure sulphate of iron to a great heat. The hotter the fire the better the colour, so the *Pen Ts'au* says. This rouge is used to colour porcelain, and to redden walls of temples and palaces. Sulphate of iron is made in a crude and cheap form by mixing together sulphurous coal and hepatic iron pyrites, and covering the heap with mortar and mud to prevent the access of air. Spontaneous chemical action occurs, and the mass which results is treated with water, and the rough green salt is crystallized out. This is sold at a very cheap rate, and is much used as a dye, after mixture with galls or other substances. . . . A preparation of great beauty, called *Tieh-hwa-fen*, is made by acting upon sheets of iron with vinegar. It resembles the citrate of iron in its appearance."—*Ibid.* vi. 143–4.

"Lead, zinc, antimony and pewter are not carefully distinguished. . . . Argentan, or German silver, called *Peh-t'ung*, is an alloy of copper, arsenic and zinc, largely prepared for use in making tobacco pipes. The use of sal ammoniac as a test for these alloys, showing them to contain copper and to be not silver, is another item of chemistry met with in the *Pen Ts'au*, the manual of the Chinese chemical manufacturer. Acetate of lead is a salt much extolled by Taoist writers as a styptic remedy. A plan of making a salt, supposed to be an acetate, is given in the *Pen Ts'au*, by which an amalgam of fourteen parts of lead with one of mercury is acted upon by vinegar. This must issue in the formation of white lead, a salt made at many places in China, and largely used as a paint and as a face-powder. . . . Mercury, called 'water silver' . . . has had a mysterious attraction for the Chinese alchemists. . . . Cinnabar, the most frequent ore of mercury, is also made artificially on a large scale in Hankow and other places, by fusing a mixture of sulphur (two catties) and mercury (one catty) and subliming it. . . . Vermilion is made in much the same way in Hankow as the cinnabar, which has the same chemical composition. The crystalline sublimate formed on the sides of the vessel is carefully powdered between two stones turned by the hand, a little water being added from time to time. The pasty mass is then carefully levigated by mixture with pure water, decanted and dried upon tiles in the sun. . . . The more patiently and carefully the cinnabar is powdered and washed, the finer is the colour of the resulting vermilion. . . . Æthiops mineral is a common drug used in medicine as an alterative, and made by melting two Chinese ounces of sulphur, and then adding to it half a catty of mercury. The mass is taken out, powdered and sublimed. . . . Calomel is made in large quantities in Hankow. . . . Common salt, mercury and alum, or salt, mercury, sulphate of iron and nitre are rubbed together in certain proportions, and put into an iron platter which is covered over with a roomy earthen dish well luted down. This is exposed to the heat of a strong charcoal fire for four hours, when water is thrown upon the upper pan, and the removal of it shows the calomel condensed in the form of a beautiful white, glistening feathery sublimate upon the inner surface of the upper dish." "Corrosive sublimate, called literally 'white precipitate,' is also made in Hankow by a very complicated way, by fusing together nitre, mercury, borax, salammoniac, orpiment and massicot, and subliming the mass in the same way as the calomel. A very good crystalline preparation is obtained, which is used only externally as a caustic. The lead is added on medical, and not on chemical grounds, as it is supposed to correct the poison of the salt. Red precipitate is made by putting nitre into a small boiler and melting it, alum being afterwards melted and incorporated with it. Some mercury is put into the middle of the mass, and after covering it over with a small dish, the whole is heated for about an hour and a half. The heat is at first gentle, and is then gradually increased. The red precipitate, or red oxide of mercury as it is, is taken out in the form of sublimated scales of a bright brick-red colour. A nitrate of mercury, mixed with the red oxide, is sold under the same names (紅粉 or 三仙丹) as the red precipitate. A Tarbeth mineral, or yellow sulphate of mercury, is also sometimes made by the Chinese." "Urea, called 秋石 *Ts'iu-shih*, is a regular article of manufacture from human urine at Ngan-king fu and Chi-chau fu in Nganhwei province. This substance, mixed with the other constituents of the excretion, is obtained by boiling down urine, sulphate of lime or common salt being added to hasten the crystallization, and to increase the quantity obtained. It is used to soften fresh meat required for immediate use, and is used in medicine."—*Ibid.* vi. 144–7.

Astronomy.—"Adam Schaal was in Peking shortly after the Manchus took possession; his appeal to their clemency was well received, and he was appointed President of the Astronomical Board by the prudent Manchus, who were only too anxious to avail themselves of talent, wherever found."—*Parker, China*, pp. 89–90. *Cf. Chronology.*

"The young Emperor Kanghi gave the first indication of his capacity to judge important matters for himself by deciding after personal examination that the astronomical system of Europe was superior to that of China, and by appointing Father Verbiest to succeed the Abbé Schaal."—*Boulger, Short Hist.*, p. 133. *Cf. Chronology.*

The "symmetrical position of the Great Bear, or 'Northern Bushel,' with reference to the seasons, is essential to the Chinese creed; and hence to this day, maugre the precession of the equinoxes, it retains its position in the estimation of almost all Chinese, learned and ignorant. The seasons still arrange themselves round the dial in exactly the same way, Winter going to the north, Spring to the east, Summer to the south, and Autumn to the west."—*Legge, Ch. Class.*, III. i. Prol. p. 94.

[The Chinese have very little knowledge of astronomy, and what they have is mixed up with crude and puerile superstitions. . . . It is only *astrology* that has kept astronomy from being entirely neglected. The Chinese constructed a calendar, B.C. 2600 [?]; yet they knew nothing of the apparent motion of the heavens till 3000 years later, though they had learnt to calculate eclipses long before that. In spite of the knowledge they must have possessed in order to do this, the people in general have always gone on believing that a dragon eats the sun.]—*Balfour, Waifs and Strays*, p. 143.

"The astronomical ideas of the common Chinese are vague and inaccurate. The knowledge contained in their own scientific books has not been taught, and they still [*cf.* LATER FEUDAL PERIOD] believe the earth to be a plain surface, measuring each way about one thousand five hundred miles; around it the sun, moon, and stars revolve, the first at a distance of four thousand miles. This figure comes so near the earth's radius that it is reasonable to infer, with Chalmers, that it was calculated from the different elevation of the sun in different latitudes."—*Williams, Midd. King.*, ii. 72.

"The European astronomers were received even more favourably on the establishment of the present dynasty than they had been during the Ming, and their influence is apparent in the great thesaurus entitled *Leŭh leĭh yuen yuen*, compiled under the direct superintendence of the Emperor in the first half of the eighteenth century. This is composed of three parts; the first, entitled *Leĭh seang k'aou ching*, on astronomy, has several points of divarication from the great work of the Ming. The obliquity of the ecliptic is given from native observation as 23° 29′ 30″, being two minutes less than Tycho Brahe's statement. In the correction for the sun's velocity, the new work takes account of the minute motion of the perihelion, and the epoch is changed from 1628 to 1683, but the Ptolemaic theory is still retained. In a supplementary portion, however, the elliptic orbits of the planets are suggested, and Kepler's law of equal areas in equal times is stated. The sun's parallax is given as the seconds, instead of three minutes, the old number. The circulation of Mercury, Venus, and Mars about the sun is also named, but the whole are still made to revolve about the earth as a centre."—*Wylie, Ch. Researches*, p. 231.

"The Chinese, in observing eclipses, use a basin of water, as an artificial horizon, in which—if it is kept perfectly still—the sun is seen reflected 'in a manner entirely sufficient for all purposes of ordinary observations.'"—*N. and Q. on C. and J.*, ii. 113.

Geography.—"The passion of the Chinese for registering the physical features of their great empire has been extremely productive; but it does not amount to scientific genius. Their geographical descriptions are here but heaps of well-arranged facts, without reference to large relations, general ideas, or constructive laws (*Schotte*, 49, 50). Yet in no department have they been more serviceable to science than in their careful observation of localities, their minute itineraries, their full descriptions of lands, productions, climates, races (see *Journ. Asiat.*, 1846–7). Their researches on the mountain systems of Central Asia greatly aided Humboldt in his study of that region. The records of the pilgrims, Fa-hian and Hiouen-thsang, are of great interest. Reports of officials and commissions to neighbouring countries are generally models of compact, simple, business-like statement, and reach back for two thousand years."—*Johnson, Or. Rel.—Ch.*, pp. 80–113.

"Tien Ki-shih, a popular essayist of the last century, thus congratulates himself and his readers: 'I felicitate myself that I was born in China, and constantly think how very different it would have been with me if I had been born beyond the seas in some remote part of the earth, where the people, far removed from the converting maxims of the ancient kings, and ignorant of the domestic relations, are clothed with the leaves of plants, eat wood, dwell in the wilderness, and live in the holes of the earth; though born in the world, in such a condition I should not have been different from the beasts of the field. But now, happily, I have been born in the Middle Kingdom. I have a house to live in; have food and drink, and elegant furniture; have clothing and caps, and infinite blessings: truly the highest felicity is mine.'"—*Williams, Midd. King.*, i. 725.

[The name of France does not appear in Chinese history until 1718, when the French were confounded with the Dutch and Portuguese.]—*Parker, China*, p. 99.

"The Chinese at first styled them [Americans] 'New People,' not being able at once to differentiate them from the English. Then the name 'flowery-flag' was invented, and this continues in popular use to our own day."—*Ibid.* p. 104.

"The Chinese, in referring to these events [relating to the country of Sibir in the 15th and 16th centuries], say (but do not explain at what date or on what authority) that the Russians had four great provinces—Ki-yu (Kiev), the 'old tribe'; Moskwa, the 'new tribe'; K'a-shan (Kazan); and Si-pi-r (Siberia), which last was subdivided into four."—*Ibid.* p. 125.

"There is not in the whole of Chinese history one trace of a single definite name to show that they [the Chinese] had any knowledge of what we call Siberia."—*Ibid.* p. 121.

"Manipur, or Kasé, as the Chinese call it" is not mentioned before the Ch'ing dynasty, and was then known only to the Manchus for a short time during the wars with Alompra's successors.—*Ibid.* p. 128.

[The Emperor K'ang Hsi sent officers to trace the Ho to its source, but a large part of its course remains unexplored (*cf.* MONGOL PER., UNITY, and MONARCHY).]—*Legge, Ch. Class.*, III. i. 134, note.

[Klaproth says that a Chinese writer in the second half of the 18th century expressed the opinion that the Central Asian desert was the former bed of a sea which had been bounded by Pi-jan in the north, by Kashgar in the west, and by the northern border of Tibet in the south.]—*Tableaux*, pp. 181–2. See also *Richthofen, China*, i. 25.

"If their astronomical notions are vague, their geographical knowledge is ridiculous. The maps of their own territories are tolerably good, being originally drawn from actual surveys by nine of the Jesuits, between the years 1708–1718, and since that time have been filled up and changed to conform to the alterations and divisions. Their full surveys were engraved on copper at Paris, by order of Louis XIV., on sheets, measuring in all over a hundred square feet, and have formed the basis of all subsequent maps. The Chinese do not teach geography in their schools, even of their own empire. The common people have no knowledge, therefore, of the form and divisions of the globe, and the size and position of the kingdoms of the earth. Their common maps delineate them very erroneously, not even excepting their own possessions in Mongolia and Ili—scattering islands, kingdoms, and continents, as they have heard of their existence, at haphazard in various corners beyond the frontiers. The two Americas and Africa are entirely omitted on most of them, and England, Holland, Portugal, Goa, Luconia, Bokhara, Germany, France, and India, are arranged along the western side, from north to south, in a series of islands and headlands. The southern and eastern sides are similarly garnished by islands, as Japan, Lewchew, Formosa, Siam, Birmah, Java, the Sulu Islands, and others, while Russia occupies the whole of the northern frontier of their Middle Kingdom."—*Williams, Midd. King.*, ii. 80.

"The earth is popularly believed to be square, and the Heavens a kind of shell or covering, studded with stars, and revolving round the earth. . . . The sun is supposed to pass at sunset under the earth, and to come out next morning at the other side, [and] the moon to rise from and set in the ocean. Earthquakes are held to result from explosions of sulphur in the heart of the earth; rain is said to be poured down by the Dragon God who usually resides on the other side of the clouds, and the rainbow is believed to be formed by the breath of an enormous oyster which lives somewhere in the middle of the sea."—*Giles, Ch. Sketches*, p. 100.

"Le Mingche, more generally called 'Le Tsinglae' [a Taoist priest of Canton, who studied astronomy and geography for some years under a European living in the interior, published] . . . a treatise on these sciences in 1820, in 3 volumes, afterwards increased to five. He was also, we believe, chiefly employed in compiling the maps for the Kwang Tung Tung Che, or General Statistical Account of Kwang Tung Province—a large and voluminous work, which was published in 1822, under the direction of Yuen Yuen, formerly . . . governor of Canton." "The map [published by him in 1825 or 1826] . . . evinces, by the rough manner in which it is drawn up, the very partial advances made by the Chinese in the art of chorography. All that they know on the subject has been derived, indeed, from the Catholic Missionaries; but they have followed the instructions of their *barbarian* teachers only so far as they themselves thought proper. They have been taught by them the doctrine of the earth's globular form; the consequent system of spherical projection; the use of latitude and longitude in order to ascertain the exact situation of places, and the method of finding of the same by observation and calculation. These have been adopted by the Chinese, and with very great advantage. But devoid of all neatness of execution, their maps present a rough, unfinished appearance; the coasts are badly described, and afford no guide to the navigator; islands are crowded together . . . or they are entirely omitted. Very little regard is paid to the relative distances of places . . . and the courses of rivers, however small . . . are invariably described by two lines, at some distance from each other, thereby so crowding the map as to leave little room for the names of places, which, in Chinese characters, occupy considerable space. . . . [There are] explanatory and descriptive observations, which fill up the unoccupied corners."—*Ch. Repos.*, i. 33–4.

"The geographical works of Tsinglai are not quite so erroneous as his astronomical, but the uneducated people, notwithstanding his efforts to teach them better, still generally suppose the earth to be an immense extended stationary plain. Their notions of its inhabitants are equally whimsical, and would grace the pages of Sir John Mandeville. In some parts of its surface they imagine the inhabitants to be all dwarfs, who tie themselves together in bunches for fear of being carried away by the eagles; in others they are all women, who conceive by looking at their shadows; and in a third kingdom, all the people have holes in their breasts, through which they thrust a pole, when carrying one another from place to place. Charts for the guidance of the navigator, or instruments to aid him in determining his position at sea, the Chinese are nearly or quite destitute of; they have retrograded rather than advanced in navigation, judging from the accounts of Fa-hian, Ibn Batuta, and other travellers, when their vessels frequented the ports in the Persian Gulf and on the Malabar Coast, and carried on a large trade with the Archipelago. Itineraries are published, containing the distances between places on the principal thoroughfares throughout the provinces, and also lists of the ports, harbors, and islands on the coast, but nothing like sailing directions accompany the latter, nor do maps of the routes illustrate the former. Such knowledge as they have on these points is hidden away in their libraries, as the Latin and Greek classics were in European convents and castles a thousand years ago."—*Williams, Midd. King.*, ii. 80–1.

[For geographies and topographies see *Literature.*]

Natural history.—"Natural history, in its various branches of geology, botany, zoölogy, etc., has received some attention, because the objects which come under it could not escape the notice of all the writers in Chinese literature. As sciences, however, none of them have an existence, and they are studied chiefly for their assistance in furnishing articles for the materia medica of the native physician. To these persons nothing comes amiss, and, like the ingredients of the hubbling, bubbling caldron of Macbeth's witches, the stranger it is the more potent they think a dose will be; in this particular they now act very much as the faculty did in England two centuries ago."—*Williams, Midd. King.*, ii. 134.

Anatomy, Surgery, Medicine, etc.—[The Chinese make no clear distinction between physiology and metaphysics. The same word, *ch'i*, denotes *breath* and *anger*; and they conceive anger as an actual rush of air from the heart to the head, thus, a purely physical phenomenon. So, too, the heart is considered, literally, as the seat of the intellect and of all moral characteristics. They have a fairly correct notion of the physical functions of the heart, and its relation to the blood, and knowing that everything which taints the latter has an injurious effect on the former, they argue that it is the same in the moral nature, and that the inhabitants of Peking, by reason of the foul air they breathe, are the most corrupt people in China.]—*Balfour, Leaves*, pp. 64–7.

"They do not depend upon incantations and charms for relief in case of sickness, but resort to the prescriptions of the physician as the most reasonable and likely way to recover; mixed up, indeed, with many strange practices to assist the efficacy of the doses. These vary in every part of the Empire and show the

power of ignorance to perpetuate and strengthen the strangest superstitions where health and life are involved."—*Williams, Midd. King.*, ii. 118–9.

"The dissection of the human body is never attempted, though some notions of its internal structure are taught in medical works [see *infra*], which are published in many forms." "The Chinese seem to have no idea of the distinction between venous and arterial blood, nor between muscles and nerves, applying the word *kin* to both tendons and nerves. According to these physiologists, the brain is the abode of the *yin* principle in its perfection, and at its base, where there is a reservoir of the marrow, communicates through the spine with the whole body. The larynx goes through the lungs directly to the heart, expanding a little in its course, while the pharynx passes over them to the stomach. The lungs are white, and placed in the thorax; they consist of six lobes or leaves suspended from the spine, four on one side and two on the other; sound proceeds from holes in them, and they rule the various parts of the body. The centre of the thorax (or pit of the stomach) is the seat of the breath; joy and delight emanate from it, and it cannot be injured without danger. The heart lies underneath the lungs, and is the prince of the body; thoughts proceed from it. [It was included as one of the five senses, from which the sense of touch was omitted!] The pericardium comes from and envelops the heart and extends to the kidneys. There are three tubes communicating from the heart to the spleen, liver, and kidneys, but no clear ideas are held as to their office. Like the pharynx, they pass through the diaphragm, which is itself connected with the spine, ribs, and bowels. The liver is on the right side and has seven lobes; the soul resides in it, and schemes emanate from it; the gall-bladder is below and projects upward into it, and when the person is angry it ascends; courage dwells in it; hence the Chinese sometimes procure the gall-bladder of animals, as tigers and bears, and even of men, especially notorious bandits executed for their crimes, and eat the bile contained in them, under the idea that it will impart courage. The spleen lies between the stomach and diaphragm and assists in digestion, and the food passes from it into the stomach, and hence through the pylorus into the large intestines. The omentum overlies the stomach, but its office is unknown, and the mesentery and pancreas are entirely omitted." "The small intestines are connected with the heart, and the urine passes through them into the bladder, separating from the food or fæces at the caput coli, where they divide from the larger intestines. The large intestines are connected with the lungs and lie in the loins, having sixteen convolutions. The kidneys are attached to the spinal marrow, and resemble an egg in shape, and the subtle generative fluid is eliminated by them above to the brain and below to the spermatic cord and sacral extremity; the testes, called *wai shin* [*wai shên*], or 'outside kidneys,' communicate with them. The right kidney, or the passage from it, is called the 'gate of life,' and sends forth the subtle fluid to the spermatic vessels. The bladder lies below the kidneys, and receives the urine from the small intestines at the iliac valve."—*Ibid.* ii. 119–21.

"'Theories are furnished in great variety to account for the nourishment of the body and the functions of the viscera, and upon their harmonious connection with each other and the five metals, colors, tastes, and planets is founded the well-being of the system; with all they hold an intimate relation, and their actions are alike built on the all-pervading functions of the *yin* and *yang*—those universal solvents in Chinese philosophy. The pulse is very carefully studied, and its condition regarded as the index of every condition of the body, even to determining the sex of an unborn infant; great parade is usually made by every practitioner in examining this important symptom."—*Ibid.* ii. 121–2.

"The osteology of the frame is briefly despatched: the pelvis, skull, forearm, and leg are considered as single bones, the processes of the joints being quite dispensed with, and the whole considered merely as a kind of internal framework, on and in which the necessary fleshy parts are upheld, but with which they have not much more connection by muscles and ligaments than the post has with the pile of mud it upholds. The *Tai-i Yuen*, or Medical College at Peking, contains a copper model of a man, about six feet high, on which are given the names of the pulses in different places; it is pierced with many small holes. . . . The irrigation of the body with blood is rather complicated, and authors vary greatly as to the manner in which it is accomplished. Some pictures represent tubes issuing from the fingers and toes, and running up the limbs into the trunk, where they are lost, or reach the heart, lungs, or some other organ as well as they can, wandering over most parts of the body in their course."—*Ibid.* ii. 121. See detailed description in *Lay, Ch. As They Are*, pp. 238–42.

"The Chinese rarely, if ever, amputate. They use strong drawing plaster to extract the ball."—*Scarth, Twelve Years*, p. 144.

"There is a curious practice adopted by the people of Hunan and Hupeh for the cure of certain injuries of a surgical nature. In the case of a severe wound, complicated with loss of blood, fracture of bone, or other injuries of an external kind, particular persons enjoy an hereditary reputation for being able to cure such hurts, and instantaneously staunch bleeding by the use of what they call the *peh sway sen fu* (*pai shui shên fu*). Over a bowl of water, the operator, who is neither priest nor doctor, traces with his finger certain letters, and the water is partly drunk by the patient, and partly spurted out of his mouth upon the affected place by the dispenser of this magic power. Men connected with the timber-trade, and coming from a particular district of Hunan, called *Sen-tsow* (Ch'ên Chou), have a great reputation for success in this. . . . It is customary to give a fee of three thousand cash, more or less, to the operator, but there are some who decline to receive any remuneration." The practice is probably of Buddhist origin. "The water used is always cold, and cold affusions are no strange remedies for such wounds and bruises." "The practice gets mixed up in some localities with Tauism, and its professors use the words *mau san shoh fah* (*Mao shan hsüeh fa*) as their description."—*Ch. Rec.*, i. 114.

"Among the Chinese medicaments in my possession, one is said to be good for broken bones; but whether [to reunite the parts or] only allay the pain, is not stated. [Other methods, however, are used.] When the fracture occurs in the fore-arm (though they seem, strangely enough, to have left the other limbs to take thought for themselves), the operator is directed, in the first instance, to bring the parts into their natural position, then to apply a roller or bandage of cotton, and, lastly, to render the arrangement steady by a belt of bamboo slips . . . [which, being elastic, can] adapt itself to the shape of the limb, while, by two or three folds of it, all disturbance in the adjustment of the parts would, under ordinary circumstances, be quite impossible. . . . The arm . . . is suspended from the neck by a sling." "When the knee-pan [is] displaced . . . a ring, made of bamboo, and furnished with four projecting pieces, is clapped upon the knee, and after being moved so as to effect the reduction, it is bound to the spot by bandages."—*Lay, Ch. As They Are*, pp. 224–5.

"It would seem that dislocations of the spine are not attended with the same fatal effects as with us, but admit of surgical interference. The Chinese suffer little from feverish or nervous irritation after an accident or an operation, so that, if there be breath and blood enough in the body to supply the frugal wants of nature, the patient will live."—*Ibid.* p. 225.

"The Chinese, as if fully persuaded that [displacements of the *vertebræ* might happen without issuing fatally] appear to have invented a back of fir-wood, which, after being well padded with cotton, was bound to the back of the patient by braces, which passed over the shoulders and around the body. Before this . . . was applied, the patient was made to lie down upon his face. An attendant then set his feet upon the shoulders, while the surgeon, by means of a roller or a swathe of cotton, elevated that part of the spine where the injury had taken place, and thus, by a series of pressures [restored the parts to the right position]. . . . After this, the artificial back was braced on, and worn till the parts had recovered their natural tension. [An operation for restoring dislocated ribs to their place—the patient hanging by his hands from a beam—and keeping them there by means of bamboo stays is then described.]"—*Ibid.* pp. 226–9.

"Nine instruments are used for scarification and acupuncture, the peculiar *forte* of the Chinese. . . . Each [has] an appropriate name, and a certain class of diseases to which it belongs. Many directions are given as to the manner in which they are to be used, and it is stated that the user ought to understand the situation of the blood-vessels, lest he should wound an artery. The practice of sticking needles into the flesh, and allowing them to remain a certain time, is, I believe, purely Chinese; [they also use, by way of counter-irritants, the lancet and the *moxa*]."—*Ibid.* p. 229.

"Many of the operations in cases of fracture present a strange mixture of folly and sense, proceeding from their ideas of the internal structure of the human body conflicting with those which common sense and experience teach."—*Williams, Midd. King.*, ii. 124.

[Children were pinched when in convulsions.]—*Giles, Dic.*, 1191.

[The colour of the tongue as an index of sickness was observed by Chang Têng.]—*Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu*, c. 10, p. 20*a*.

"Turning in of the eyelashes is a common ailment, and native practitioners attempt to cure it by everting the lid and fastening it in its place by two slips of bamboo tightly bound on, or by a pair of tweezers, until the loose fold on the edge sloughs off; the eye is, however, more frequently disfigured by this clumsy process than is the trouble remedied. Poultices made of many strange or disgusting substances are applied to injured parts. Dr. Parker mentions the case of a man who, having injured the iris by a fall, was ordered by his native physician to cut a chicken in halves, laying one portion on the eye as a cataplasm and eating the other as an internal cure. Venesection is rarely attempted, but leeches and cupping are employed to remove the blood from a particular spot. Blood-letting is disapproved in fevers, 'for,' says the Chinese reasoner, 'a fever is like a pot-boiling; it is requisite to reduce the fire and not diminish the liquid in the vessel if we wish to cure the patient.'"—*Williams, Midd. King.*, ii. 123–4.

"Dentists employ arsenic in the extraction of teeth. It is inserted between the teeth and the gums, causing the latter [? former] to loosen in their socket."—*Journ. N.-C.B.R.A.S.*, N.S. ix. 179.

"A diseased state of an organ is supposed to be owing to a disagreement of the *yin* and *yang*, the presence of bad humors, or the more powerful agency of evil spirits, and until these agencies are corrected medicines cannot exercise their full efficacy. The surface of the body receives the closest attention, for there is not a square inch without its appropriate name. Plasters and lotions are applied to these places according to the diagnosis of the disease, predicated on the dual theory; and the strolling quacks and regular practitioners both administer the rationale and the dose together—considering, probably, that the medicine would lose half its efficacy upon the organs it was intended to affect if it was not mixed with faith to operate upon the sentient principle lodged there."—*Williams, Midd. King.*, ii. 122.

"The practice of the Chinese is far in advance of their theory, and some of their treatises on dietetics and medical practice contain good advice, the result of experience. Dr. W. Lockhart has translated a native treatise on midwifery, in which the author, confining himself principally to the best modes of treatment in all the stages of parturition, and dwelling briefly on the reasons of things, has greatly improved upon the physiologists. This branch of the profession is almost entirely in the hands of women. Surgical operations are chiefly confined to removing a tooth, puncturing sores and tumors with needles, or trying to reduce dislocations and reunite fractures by pressure or bandaging. Sometimes they successfully execute more difficult cases, as the amputation of a finger, operation for a harelip, and insertion of false teeth. In one case of dentistry four incisor teeth made of ivory were strung upon a piece of catgut and secured in their place by tying the string to the eye-teeth; they were renewed quarterly, and served their purpose tolerably well (*Cf. Remusat, Nouv. Mél. Asiat.*, i. 358–80). The practice of acupuncture has some good results among the bad ones. That of applying cauteries and caustics of various degrees of power is more general, and sometimes entails shocking distress upon the patient. Cases have presented themselves at the hospitals, where small sores, by the application of escharotics, have extended until a large part of the tissue, and even important organs, have been destroyed, the charlatan amusing his suffering patient by promises of ultimate cure. The moxa, or burning the flowers of the amaranthus upon the skin, is attended with less injury."—*Ibid.* ii. 123.

The doctor's questions "are usually few, as it is presumed the pulse reveals everything needful to know. Ink and paper are produced and a prescription is written out, which consists of numerous ingredients, but there are one or two of only prime importance—the rest are servants or adjuvants. They are all taken from the vegetable kingdom, and are mostly simples of little efficacy. The prescription is taken to a druggist to be dispensed; the prescriber seldom makes up the medicine himself, and as large doses are popular . . . so the decoction made from the whole amounts to pints or even quarts, which are swallowed in large portions with the greatest ease; powders, boluses, pills, and electuaries are all used."—*Ibid.* ii. 126.

"Dr. Hobson has given an analysis of 442 medicinal agents enumerated in one of the popular dispensatories; of the whole number, 314 are vegetable, 50 mineral, and 78 animal. The author gives the name of each one, the organ it affects, its properties, and lastly the mode of its exhibition. Medicines are arranged under six heads—tonics, astringents, resolvents, purgatives, alteratives of poisonous humors, and of the blood. Among the agents employed are many strange and repulsive substances, as snake-skins, fossil bones, rhinoceros or hart's horn shavings, silk-worm and human secretions, asbestos, moths, oyster-shells, etc. Calomel, vermilion, red precipitate, minium, arsenic, plumbago, and sulphate of copper are among the metallic medicines used by physicians; Dr. Henderson enumerates thirty-three distinct mineral medicines. . . . Hartshorn is reduced to dust by filing, for exhibition in consumption. Many roots, as rhubarb, gentian, etc., are prepared by paring them into thin laminæ; others are powdered in a mortar with a pestle, or triturated in a narrow iron trough in which a close-fitting wheel is worked. The use of acids and reagents is unknown, for they imply more knowledge of chemistry than the Chinese possess. Vegetable substances, as camphor, myrrh, ginseng, rhubarb, gentian, and a great variety of roots, leaves, seeds, and barks, are generally taken as pills or decoctions."—*Ibid.* ii. 127–8. See also details given in *Lay, Ch. As They Are*, pp. 230–7.

[Camphor was used in medicine, as in former times.]—*Pharmaceutical Journal*, Third Series, iv. 710.

[Glue prepared from stags' horns is believed in as a valuable remedy for consumption.]—*Lay, Chinese*, p. 232.

"We learn from Chinese writings that shad, particularly shad oil, is efficacious in the treatment of consumption, and that seaweed is serviceable in goitre." "Besides shad, several other oleaginous fish are considered as peculiarly adapted to consumptive patients. The barbel is commended in that disease, fattening the patient and imparting glossiness to the skin. The bream is useful in emaciation. The gurnard is extolled as useful in phthisis. The eel is also named as useful in that malady. Anthelmintic properties . . . are attributed to the eel, and the mullet." "They have discovered that various fuci are efficacious in goitre, glandular swellings of a scrofulous character and cutaneous eruptions. Those seaweeds which are known to be richest in iodine are most valued."—*Journ. N.-C.B.R.A.S.*, N.S. vii. 235–6. For descriptions of various other remedies and methods see *Balfour, Leaves*, pp. 68–81; *Scarth, Twelve Years*, pp. 122–3; *Gray, China*, ii. 189–90; *Parker, John Chinaman*, p. 364; *Little* (*Mrs. A.*), *Int. Ch.*, p. 267; *Ch. Rev.*, x. 72, 221; etc.

The Chinese have no real confidence in Western physicians, and look with suspicion on treatment which does not include incense-burning, and other ceremonies for propitiating spirits; also "they have no faith in medicine of any kind which does not make its presence felt quickly and powerfully."—*Giles, Ch. Sketches*, p. 38.

"No museums of morbid or comparative anatomy exist in the country, nor are there any lectures or dissections; and the routine which old custom has sanctioned will go on until modern practice, now rapidly taking its place, wins its way."—*Williams, Midd. King.*, ii. 133.

"Medical treatises are exceedingly numerous and various in their subjects. Medical practice in China . . . stands very low in comparison with European science. . . . The medical art is divided by them into nine branches, relating respectively to the main arteries and blood vessels, their ramifications, fevers, female complaints, cutaneous complaints, cases of acupuncture, eye complaints, throat, mouth, and teeth complaints, and bone diseases. Each of these departments has its literature, while there are also very many works of a general character."—*Wylie, Ch. Researches*, p. 229. See also *Hsi tien fu chih, Sung Yüan hua jên hsing shih lu*, c. 36, *Shih tzŭ*, pp. 39*b*–40*a*; *Ch'in ting ssŭ k'u ch'üan shu chien ming mu lu*, c. 10, *Tzŭ pu I chia lei*, p. 19*b*; p. 21*a*; *I hsüeh chien chin lu, I chih mu lu*, MS. copy (unpaged), etc.

Archæology.—"Twenty years ago the *Chin Shih So* was published, and this work with its profuse illustrations helped to spread the knowledge both of the new-found Han Dynasty sculptures and of the earlier bronze vessels. Rich men and scholars became sensible of the great pleasure to be derived from archæological research. And this has become a real feature of modern Chinese life. Men of means and leisure visit all celebrated monuments to study them for themselves, and take back with them rubbings to preserve at home. The large demand there is in China for rubbings of ancient inscriptions is very remarkable."—*Little* (*Mrs. A.*), *Int. Ch.*, p. 428.

Mechanics.—"The Chinese have made but little progress in investigating the principles and forces of mechanics, but have practically understood most of the common powers in the various applications of which they are capable. The lever, wheel and axle, wedge and pinion, are all known in some form or other, but the modification of the wedge in the screw is not frequent. The sheave-blocks on board their vessels have only one pulley, but they understand the advantages of the windlass, and have adopted the capstan in working vessels, driving piles, raising timber, etc. They have long understood the mode of raising weights by a hooked pulley running on a rope, attached at each end to a cylinder of unequal diameters; by this contrivance, as the rope wound around the larger diameter it ran off the smaller one, raising the weight to the amount of the difference between the circumference of the two cylinders at a very small expense of strength. The graduations of the weighing-beam indicate their acquaintance with the relations between the balance and the weight on the long and short arm of the lever, and this mode of weighing is preferred for gold, pearls, and other valuable things. The overshot water-wheel is used to turn stones for grinding wheat and set in motion pestles to hull rice and press oil from seeds, and the undershot power for raising water. There is a great expenditure of human strength in most of their contrivances; in many, indeed, the object seems to have been rather to give a direction to this strength than to abridge it. For instance, they put a number of slings under a heavy stone and carry it off bodily on poles, in preference to making a low car to roll it away at half the expense of human power."—*Williams, Midd. King.*, ii. 117–8.

"As in every branch of science and art, mechanics in China have remained for centuries in a perfectly stagnant condition.

The tools and appliances which were good enough for those who worked and laboured before our era, still satisfy the requirements of Chinese craftsmen."—*Douglas, Society in China*, p. 137.

In *metaphysics*, "the soul is not contemplated apart from the body, and therefore no distinct attributes are assigned to it. It is supposed to be of a fine and subtil nature, and to ascend to heaven at death; but in what capacity, or with what endowments, is not stated."—*Lay, Chinese*, p. 161.

Philosophy.—"Since the close of the second epoch [of philosophy] there have been hosts of writers in China; but if any have put forth original and divergent views they have not met with acceptance from the people and the government. Those whose labors have obtained currency are esteemed merely as able expositors of the views of Choo tsze."—*Meadows, Ch. and Their Reb.*, p. 337.

"Philosophic Taoism is cultivated now mainly by the literati who do not take office, or by officials who have retired; and as the only criticism of any weight which can be directed against orthodox Confucianism proceeds from this quarter, it is notable that the critics plead always for less, not different government, and undervalue the charms of office instead of competing for it."—*Simcox*, ii. 95.

"The later Taoists, who practise legerdemain and seek for elixirs of immortality, grossly misunderstood the doctrine of their masters; but abstract philosophy is not the *forte* of the Chinese, and it is easy to see how the doctrine, that mind is superior to all the restraints imposed by phenomenal existence, and that the preservation of the body is at once a duty imposed by nature and proof of conformity therewith,—should lend itself to the corrupt reading which has enjoyed a vogue equal in duration if not in extent to that of the established orthodoxy."—*Simcox*, ii. 95.

Political science.—"But it is in the science of government that this race of organizers have done their best work, anticipating the West by many centuries, both in noble definition of public duties, and in practical construction of the political and civil elements. . . . Under the patriarchal system, government is father, teacher, preserver of the people; yet not . . . by divine right of kings to the absolute allegiance of the people. It represents the relation of the whole race to the universe, expressed in principles and laws higher than personal caprice. It originates in the moral needs of men, and in their spontaneous recognition of right. In the old time, it affirms, rulers wrought not by laws, but by example; not by rules, but by instinctive perceptions. They laid down the maxim, even in dealing with rebellion or invasion, that doing justly would conquer an enemy more effectually than force of arms (*Shu ching*, ii. 2). This, of course, means that such was the *aspiration* which, in later times, this peaceable and civil race pursued, affirming its success to have been apparent in the divine and creative past. Through the supposed degeneracy of centuries it has endured, and is still visible in many institutions implying the highest forces of moral culture, amidst the special laws that prove such forces far from available. . . . Works on judicial precedents, reviews of criminal legislation, records of *causes célèbres*, discussions of the theory and practice of government, abound; and the law codes, whatever mixture of good and evil they may contain, are models of direct, practical, unmistakable dealing with the facts, and monuments of sincere effort to deal justly. They consist, it is true, of bald detail, though arranged with the utmost clearness. . . . The Penal Code of the T'sing is a compilation of extreme minuteness and reach, abounding in just distinctions and noble equities. It is but here and there that startling anomalies, in principles and estimates, interrupt the great preponderance of mercy over severity."—*Johnson, Or. Rel.—Ch.*, pp. 93–4.

History.—"Of historical data the pragmatic Chinese possess an unlimited amount; of the science of history, a better conception than most ancient peoples, since they have always carefully registered events in their relation to causes and effects. But this correct basis is disturbed by being obliged to adjust itself to a theory that events proceed from the maintenance or violation of a pre-ordained harmony between earth and heaven, the fixed norm of which is a set of institutions established in the earliest times. Behind all this mixture of history with fable, however, stands a very clear conception of moral sequence, in national penalty and reward, according to unchangeable right. Full responsibility of nations and their governors to forces of moral and spiritual order as supreme is the ideal of historic justice. Of the complexity and variety of human relation and motive the uniformity of the national type allows less perception. Here, as elsewhere, the main aim is to collect details and the passion for calendaring facts has kept historic documents nearer to sober truth than those of any other Oriental nation, with perhaps the exception of the Egyptian."—*Ibid.* p. 90.

"The editors of Yung-ching's Shoo give the names of 115 scholars of the Yuen . . . and Ming . . . dynasties, of whose labours they make use in their annotations; and Choo E-tsun, bringing his researches into the last century, enumerates the titles of more than 350 Works upon the classic, from Choo He downwards. All these Writings have the whole of the Shoo, or as much as their authors acknowledged to be genuine, for their subject. On particular books, especially the two Canons, the Tribute of Yu, and the Great Plan, about 200 works have been published during the same time. All this shows how the Shoo continues to hold its place in the minds of the Chinese. Its very difficulties seem to fascinate the scholars, who for the most part repeat one another sadly; but now and then, we find a commentator who endeavours to shake off the trammels of Choo He, and to look on the ancient document with his own eyes."—*Legge, Ch. Class.*, III. i. Prol. pp. 34–5.

Learning.—Han T'an, A.D. 1636–1704, is "credited with having restored the standard of scholarship at the public examinations, which had sunk since the fall of the Mings."—*Giles, Bio. Dic.*, p. 252.

Mrs. M. E. Talmage says she had never met with a woman at Amoy who could read. "Our teacher says that there are very few, not one in a thousand; that some of the wealthy families have a teacher for their little girls; one, two or at *most* three years. . . . It is said that some of the Mandarins have their daughters taught for a longer period."—*Woman's Work*, ii. 48. See also pp. 103, 104.

"In the region of which Swatow is the seaport, I have never seen nor heard of a native school for girls. When travelling in the country in various directions, to a distance of 50 or more miles from Swatow, during five years, I have made the personal acquaintance of only five heathen women who knew how to read. In the cities, some women belonging to wealthy families, as well as the daughters of some literary men can read; but in the country villages none of the women read. All the Buddhist nuns, and the girls they rear in monasteries, learn to read and write; and some of them are fine scholars. Little girls used as actresses, in plays performed by children, are also taught to read. Apart from the nuns and actresses, taking city and country together, I think the average would be about one woman in a thousand who could read at all."—*Ibid.* ii. 143.

[It is estimated that, in wealthy Canton families, 60 or 70 per cent. of women can read. The Chinese say that more attention is paid to female education in Canton than any other city.]—*Ibid.* ii. 135–40.

LANGUAGE.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

"There can be little doubt that the old idea of Chinese having preserved unchanged the earliest type of human speech is . . . false. On the contrary, there is clear proof in the structure of the language itself that it was once polysyllabic, and that its words were to a great extent formed by the addition of agglutinative elements, some of which may have had the function of cases, etc. A comparison with the cognate languages confirms these conclusions, and also shows that the Chinese word-order is not original, and that the language must consequently have formerly expressed grammatical relations by other means."—*Sweet, Hist. of Lang.*, p. 70.

"The date of the origin of this language, like that of the letters of Western alphabets, is lost in the earliest periods of post-diluvian history, but there can be no doubt that it is the most ancient language now spoken, and along with the Egyptian and cuneiform, among the oldest written languages used by man. . . . During successive eras, the written and spoken language of the Chinese has undergone few alterations, and done much to deepen the broad line of demarkation between them and other branches of the human race. The fact, then, that this is the only living language which has survived the lapse of ages is, doubtless, owing to its ideographic character and its entire absence of sound as an integral factor of any symbol."—*Williams, Midd. King.*, i. 581–2.

"The changes of the spoken language previous to the 2nd or 3rd century of our era, it is impossible to trace; as prior to that period it was preserved only in the memories of the people and communicated either vivâ voce, or to those partially instructed by referring to a character well known of the same sound as one not known, and saying 'Tuh jo mow,' 'Read as such a character,' or this character is pronounced like that."—*Morrison, Dic.*, Introd. p. iii.

"The Chinese themselves say that, in high antiquity, they had words without letters; in the middle ages (*i.e.*, about the time of Confucius) words were communicated by letters in the way which has just now been noticed. In later times the sounds of many characters were forgotten and lost, for the Yun-heo was not known. The Yun-heo is a mode of classing all the words of the same termination together, as we do those of the same initial."—*Ibid.* p. iv.

Ch'ên Ti, 16th century A.D. "maintained *à outrance* that in early ages there was no such thing as pronouncing a word in poetry not according to its ordinary sound, but in accordance with the requirements of rhyme."—*Giles, Bio. Dic.*, p. 103.

"The priority of labial letters over other consonants is rendered probable by the facts of letter change in China. As a rule the order observable in the changes of letters whether initial or final is from lips to throat or from lips to teeth or from teeth to throat, but not from teeth and throat to the lips. Thus, *p* produces *f* or *h*, but *f* and *h* do not change to *p* [see *Edkins, Study of the Chinese Characters*, pp. 184–211]. There are exceptions, but this is the general rule."—*Journ. P.O.S.*, ii. 10.

"The time during which there was the greatest predominance of *p*, *b*, *m* in Chinese roots, was before the formation of the characters, assigned by tradition to about 2500 B.C. For in the phonetic characters the six final consonants *p*, *t*, *k*, *m*, *n*, *ng* are neither of them wanting. Examining the phonetic characters we find that as a rule final *p*, occurring in any phonetic, belongs to all words written with the same phonetic. It follows then that final *p* was certainly in the pronunciation of the inventors of the character. The same is true of the other five final consonants found in Chinese words."—*Ibid.* ii. 12.

"The time for the first appearance of roots would be the labial age when gesture prevailed extensively and in the civilized period when the upgrowth of various arts originated many new words. During the same period the principles and usages of grammar would grow into authoritative shape. All this would happen before the invention of writing. At that time, 2500 B.C., we find . . . the old grammar was fully developed. Let us call 5000 to 4000 B.C. the labial period, 4000 to 3000 B.C. the dental period, and 3000 to 2000 B.C. the guttural period. When the characters were invented the guttural age was not finished, for we find traces in the phonetic characters indicating this fact."—*Ibid.* ii. 50.

"The doctrine of Tones, and of the Syllabic Spelling, were not known in ancient times."—*Liu shu ku*, Preface.

"The successive origination of the tones is historically proved. Their growth can be measured by centuries."—*Edkins, Evol. of the Ch. Lang.*, p. 26.

"The age of the two oldest tones extended from 2500 to 1800 B.C., and of three tones . . . from 1800 B.C. to 300 B.C."—*Journ. P.O.S.*, ii. 50.

"The tones of the oldest period of Chinese History are studied in the book of poetry. A great deal has been written on the rhymes of the *Shih* by native authors, and the evidence which has been brought to bear upon the subject seems to favour the assumption that the tones existed even in the earliest known specimens of the language, but that they were used unconsciously, and with a considerable degree of latitude. Words rhyming in the *Shih* are found in the majority of cases to belong to the same tone-class still, though the exceptions are certainly much more numerous than would have been tolerated in the age, say, of the T'ang or Sung."—*Ch. Rev.*, xxii.

"The slow growth of the Chinese tone system and its tendency to subdivision in localities are very marked."—*Edkins, Evol. of the Ch. Lang.*, p. 27.

"The development of distinctions of tone in such a language as Chinese, by which words that would otherwise be identical in form are kept apart, used to be explained as a compensation for the confusions caused by phonetic decay—that is, that when two words became homonyms, a tone was 'invented' to keep them distinct, and that as confusion increased, more and more distinctions of tone were elaborated to keep pace with the demands of distinctness. The real explanation of this apparent use of word-tones for purposes of differentiation is the exact opposite. It was the development of tone distinctions that led to the carelessness of articulation and the multiplication of what without the tones would be homonyms."—*Sweet, Hist. of Lang.*, p. 94. For the superseded theory see *Journ. P.O.S.*, ii. 27; *Lacouperie, Lang. of Ch.*, p. 137–40; *Early Hist.*, p. 19; *Beginnings of Writing; Rohring, Researches; Dubeaux, Compte Rendu*, pp. 12–14; *Eclaircissements*, pp. 5–6; *Lucien Adam, De l'harmonie, etc.*, pp. 31–76; *L. de Rosmy, De l'origine du langage*, pp. 36–9; *Beaulieu, Mémoire sur l'orig. de la Musique*, pp. 5–8.

"The time when sonants became surds was probably early in the tone period. Surd initials are common in the oldest parts of the Book of History. . . . If they originated in the dental period, as is possible, the surds may be conjectured to have branched off from the sonants at that time."—*Journ. P.O.S.*, ii. 29.

"In the Chinese syllables in the old language vowel endings are rare."—*Ibid.* ii. 29.

"Since the Chinese language was already a medium in which eighteen hundred years before Mencius there were written records to preserve the data of astronomy, the facts of history, and the interpretations of the diviner, we may expect that the letters were at that time fairly well developed." "There would be the nasals *m*, *n*, *ng*." "Coming to *b*, *d* and *g* with *p*, *t*, *k* . . . there is reason for regarding *b*, *d*, *g* as the older. In the modern language *p*, *t*, *k* have been evolved from them. This happened when *b*, *d* and *g* were abandoned by the mandarin dialect. It is probable that it was by a like process at some ancient date that the old *p*, *t* and *k* took the place of *b*, *d* and *g*. We cannot tell when this was because the rhymes of poetry do not help us here. Another reason for assigning priority to *b*, *d*, *g* is that they are more audible, and in primitive times this advantage would be of no little value." "The analogy of Manchu and Mongol would lead to the supposition that the aspirated *p*, *t*, *k* were early introduced among Chinese current sounds." In Chinese, aspirated consonants "occur as a device rather to multiply syllables in a monosyllabic language. . . . In the oldest Chinese records words read with the unaspirated *p*, *t*, *k* are to be aspirated as three to one in the very old Yau-tien, and as two to one in the sixty-four names of the combinations in the Yi-ching." "There would probably also be in existence 2500 B.C. *s*, *r*, *sh*, *zh*. . . . In Chinese evolution the letters *s* and *sh* both proceed from *t*. In 2500 B.C. consequently fewer words would begin with *s* and *sh* than at present." "In regard to *w* and *g* with their aspirates *hw*, *hy*, they are probably letters of an origin later than the primitive age." "The letters *f*, *v*, *l*, *r* are not likely to have had a very early origin." "The vowels *a*, *i*, *o* would naturally be the oldest of all vowels. . . . These primitive vowels were followed by *u*, *ü*. . . . The lesson taught by studying the ancient sounds and the dialects is that the farther we go back the nearer we approach to unity. As the consonants are reduced to labials in the first instance, so the vowels are reduced to *a*."—*Ibid.* ii. 13–16.

"In a language like Chinese, which has no inflections, and uses only a few grammatical form-words, and relies mainly on word-order, it is still more difficult than in English to discriminate the parts of speech. Apart from their grammatical context Chinese words can only be classed as substance-words and phenomenon-words—'dead words' and 'living words,' as the Chinese grammarians respectively call them—and so on. If a substance-word is put before another substance-word—either with or without the particle *ci* [*chih*] between them—it becomes an adjunct-word. Further than this we cannot go in our grammatical analysis of Chinese."—*Sweet, Hist. of Lang.*, p. 49.

[Old Chinese was characterized by extreme elliptical conciseness and concentrated force of expression. These with desire for logical clearness led to great development of untranslateable particles. Non-inflexion and paucity of grammatical word-forms made discrimination of parts of speech difficult. Apart from context words can only be classed as substance-words ("dead") and phenomenon-words ("living"). Nouns and adjectives are strictly speaking only noun- and adjective-equivalents. Any word may be used as a predicate. Vocabulary contained many imitative and "empty" (form-) words. Prepositions were generally phenomenon-words. Order of sentence was from general to special.]—*Ibid.* pp. 34, 42, 49, 50, 55, 61, 69, 70, 79.

[The structure of the language bore definite marks of intellectual power and activity. It combined Roman brevity with Greek love of clearness and moderation of expression, but showed none of the imaginative and poetical qualities reflected in most Aryan languages.]—*Ibid.* p. 143.

"The relative pronoun does not appear in distinct shape in the oldest documents. But we find it in the Song of the Five Sons purporting to belong to 2188 B.C., and in the next chapter in the history."—*Journ. P.O.S.*, ii. 87–8.

[The postposition of the genitive to its noun, the preplacement given to the object, the postposition of the object to the verb, are characteristics of the Book of Poetry. The postposition of the adverb to the verb, contrary to the Chinese habit, is frequently resorted to in the Taoist books. See the *Shih ching*, *passim*.]

Lacouperie considers that there was an intermingling of the language of the conquerors with that of the previous inhabitants. "The phonesis, morphology and sematology of the language bear, also, their testimony to the great influence of the native tongues. . . . In the process of word-making, the usual system of post-placing particles for specifying the conditions in space and time common to the Urgo-Altaic linguistic alliance has been disturbed in Chinese, and most frequently a system of preplacing has been substituted for the older one. And finally, in the department of sematology, we have to indicate, also, as a native influence on the language of the Chinese, the habit of using numeral auxiliaries, or segregation particles, otherwise classifiers, which, if it had not been altogether foreign to the older state of the language, would not have taken the important place it occupies in the modern dialects."—*Languages of Ch.*, p. 16. See also pp. 14–15.

"The vocabularies . . . have come at one pace with the preceding alterations. The loan of words has been extensive on both sides, native and Chinese, and reached to a considerable amount."—*Ibid.* p. 17.

Writing.—"The Chinese receive it as an undoubted fact that in high antiquity knotted cords were made use of to signify the intention of Rulers, and to be, to a certain extent, the signs of ideas. It is said that in the time of Hwang-te, the third from Fuh-he, a Person whom they call Ts'hang-hëĕ, observing the appearance of a certain constellation, the marks on the shell of a tortoise, and the print of a horse's foot, first conceived the idea of forming Letters."—*Morrison, Dic.*, Introd. p. 1. See also *Ch. Rev.*, x. 73; *Williams, Midd. King.*, i. 580; *Wylie, Ch. Researches*, p. 203.

"In the sixth century B.C. the Chinese were . . . in possession of a written language, fully adequate to the most varied expression of human thought, and indeed almost identical with their present script, allowing, among other things, for certain modifications of form brought about by the substitution of paper and a camel's-hair brush for the bamboo tablet and stylus of old. The actual stages by which that point was reached are so far unknown to us. China has her Cadmus in the person of a prehistoric individual named Ts'ang Chieh, who is said to have had four eyes, and to have taken the idea of a written language from the markings of birds' claws upon the sand. Upon the achievement of his task the sky rained grain and evil spirits mourned by night. Previous to this mankind had no other system than rude methods of knotting cords and notching sticks for noting events or communicating with one another at a distance."—*Giles, Hist. of Ch. Lit.*, pp. 5–6.

"As to the origin of the written language of China, invention is altogether out of the question. It seems probable that in prehistoric ages, the Chinese, like other peoples, began to make rude pictures of the sun, moon, and stars, of man himself, of trees, of fire, of rain, and they appear to have followed these up by ideograms of various kinds. How far they went in this direction we can only surmise. There are comparatively few obviously pictorial characters and ideograms to be found even in the script of two thousand years ago; but investigations carried on for many years by Mr. L. C. Hopkins, H.M. Consul, Chefoo, and now approaching completion, point more and more to the fact that the written language will some day be recognised as systematically developed from pictorial symbols. It is, at any rate, certain that at a very early date subsequent to the legendary period of 'knotted cords' and 'notches,' while the picture-symbols were still comparatively few, some mastermind reached at a bound the phonetic principle, from which point the rapid development of a written language such as we now find would be an easy matter."—*Ibid.* p. 6. *Cf. infra.*

"The original hieroglyphics contained no sound, *i.e.*, were not formed of phonetic constituents; the object depicted had a name, but there was no clue to it. It was impossible to do both—depict the object, and give its name in the same character. At first, the number of people using these ideographic symbols being probably small, every one called them by the same name, as soon as he knew what they represented, and began to read them. But when the ideas attempted to be written far exceeded in number the symbols, or, what is more likely, the invention of the limners, recourse was had to the combination of the symbols already understood to express the new idea. This was done in several modes. . . . The same principle would be applied in *reading* every new character, of which the phonetic primitive merely was recognized, although its meaning might not be known. Probably all the characters in the" class of syllabic symbols "were sounded in strict accordance with their phonetic primitives when constructed, but usage has changed some of their sounds, and many characters belonging to other classes, apparently containing the same primitive, are sounded quite differently. . . . This mode of constructing and naming the characters also explains the reason why there are so few sounds compared with the number of characters; the phonetic primitive perpetuated its name in all its progeny."—*Williams, Midd. King.*, i. 606–7.

"More than seven-eighths of the characters have been formed from less than two thousand symbols, and it is difficult to imagine how it could have been used so long and widely without some such method to relieve the memory of the burden of retaining thousands of arbitrary marks. But until the names and meanings of the original symbols are learned, neither the sound nor sense of the compound characters will be more apparent to a Chinese than they are to anyone else; until those are known, their combinations cannot be understood, nor even then the meaning wholly deduced; each character must be learned by itself, just as words in other languages. The sounds given the original symbols doubtless began to vary early after coming into use. Intercommunication between different parts of the country was not so frequent as to prevent local dialects from arising; but however strong the tendency of the spoken monosyllables to coalesce into polysyllables, the intractable symbols kept them apart. . . . If the characters could have coalesced, their names would soon have run together, and been modified as they are in other languages. The classics, dictionaries, and unlimited uses of a written language, maintained the same meaning; but as their sounds must be learned traditionally, endless variations and patois arose. Moreover, as new circumstances and increasing knowledge give rise to new words in all countries, so in China, new scenes and expressions arise requiring to be incorporated into the written language. Originally they were unwritten though well understood sounds; and when first written must be explained, as is the case with foreign words like *tabu*, *ukase*, *vizier*, etc., *ad infin.*, when introduced into English. Different writers might, however, employ different primitives to express the sound, not aware that it had already been written, and hence would arise synonyms; they might use dissimilar radicals, and this as well would increase the modes of writing the sound. But the inconvenience of thus multiplying characters would be soon perceived in the obscurity of the sentence, for if the new character was not in the dictionary, its sound and composition were not enough to explain the meaning. When the language had attained a certain copiousness, the mode of education and the style of literary works compelled scholars to employ such characters only as were sanctioned by good use, or else run the risk of not being understood." "The unwritten sounds, however, could not wait for this slow mode of adoption, but the risk of being misunderstood by using characters phonetically led to descriptive terms, conveying the idea and not the sound. Where alphabetic languages adopt a technic for a new thing, the Chinese make a new phrase."—*Ibid.* i. 607–8.

"The primitive form of the signs became effaced as the art of writing was propagated; the strokes indicating the outlines were altered; then, to give more regularity to the writing, the strokes were made stiffer, and more uniform. The characters thus ceased to be images and became conventional signs. The number of primitive signs appears at first to have been limited; for, in writing, it must have been found embarrassing to depict a multitude of very different objects; but, the barrier of the image once passed, and the elements of the characters rendered more regular and easy to trace, the groups increased rapidly." "This must have taken place in the first centuries of the Chinese monarchy, for the most ancient inscriptions known to us, such as the monument of Yu and the inscriptions on Mount Tai Shan in the province of Shantung, offer but few real images, though one may without difficulty recognise in the characters they contain, the altered outlines of these last images."—*Klaproth, Mém. rel. à l'Asie*, ii. 97.

"During the reign of Ching Wang [Ch'êng Wang], the second of the Dynasty Chow, . . . a Person named Paou-she formed a work called *Luh-shoo* [see following Period], the contents of which he taught to his pupils. He is considered the Father of Letters, and his work has been a standard to which all future ages have referred. It is there affirmed that originally $\frac{9}{10}$ of the characters were hieroglyphic; but that, being abbreviated for the sake of convenience, or added to, for the sake of appearance, the true and original form was gradually lost. . . . The character is said to be derived from the following 6 sources: (1) Resemblance to the object. . . . (2) Pointing out some property. . . . (3) Combination of ideas. . . . (4) Sound of the thing spoken of. . . . (5) Contraries, by inverting and reversing the character. . . . (6) Borrowed, supposed, or arbitrary characters."—*Morrison, Dic.*, Introd. pp. i. ii.

"The first mention of the *lu shu* '6 kinds of writing' is in the classical work *Chêu li* attributed to Cheu Kung 1100 B.C. The 5th of the 6 accomplishments taught to princes is stated to be *lu shu*."—*Edkins, Study of the Ch. Char.*, p. 151.

"There is no evidence to show that Chinese, though doubtless springing from a pictorial germ, was ever practically a hieroglyphic language."—*Giles, Dic.*, p. 280, No. 2724.

"Premising that the original symbols were ideographic, the necessities of the case compelled their contraction as much as possible, and soon resulted in arbitrary signs for all common uses. Their symbols varied, indeed, at different times and in different States; it was not until a genuine literature appeared and its readers multiplied that the variants were dropped and uniformity sought. . . . It is apparent that the number of pictures which could be made . . . would bear no proportion to the wants and uses of a language, and therefore recourse must soon be had to more complicated symbols, to combining those already understood, or to the adoption of arbitrary or phonetic signs. All these modes have been more or less employed."—*Williams, Midd. King.*, i. 583.

"In the preface to the Shioŏ Wăn [see MONARCHY] the oldest extant dictionary of the Chinese, we are told that 'when Ts'ang Kĕĕ first made characters (*shoo*), they were, according to their classes, resemblances of the objects, and therefore called *wăn* (delineations); that afterwards, when the forms and their sounds (or names) were mutually increased, they were called *tsze* (begetters); and that, as set forth on bamboo or silk, they were called *shoo* (writings).'"—*Legge, Ch. Class.*, III. i. Prol. p. 1.

[*Edkins* (*Journ. R.A.S.*, xviii. 7) says: "It is perfectly possible that the art of writing may have been communicated to China from Mesopotamia . . . by the same route which afterwards gave to India the Devanagari alphabet. But when ocean navigation first reached China, alphabets were unknown, and therefore Chinese writing is ideographic and phonetic only."]

"The stories current, and which are endorsed by statements in the later semi-classical books, about the invention of the characters by Ts'ang-kĕĕ, in the time of Hwang-te, are of no value . . . but the original immigrants, I believe, brought with them the art of ideographic writing or engraving. It was rude and imperfect, but it was sufficient for the recording of simple observations of the stars in their courses, and the surface of the earth, and for the orders to be issued by the government of the time. As early as the beginning of the Shang dynasty, we find E Yin presenting a written memorial to his sovereign [see following extract]."—*Legge., Ch. Class.*, III. i. p. 192.

"He, that is, E Yin, then made the following writing" (*Shu ching*, Pt. IV. Bk. V. Pt. i.). "This is the first time that we read in the Shoo of any communication addressed otherwise than by word of mouth. Ch'in Leih suggests that perhaps the presenting written or engraved memorials commenced at this time. We are not to think of E Yin as using pencils, ink, and paper. His memorial was on one or more slips of wood or bamboo, lightly engraved, or described perhaps with some colouring matter on the plain surface. Lin Che-k'e observes that down to the Han dynasty the memorials were all upon such slips, and were presented tied up in black bags."—*Ibid.* III. i. 200, note. The authenticity of the above passage in the Shu ching has, however, been doubted.

"The style of these Parts [the Canons of Yao and Shun in the *Shu Ching*] is distinguished, in several paragraphs, from that of the Books of Hea, Shang and Chow. The exclamations 'Alas!' 'Ah!' and 'Oh!' in particular, are expressed by characters which we do not find elsewhere used in the same way."—*Ibid.* III. i. Prol. pp. 49–50.

[The *Shu ching*, if not written from reign to reign, must have been based on documents dating from the times it describes.]—*Mém. conc. les Ch.*, i. pp. 28–9.

"The phonetic characters appear to belong to the same era as the hieroglyphic [*cf. supra*]. They are found together among the earliest remains of Chinese literature. According to the uniform national tradition, they must therefore be dated about B.C. 2700. The phonetic characters are nearly nine-tenths of the whole number. The phonetic element often differs in initial, tone, or final vowel, from the compounds that it assists to form, but there is one part in which it is remarkably free from variation—the final consonant."—*Trans. C.B.R.A.S.*, 1853, p. 51.

"When the phonetic, according to the modern pronunciation of the southern provinces, ends in M, the compounds do so too, and in a few instances the same phonetic is found in words in the short tone, with the final *R*. . . . A phonetic in N final forms compounds also in N, and in the short tone in T. Phonetics in NG form compounds with this final, but words in the short tone with phonetic elements of this kind are wanting. When long-tone phonetics with vowel finals appear in the short-tone characters as their phonetic element, there are traces of a preference for particular consonant endings, shown by particular vowels. Thus áu, á, è, ú prefer k."—*Ibid.* p. 53.

"The number of cases where the long and short-tone phonetics intrude into each other's territory, I have found to diminish rapidly when the ancient pronunciation could be ascertained. But, more than this, there is within these limits a careful separation kept between the different members of two groups of phonetics, viz., those ending with the letters K, T, P, and NG, N, MK. . . . In seeking to explain why these six sets of phonetics do not intermingle except as already shown, no hypothesis presents itself so probable as that they were distinguished by final consonants. Consequently, no hesitation has been felt in adopting from the modern pronunciation of the southern provinces the finals M, P, &c., as belonging to the primitive form of language. If, *e.g.*, the finals P, T, and K did not exist in the short tone, how could such words as 亟 kik, 及 kip, and 吉 kit be so isolated as the compounds they form prove them to have been? A modern speaker of Mandarin, and who has the short tone in his dialect, will say that they are identical in sound. So also with 弗 fut and 福 fuk, 妾 tsiep, and 節 tsiet."—*Ibid.* pp. 53–4.

"If it be asked how do we know that there was a difference existing at all at that ancient period between long and short tones, it may be answered that the number of phonetics common to these two classes of characters is very small; so few are they that we are obliged to hypothecate a natural distinction between the classes, . . . a distinct preference being observable for phonetics now in the short tone, it is fair to conclude that they were so when the characters were invented and that this was the ground of the preference."—*Ibid.* p. 54.

"The second source [of] information on ancient Chinese sounds is the rhymes of the Shi Kĭng. [These show] the same sixfold division of final consonants." "Words that rhyme are in the same tone in each case, words in M and K are found to have rhymes with the same final, the character 心 never takes a word in N to rhyme with it, as it naturally would do according to modern Mandarin pronunciation in which all words in M change to N." "Since the words pronounced in the south at the present day with the six finals NG, N, M, K, T, P, do not rhyme with each other in the Shĭ King, it may be concluded that in the northern parts of China during [and before] the Chéu dynasty the same distinction of finals existed as that still prevailing in the south, and that the modern Mandarin pronunciation is an innovation."—*Ibid.* p. 55.

"Chinese writing is certainly at least as old as the historical constitution of the family, and probably older, because it takes us back to the time when genealogies were traced through the mother habitually, and not merely in the exceptional case of a heaven-born hero; *hsing*, the character for 'surname,' is compounded of two signs for 'woman' and 'birth,' and the eight most ancient surnames are said to be written with that symbol."—*Simcox*, ii. 21. See following Period.

[There are traces of more than one original centre of development of the written language. In this way two sets of characters representing the same thing may have helped in the formation of the vernacular languages.]

"Whereas some of the descendants of the . . . petty princes adopted a part of the personal appellation of their particular ancestor, the founder of their house, a great many more took their names from the locality in which the family settled, altering the character or otherwise in one of the ways above described" [*i.e.*, by the addition or omission of the portion of the character signifying "district"].—*Giles, Historic China*, pp. 361–2.

"The tabooing of proper names is said to have begun under [the] rule [of the Shang dynasty]."—*Lacouperie, West. Orig.*, p. 30.

"The proper names of the living ruler were tabooed for the time being." Lacouperie thinks this due to the influence of the pre-Chinese population.—*Ibid.* pp. 74, 79.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

"In the Odes of 800 B.C. there are three tones. . . . In the Chinese development of language it was the nasals, sonants, and vowels that were most important. . . . It was only in words with vowel endings that the rising tone was at first used. All the words ending in *m*, *n*, *ng*, were then heard in the even tone, and this state of things continued down to the time of the poet Ch'ü-yuen, about 300 B.C. . . . Before the Odes were written, if we judge by the evidence before us, no single word ending with *ng*, *n*, or *m*, had left the even tone. The same is true down to the time when the departing tone with vowel finals first appeared."—*Journ. P.O.S.*, ii. 25. See also *Trans. C.B.R.A.S.*, 1853, p. 53.

300 B.C. "The even tone was changed for the departing tone."—*Journ. P.O.S.*, ii. 7.

"The age of four tones existed from 300 B.C. to A.D. 1000."—*Ibid.* ii. 50.

[For the foreign languages of non-Chinese tribes, which had an influence on Chinese through "idioms proper to the linguistic formation," see *Lacouperie, Languages*, pp. 17–18; *Legge, Ch. Class.*, V. 464; *Li chi*, iii. iii. 14; *Legge*, i. 290–30; etc.]

[Lacouperie argues (*Languages*, pp. 21–33) that "the gradual absorption by the Chinese of the aboriginal tribes interspersed among them, and their progressive extension on a larger area, made itself felt by the introduction of foreign words here and there into the general language, as well as the appearance of provincialisms and local pronunciations of some words of their old stock." This fact led to an attempt in 820 B.C. by Hsüan Wang, to "ensure for ever the intelligibility of his written communications and orders to the various parts of his dominion, whatsoever might be the local variations of speech in words or in sounds," by a "partial recast and simplification of the characters of writing, in order to give a predominant and extensive position to the silent ideographs, suggestive of meaning, which hitherto were not much used coupled in one and the same groups of signs indicative of sound by syllabic spelling or otherwise." The effect produced, however, was not to keep the general language on the same level nor prevent the introduction of foreign words: some other means had to be found "to make the central government aware of the new words gradually introduced. The records of the time are silent on the subject. We only know that the Sacred books were explained in the various states by special men sent for the purpose; and we also hear of the complaints made against the independence shown by these states individually, in their customs, as in their words." Collectors of provincialisms were appointed who made an annual circuit of the empire in the 8th moon to "enquire for the . . . forms of speech (or words) used in various regions." Parts of the *Erh-ya* may have been "made by means of help derived from them." The *Erh-ya* "is said to be a dictionary of the Classics," but contains "regional words borrowed from other [than Chinese] stocks of vocables," which "could be expressed in Chinese writing only by the use of homonyms as phonetic exponents." "There are no less than 928 words, or about one-fifth of the general stock, which do not appear anywhere else than in the *Erh-ya*."]

"According to the *Wu King Wên tze*, the 5 *Kings*, or Canonical books, contain only 3,335 different word-characters. They are *Yi King*, *Shu King*, *Shi King*, *Li Ki* and *Tchun Tsiu*. Adding to them the *Sze Chu* or 4 books, namely the *Ta hioh*, *Tchung yung*, *Lun yu*, and *Mêng tze*, the total of words reaches only 4,754. [In] the great collection of the 13 *Kings*, *Shi San King*, which besides the preceding includes the *I-li*, *Tchou-li*, *Hiao King*, *Ko liang*, *Kung-Yang* and the *Erh-ya*, the great total is 6,544 different words, including those which appear exclusively in the latter."—*Ibid.* p. 24, note.

[We find some ancient proverbs quoted in the *Shih ching*, all of great simplicity, and connected with the habits of a country life. For example:—"Do not teach a monkey to climb trees" (II. vii. IX. 6); "Do not add mud to one in the mire" (*ibid.*); "There is no wise man who is not [also] stupid" (III. iii. II. 1); "He who would hold anything hot must [first] dip his hand into water" (III. iii. III. 5); "Virtue is as light as a hair, but few are able to lift it" (III. iii. VI. 6). The equivalent of the English saying "Walls have ears" is found in II. v. III. 8: "Our sovereign should not lightly utter his words, Lest an ear be laid close to the wall."]

[Family names date back 3,000 years (*Williams*). Possibly like the Roman gens the number of surnames in China was once coextensive with the number of feudal states, and the clan and its belongings alone made use of the surname while the people were treated as slaves and only admitted into the clan as an act of grace.]—*Ch. Rev.*, viii. 70.

"It was under the Chows, a thousand years before Christ, that the people of China began to possess family names. Previous to that time there appear to have been tribal or clan names, but these were not in ordinary use among the individual members of each clan, who were known by their personal appellations only, bestowed on them in childhood by their parents. Gradually, it became customary to tack on to this personal appellation a surname, adopted generally from the name of the place where the family lived, sometimes from the personal appellation or official title of a famous ancestor. By the time of Confucius, the use of surnames had become definitely established for all classes."—*Giles, Historic China*, pp. 10–11.

Writing.—"About 800 years before the Christian era, in the reign of Seuen-Wang, the Seal Character was first written [replacing the *ku-wên*]. The 大篆文 Ta-chuen-wăn, or Letters having a representation of the object, was formed by a person named Chou [or Shih Chou, the historiographer Chou]. It was the design of these Characters to carry the hieroglyphic system as far as possible, and, as they say, to represent the straight lines of the dragon, the crooked windings of the worm, the footsteps of birds, the marks on shell fish, the figures of plants and trees and insects and swords and spears; hence the Letter appeared as if flying or even crawling."—*Morrison, Dic.*, Introd. p. ii.

"It is pretty certain that eight centuries before Christ, elaborate symbols of the kind, approximately those of modern times, were traced upon tablets of bamboo with a sharp-pointed metal stylus, and there are now in Peking ten irregular shaped blocks of stone, called 'stone-drums' bearing inscriptions in the same form of character as that employed under the Chow dynasty, to which period they may without exaggeration be referred. We have also plenty of inscriptions said to be copied from vases or bells dating from the pre-historic dynasties, but many of these are evidently spurious and the rest doubtful. Of the bamboo tablets in use among the Chows, not one is known to be in existence now, and on paper, which was not invented until several centuries later, there are probably no manuscript remains more than six or seven hundred years old."—*Giles, Historic China*, pp. 12–13. See also *Bio. Dic.*, pp. 650–1; *Klaproth, Mém. rel. à l'Asie*, ii; *Williams, Midd. King.*, i. 594; *Wylie, Ch. Researches*, pp. 203–4. The character at this time was still called *ming*, *wén*, or *shu*.

"About 500 years later, one Le-sze [227 B.C.] reduced the number of strokes and formed the Leaou-chuen-won [or lesser seal character]. The moderns profess that these characters, in later years, were obtained from the hieroglyphics engraven on ancient metal vases, and hence called Chung-ting-wan, or the letters of bells and tripods." "When Che-hwang-te . . . ordered all books to be burnt, those metal vases were, it is said, the means of preserving the ancient characters. However there does not seem any necessity to have recourse to those vessels, as it cannot be supposed that the order of the Emperor was carried into full effect."—*Morrison, Dic.*, Introd. p. ii.

"In these two latter styles much of the pictorial had disappeared. . . . With the spread of literature, however, and the gradual adoption of silk for writing on in place of bamboo tablets, the seal characters with their curved lines were found to be too cumbersome."—*Wylie, Ch. Researches*, pp. 203–4.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

"It is from this period of Ch'in Shih Huang Ti that the use of the term *tzŭ* or 'character' dates, and the change in name from *wên* or *shu* is said to have been brought about by the modes of writing invented by Li Ssŭ and Ch'êng Mao. Hitherto, all inscriptions and engravings had been mainly pictorial or symbolic, expressing, as their chief office, only objects or ideas, but now sounds also began to receive attention."—*Watters, Essays*, p. 27.

"In the Han poetry departing tone words with vowel finals began early to rhyme with each other. The Tai-yuen-king of Yang-hiufang shews this and also the collection in six volumes of Han and Wei poetry published in the seventeenth century by Mei-ting-tsu. In the same work words now in the rising and departing tone with consonant finals are all found rhyming with words in the rising and even tone respectively. . . . From this fact we learn that just as in the previous age when the rising tone was forming the vowel finals moved first to be followed subsequently in the Han dynasty by the consonants, so it was with the departing tone. First in the Han dynasty the vowel finals moved and after the age of the Three Kingdoms, A.D. 300, the consonant finals followed. Thus it was that in the 5th century when the discovery of the tones was made, the number was stated to be four. The poetry of the Three Kingdoms enables us to decide that the departing tone, Sir Th. Wade's fourth tone, was not completed till the fourth century."—*Journ. P.O.S.*, ii. 25–6. See following Period.

"When the N.W. state of Ts'in, the most powerful principality of the Chinese Confederation, conquered the Chinese parts and some others of the Flowery Land in the third century B.C., it brought along with its sway a strong current of labialization all over the country. The pronunciation was carried from the teeth to the lips. The capital was then in Shensi and remained there during the first Han dynasty. The same phonetic influence, with perhaps less energy than in the beginning, was continued until the transfer of the capital in Honan, with the establishment of the Eastern Han dynasty (A.D. 25)."—*Lacouperie, Languages*, pp. 34–5.

"According to some, the modern hair-pencil, employed by the Chinese as a pen, was invented about this time, to be used for writing on silk; while the characters themselves underwent certain modifications and orthographical improvements."—*Giles, Historic China*, p. 33.

"Under the Thsin and the Han, or in the last three centuries B.C., images disappear altogether in the characters *Ta tchouan* and *Siaou tchouan*, then in use; at this period Chinese writing was already, in the main, the same as what is used at the present day."—*Klaproth, Mém. rel. à l'Asie*, ii.

"In the Han dynasty were laid the foundations of the Chinese calligraphy, which was perfected in the fourth century in the hands of Wang Hi chi. Since that time, there has been no important change in Chinese penmanship."—*Journ. P.O.S.*, ii. 149.

"The Seal Character, as the Chuen-tsze is now called by Europeans, was, in the dynasty Han, found extremely inconvenient, and, according to some, the Government ordered it to be modified to what is now called the Le tsze, or Le character, a form not very dissimilar from the present Written Character, and so called from the Le-jin, or Writers of Public Contracts, having framed it. Others again affirm that it was formed by a Person named Ching-mŏ, when confined in prison."—*Morrison, Dic.*, Introd. pp. ii–iii. See also *Bastian, Sprachv. Stud.*, p. 10, note; *Pauthier*, p. 287.

"During the two dynasties which immediately preceded the Han, certain officials—the 'light carriage envoys'—were sent periodically to visit the various states subject or tributary to China. Their duty was to observe and note the different ways of speech, and manners, and popular sayings, and ballads of the towns and districts through which they passed. When they returned to court they made reports which were put on record." This led to the compilation of Yang Hsiung's *Fang Yen*, from which we learn the dialectical varieties existing in the first century B.C.—*Watters, Essays*, pp. 31–2.

Apprehensive that the original form of the characters would be lost, "Heu-shin [許 愼 Hsü Shên], an officer of government, during the dynasty Han (about A.D. 100) had formed the well-known work called Shwŏ-wăn [a dictionary of the lesser seal character], in which he endeavours to trace and to preserve the derivation and meaning of the characters."—*Morrison, Dic.*, Introd. p. iii. See also *Watters, Essays*, pp. 33–5.

"In the dictionary *Shwo wên*, A.D. 200 [? 100], the first elaborate attempt was made to explain the formation of the Chinese characters. Shuchung, the author of that work, described about 10,000 characters according to the nature of their symbolism as ideographic or phonetic." "This book was written before the Hindoo Buddhists taught the Chinese to spell, so that the author had no method for preparing the sounds of words as they were pronounced in his own time." "To analyse sounds, and divide vowels from consonants has always been a problem which the Chinese have failed to comprehend. Down to the present [19th] century their best writers on the changes of sounds have never made use of the alphabet or divided words into vowels and consonants." "One great advantage of the *Shwo wên* is that it selected the best established forms of the character, suggested an explanation of them, and fixed them according to a system. In the forms of the characters as preserved on old bells, vases, cups and tablets, there is the most remarkable variety. This variety the author reduced to a certain unity. There now exist in the country only a portion of those forms that must have been familiar to this author. He lived at the closing part of an eminently critical and learned time [Han dyn.], during which the ancient texts were published with comments, and made the foundation of a government system of examinations. Although we meet hereafter with considerable diversity in the forms of character, we may look upon those given in the *Shwo wên* as the collective result of the learning of the Han dynasty in this department." "The Han dynasty scholars, meditating on the classical phrase *lu shu*, '6 principles of writing,' and on the various modes of formation discoverable in the character, placed pictures of ideas and objects first. Then came a want. Pictures could not be for ever multiplied. They might be turned round. Two might be joined to make a third. Hence came a large accession of new signs. Afterwards the phonetic principle and that of borrowing were introduced, and these were the most fruitful of all principles in forming new characters. The philology of the Han period could proceed no farther that this."—*Edkins, Study of the Ch. Char.*, p. 151. The *Shuo wên* classified the characters under 540 radicals.

"The *hing shoo* or running-hand is an elegant form of manuscript, especially suited to the hair pencil, which was already in general use at the time of its introduction during the Eastern Han dynasty (A.D. 56–220). The invention is ascribed to Lew Tih-shing."—*Wylie, Ch. Researches*, p. 204.

"About the same time [A.D. 100], for the convenience of Government, recourse was had to what is called Tsaou-tsze, 'Grass character,'—a free, running hand, now in general use, where saving of time is an object. Government does not, however, permit of human documents to be written in any other than the Kae-shoo form. The Person who first wrote the Tsaou-tsze was She-yew or Chang Pi-ying."—*Morrison, Dic.*, Introd. p. iii.

"The introduction of this running hand having brought great confusion into national education, and among the numerous class of the literati, the Emperor Hiao-ho-ti (A.D. 89) gave orders to return to the cultivation and exclusive study of the ancient characters. It was then that Hiù chin composed his *Shuo Wên*, an 'Explanation of the ancient characters' in 14 books. If the use of the *thsao* [*ts'ao*] character, or running hand, had continued, there would have taken place in China, by a natural process, one of those intellectual revolutions to which nations are sometimes subject, without knowing it, and of which history does not always make mention. After the adoption of running hand, to the giving up of the ancient writing, which still preserved numerous traces of its *figurative* origin, there would have been only one step to take before arriving at alphabetical writings. This decisive step was not taken by the Chinese in the first century of our era, and probably it never will be."—*Pauthier, Ch. Mod.*, p. 282.

"But the most important work of its kind, and, I think, that which is unique in antiquity, is the vocalization of regional words compiled by Yang-hiung (B.C. 53–A.D. 18). The whole title is *Yeo hien she tche tsiüeh tai yü shi pieh kwoh fang yen*, generally simplified into *Fang yen*, and may be translated, 'The language of former ages from the envoys in light chariots with regional words from various States explained.' This title would show that the author has used the lists, or at least some of the lists, made by the envoys mentioned."—*Lacouperie, Languages*, p. 24.

"It is nothing less than a comparative vocabulary," but with additions of later times.—*Ibid.* p. 25.

"Yang-Hiung was enabled by his efforts to include in his vocabulary words from over 44 regions, many of which were Chinese only in name, and others not Chinese at all, though within the area of China proper."—*Ibid.* p. 25.

"Much attention was paid to local words about the time of this author. A countryman of his, Yen Kiün p'ing, of Shuh (Szetchuen) had collected more than 1,000 words used in dialects," and several other scholars laboured on the same subject.—*Ibid.* pp. 24–5.

[Buddhism introduced 26,430 new terms, chiefly technical and belonging to works of that religion.]—*Wylie, Ch. Researches*, p. 201. For the influence of Buddhism on the language see *Watters, Essays*, pp. 379–496. Buddhist missionaries also introduced the *fan-ch'ieh*, system of "spelling," by which the sound of a character is ascertained from the initial and final of two others: see *ibid.* p. 37. A similar system is said by some to have been used earlier by the Chinese.

"Here is an instance of how surnames were introduced. One 莊 光 under the Founder of the after Han dynasty, changed his surname to 嚴 because 莊 was the name 諱 of the Emperor 明."—*Ch. Rev.*, xii. 442.

"Either one or all of the characters composing an emperor's name are altered by the addition or omission of certain component parts; as if, for instance, we were to write an Albart chain, because Albert is the name of the heir-apparent. Similarly, a child will never utter or write its father's name; and the names of Confucius and Mencius are forbidden to all alike."—*Giles, Ch. Sketches*, p. 1.

Period of Disruption (221 *to* 589).—*Table IV.*

"During this short but troubled period [220–65], the cultivation of the language steadily advanced. Up to this time, we are told, there had been little care given to the spoken words or the cultivation of characters. But now these matters also began to be thought of importance." Characters were classified according to their sounds.—*Watters, Essays*, p. 38.

"The tones include rising and falling inflections and monotones. In the fifth century after Christ there were but four. They were called from their quality even, rising, departing, entering. This was several centuries before mandarin was in existence. In choosing names for the four tones the makers of the first tables of sounds selected the words even, rising, departing, and entering because these words exemplified the tones of which they were the names."—*Journ. P.O.S.*, ii. 24.

In the Wei and the Chin dynasties "many words in the second and fourth tones changed to the third and many of the first changed to other tones."—*Trans. C.B.R.A.S.*, 1853, p. 53.

[The consonant finals moved after 300. The departing (4th) tone was not completed till the 4th century.]—*Journ. P.O.S.*, ii. 25–6.

"The conscious discrimination of the tones and their codification were not arrived at till the latter part of the 5th century A.D. Chou Yu [Yung, see *infra*] and Shên Yo are the names usually associated with their discovery; but it is more probable that they were first observed by the Indian Missionaries, who had commenced before that time to flock into China, and were then busy translating the Buddhist canon into the Chinese language. Shên Yo resided at the Court of Liang Wu-ti, the great patron of the Indian strangers, and it may well be doubted, says Dr. Edkins, if he arrived at the discovery unassisted. 'Accustomed to the unrivalled accuracy in phonetic analysis of the Sanscrit alphabet, the Indians would readily distinguish a new phenomenon like this, while to a native

speaker who had never known articulate sounds, to be without it, it would almost necessarily be undetected' (*Edkins, Ch. Buddhism*, p. 113). The tones were not altogether new phenomena to the Indians, for they had already studied the accents and quantities in the language of the Vedus, and these were the elements out of which the Chinese tones undoubtedly grew."—*Ch. Rev.*, xxii. 447.

"The Four Tones were first noticed by a Person named Chow-yung, and first published to the world by Shin-yŏ. The last work referred to [Tan-tsĭh], says that 'the distinction of the four tones took place during the dynasties Tse and Leang'; about the close of the 5th century. It is said that Leang Woo-te, His Majesty Woo-te, of the dynasty Leang, would not believe that there was really any such distinction as that of the four Shing, and often conversed on the subject. He one day asked Chow-shêng what the four tones were. The courtly scholar replied. . . . 'You, Sire, are Heaven's son, holy wise; these four words contain' (illustrate, or are instances of) 'the four Shing.' The compliment, no doubt, had such weight as to carry with it full conviction to His Majesty's mind, of the existence of the Four Tones. There is no argument that can stand against flattery."—*Morrison, Dic.*, Introd. p. vi.

"Knowledge [of the tones] was popularised chiefly through the introduction, during the Sui and T'ang dynasties, of poetry into the curriculum of the candidates for office. This entailed the necessity for a standard dictionary which was supplied in the *Ch'ie yün* of Lu fa-yen, published in 601."—*Ch. Rev.*, xxii. 447.

"The 'market languages' of Ch'ang An were of various kinds, such as *hu lu*, 'calabash,' talk, *so tzŭ*, 'chain,' talk, *niu*, 'knot,' talk, *lien*, 'collected,' talk, and *san chê*, 'three folds,' talk."—*Hsi ching tsa chi, Yüan chien lei han, c.* 357, *Ch'an yeh pu*, p. 4*a*.

Writing.—"The next modification of the character was to what is called Kae-shoo. It is considered the most perfect and beautiful form of the character, and was first written by 王次仲 Wang t'hsze-chung [王羲之 Wang Hsi-chih, A.D. 321–79] during the dynasty Tsin. . . . In this, as well as the Le-shoo, the original form is nearly lost."—*Morrison, Dic.*, Introd. p. iii.

This style was "gradually formed by the improvements in good writing. It is the usual form of Chinese characters, and no man can claim a literary name among his countrymen if he cannot write neatly and correctly in this style."—*Williams, Midd. King.*, i. 597.

"The old forms were now only seen on seals or on ornamental scrolls."—*Giles, Historic China*, p. 52. See also *Bio. Dic.*, p. 822; *Simcox*, ii. 130.

"The best mode of arranging the characters so as to find them easily, has been a subject of considerable trouble to Chinese lexicographers, and the various methods they have adopted renders it difficult to consult their dictionaries without considerable previous knowledge of the language. In some, those having the same sound are grouped together, so that it is necessary to know what a character is called before it can be found; and this arrangement has been followed in vocabularies designed principally for the use of the common people." "An improvement on this plan of arrangement was made by adopting a mode of expressing the sounds of Chinese characters introduced by the Buddhists, in the *Yŭh Pien*, published A.D. 543, and ever since used in all dictionaries. This takes the initial of the sound of one character and the final of another, and combines them to indicate the sound of the given character; as from *li*-en and y-*ing* to form *ling*. There are thirty-six characters chosen for the initial consonants, and thirty-eight for the final sounds, but the student is perplexed by the different characters chosen in different works to represent them." "The unfitness of either of these modes of arrangement to find an unknown character, led to another classification according to their composition, by selecting the most prominent parts of each character as its key, or radical, and grouping those together in which the same key occurred. This plan was adopted subsequently to that of arranging the characters according to the sounds, about A.D. 543, when their number was put at five hundred and forty-two; they were afterwards reduced to three hundred and sixty, and towards the close of the Ming dynasty finally fixed at two hundred and fourteen in the *Tsz'Lui* [see MING PERIOD]. For further particulars see following Period.—*Williams, Midd. King.*, i. 589. See also *Biot, Essai*, p. 242; *Wylie, Ch. Researches*, p. 215.

"The Imperial Dictionary, by order of the Emperor Kang-he, contains the following quotation, from a work called Tan-tsĭh: 'The Literati, in the time of Han . . . understood Letters, but were unacquainted with the Mother Characters; the Literati on the left of the Great River (*i.e.*, the North of Yang-tsze-Keang) knew the four tones, but were unacquainted with the seven sounds. Information respecting the seven sounds originated in the Western regions; in which system, 36 characters are constituted Mothers; longitudinally are the four tones and transversely the seven sounds.' It is added in the above work that 'In the Western regions, the books of the Po-lo-mun can combine all sounds by 14 letters.' This system is further spoken of as being derived from the country Fan, from whence sprung the Religion of Fŭh, and which place is commonly said to be some part of Tsang, which is Tibet. The introduction of the 36 initial sounds is attributed to Shin k'he, a priest of Fŭh, and it is said the system was much employed 'to give currency to the books of Fŭh in China.' I shall quote one more testimony, which shows the period in which it became prevalent, as well as from whence it originated. 'The Syllabic Spelling entered China from the West, and prevailed extensively under the dynasties Tse and Leang,' answering nearly to A.D. 500."—*Morrison, Dic.*, Introd. p. v. See also *Biot, Essai*, App. I., pp. 597–8.

"The Ts'hêĕ-yun, or system of Syllabic Spelling, adapted to Chinese Monosyllables, and which has been fully proved to have originated in a modification of some foreign system (in all probability the Shanscrit) is at this day very partially and ill understood in China. The 36 initials of the Series are redundant more than one-third. . . . One writer "complains that the fashionable rage of many persons for those foreign distinctions of sound, unknown to their fathers, and not suited to the genius of the Chinese language called off people's attention from the plain, tangible, and useful study of letters, to a visionary pursuit of abstruse, evanescent, and useless distinctions of sound."—*Morrison, Dic.*, Introd. p. vi.

"Chinese despatch forms, registers, ledgers, and office forms generally owe their origin chiefly to 蘇綽 of the Western Wei dynasty."—*Ch. Rev.*, xiv. 222.

[The variants of the common characters were exceedingly numerous before the invention of printing (in the Sui dynasty), which gave to the forms a greater degree of certainty than they had in ancient times. See extract under MANCHU PERIOD.]

From the Restoration of Unity to the End of the Five Dynasties (589 *to* 960).—*Table V.*

"Evidence of the continuous decline of the labials in language may be found in Chinese. Thus in modern dictionaries the initial letters *m, p, f* occupy a space only half of that occupied by *h* and *k* and *ng*, and not much more than one-fourth of the space occupied by words commencing with *t, s, n, j, ch*. Since the front and point of the tongue are both engaged in forming the initials *t, s, n, j, ch*, we may divide the words in this case into two great groups. Each of them has nearly twice as many words as the labial initials. So in the use of the finals *k, t, p* which had existed in the language till the seventh century, there were then, as the Dictionary Kwang-yün shows, twice as many words with final *t* as with final *p*, and three times as many with final *k* as with final *p*. Words with final *m* were as 32, while *n* and *ng* were as 84 and 80 respectively, that is to say, words with final *m* were scarcely one-third as many as words with *n* or *ng*. Thus 1200 years ago the lip letters *p, b, m*, had lost a great part of their share in the Chinese vocabulary and since that time they have lost much more. Hence it may be concluded that there has been an immense migration of letters which has destroyed the predominance of labials existing in the first period of the Chinese language, and that it was by change of *p* to *t* and *k* and of *m* to *n* and *ng* that the tongue and throat letters have obtained their present great prevalence in the vocabulary."—*Journ. P.O.S.*, ii. 11–12.

[The *Ssŭ shêng ch'ieh yün* of Lu Fa-yen, published in 601, ed. by Kuo Chih-hsüan in 677, was the first dictionary with the characters arranged under 206 finals according to the four tones.]—*Watters, Essays*, p. 47.

"The first dictionary composed by the Chinese on the tonic system is the *Thang yun*, which appeared under the Thang dynasty, in the period Y-fong (A.D. 676–9)." [This was a republication of Lu Fa-yen's work, which set a precedent for later dictionaries.] "Under the same dynasty was published the *Koung yun*. Before this period, the decomposition by tonic elements had been applied to the terms of the laws, under the Souï dynasty, in the period *Jin-cheou* (601–5). See the new edition of the *Than-thse, kw.* iii. fol. 20."—*Biot, Essai*, App. I. 597–8.

"We now read for the first time of *tzŭ mu*, letters, alphabet, or, in the narrowest use of the term, characters employed as initials." . . . An Indian monk also "taught the use of the tones and the art of analyzing and compounding the sounds of human speech."—*Watters, Essays*, p. 52.

By an imperial order of 744, the Classics were reproduced in the vulgar form of writing. "Plays also began to be performed in a style but little removed from that of everyday conversation. These, however, tended to make the dialect in which they were composed fashionable and permanent. Hence we find it stated that with them arose the *Kuan-hua* or standard language of the country; which thus became the language of the empire, having been previously only the dialect of Kiangnan (*T'ang shu*, ch. lvii.; *Legge, Ch. Class.*, III. Prol. p. 31)."—*Ibid.* p. 54.

"Passing over the poetry of the intervening dynasties, which would offer similar illustrations, that of the T'ang dynasty may be adduced, as belonging to a period far on in the Christian era. The . . . verses [quoted] of the poet Sú are given as containing rhymes in M. The short-tone finals do not occur in the rhymes, being excluded by the laws of poetry that then came into use. They might be easily exemplified from the poetry of the Han dynasty."—*Trans. C.B.R.A.S.*, 1853, p. 55.

[The results of investigations by Edkins (*ibid.* p. 82) show (i) a new spelling for several of the vowel terminations as pronounced in the T'ang dynasty, and of the vowels connecting the initial and final of Chinese words. (ii) When dialects have two forms of pronunciation, the colloquial sounds are probably older than those of the reading. (iii) The comparison of the orthography of the southern dialects and the Corean and Japanese transcriptions, renders it probable that so early as the T'ang dynasty, the formation of Mandarin in the northern provinces has begun, but that only T among the old consonant finals had disappeared. (iv) The Japanese and Corean orthography, agreeing much better with the colloquial than the reading forms of the south-eastern dialects, it follows that the reading sounds must be more recent than the T'ang dynasty, the period to which that orthography, as at present accessible to us, may with the greatest probability be referred. A table appended to this paper shows that, since the T'ang period, one initial (NG) has been lost, and that the same sound has, in other cases, been added as an initial. Of medials, three (í, á, ú), have been lost, and four (i, ó, á, ú), added. Of finals, k, p, t, have been lost and none added. The changes are as follows:—

Initials.—ng to y, m to w, g to k', k, d to t', t, b to p', p, v to f, z to s, j(zh) to sh, ch', dz to ts', ts, dj to ch', ch, h to h', ni to r, j.

Medials.—i to u, o to á, iá to u, ó to u, ö to a, ú to a, ú to u.

Finals.—m to n, í to ï, é to á, á to ó, ò to ú.]

"A Chinese collection of epigrams, dating from the ninth century, gives a facetious list of *Incongruous Conditions*, among which we find a poor Parsi, a sick Physician, a fat Bride, a Teacher who does not know his letters, and *a butcher who reads the Scriptures* (of Buddhism)."—*Yule, Marco Polo*, i. 162, note.

Sung Period (960 *to* 1280).—*Table VI.*

In this Period "the language is supposed to have reached its acme, to have become complete in all its formal and material equipment, having everything needful to make it an effective instrument for expressing the national mind."—*Watters, Essays*, p. 54. Printing "led to great results" (*ibid.* p. 54).

"The four tones remained undisturbed from the fifth century till about the 11th when the even tone on account of the change from sonant to surd which then took place was divided into two parts. . . . Intonation began to play the part which had hitherto been played by surd and sonant. China became weary of sonants and abandoned them for ever. Aspirates and surds took their place and they were pronounced in a new tone. The additional muscular force which makes voice was exchanged for that which produced an intonation. A little later the entering tone lost its finals *k, t*, and *p*. They do not appear in the Basclipa transcription made in Marco Polo's time. The cause was that the muscular force required to close the mouth barriers was felt to be too great an exertion. The brigade of words which belonged to this tone became scattered, some joining one of the new tones and some another. This was a relief to the tone-forming muscles in the walls of the larynx which objected to the extra work caused by the bisection of the even tone."—*Journ. P.O.S.*, ii. 26. See also *Edkins, Evol. of Ch. Lang.*, p. 26; *Wylie, Ch. Researches*, p. 198.

"The age of five tones commenced about A.D. 1000 and has continued till the present time."—*Journ. P.O.S.*, ii. 50.

"The new grammar, that of the mandarin language and the dialects, has been developed during the thousand years that have passed since the T'ang dynasty. It is very remarkable how little trace of the mandarin grammar we can find before A.D. 1000. . . . Native scholars have searched industriously for examples of colloquial speech in the writings of the historians but have found none earlier than the 6th century. . . . Chau Yi, a critic of immense learning, vouches for there not being a sentence of modern colloquial speech in any of the early histories [*v. Chao Yi, Chi Yü Tsung K'ao*] yet in criminal cases at the present time the testimony of witnesses is not seldom given in its original colloquial form, in memorials laid before the throne. We may then conclude that the creating genius of the language only began in the fifth century to formulate the modern colloquial idiom. Its variety of word groups linked by agglutination are new but they are made chiefly after old models. Many hundreds of new groups of old words have been added to the already rich treasure of fixed phrases existing in the book language."—*Journ. P.O.S.*, ii. 51–2.

"The voiced consonants have [since] about A.D. 1000 been abandoned in favour of the unvoiced in the whole country north of the Yang-tsze-kiang. At the same time that 平 *bing* became *p'ing* with an aspirate 同 *doong* also became *toong* with an aspirate. This was the rule in the even tone or *p'ing shêng*. In the other tones the unvoiced shut consonant without aspiration was uniformly adopted. *Doong*, to move, is never *t'ung* with an aspiration because it has the departing tone. It is heard *toong*."—*Ibid.* ii. 54.

"I should tell you that in this city [Tyunju = possibly, Yung-chun] they have a peculiar dialect. [For . . . throughout all Manzi they employ one language and one kind of writing only], but yet there are local differences of dialect, as you might say of Genoese, Milanese, Florentines, and Neapolitans, who though they speak different dialects can understand one another."—*Yule, Marco Polo*, i. 186 (2nd ed.).

"Ch'ên Shun (A.D. 1151–1216) is said to have been the first to use the term 性理 in the sense of philosophical speculation."—*Giles, Bio. Dic.*, p. 101.

Writing.—"The sixth style [of writing] is called *Sung shu*, and was introduced under the Sung dynasty in the tenth century, soon after printing on wooden blocks was invented. It differs from the third style [*k'ai shu*], merely in a certain squareness and angularity of stroke, which transcribers for the press only are obliged to learn." Of the "six forms of writing the pattern style and running hand are the only two which the people learn to any great extent, although many acquire the knowledge of some words in the seal character, and the running hand of every person, especially those engaged in business, approached more or less to the plant character." "Besides these styles, there are fanciful ones, called 'tadpole characters,' in imitation of various objects."—*Williams, Midd. King.*, i. 597–8.

"Tai T'ung, the author of the *Lu shu ku*, divides the characters into 479 classes. Among these he distributes them further according to the 6 principles of formation. He arranges them in the following order:—1. *Chi shi*, symbols of ideas, acts, members and positions in space. They are such as a stroke for one, 2 strokes for two, the sign 丄 for 'above' and 丅 for 'below.' 2. *Siang hing*, pictures of objects. The sun, the moon, vapour, mountains, fire, water, a sheep, a fish, are represented by outline pictures. 3. *Hwei yi*, suggestion. Thus in 从 one man is seen following another. This is used as a symbol for the verb 'to follow' with the sound *t'ung*. Three men placed together represent *chung*, 'many' as in the lower part of 衆. Two fires, one above the other 炎 represent *yen*, 'burning' 'bright.'"—*Edkins, Study of the Ch. Char.*, p. 151.

[Ssŭ-ma Kuang's *Lei pien* arranges the characters under 544 radicals.]

"The oldest phonetic dictionary which has come down to us is the *Kuang yün* edition of 1008, but we have reason to believe that, in its phonetic part at least, it was little more than a reproduction of the *Ch'ie-yün*. [The *Kuang yün* distributed the characters under the four tones.] Many are the rhyming dictionaries published since, but after the reduction of the rhyming finals from 206 to 107 made in the *P'ing-shui-yün-lu* of 1252 (which does not affect the tones) the arrangement has scarcely been altered."—*Ch. Rev.*, xxii. 447.

"In 1269 written Mongol characters were introduced."—*Giles, Bio. Dic.*, pp. 58, 387.

[Wu Yü (12th cent.) was the first to distinguish in a methodical manner between the old and the modern pronunciations of characters.]—*Watters, Essays*, p. 70. See also p. 72.

"The surnames of the people were collected together to the number of 438 in all; and although the list was admittedly not complete, the great majority of those names which were omitted, once perhaps in common use, have altogether disappeared. It is comparatively rare now-a-days to meet with a person whose family name is not to be found within the limits of this small collection."—*Giles, Historic China*, pp. 84–5.

LIAO.

"The Khitan had two national scripts, the 'small characters' (*hsiao tzŭ*) and the 'large characters' (*ta tzŭ*)."—*Bushell, Inscr. in the Juchên and Allied Scripts, Cong. des Or.*, Paris, 1897.

Mongol Period (1280 *to* 1368).—*Table VII.*

"The orders of the Great Kaan are stated to have been published habitually in six languages, viz., Mongol, Uighúr, Arabic, Persian, Tanqutan (Si-Hia), and Chinese."—*Yule, Marco Polo*, i. 29, note.

[In the *Liu shu ku* an attempt is made to trace the origin and

development of writing and its connection with speech.]—*Watters, Essays*, pp. 73–4.

"You must know that throughout all Manzi they employ one speech and one kind of writing only, but yet there are local differences of dialect."—*Marco Polo, Yule*, ii. 236. This statement of Polo referring to the Fu-kien dialect and the unity of the written language throughout China, gives no indication of knowledge of its peculiar principles, nor of the extent of difference in the spoken dialects. Mendoza makes a similar reference. As to the so-called "dialects" see MANCHU PERIOD. —*Ibid.* ii. 243, note 6.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

"You shall find very few in this kingdom but can both write and read, yet have they not the alphabet of letters as we have, but all that they do write is by figures, and they are long in learning of it, and with great difficulty, for that almost every word hath his character. . . . They do use more than six thousand characters, different the one from the other, and they do write them very swiftly (as it hath been seen many times at the Philippinas, by many Chinos that are there and come thither daily); it is a kind of language that is better understood in writing than in speaking (as the Hebrew tongue) by reason of the certain distinction of points that is in every character differing one from the other, which in speaking cannot be distinguished so easily. Their order of writing is clean contrary unto ours, for that they do begin their lines from above downwards . . . likewise they begin their lines at the right hand and write towards the left. . . . They keep the very same order in their printing. . . . In that kingdom they do speak many languages, the one differing from the other; yet generally in writing they do understand one the other, and in speaking not. The occasion is for that one figure or character unto them all doth signify one thing, although in the pronouncing there is difference in the vowels. And in this order do communicate with them the Japones, Lechios, those of Sumatra, and those of the kingdom of Quachinchina and other borderers unto them; whereas in their speech or language, there is no more understanding than there is between Greeks and Tuscans."—*Mendoza, Hist.*, i. 121–2.

"The dialect of Peking became the court dialect since A.D. 1411 under the Ming dynasty, when, during the reign of Yung-loh the court was transferred there."—*Lacouperie, Languages*, p. 34.

"In the *Lüh shoo pùn é*, which appeared early in the Ming dynasty, the number of radicals is reduced to 360; in the *Ching yùn wuy pëen*, published about the beginning of the seventeenth century, there are 239, and a supplementary class of characters at the end, not referable to any radicals; the *Tszé wuy*, which was published at a later period of the same dynasty, contains only 214."—*Wylie*, pp. 204–5.

Tung Ch'i-Ch'ang (A.D. 1555–1636) was the "inventor of the style of writing known as 董字."—*Giles, Bio. Dic.*, p. 790.

[It was now first taught in a methodical manner that characters have from age to age undergone changes of sound.] —*Watters, Essays*, pp. 83–5, 90.

Manchu Period (1644 *to* —).—*Table IX.*

"Chinese . . . has remained in the monosyllabic stage."—*Chavée, Les Langues et les Races*, p. 14.

"The Chinese of books written in the high style, and of imperial rescripts is still that of remote antiquity. As for spoken Chinese, one can hardly believe that it has not undergone some changes. The most considerable must have affected the pronunciation, and some turns of phrase; for (apart from the fact that China has nearly always been without neighbours, to a certain extent, on account of the barbarism of the surrounding nations, that, besides, it has never experienced those great barbarian invasions which transformed the languages of Spain, Gaul, Germany, etc.) its words being so few in number, and, as it were, chained to the characters used in writing them; it was almost impossible to institute different or introduce new ones. Let us add that most ceremonial and polite phrases, being formulas of etiquette, consecrated either by law or custom, to change them would have been at Court, an offence, and in the ordinary intercourse of life, a ridiculous eccentricity. As for the pronunciation, it appears, by the rhymes of the most ancient verses, that it has changed in the case of many words—but they are tolerably few in number; and in this respect there is less difference between the ancient and modern poets than between those of Regnier [latter half of 16th cent.] and Rousseau [J. B. 1670–1741, not J. J.] Petrarch [1304–1374] and Metastasio [1698–1768]. Plays are acted which are more than 1,000 years old; and they are understood all over China, as among us the earlier tragedies of the great Corneille.—*Mém. conc. les Ch.*, viii. 142–3.

"The new language . . . often uses two words where one would suffice. In the old language the orthoepy was distinct and the style laconic. In modern speech words are often clipped and incomplete, but there is more expansiveness of phrase to balance this loss."—*Journ. P.O.S.*, ii. 21.

"The Mandshu conquest, and the establishment of their sway all over China, did not change this state of affairs [resulting from the dialect of Peking becoming the court dialect] otherwise than in this way, that it has helped greatly to corrupt the former language, and that it is this rapidly decaying form of speech which has now the lead over the other Chinese dialects. *Ki, tsi, tchi*, are now all *tchi*; *si, hi*, are now a medial sound usually transcribed *hsi*, and so forth."—*Lacouperie, Languages*, p. 34.

"At the present day, if we wish for etymological accuracies, we find them most perfect in Canton and Corea; that is, the best representative of the language spoken under the two divisions of the Han dynasties is now to be found in the descendants of emigrants to the south; whilst the Coreans, cut off for many centuries by Tartars from intercourse with literary China, have rigidly preserved, in or according to their ancient form, the early Han pronunciation of the Chinese words they borrowed 2,000 years ago. The rough nomads who swarmed into North China not only mixed their blood with that of the Chinese, but debased the language; hence we find that the 'mandarin' forms of speech, in their relation to old theoretical Chinese, bear much the same relation to the coast dialects that French does to Spanish, Portuguese, or Italian, which, though not so fashionable, are all of them nearer old Latin than the French can claim to be."—*Parker, China*, pp. 25–6.

"Mr. Edkins, who has given more attention to the sounds of the Chinese language than almost anyone else, tells us that there has been a considerable secular transformation going on in the pronunciation from ancient to modern times; many relics of the older language being still preserved in the local dialects. The Mandarin or general dialect of China, which is that of the official class everywhere, is also the common language, with slight modifications, of several of the northern and western provinces. This is marked by the almost entire absence of consonantal terminations, *n*, *ng*, and *rh* being the only ones admitted. The provincial dialects of the south, however, have largely preserved the finals *k*, *m*, *p*, and *t*, and in one or other of them nearly all the letters of our alphabet may be found, either as initials or finals. It would be almost impossible to give even an approximation to the number of words in any of the dialects, made up with these syllables."—*Wylie, Ch. Researches*, pp. 196–7.

"The Chinese monosyllable has formative laws from which it never departs. It always begins with a *noise* (consonant) and ends with a *sound* (vowel); only this final vowel may be strengthened in two ways—(1) by one or two vowels preceding it (a, ia, oua, ioua; ë, ië, iouë, etc.)—(2) by a dento-nasal (an, en) or gutturo-nasal (ang, eng, ing, oung) assonance. Hence such words as these: ta, te, ti, to, tou, tan, tang, kia, koua, kian, kouan, kiang, kouang. The inhabitants of the Celestial Empire thus possess 36 ways (not a single one more or less) of ending their monosyllables—*i.e.*, . . . their words. To begin these same words they have 24 initial consonants, among which are found, besides p, t, k, and their aspirates, the sibilants f, s, ch, j, w, to which we must join the [guttural] German ch, the nasals m, n, n', ng, the compound explosives, such as ts, tch (the Italian *c*), ttch, and the liquid l. But you will not find either our B, our D, or our G. Further, the consonant which most especially expresses movement, the most energetic and expressive oral gesture of the Indo-European and Syro-Aryan languages, the vibrant consonant R, is wanting in the speech of the Chinese. . . . Theoretically, if we cared to multiply the 24 initial consonants in Chinese by the 36 terminations, we should have a product of 864 possible words; but Chinese has not realized all these combinations, and from the point of view of syllabic constitution, it only possesses the small number of 450 words. However, it has five ways of inflecting or accenting these monosyllables, and though all words do not receive the five accents, there is here a powerful means of individualising and consequently multiplying the spoken vocables. And now, since these words can be grouped, and can either define more precisely, or modify, one another's situations, one may conceive the ways in which the Celestial lexicon might have, and has, in fact, developed."—*Chavée, Les Langues, etc.*, p.

"The want of the *mediae* in Chinese (b, d, g) is, according to Lepsius, not an original deficit, but a phonetic loss (*Lautverlust*)."—*Bastian, Sprachvergl. Stud.*, p. 77.

"Complicated vowel-combinations [occur in] Chinese, where the short sounds i and u or y and w are contracted with a following accented vowel, under the influence of the accent to a diphthongal unity."—*Ibid.*, p. 112. This writer demonstrates the relationship between Chinese and Burmese.

"We have in China the upper and lower series of letters and tones in the old middle dialect, and of tones only in Fukien and Canton. These are separated by an interval of a second in city dialects and by a wider interval in country places where enunciation is more emphatic." "This double pitch sometimes becomes triple when a particular intonation is set very low, whether as monotone or inflection." "The question when the upper and lower series commenced is historically very much the same with the question when the distinction between voiced and unvoiced consonants, or sonants and surds began. It is necessary to bear in mind that the difference between voiced and unvoiced does not affect the quality of a vowel. In the Tang dynasty the difference in pitch which we now find uniformly maintained from Shanghai to Canton must have certainly existed, and we may assume that it existed long before that time, the mandarin pronunciation in which the sonants have disappeared being then entirely unknown. The surds present all the appearance of having been intruders [see illustrations]. . . . For very many surd initials a corresponding sonant is easily found. The sonant has been the mother form from which the surd has been evolved. We see this in mandarin where what were once sonants are all now surds. Hence the sonants being primitive and the surds derived we may conclude there was in the primitive state of the language no difference of pitch in pronouncing the initial consonants. When the surds were evolved the double pitch would be originated at the same time in order to give them more distinctness."—*Journ. P.O.S.*, ii. 23–4.

"In modern Chinese *m* as a final has been replaced by *ng* and by *n*."—*Ibid.* ii. 31.

"Within 1,000 or 1,200 years we have the upgrowth of the Mandarin language. The voiced shut consonants have been changed for the unvoiced and for aspirates. Many words have changed *m* for *w* and *p* for *f*, but such changes as from *p* to *t* and to *g*, do not occur. . . . The farther we go back in the history of the language, the more striking and revolutionary are the letter changes. Slight transitions satisfy modern speakers. In ancient times it was not so."—*Ibid.* ii. 34.

"We may conclude that labial initials and finals met with in Chinese words are relics of primitive times, while the other letters are of later origin and have been evolved from the labials. Gutturals have been formed by evolution from labials or from tooth letters. The letters which the tongue makes by approaching the palate were formerly evolved from tooth letters, but more recently from gutturals."—*Ibid.* ii. 36.

"The Chinese language having gone through a very long history the number of variations in letters is remarkably great. In Canton many words that should have initial *h*, or *k* with the aspirate, take *f*. In Shensi *f* is heard for *sh* in very many words. In Fuchow final *k* is employed instead of final *t* and *p*, which are quite lost. In Amoy final *t* is found for final *p* in some words. Yet in others the Amoy dialect has retained the ancient final *p* when in the Kwang yüan dictionary of the 7th century *p* has been changed to *t*. In Fuchow the final letters *m* and *n* are exchanged uniformly for *ng*. These examples are sufficient to show that in the caprices of dialects the most useful distinctions of sound may be recklessly sacrificed to save exertion. In Fuchow the final letters *t, p, n, m* are resigned without a sigh in order that the muscles may not be at the trouble of enunciating them. The consequence of this improvidence is that Chinese from a distance listen to the dialect as an unknown tongue. It should be added that variations are caused by *mountain ranges* which shut a people in and greatly diminish intercourse. In these circumstances accidental variations are easily exaggerated into differences so important that the brogue of a valley becomes almost another language." "The *honorific principle* has given occasion to the appearance of numberless words. It seeks to use a large variety of special phrases to honour kings and aristocratic persons." "The causes of variation are: (1) Imitation of sporadic novelties; (2) Emphasis on special sense; (3) weariness of constant repetition; (4) rest sought in change; (5) limitation of the attention; (6) effect of fashion; (7) fancied cacophony; (8) civilization making new words; (9) honorific principle; (10) compensation; (11) phonetic decay resulting from the law of least exertion; (12) the shape of the mouth changing for one letter often affects its neighbour." "But local variations gradually disappear and the mandarin speech is always gaining in territorial extent upon the tract occupied by provincial dialects."—*Ibid.* ii. 55–9.

"This [*viz.*, that Chinese is sufficient for itself and need not borrow any foreign words, as stated on p. 148 of the text] is to be understood of Chinese properly so called, for since the Tartars have been masters of China, several Tartar words have been *chinoisés*. But, apart from the fact that they are only found (written) in books connected with business, and are only used in conversation, they are scarcely correct except at Peking and in the neighbourhood. At an early time, the sect of Foë and others imported Indian and Tibetan words into the Chinese language. The Literates complained of this; and thanks to their firmness, good taste has restricted such words to the books of these sects. Speaking of new words, here is a fact which deserves to be known beyond seas. The reigning Emperor works every day, trying to perfect the Tartar-Manchu language of his ancestors. He makes, and causes to be made, new words of every kind. They are, for the most part, drawn from Manchu, by means of analogy, extension, derivation, and a few others are formed from Chinese words. Almost all are sonorous, expressive, and well formed. Who will venture to say that it was not so in antiquity? In that case, we must not be surprised if some of the ancient languages are more regular than all those spoken at this day in Europe. The literates and grandees examine the new lists of words to be presented to the Emperor for approval. Those admitted by H.M. are published in the tribunals, people use them, they are printed, their use spreads, and the Tartar language is enriched. . . . No glossary is needed to understand the proclamations, edicts, and laws of the Emperors, from the most ancient times."—*Mém. conc. les. Ch.*, viii. pp. 206–7. It is not clear whether the Emperor introduced new words in part by reviving obsolete ones. If not, the last instance would appear to contradict the rest.

"The languages of the West are inflected—organic; and hence include a living principle of development and increase. But the Chinese language has not reached this inflected state. It is either all alphabet or no alphabet; every root is a word and every word is a root. It is a mass of primitive sounds representing ideas, lying like boulders on the shores of human speech whose forms have no doubt been rounded by the wear of ages; yet whose relations to each other have not essentially changed beyond that which the force of the laws of thought have compelled in them. It is, in fact, a language in its most primitive or its radical state, and being so, has, as we should naturally then expect, no trace of the formal elements of grammar, every word existing in its simplest form, with no inflection, no declension, and no arbitrary distinction of the various parts of speech. We should also expect its sounds to be few in number, its characters few and ideographic, used in different senses, and, according to our own grammatical system, as different parts of speech. This is indeed the case; in the Classics there are no formal elements of grammar. A Chinese commentator usually speculates on the power of a word from the sense of the passage and its general scope, and rarely appeals to its grammatical structure for the support of his view. Also we find, again and again, instances in which the meaning and power of a character depend on a change of tone. Now as there must be some means to determine the powers of words, and thus fix the sense of a passage, the difficulty of the Chinese language consists in this indefiniteness arising from its lack of inflection. But as inflection is impossible in such a language, from the very necessity of the case, the position and collocation of words assume the places and function which inflection holds in more matured languages. The relation of Chinese symbols, then, to each other, their nature and powers as parts of speech, their sense as *media* of thought—in a word, the whole of Chinese primitive speech—depends on position."—*Ch. Rev.*, i. 110–6.

"All the cases of nouns may be indicated by position, and the oblique cases also by certain particles. . . . Moods and tenses of verbs are generally indicated by the general construction of a sentence, though particles also are sometimes used. . . . Pronouns are sparingly used, unless the sense or the rhythm actually requires them. The first person is often replaced by a term of humiliation, as *yu*, the stupid one; while a term of exaltation is used to replace the second person. When the pronoun *yu*, I, has to be written or printed, it is often put in smaller type than the other characters, as a mark of humility; just the reverse of our English practice."—*Wylie, Ch. Researches*, p. 208.

"Chinese possesses a grammar, in which all the parts of speech are nearly as well defined as in that of any other language; but depending as it does so much on the value of position among the members of a sentence, it is less flexible than that of inflected tongues. Polysyllabic nouns are formed in various ways."—*Ibid.* p. 198.

"A good summary of the principles of Chinese grammar is given by Rémusat, who says that generally, 'In every Chinese sentence, in which nothing is understood, the elements of which it is composed are arranged in the following order: the subject, the verb, the complement direct, and the complement indirect.' 'Modifying expressions precede those to which they belong; thus, the adjective is placed before the substantive, subject, or complement; the substantive governed before the verb that governs it; the adverb before the verb, the proposition incidental, circumstantial, or hypothetical, before the principal preposition, to which it attaches itself by a conjunction expressed or understood.' 'The relative position of words and phrases thus determined, supplies the place often of every other

mark intended to denote their mutual dependence, their character whether adjective or adverbial, positive, conditional, or circumstantial.' 'If the subject be understood, it is because it is a personal pronoun, or that it is expressed above, and that the same substantive that is omitted is found in the preceding sentence, and in the same quality of subject, and not in any other.' 'If the verb be wanting, it is because it is the substantive verb, or some other easily supplied, or one which has already found place in the preceding sentences, with a subject or complement not the same.' 'If several substantives follow each other, either they are in construction with each other, or they form an enumeration, or they are synonyms which explain and determine each other.' 'If several verbs succeed each other, which are not synonyms and are not employed as auxiliaries, the first ones should be taken as adverbs or verbal nouns, the subjects of those which follow; or these latter as verbal nouns, the complements of those which precede.'"

"Chinese grammarians divide all words into *shih tsz'* and *hü tsz'*, *i.e.*, essential words and particles. The former are subdivided into *sz' tsz'* and *hwoh tsz'*, *i.e.*, nouns and verbs; the latter into initials or introductory words, conjunctions, exclamations, finals, transitive particles, etc. . . . The rules above cited are applicable to the written language . . . the changes in the phraseology of the colloquial do not effect its grammar, however, which is formed upon the same rules."—*Williams, Midd. King.* i. 617–8.

"Although the characters are, when isolated, somewhat indefinite, there are many ways of limiting their meaning in sentences. Nouns are often made by suffixing formative particles . . . the suffix, in these cases, simply materializing the word. Gender is formed by distinctive particles, prefixed or suffixed by appropriate words for each gender, or by denoting one gender always by a dissyllabic compound. . . . Number is formed by prefixing a numeral . . . by suffixing a formative . . . by repeating the word . . . and lastly, by the scope of the passage. The nominative, accusative, and vocative cases are commonly known by their position; the genitive, dative, and ablative are formed by appropriate prepositions, expressed or understood. The vocative is common in light reading and historical studies." "Adjectives precede nouns, by which position they are usually determined. Comparisons are made in many ways. . . . The position of an adjective determines its comparison. . . . The comparison of ideas is made by placing the two sentences parallel to each other. . . . The proper use of antithesis and parallelism is considered one of the highest attainments in composition. The numerals are thirteen in number, with the addition of the character 零 *ling* to denote a cipher. All amounts are written just as they are to be read." "The Chinese, like the ancient Greeks, enumerate only up to a myriad, expressing sums higher than that by stating how many myriads there are. . . . Pronouns are few in number, and their use is avoided whenever the sense is clear without them. The personal pronouns are three, *wo*, *ni*, and *ta*, but other pronouns can all be readily expressed by adjectives, by collocation, and by participial phrases. The classifiers sometimes partake of the nature of adjective pronouns, but usually are mere distributive or numerical adjectives." "Verbs, or 'living characters,' constitute the most important part of speech in the estimation of Chinese grammarians, and the *shun tuh*, or easy flow of expression, in their use, is carefully studied. The dissyllabic compounds, called *clam-shell words*, are usually verbs, and are made in many ways; by uniting two similar words . . . by doubling the verb . . . by prefixing a formative denoting action . . . by suffixing a modifying word." "The various accidents of voice, mood, tense, number, and person, can all be expressed by corresponding particles, but the genius of the language disfavors their frequent use. The passive voice is formed by prefixing particles indicative of agency before the active verb. . . . The imperative, potential, and subjunctive moods are formed by particles or adjuncts, but the indicative and infinitive are not designated, nor are the number and person of verbs usually distinguished. The number of auxiliaries, particles, adjuncts, and suffixes of various kinds, employed to express what in other languages is denoted by inflections, is really very moderate; and a nice discrimination exhibited in their use indicates the finished scholar."—*Ibid.* i. 618–20.

"The greatest defect in the Chinese language is the indistinct manner in which time is expressed; not that there is any want of terms to denote its varieties, but the terseness of expression admired by Chinese writers leads them to discard every unessential word, and especially those relating to time. This defect is more noted by the foreigner than the native, who has no knowledge of the precision of time expressed by inflection in other languages. Adverbs, prepositions, conjunctions, and interjections are not distinguished by native grammarians; the former are classed with adjectives, and the others are collectively called *hü tsz'*—'empty words.'" "No distinction is made between proper and common names, and as every word can be employed as a name it becomes a source of confusion to the translator; in some books a single line drawn on the side of characters denotes the names of persons, and a double line the names of places; important words are denoted by commencing a new line with them, raised one or two characters above the other columns, which answers to capitalizing them. In most books an entire absence of all marks of punctuation, and divisions into sentences and paragraphs, causes needless doubt in the mind of the reader."—*Ibid.* i. 621. See also *Watters, Essays*, pp. 128–51.

"That a close analogy exists between the oral and written *media* of communication cannot be denied; and yet it is equally true that their respective peculiarities are too distinctly marked to admit of the identification of one with the other. It is difficult indeed to believe that people ever spoke in the curt and sententious style of the books, and we have no evidence to prove a closer approximation of the two forms in any preceding age than we find at the present day. Be this as it may, it is easily demonstrable that in the oral medium as we now find it we have to do with a polysyllabic language (pp. 195–6). . . . The number of syllables in the language is, as might be expected, variously estimated by different authorities. . . . Even admitting that a perfectly accurate estimate could be made, it would doubtless be found that the numbers vary considerably for different parts of the Empire."—*Wylie, Ch. Researches*, pp. 195–6. See also *Williams, Midd. King.*, i. 617; *Johnson, Or. Rel.—Ch.*, pp. 8–10.

"The monosyllabic sound of the primitive once imparted to the ideophonous compound, explains the existence of so many characters having the same sound [*cf. supra*]. When these various characters were presented to the eye of the scholar, no trouble was felt in recognizing their sense and sound, but confusion was experienced in speaking. This has been obviated in two ways. One is by repeating a word, or joining two of similar meanings but of different sounds, to convey a single idea; or else by adding a classifying word to express its nature. Both these modes do in fact form a real dissyllable, and it would appear so in an alphabetical language. The first sort of these *hien hioh sz'*, or 'clam-shell words,' as they are called, are not unfrequent in books, far more common in conversation, and render the spoken more diffuse than the written language—more so, perhaps, than is the case in other tongues. Similar combinations of three, four, and more characters occur, especially where a foreign article or term is translated, but the genius of the language is against the use of polysyllables." "The other way of avoiding the confusion of homophonous monosyllables, which, notwithstanding the 'clam-shell words,' and the extensive use of classifiers, are still liable to misapprehension, is by accurately marking its right *shing* or tone. . . . At Canton there are eight arranged in an upper and lower series of four each; at Peking there are only four, at Nanking five, and at Swatow seven. The Chinese printers sometimes mark the *shing* on certain ambiguous characters by a semicircle put on one corner; but this is rarely done, as every one who can read is supposed to know how to speak, and consequently to be familiar with the right tone. These four tones are called *ping*, *shang*, *kü* and *jih*, meaning, respectively, the *even*, *ascending*, *departing*, and *entering* tone. They are applied to every word, and have nothing to do either with accent or emphasis; in asking or answering, entreating or refusing, railing or flattering, soothing or recriminating, they remain ever the same."—*Williams, Midd. King.*, i. 609–10.

"The four tones recognized in the *Kuang-yü*, and no more, are admitted into the *P'ei-wén-yün-fu*, the standard of appeal of to-day, and the distribution of the words among these 4 classes is practically the same also. The spoken language in the meantime has not been at a standstill, and hence the modern tones exhibit a considerable discrepancy when compared with the theoretical tones indicated in the dictionaries."—*Ch. Rev.*, xxii. 447.

"The gradual growth of the tones is an historical fact which we see still at work in the present time. . . . It has been demonstrated to be a fact in Chinese by a native scholar, Twan-yu-tsai, of the last century, whose views have proved to be substantially correct."—*Lacouperie, Languages*, p. 140.

"The most recent change among the tones is the abandonment of the short in the Peking dialect, where the words of that class are distributed among the other three classes, leaving only four tones now in that region."—*Wylie*, p. 198.

"Setting aside the numerous tone distinctions in the south, at least one tone has been gained by the dialects of Central China, while in the N. one tone was gained and another one lost. The addition was caused by the differentiation of the *p'ing* tone into an upper and lower series; the loss, by the absorption, in the Northern dialects, of the *ju shêng* words in the other three tone classes. These changes were so general that they could not be overlooked by lexicographers, and they were more or less adopted in works of a more local character, such as the *Chung-yuan-yin-yün* of 1324, and *Wu-fang-yuan-yin* of 1700, or the *Li-shih-yin-chien* of 1806. But they continued to be ignored in those authoritative works which were intended to furnish a standard for the whole Empire." I cannot convince myself that the distinction of the upper and lower series of even tones is in any way indicated in the phonetic tables in K'anghsi. The 36 initials or consonants there employed are those selected by the Indian monks and others in the 7th and 8th centuries. They are arranged in the order of the Sanscrit letters and apparently have nothing to do with the marking of tones. It is a pure coincidence, not accidental indeed, but more probably causal that the words beginning with sonants are now for the most part found in the lower series." "It is hard to conceive, and yet harder to define, what relation subsists between the articulation of a word and its tone. The only cases of general changes which fall within the range of critical investigation are those already referred to. Whereas the division of the *p'ing shêng* into 2 series has been shown to stand in a definite relation to the nature of the initial consonant, no such relation could be detected by Mr. Parker, who has gone into the matter, as regards the distribution of the *ju shêng* words among the remaining tone-classes. The latter phenomenon may be appropriately described as a *migration* of tones, though the principle governing it remains for the present unknown." "We have seen that the tones recognized in the modern rhyming dictionaries are theoretically the same as they were 1,000 years ago. How these tones may have sounded in reality can only be guessed."—*Ch. Rev.*, xxii. 447. See also *Trans. C.B.R.A.S.*, 1853, p. 53.

"The most searching inquiry and careful reflection point to the following conclusions. 1. That the Pekinese dialect, whether colloquial or otherwise, has but 4 tones, which are never modified, except inasmuch as they change slightly, in a rhythmical sense, according as the words are grouped; but these changes are not positive, still less indispensable, least of all recognized systematically by the natives. The modifications are *instinctive*. 2. The dialect of Hankow has in practice 4 tones, though 5 are counted; 2 being identical. Tone inflection in this dialect, as in Pekinese, is practically non-existent. 3. In Foo-chow there are 7 tones in practice, and, in fact, only 7 generally speaking, in theory; even the recollection of the eighth having almost passed away, since it has become identical with another tone. Both tonic, consonant, and vowel inflection are, in this dialect, positive, rigid, indispensable and all-pervading, not only to their fullest extent, in conversation, but also to a great extent in reading aloud from books or papers. 4. In Cantonese there are 8 tones positively and systematically recognized by name in vocabularies, and a 9th is universally recognized, so that it may safely be stated roundly that there are 9 *bona fide* tones in the dialect. In reading aloud from books these never modify, except perhaps in reading from vulgar song-books or popular romances. In conversation, there is no consonant or vowel inflection whatever, but the tones are modified, *not as in Foochow from one genuine tone to the other*, but into a series of *new* tones, numbering relatively, nine, but actually and positively, only three. These 18 Cantonese *nominal* tones, are thus reduced in practice, setting aside all consideration of the consonant, nasal or vowel terminations of the words, to 12. Hence we have in the 4 dialects under discussion, respectively 4 tones for Pekinese, 4 for Hankow, 7 for Foochow, or 27 in all. But some of the tones or voice cadences in one dialect actually resemble those in another, although in name they differ widely.—*Journ. N.-C.B.R.A.S.*, N.S. xii. 44–5. See also *Wylie*, p. 198.

"In the Shanghai dialect, which I adduce, not because of its individual importance, but because I have had the opportunity of studying it closely, there are the following indications of change now in course of accomplishment. Large classes of initials are pronounced sometimes as hardmutes and sibilants, P.K.S., the form at which they are aiming, and sometimes as B.G.Z., their past form. The first and second of the old four tones have subdivided into two, the others remain as they were. The second tone is gradually resigning the contents of one of its subdivisions to the third tone, so that it will become one again. K, the last of the old finals in the short tone, is gradually disappearing. When all these changes are effected the dialect will become five-tone Mandarin."—*Journ. R.A.S.*, xv. p. 71, note.

"Gützlaff thus divides the syllables of the language among the four tones; first tone, 533; second, 501; third, 519; fourth, 221."—*Ibid.* p. 198.

"Not only do tones vary in adjacent districts and towns, but the natives of certain cities profess to determine by his tones alone from which particular quarter of the city a speaker comes, for his speech bewrayeth him."—*Smith, Proverbs*, p. 12.

"Besides the aspirates and tones, accent is also to be taken into account, as modifying the utterance of a word; particular members of a sentence, according to the dialect, being subject to this modification."—*Wylie, Ch. Researches*, p. 198.

In "Chinese, where the written character unites the mass of the people in one language, a dialect has been usually regarded by those who have written on the subject, as extending to variations in the idiom, and not restricted to differences in pronunciation and local expressions. According to this definition, there are only four or five dialects (which would in fact be as many languages if they were not united by the written character), but an endless variety of patois or local pronunciations. The Chinese have published books to illustrate the Court, Changchau or Amoy, the Canton and Fuhchau dialects. The differences in the idioms and pronunciation are such as to render persons speaking them mutually unintelligible, but do not affect the style of writing, whose idioms are founded upon the usage of the best writers, and remain unchanged."—*Williams, Midd. King.*, i. 612–3.

"A language may acquire the predominance, through being the property of a learned caste, and therefore may be assumed to be understood by all belonging to that caste, as the Mandarin dialect of the officials scattered over the whole of China."—*Bastian, Sprachvergl. Stud.*, p. 49.

"The court language, the *kwan hwa*, or mandarin dialect, is rather the proper language of the country—*the Chinese language*—than a dialect. It is studied and spoken by all educated men, and no one can make any pretence to learning or accomplishments who cannot converse in it in whatever part of the Empire he may be born. It is the common language throughout the north-eastern provinces, especially Honan, Shantung, and Nganhwui, though presenting more or less variations even in them from the standard of the court and capital. This speech is characterized by its soft and mellifluous tones, the absence of all harsh, consonantal endings, and the prevalence of liquids and labials. In parts of the provinces where it is spoken, as the eastern portions of Chehkiang and Kiangsu, gutturals are common, and the initials softened or changed."—*Ibid.* i. 613. See also *Irisson, Études*, pp. 27–50. *Cf.* REST. OF UNITY.

"The Chinese dialects are only a more or less locally altered and corrupted Kwan-hwa, something like the French of some towns in Flanders and Germany, of the negroes in our (West Indian) Islands, and the uneducated people of Paris. However, though all the Chinese dialects come from the same source, they differ widely from one another, not only in different provinces but even in villages of the coast and of the plain. How far do these differences go? In what do they consist? It would be both difficult and useless to go into these details. All I can say is that the difficulty of pronunciation changes the greater part of the words to such a point as to make them no longer recognizable; that many have very different meanings in different places; and that, in general, the ignorance, caprices and eccentricities of the populace made these words very hard to be understood."—*Mém. conc. les Ch.*, viii. 161.

"The vernacular or spoken language of Amoy is not a mere colloquial dialect or *patois*, it is a *distinct language*—one of the many and widely differing spoken languages which divide among them the soil of China. For these spoken languages are not *dialects* of one language, but cognate languages, bearing to each other a relation similar to that between Hebrew, Arabic, and Syriac, or between English, Dutch, German, and Danish. The so-called 'written language' is indeed uniform throughout the whole country, but that is rather a *notation* than a language. And this written language, as read aloud from books, is not *spoken* in any place whatever, under any form of pronunciation. The most learned men never employ it as a means of ordinary oral communication even among themselves. It is, in fact, a *dead language*, related to the various spoken languages of China, somewhat as Latin is to the languages of Southern Europe." There were dialects, properly so called, of the vernacular languages. Thus there were several cognate languages sprung from one common stock—the ancient form of the Chinese language as spoken some 3,000 years ago—with numerous subordinate dialects.—*Rev. C. Douglas, Ch.-Eng. Dic. Cf.* Parker's Introd. to *Giles' Ch. Dic.*

"The local patois of a place is called *tu tan*, or *hiang tan*, *i.e.*, local or village brogue, and there is an interpreter of it attached to almost every officer's court for the purpose of translating the peculiar phrases of witnesses and others brought before him. The term *dialect* cannot, strictly, in its previous definition, be applied to the *tu tan*, though it is usually so called; it is a patois or brogue." "None of the provincial patois differ so much from the *kwan hwa*, and afford so many peculiarities, as those spoken in the province of Fuhkien and eastern portions of Kwangtung. All of them are nasal, and, compared with those spoken elsewhere, harsh and rough. They have a large number of unwritten sounds."—*Williams, Midd. King.*, i. 614–5. For description of the various dialects see *ibid.* i. 133, 136–7, 138; *N. and Q. on C. and J.*, i. 65–7; *Bastian, Sprachvergl. Studien*, p. 6; etc.

"The extent to which the dialects are used has not been ascertained, nor the degree of modification each undergoes in those parts where it is spoken; for villagers within a few miles, although able to understand each other perfectly, still give

different sounds to a few characters, and have a few local phrases, enough to distinguish their several inhabitants, while towns one or two hundred miles apart are still more unlike."—*Williams, Midd. King.*, i. 615–6.

"Since the time of K'anghsi, efforts have been made to substitute the standard language for the local dialects."—*Watters, Essays*, p. 98.

Pigeon-English "has so long been in use as the medium of traffic and household talk that it now bids fair to become an unwritten patois, of which neither the Chinese nor the English will own the parentage. The term *pigeon*, a corruption from *business*, shows, in its transformation, some of the influences which our words must undergo as they pass through the Chinese characters. The foreigners who first settled at Canton had no time nor facilities for learning the dialect, and the traders with whom they bargained soon picked up more foreign words than the former did native. The shopmen ere long formed vocabularies of foreign words obtained from their customers, and wrote the sounds as nearly as possible ; these were committed to memory and formed into sentences according to the idioms of their own language, and disregarding all our inflections, in which they had no instruction. Thus the two parties gradually came to understand each other enough for all practical ends ; the foreigners were rather pleased to talk 'broken China,' as it was not inaptly called, and habit soon made it natural to a newcomer to talk it to the natives, and it obviated all necessity for studying Chinese. The body of the jargon is English, the few Chinese, Portuguese, and Malay words therein imparting a raciness which, with the novelty of the expressions, has of late attracted much attention to this new language."—*Williams, Midd. King.*, i. 624–5.

"The personal names of the Chinese are written contrariwise to our own, the *sing*, or surname, coming first, then the *ming*, or given name, and then the complimentary title ; as Liang Wăn-tai sieu-săng, where *Liang*, or 'Millet,' is the family name, *Wăn-tai*, or 'Terrace of Letters,' the given name, and *siensăng*, Mr. (*i.e.*, Master), or 'Teacher.' A few of the surnames are double, as *Sz'ma Tsien*, where Sz'ma is the family name and Tsien the official title." "In Canton and its vicinity the names of people are abbreviated in conversation to one character, and an *A* prefixed to it ;—as *Tsinteh*, called *A-teh* or *A-tsin*. In Amoy the *A* is placed after, as *Chin-a* ; in the northern provinces no such usage is known. Some families, perhaps in imitation of the imperial precedent, distinguish their members from others in the clan by adopting a constant character for the first one in the *ming*, or given name ; thus a family of brothers will be named Lin Tung-pei, Lin Tung-fung, Lin Tung-peh ; where the word *Tung* distinguishes this sept of the clan Lin from all others. There are no characters exclusively appropriated to proper names or different sexes . . . all being chosen out of the language with reference to their meanings."—*Ibid.* i. 798.

"When a man marries he adopts a third name, called *tsz'* or 'style,' by which he is usually known through life ; this is either entirely new or combined from previous names. When a girl is married her family name becomes her given name, and the given name is disused, her husband's name becoming her family name. Thus *Wa Salah* married to *Wei Sanwei* drops the *Salah*, and is called *Wei Wa shi*, *i.e.*, Mrs. Wei [born of the clan] Wa, though her husband or near relatives sometimes retain it as a trivial address. A man is frequently known by another compellation, called *pieh tsz'*, or 'second style,' which the public do not presume to employ. When a young man is successful in attaining a degree, or enters an office, he takes a title called *kwan ming*, or 'official name,' by which he is known to government. The members or heads of licensed mercantile companies each have an official name, which is entered in their permit, from whence it is called among foreigners their *chop name*. . . . Besides these various names, old men of fifty, shopkeepers, and others take a *hao*, or 'designation' ; tradesmen use it on their signboards as the name of their shop, and not unfrequently receive it as their personal appellation. . . . The names taken by shopkeepers allude to trade or its prospects, such as *Mutual Advantage*, *Obedient Profit*, *Extensive Harmony*, *Rising Goodness*, *Great Completeness*, etc. ; the names of the partners as such are not employed to form the firm. Besides this use of the *hao* it is also employed as a brand upon goods."—*Ibid.* i. 799–800.

"When a Chinese becomes a 'mandarin,' he adopts an official 'Christian' name, and T'ing-fang, or 'hall fragrance,' is accordingly the bureaucratic designation of Ng Choy : the idea is that of a statesman, the sweet-smelling savour of whose reputation 'fills the court.'"—*Parker, John Chinaman*, p. 215.

"When a man dies he receives another and last, though not necessarily a new name in the hall of ancestors ; upon emperors and empresses are bestowed new ones, as *Benevolent*, *Pious*, *Discreet*, etc., by which they are worshipped and referred to in history, as that designation which is most likely to be permanent."—*Williams, Midd. King.*, i. 800.

"Nearly every one of the provinces has an ancient and purely territorial name, in addition to its present practical or descriptive appellation : this ancient or literary name is used in official documents quite as often as the modern one."—*Parker, China*, p. 161.

"In some Chinese villages, the people have all one surname, and this may sometimes, in sparsely peopled regions, lead to awkward consequences, as persons of the same surname are never allowed to intermarry. It happens occasionally, in very exceptional circumstances, that such a clan will agree to divide, half of the people [taking] a new surname, so that marriages may be contracted. But . . . the children [of those who take the new name] to the fifth generation can never become . . . [literary graduates]. In Gou-tshan [Kwang-tung ?] there are four or five different surnames."—*Woman's Work*, iii. 52.

"A community so ancient, vast, and social as the Chinese, so fond of finalities in speech and belief, and so apt to bring every experience to literary form and popular function, naturally possesses a prodigious number of *proverbs* ; embodying in them an impalpable inmost life, which can only in this way find true expression. A nation's proverbs are the ripe fruit of its character and history, its true confession of faith, its alphabet of manners, its outlet into cosmopolitan life. Not till adopted into the universal brotherhood of the Proverbs do the maxims of the wise wear their immortal crowns. Yet the recognized sages are seldom the proverb-makers in an original sense ; these are commonly unknown ; they live only in their winged words, and pass into the circulation of the popular heart, to which they supplied these mystic unappropriated vivacities. A shy literature is the proverb ; its tracts hid in the infinite meshes of social magnetism and construction, by no human wit to be unravelled. In the sea of uniformity into which all Chinese individuality is speedily absorbed, we should hardly expect variety in the experience set forth by this form of expression, where the tides of ages would be apt to roll the pebbles into common shape and break off fresh fragments from the same old rocks. But precisely here, nature justifies herself in her Chinese children by a remarkable diversity."—*Johnson, Or. Rel.—Ch.*, p. 461. For collections of proverbs see *Smith, Ch. Proverbs* ; *Doolittle, Ch. Dic.* ; 明心寶鑑, *Ming Hsin Pao Chien*, trans. *Plath, Bay. Ak. d. Wiss.*, July, 1863 ; *Davis, Chinese*, ii. 166–71 ; *Williams, Midd. King.*, i. 720–3 ; *Ch. Rev.*, Nov. and Dec., 1874 ; *Nevius, Collection of Pearls* ; *Rochet, Sentences Mantchoux* ; *Wollheim, Litt. Sämmtl. Völk. des Orients*, ii. 663–4.

Writing.—"The Chinese write in vertical columns, following from right to left, and it is customary in the better class of works to raise the name of the dynasty a character above the other columns ; even should it occur anywhere in the middle of a column, that column is abruptly broken off, and the imperial character carried up to commence another, while the sense of the passage is continuous, as if there were no break. The title or functions of the Emperor are raised two characters above the other columns, and the titles of the imperial ancestors are raised three characters. In inscriptions and documents, the mention of an Emperor is frequently preceded by a blank of two characters' length, as may be seen in the famous Nestorian inscription at Se-gan."—*Wylie, Ch. Researches*, p. 207.

"The Chinese class the forms of the Character variously. Some affirm that there are 5 classes, others 6, and others again say 8. The 5 classes are thus : 1, Koo-wun ; 2, Ta-chuen—both out of use ; 3, Seaou-chuen, used on seals, the colours of the army, &c. ; 4, Pà-fun, something like the Le-shoo, used on stone tablets ; 5, Le-shoo ; and the present Kae-shoo, used in Deeds of Property, Reports to his Majesty, Public and Private Documents." "Those who arrange the Character under 6 classes eall them : 1, Koo-wun ; 2, Ko-tsze ; 3, Chuen-wun ; 4, Le-shoo ; 5, Mew-chuen ; and 6, Chung-shoo, a character which has the appearance of crawling insects." "The Pa-te, or 8 forms, are called : 1, Ta-chuen ; 2, Seaou-chuen ; 3, Kih-foo ; 4, Chung-shoo ; 5, Moo-yin ; 6, Shoo-shoo, 暑書 ; 7, Shoo-shoo, 发書 ; 8, Le-shoo ; several of these have fallen into disuse."—*Morrison, Dic.*, Introd. p. iii. See also *Williams, Midd. King.*, i. 597 ; *Wylie, Ch. Researches*, p. 203.

"The total number in the six classes [of characters : see *supra*] is twenty-four thousand two hundred and thirty-five, being many less than are found in Kanghi's Dictionary, which amount to forty-four thousand four hundred and forty-nine ; but in the larger sum are included the obsolete and synonymous characters, which, if deducted, would reduce it to nearly the same number. It is probable that the total of really different characters in the language sanctioned by good usage, does not vary greatly from twenty-five thousand, though authors have stated them at from fifty-four thousand four hundred and nine, as Magaillans does, up to two hundred and sixty thousand eight hundred and ninety-nine, as Montucci. The Chinese editor of the large lexicon on which Dr. Morrison founded his Dictionary, gives it as his opinion that there are fifty thousand characters, including synonyms and different forms ; and taking in every variety of tones given to the words, and sounds for which no characters exist, that there are five thousand different words. But even the sum of twenty-five thousand different characters contains thousands of unusual ones which are seldom met with, and which, as is the case with old words in English, are not often learned."—*Ibid.* i. 588–9.

[The *hsing shu*, *ts'ao shu*, and *k'ai shu* are in general use at the present day.]—*Wylie, Ch. Researches*, p. 204. See also p. 203.

"The term Ching-tsze, the proper Character or plain hand, is used in contradistinction from Tsaou-tsze, the running hand. Kaeshoo, the plain written hand, is sometimes used in contradistinction from Sung-pan, a stiff character, commonly used in printed books. It derives its name from the dynasty Sung. There is yet one form, the Hing-tsze, a free hand, holding a middle place between the plain and running hands."—*Morrison, Dic.*, Introd. p. iii. *Cf.* previous Periods.

"Great pains are taken by the Chinese to secure the correct and graceful form of their characters, and the most minute rules are laid down for their formation, both as to the order of sequence and proportions, which are carefully enforced by the teachers. All the characters in the language are reckoned to be made up of the eight elementary parts contained in the character 永 *yüng*, signifying eternal, *i.e.*, a dot, horizontal line, perpendicular line, hook, spike, sweep, stroke, and dash. There is a small native work containing ninety-two short rules for writing, illustrated by examples." (*v. Trans. R.A.S.*, vol. i).—*Wylie*, p. 204.

"The two principal dictionaries that have been published during the present dynasty, *Ching tszé t'ung* and *K'ang he tszé tëen* (which latter forms the basis of Medhurst's *Chinese and English Dictionary*), have both adopted the number [of radicals : 214] fixed by the *Tszé wuy* [*v.* previous Period]. These are divided into 17 classes, according to the number of their strokes."—*Ibid.* pp. 204–5.

The prevalence of monosyllables has been referred to. "Another peculiarity of the written language is the capability of some of the characters assuming the *rôle* of different parts of speech, according to the positions they occupy in a sentence. . . . In classical books we find a character undergoing an analogous change of meaning even without any alteration in the pronunciation."—*Wylie, Ch. Researches*, p. 207.

The arrangement for finding characters finally adopted in the Ming Period "is now in general use from the adoption of the abridged dictionary, the *Kanghi Tsz' Tien* ; though this number could have been advantageously reduced, as has been shown by Gonçalves, its universal adoption, more than anything else, renders it the best system. All characters found under the same radical are placed consecutively, according to the number of strokes necessary to write them, but no regularity is observed in placing those having the same number of strokes. The term *primitive* has been technically applied to the remaining part of the character, which, though perhaps no older than the radical, is conveniently denoted by this word. The characters selected for the radicals are all common ones, and among the most ancient in the language." "The number of characters found under each of these radicals in Kanghi's Dictionary varies from five up to one thousand three hundred and fifty-four. The radical is not uniformly placed, but its usual position is on the left of the primitive. Some occur on the top, others on the bottom ; some inclose the primitive, and many have no fixed place, making it evident that no uniform plan was adopted in the original construction. They must be thoroughly learned before the dictionary can be used, and some practice had before a character can be quickly found. The groups occurring under a majority of the radicals are more or less natural in their general meaning. . . . Some of the radicals are interchanged, and characters having the same meaning sometimes occur under two or three different ones—variations which seem to have arisen from the little importance of a choice out of two or three similar radicals. Thus the same word *tsien*, 'a small cup,' is written under the three radicals *gem*, *porcelain*, and *horn*, originally, no doubt, referring to the material for making it. This interchange of radicals adds greatly to the number of duplicate forms, which are still further increased by a similar interchange of primitives having the same sound. These two changes very seldom occur in the same character, but there are numerous instances of synonymous forms under almost every radical, arising from an interchange of primitives, and also under analogous radicals caused by their reciprocal use. Thus from both these causes, there are, under the radical *ma*, 'a horse,' one hundred and eighteen duplicate forms, leaving two hundred and ninety-three different words ; of the two hundred and four characters under *niu*, 'an ox,' thirty-nine are synonymous forms ; and so under other radicals. These characters do not differ in meaning more than *favor* and *favour* or *lady* and *ladye* ; they are mere variations in the form of writing, and though apparently adding greatly to the number of characters, do not seriously increase the difficulty of learning the language." "Variants of other descriptions frequently occur in books, which needlessly add to the labor of learning the language. Ancient forms are sometimes adopted by pedantic writers to show their learning, while ignorant and careless writers use abridged or vulgar forms, because they either do not know the correct form, or are heedless in using it."—*Williams, Midd. King.*, i. 589–93.

"The invention of printing [in the 6th cent.] and the compilation of dictionaries have given to the form of modern characters a greater degree of certainty than they had in ancient times. The variants of most of the common ones were exceedingly numerous before this period ; Callery gives forty-two different modes of writing *pao*, 'precious' ; and forty-one for writing *tsun*, 'honorable' ; showing the absence of an acknowledged standard, and the slight intercourse between learned men."—*Ibid.* i. 589.

[For some similarities between Chinese characters and Egyptian hieroglyphics see *Kidd, China*, pp. 95–8.]

DISTRIBUTION.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Commerce.—"The exchange of commodities—the practice of commerce on a small scale—was, moreover, early developed among them [early Chinese]. It was long, indeed, before they had anything worthy of the name of a city ; but fairs were established at convenient places, to which the people resorted from the farms and hamlets about, to barter their various wares."—*Legge, Ch. Class.*, iii. Prol. p. 191.

"In purely mythical and semi-historical times there are traditions of islanders bringing tribute from the south, and tattooed tribes from part of Yüeh (modern Wenchow) carrying swords, shields, and fish-skin boxes for sale or barter. The so-called 'tribute' of ancient times seems to have practically meant trade, for each province was supposed to bring to the metropolis the superfluity of that which it produced easiest and best, receiving bounties or presents in return."—*Parker, China*, pp. 41–2.

"Shih Ku said : 'In ancient times there were no markets ; they sold goods at the well-side when they gathered there to draw water.'"—*K'ang Hsi Tzŭ tien, Yin chi chung, Shih pu*, p. 50*a*.

Shên Nung "caused markets to be held at midday, thus bringing together all the people, and assembling in one place all their wares. They made their exchanges and retired, every one having got what he wanted."—*I ching*, App. III. Sect. II. ch. 2, 14 ; *Legge*, p. 383.

Means of Conveyance.—"In the north of China, more particularly in the provinces of Shansi or Shensi, wagons appear to have been long used by a nomadic people in their migrations. Wheel carriages were first introduced by the Emperor Tay-yu, who was the founder of the Hia dynasty, 2205 B.C. At this early period, however, they were not, it appears, drawn by horses, but by men. Their use was in a great measure restricted to royal and noble families. The cars in which the Emperor of this dynasty rode were invariably drawn by twenty men."—*Gray, China*, ii. 177.

"I [Yü] mounted my four conveyances (carts, boats, sledges, and spiked shoes)." His "dragon-chariot," apparently drawn by horses, is mentioned in *Pao P'u Tzŭ, Yüan chien lei han*, *c.* 325, *Ch'iao i pu*, p. 9*a*.—*Legge*, III. i. 77.

[Provision-carriers are mentioned in the *Shu ching*, Pt. iv. Bk. ii. ch. iii. 6.]

"They [Huang Ti, Yao, and Shun] hollowed out trees to form canoes; they cut others long and thin to make oars. Thus arose the benefit of canoes, and oars for the help of those who had no means of intercourse with others. They could now reach the most distant parts, and all under heaven were benefited."—*I ching*, App. III. Sect. II. ch. 2, 16; *Legge*, p. 384. *Cf.* IMPLEMENTS.

"Yao set up a post at cross-roads on which people might write any complaints against their rulers: there was also a flag standing under which they might make novel suggestions. This seems to show that writing of some sort was in vogue even thus early."—*Ch. Rev.*, xii. 444.

[The state of manners and customs in each feudal State were communicated to the suzerain of the central kingdom by means of the ballads commonly sung by the people which were periodically transmitted by the nobles to their suzerain.]—*Legge*, III. i. 81, note.

[Laws were made known by being "solemnly and periodically proclaimed in each vassal kingdom."]—*Parker, Anc. Ch. Simpl.*, p. 110.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Commerce and Trade.—["Trafficking to a distance with carts and oxen" is mentioned in the *Shu ching*, Pt. V. Bk. X. 6.]

[The market as a place for exchange of goods, benefiting both the buyer and seller, is mentioned in *Kuan Tzŭ, Yüan chien lei han, c.* 357, *Ch'an yeh pu*, p. 3*b*.]

"The system of post houses and hotels at stated distances, by which mediæval travellers were so much impressed, dates from the Chow Li; there was a post house at the distance of every ten and an inn at every thirty li, and a market-place with hostelry at every fifty li."—*Simcox*, ii. 63.

[The care of the highways was regarded as of equal importance with that of the watercourses and the markets.]—*Simcox*, ii. 63; *Chou li*, ii. 128, etc. For the hours at which markets were held see *Fêng su chih, Yüan chien lei han, c.* 357, *Ch'an yeh pu*, p. 1*b*.

"The merchants and dealers collected and spread abroad for sale their merchandise of gold and cloth."—*Chou li kuan chu* (*Gingell*), p. 50.

"It was only in Confucius' time—the period of the Rival States under the nominal hegemony of the kings—that the idea of accumulating profit seems to have energetically possessed men's minds. One statesman (Kwan Chung) invented a kind of *lupanar* where trading visitors from neighbouring states were encouraged by 'Babylonian women' to leave their gains behind them; thus this enterprising state sold its goods at a profit, and got the money back in part. As the historian says: 'Roguery and violence now began to take precedence of right and justice: greed for the possession of riches replaced modesty and humility in men's minds: huge fortunes were made by some callous ones, whilst others were starving before their eyes.'"—*Parker, China*, p. 42.

"There is a story about the eccentric philosopher Chwang-tsz, stating that he preferred the dung-beetle's dung-roll to a piece of storax. This being so, and storax being elsewhere stated to have come from Syria, it seems that indirect intercourse with the west of Asia must have begun as early as the fourth century B.C., when Chwang-tsz flourished."—*Ch. Rev.*, xv. 373.

"Cotton would seem . . . to have been first imported into China from Turkestan."—*Ch. Rev.*, xv. 189.

"In the Cheu dynasty . . . we have proof of the flourishing state of the iron trade."—*Journ. P.O.S.*, i. 2.

So soon as Persia "had fallen before the Macedonian troops under Alexander the Great, 325 B.C., the silken stuffs of China were exposed for sale in all the marts of Greece."—*Gray, China*, ii. 218.

[Shanghai is mentioned as existing in 249 B.C., and was celebrated as the seat of an extensive cotton manufacturing industry.]

Means of Conveyance.—"This mode of conveying letters [by carrier-pigeons] is not by any means new to the Chinese. To them it was . . . well known in ancient times."—*Gray, China*, ii. 189.

"The Chow Li, besides contemplating a uniform scale of proportion for wheeled vehicles and prohibiting 'furious driving,' also provides for the regulation of traffic at crowded crossings, whether by land or water; boats and carriages were only allowed to pass in a prescribed order, which policemen stationed at the critical spots were instructed to enforce (*S.B.*, xxvii. 339.)"—*Simcox*, ii. 63–4.

"Persons without regular occupation went round from place to place and carried on a calling (acted as porters, or coolies)."—*Chou li kuan chu* (*Gingell*), p. 50.

[See also *Richthofen*, i. 379.]

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

"The founder of this active dynasty [Sui] . . . to evince his hatred as a legislator for huckstering . . . 'forbade merchants to wear silk or ride in carriages, piling upon them taxes and charges of all kinds, in order to humiliate and make them miserable.' His wife and son after his death somewhat alleviated these burdens as the Empire gradually settled down into a better financial condition; but the sons of 'merchants were still unable to occupy any official post,'—an incidental statement of the historian which leads us to infer that traders were under a social tabu."—*Parker, China*, pp. 42–3. *Cf.* REG. OF LABOUR.

"The cuttings, which were necessary for drainage and useful for irrigation, served also to provide water-ways for trade, and so to prevent the exclusive dependence on agriculture which has a cramping effect on natural development."—*Simcox*, ii. 10.

"While the course of the rivers is such as to facilitate and promote inland traffic, the conformation of the coast is the reverse of favourable to foreign commerce. Harbours are few and bad, the mouths of the rivers are silted up with sand; there is but one bay of any importance, and none of those gulfs and indentations which invite and almost compel the dwellers on the coast to carry on their traffic by help of short cuts across the water. The inferiority of their neighbours on the north and south prevented any equality of intercourse, either political or commercial; while the industrial instincts of the people found ample satisfaction in the production of native articles of use and luxury, which each province could exchange as far as needful with other parts of the empire."—*Ibid.* ii. 10.

"It is the glory of their Han emperor—Wuti—to have established a secure commerce with the opposite border of the continent in the second century B.C.; with one hand suppressing predatory tribes, and with the other protecting the regular movements of trading caravans to more distant lands. This adventurous spirit, so rare in Asiatic monarchs, was rewarded by the arrival of one of his generals, if not at the Caspian Sea, yet near the Persian Gulf, whence the vine, true symbol of *social unity*, was carried to China; whose exchange for the gift came some centuries later, when the silk-worm, symbol of *productive labor*, was brought to Constantinople by Nestorian monks. From the date at which Ma-tuan-lin begins his notices of Indian relations, religious and commercial,—not far from the Christian era,—two, and probably three, great lines of traffic were fully organized across the continent. One high road is described by Ptolemy as coasting the desert on the south from Bactria to the Western sea; another led from Samarcand to the northern provinces of China. In nine months the caravans crossed from sea to sea; and the Romans met these returning land-galleons at the fairs of Armenian and Persian towns."—*Johnson, Or. Rel.—Ch.*, pp. 119–21. See also *Wên hsien t'ung k'ao hsiang chieh, c.* 6, *Shih ti k'ao*, p. 2*b*; *Journ. R.A.S.*, vi. 457; *Ch. Rev.*, xiii. 52; and for details of the routes, *Parker, China*, pp. 57–8.

"There is an old Chinese legend about foreign envoys having been sent back to Annam in 'South-pointing carriages,' from which story some persons have rashly inferred that in 110 B.C. the use of the magnetic compass was known. What we may fairly conclude is that in those times there was already an overland commerce with the South. When in or about 134 B.C., a Chinese agent was visiting the modern Canton, he noticed some strange produce which was stated to have come from modern Yün Nan. On his way back to the imperial capital the agent questioned some traders in modern Sz Ch'wan about this produce, and discovered that there was a regular junk trade between Yün Nan, Kwei Chou, and Canton. When in 112 B.C. the generals of the Emperor marched upon Southern Yüeh in several columns by way of Hu Nan and Kiang Si, they took advantage of this discovery to ship troops also from Sz Ch'wan and Kwei Chou, in both cases by means of the divergent head-waters of the Western River. . . . In 196 B.C. the King of South Yüeh had already complained to the Emperor that his trade in cattle, iron, and utensils was being interfered with by the King of Ch'ang-sha (Hu Nan); so that it is evident the trade route by the Canton North River and the Hu Nan Siang River had also been used long before this."—*Parker, China*, p. 58.

"All silk and iron went by land, until the Parthian cupidity, two centuries later, drove it to the sea route. The Chinese enumerate over fifty kinds of produce imported by them from Ta Ts'in."—*Ibid.* pp. 59–60.

"The overland route from Rangoon and one of the three Burma roads to China by the Irrawaddy, Mekong, or Salween (*viâ* Bhamo, Esmok, Kiang-hung, or the Kunlŏn Ferry), was open to the 'tribute' of Antoninus."—*Ibid.* p. 60.

For the reasons which led to caravans being sent to Ta-ouan and Ou-sun (Ili and Ferghana) see POLITICAL. The caravans were "sent to explore alternative routes; those to the north of the desert were rendered insecure by the Huns and other barbarians, while to the south food and water were lacking, so that half the members of a single expedition perished." "The number of caravans sent, notwithstanding these difficulties, varied from five to ten in a year, the longest journey occupying nine years. Embassies were exchanged, and the Emperor of China was particularly anxious to obtain horses of a rare breed from Ta-ouan. But the Western kingdoms had apparently as much trade as they wanted, and believed the Hans to be too far off to be dangerous, so even food was refused to the Chinese caravans. . . . The Huns were near and formidable, so traders protected by the Huns were secure, while 'those of the Hans, on the contrary, only obtained food, baggage animals and admission to the bazaars by producing their wares' (*Nouv. Journ. Asiat.*, 1828, ii. 438)."—*Simcox*, ii. 109.

"The Phœnicians, Carthaginians, and Syrians were already old hands at conducting sea trade when China under the Han dynasty first found herself with an unbroken line of coast. . . . I am disposed to think that trade went on between the Syrian merchants and the natives exactly as it does now, and probably at most of the same places, between Canton and the coasts of India. . . . It is distinctly stated by native historians that the Chinese obtained from Ta-ts'in glassware of all kinds, asbestos, woven fabrics, and embroideries, drugs, dyes, metals, and gems."—*Parker, China*, pp. 46–8. See also *ibid.* for Pliny's statements regarding the Seres.

The Hiung-nu "were driven away by the Chinese from the southern group of roads, *viâ* Hami, at a comparatively early date; but, during the greater part of the time—to use the words of Chinese historians—'the Han dynasty had the sagacity to keep them in good temper by permitting a regular border trade.'"—*Ibid.* pp. 117–8.

[For the contempt with which traders were regarded by the government see *ibid.* p. 44 and REG. OF LABOUR.]

[The principal articles of trade were grain, salt, iron, horses, carts, silk, copper, and gems.]—*Ibid.* p. 44. See also *Journ. P.O.S.*, i. 2.

[Kao Tsu's popularity was great because he promoted commerce.]—*Boulger, Short Hist.*, p. 11.

"Frontier 'fairs' and even clandestine trade are also specifically mentioned as early as 140 B.C. The nomads used to bring horses and beasts for sale; more especially the '300 mile a day' or 'blood-sweating' horses of Kokand were highly prized. Horses, pearls, sables, and excellent wood for making arms are mentioned amongst the earliest products of North Corea, which then extended far into Manchuria; the same thing, *plus* flax or hemp, of the Tunguses bordering thereon; the buckthorn arrows with petrified resin or lapis-lazuli tips brought by the latter were known by report even in Confucius' time (550–480 B.C.). In the eastern part of the Corean peninsula iron was the sole currency: both the Japanese and the other Corean states used to purchase their iron there." Chang Ch'ien saw "Chinese goods in Bactria, and . . . ascertained that they came through India. . . . Yün Nan produce came to Canton by river: this led by degrees to the conquest of both regions, and to the better knowledge of several new trade routes; but to this day the hoped-for southern line of posts extending from Canton to Bactria has never been achieved. In the negotiations which preceded the conquest of Canton (110 B.C.), the King of South Yüeh complained that he was not allowed to import iron, agricultural implements, or female animals. His return presents include such things as rhinoceros horns and peacocks, which probably came to Canton by sea in the way of trade. From all this we may gather a tolerably accurate notion of what the ancient land commerce of China must have been."—*Parker, China*, pp. 44–6.

[By the year 115 B.C. a regular intercourse with the thirty-six states of the Western regions had become established through the efforts of Chang Ch'ien for which he was ennobled as Marquis.]—*Giles, Bio. Dic.*, p. 12.

"In the first century of our era, at least, a brisk trade in silk had already grown up between China and Rome. The Parthians tried to monopolise it, and the Romans, in order to escape Parthian cupidity, had recourse to the sea route, with which official China had no opportunity of acquainting herself before the second century. The one link, and that an important one, between the land and sea routes was forged by such travellers as the Buddhist priest Fah Hien, who reached Turkestan by way of the Pamirs, and groped their way home through India, and thence by sea along the Java and Malay coasts."—*Parker, China*, pp. 48–9. See also *Simcox*, ii. 117; *Del Mar, Mono. on Hist. of Money*, p. 4.

"The extraordinary market value of silk at this time [A.D. 220] was not owing to its scarcity in China, but to the great difficulty which the merchants of Persia and India experienced in procuring it from there in sufficient quantities. Between the merchants of Persia and India on the one hand, and those of China, on the other, imperfect and irregular communications were kept up in the face of very formidable obstacles."—*Gray, China*, ii. 219.

[Markets are mentioned, as at Ch'ang An.]—*K'ang Hsi Tzŭ tien, Yin chi chung, Shih pu*, p. 50*a*.

Hoo Wei mentions "the burdensome system of transporting the revenue in kind which has prevailed in China since the time of the Han dynasty. It was a consequence of the change from the feudal system to the centralized government,—an evil in itself, but less than other evils."—*Legge, Ch. Class.*, III. i. 144, note.

[Important prisoners were conveyed in a prison-van resembling a cage and securely fastened.]—*Shih chi Chang Erh Ch'ên Yu chuan, Tzu shih ching hua, c.* 55, p. 37*b*. *Cf.* Laws.

Period of Disruption (221 *to* 589).—*Table IV.*

North China being now, and for four centuries to come, politically cut off from the southern coast, "it is not surprising . . . to find that the northern Tobas have nothing new to say about the South Seas, whilst the southern dynasties at Nanking are correspondingly ignorant of events along the desert routes. But these southern dynasties kept up their relations with Ceylon, India, and Indo-China, and there is every reason to believe that a brisk trade went on without interruption as before. Up to the time of Mahomet, it seems that colonists sent out from India had managed or financed the entire ocean trade with the Far East, if they did not also in most cases directly rule the coast peoples of Java, the Malay Peninsula, and Indo-China. Profound international peace appears to have reigned, so far as Chinese trade was concerned. There were no attempts made by junk-masters to conquer the natives, nor by dark-skinned rulers to harass or practise extortion upon the traders. There is one specific mention in A.D. 226 of a Ta-ts'in [Syrian] merchant coming to the court of the Emperor of Wu (at Nanking, but later at Wu-ch'ang opposite Hankow), who gave him some black dwarfs to take back as curiosities; otherwise nothing new is said of that country except in connection with the trade of India. . . . The single important point [in the various historical accounts], and that upon which to lay stress, is this: both Roman and Chinese accounts make it perfectly clear that land and sea trade in silk, iron, glass, textile fabrics, and many other articles existed between the Red Sea ports (Petra, etc.) and the Indo-Chinese ports (Rangoon, etc.), and also between Mesopotamia and Si-an Fu, during the first five or six centuries of the Christian era; but so far it does not appear that the question of customs duties, transit charges, or tonnage dues ever came to the front prominently, if at all, in China."—*Parker, China*, pp. 49–50.

"Cosmas tells us in the sixth century that the Chinese brought their silks and sandal-wood to Ceylon, where they were met by traders from the west (*Knight, Commerc. Interc. with China*). Here was, perhaps, initiated the extensive commerce carried on by the Arabs with China for many centuries, not only by sea, but across Persia and Thibet; and it has become more than probable that many of the inventions supposed to have been introduced by them, such as paper and the mariner's compass, were brought from the Pacific shores (*Draper, Intell. Develop. of Europe*)."—*Johnson, Or. Rel.—Ch.*, p. 122.

"The superior safety and quickness of the land traffic is alleged by Cosmas as a reason why there was so much silk in Persia, and the quantity exported is proved to have been considerable, by its reaching the empire of Justinian in quantities sufficient to suggest the thought of acclimatizing the precious worm."—*Simcox*, ii, 130.

"It is stated that Alexander Cosmas, himself a trader in Arabia and India (530–50), says in his *Topography* that there was a maritime trade thence with Tzinistan, a place bordered by the Eastern Ocean."—*Parker, China*, p. 61.

"The routes followed by the Chinese Buddhist pilgrims are not to be ignored when we attempt to decide what the ancient sea and land trade routes were." See details and further information concerning the iron and silk trade in *ibid.* pp. 60–4.

"There is no doubt that 1600 years ago, a great postal highway extending from Peking to Kashgar existed—probably the longest road in the world." (Sven Hedin.)—*Standard*, Dec. 8, 1902.

[For early voyages of Europeans to China, see *Martin, Hist.; Appleton, Cycl.*, v. 110; etc.]

[Markets were held. See *P'ei wên yün fu, c.* 34*a*, p. 146*a*; etc.]

Means of Conveyance. In a campaign undertaken by Chu-ko Liang in A.D. 231 "he made use of the famous device of 'wooden oxen and running horses' as a means of transport. What the device was, nobody now knows."—*Giles, Bio. Dic.*, p. 181.

[A carriage which registered the distance travelled was in use. See *Giles, Ad. Sin.*, No. 7.]

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

"A general impetus was given to foreign travel and foreign commerce; and while the court was filled every year by strangers coming peaceably from regions that Han-Wu-ti had vainly endeavoured to subdue by force of arms, colonies of traders established themselves in the southern ports, as well as along the continental trade routes."—*Simcox*, ii. 139.

"The Chinese in the eighth and ninth centuries made much more silk than before for foreign countries. The spread of the silk manufacture in Western regions did not put an end to the demand for the silk goods of China or for the unwoven silk. Neither Europe nor Western Asia could manufacture enough of their own silk to meet the demands of the market. The historian Robertson says of this period that the silk of China was purchased in Shensi, the westernmost province of that empire, and conveyed thence by caravan in a march of eighty or a hundred days to the banks of the Oxus, where it was embarked and carried down the stream of that river to the Caspian. After a dangerous voyage across that sea and ascending the River Cyrus as far as it is navigable, it was conducted by a short land carriage of five days to the river Phasis which falls into the Black Sea. Thence it was taken by ship to Constantinople. While such was the activity of trade by land there would naturally be a corresponding expansion of sea-borne traffic from the seaports of China to India and farther west. The three centuries of the Tang dynasty at the same time gave opportunity to home commerce to grow in proportion. Trade flourishes when an empire is at peace."—*Edkins, Chinese Currency*, p. 1. See also *Richthofen*, i. 529.

"Towards the end of the fifth century the Turks appear on the Chinese frontiers, in order to purchase silk and wadding in exchange for articles of their own production. The Turks were workers in iron, and the district of Liang Chou, in or near which they are first heard of, was, as we have seen, precisely the most ancient iron-producing place mentioned in Chinese history. Tea now appears for the first time as an article of commerce, and from that day to this Turkestan, Siberia, Tibet, and finally Europe, have regarded this as the main staple of their trade with China."—*Parker, China*, pp. 52–3.

"The Arabs are first heard of by the Chinese in A.D. 628, under the name of Tajik, or Tazi, and in connection with a revolt of Persia against her overbearing task-masters the Turks. As Mahomet was not yet dead, and means of communication were not more rapid then than they had been 600 years earlier, we have here a good instance of the speed at which news of political changes in Europe might reach China. The name Fu-lin now also apppears for the first time, and the people of that country (which I take to be Fereng, or 'Frank') are baldly stated to be 'also called Ta-ts'in.' The energetic but crazy Emperor of the Sui dynasty, whom I have already characterised as a sort of Caligula, is stated to have unsuccessfully attempted to open communications with Fu-lin."—*Ibid.* p. 51. See also *Johnson, Or. Rel.—Ch.*, pp. 122–3; *Renaudot, Mahom. Travellers, etc.*, p. 21.

"These two [Fah-hien and Hüan-chwang] are by no means the only priests who made important journeys. . . . The fact that hundreds of Nestorian, Hindoo, and Chinese priests and bonzes were able to move freely, by land and by sea, all over Asia proves, though it may not throw specific light upon commerce that trade routes were frequented then along exactly the same lines as they had been before, and as they are now."—*Parker, China*, pp. 62–3. For the routes followed see *ibid.* pp. 61–2.

"In the early part of the T'ang dynasty . . . large numbers of Persian traders are stated to have come by sea and spread themselves over the Empire. Owing to the anarchy which ushered out the ruling house (end of the ninth century), they and other foreigners at last confined their trading operations to Canton. Besides the accounts already mentioned . . . there are the often quoted narratives of the Arabs Wahab and Abu Seïd (850–77), which testify once more to an active sea trade all along the Indian Ocean, the Persians being apparently ahead of the Arabs in numbers and energy."—*Ibid.* p. 64.

"When Hsü Shên was promoted to be Governor of Ling Nan, the foreigners came yearly with pearls, tortoise shell, and rhinoceros' horn by sea. Shên did not exact other duties after they had paid the usual taxes, so the merchants and traders greatly increased."—*K'ung t'ieh, Yüan chien lei han, c.* 357, *Ch'an yeh pu*, p. 20*a*.

"They import into China ivory, incense, ingots of copper, shells of sea-tortoises, and rhinoceros horn."—*Reinaud, Rel. des Voy.*, i. 33–4.

"The inhabitants of China make belts of rhinoceros horn, the price of which, in China, is as high as two or three thousand dinars, and even more, according to the beauty of the markings. All these horns are bought in the states of Rohmy, with cowries, which are the money of the country."—*Ibid.* i. 29–30.

[Fairs held every 3 days are mentioned in *Nan pu hsin shu, P'ei wên yün fu, c.* 6, p. 144*a*.]

"In the middle of the seventh century we . . . first hear of tithes being levied in kind, upon imports of spices, camphor, and precious woods, by an officer appointed specially to oversee the foreign trade: one of these functionaries is stated to have been on duty at Canton in A.D. 763, just five years after the Arabs and Persians had made a filibustering attack upon and then pillaged and burnt some warehouses in that city, as recounted in the history of the T'ang dynasty."—*Parker, China*, p. 52.

"Each district in China has its tolls and markets."—*Reinaud, Rel. des Voy.*, ii. 19.

"The market of Fêng Tu was eight *li* in area, and had twelve entrances. In it there were 120 hongs and 3,000 shops."—*Ta ts'ung tse chi, P'ei wên yün fu, c.* 34*a*, p. 149*a*.

"About the year A.D. 700 a market for strangers was opened at Canton, and an imperial commission appointed to levy duties."—*Simcox*, ii. 139–40.

"Another indication of the range of Chinese influence is given by the Chinese Version of the Yenisei inscriptions (*Acad.*, Jan. 20, 1894) which shows the monuments (bearing other inscriptions in an unknown alphabet) to have been erected to princes of a Turk dynasty, circ. A.D. 730."—*Simcox*, ii. 140, note.

"During the eighth century several Arab missions came to China by way of Tokhara, the north branch of the South Road, the Purun-ki River, Si-ning, and Liang-chou. . . ." They "would seem to have worked their way from Si-ning down to the head waters of the Yang-tsze."—*Parker, China*, pp. 65–6.

"The Nestorian stone with Syriac and Chinese inscriptions, dated A.D. 781, . . . gratefully acknowledges the toleration shown to Christian travellers by the monarchs of the T'ang dynasty. At this time there were over 4,000 foreign families in Si-an Fu." "It is further testimony to the fact that Syrians if not also Europeans, had for many centuries followed the great road from Mesopotamia to China."—*Parker, China*, pp. 52–3, 72–3.

"Foreign trade continued to exist on sufferance, but so far as the Chinese were concerned it was limited by the attitude of the Government to a moderate exportation of staple commodities, paid for in foreign coin or precious metals. What China had to sell was much more important to the Western nations than anything else she or her rulers could be prevailed upon to buy; and so long as the trade dealt with surplus manufactures, like silk, or natural products, like musk or rhubarb, and did not endanger the local food supply, it was not interfered with. In A.D. 794 complaints were made that trade was leaving Canton for Cochin China, but the traders' schemes for recovering or pursuing it were discouraged by the Government, which opined that there must have been intolerable extortions used to drive it away, or a want of natural inducements to bring it, and quoted the Shoo: 'Do not prize strange commodities too much, and persons will come from remote parts.'"—*Simcox*, ii. 140.

"Arab geographers and travellers of the 9th century show what a development had been reached by foreign commerce under this modified freedom. The Jewish merchants described by Ibn Khordadbeh . . . had their representatives at Canton; and the four trade routes, enumerated by Sir Henry Yule (*Cathay*, ii. 559), enabled all the great commercial communities to try their hand at the China trade. The first of these routes led from the Mediterranean over the Isthmus, of Suez and onwards by sea; another reached the Indian sea viâ Antioch, Bagdad and Bussora and the Persian Gulf; a third followed the coast of Africa by land from Tangiers to Egypt and thence by Damascus to Bagdad, while the fourth led south of the Caspian Sea and north of the Central Asian desert to the gates of the Great Wall. The Chinese traders either met the Western merchants at Ceylon, or themselves came as far as the mouth of the Euphrates."—*Ibid.* ii. 140.

[Mention of a western religion (Manichæism or Nestorianism) in the tri-lingual stone inscription discovered by Russians at the old Ouigour capital, and dating from 830, is another link connecting "Syria and Persia . . . through Tokhara, with China and Mongolia."]—*Parker, China*, pp. 72–3.

"The reports of the Arab merchant Suleiman upon the condition of trade in the Far East during the ninth century, and the comments of the Arab geographer Abu Seïd, who wrote about one century after this again, confirm what the Chinese say, and make it quite certain that a lively international traffic then pervaded the whole of the Indian Ocean. Even the Chinese accounts speak of foreign ships at Canton having a capacity of 1,000 *bharams*—an Indian word having the meaning of 'a quarter of a ton.'"—*Ibid.* p. 52.

"In the period *K'ai Ch'êng* [836–41] the price of things was cheap. The people sold fish and meat in the village markets, and the natives there bought them with half a cubit of raw silk from Hu. If [the buyer] was a scholar or official he bought them with copies of verses written by Lo T'ien [a famous poet]."—*Fêng nien lu, Ko chih ching yüan, c.* 27, p. 15*b*.

[In 877, the Arab trade was interrupted by internal troubles in China, which co-operated with the decline of the Arab power to break off the growing intercourse between South China and the Western nations by way of the Indian seas. The journey was too long to be undertaken without the assurance of a peaceful market, while the supply of merchandise itself must have fallen short for the time, as the rebel armies are accused of the supreme barbarism of cutting down the mulberry trees.]—*Simcox*, ii. 142.

The trade "relations [of Palembang] with China are stated to date from the period T'ien-yu of the T'ang dynasty (A.D. 904–907)."—*Hirth, Ancient Porcelain*, p. 57.

Means of Conveyance.—"The institution of the 'Peking Gazette,' the oldest periodical in the world," was due to Hsüan Tsung.—*Boulger, Short Hist.*, p. 32.

"The *Ching Pao*, i.e., '*Metropolitan Reporter*,' usually called the *Peking Gazette*, is compiled from the papers presented before the General Council, and constitutes the principal source of information available to the people for ascertaining what is going on in the Empire. Every morning ample extracts from the papers decided upon or examined by the Emperor, including his own orders and rescripts, are placarded upon boards in a court of the palace, and form the materials for the annals of government and the history of the Empire. Couriers are despatched to all parts of the land, carrying copies of these papers to the high provincial officers; certain persons are also permitted to print these documents, but always without note or change, and circulate them at their own charges to their customers. This is the *Peking Gazette*, and such the mode of its compilation. It is simply a record of official acts, promotions, decrees, and sentences, without any editorial comments or explanations; and as such of great value in understanding the policy of government. It is very generally read and discussed by educated people in cities, and tends to keep them more acquainted with the character and proceedings of their rulers than ever the Romans were of their sovereigns and Senate. In the provinces thousands of persons find employment by copying and abridging the *Gazette* for readers who cannot afford to purchase the complete edition."—*Williams, Midd. King.*, i. 420.

"All correspondence between the Emperor of China and the governors of towns, as well as the eunuchs, is carried on by means of post-mules, which . . . follow certain fixed routes." Ibn Wahab about 915 travelled from Peking to Khanfu by government post-mules.—*Reinaud, Rel. des Voy.*, i. 88, 118. The posts and rest-houses are mentioned in *T'ung tien, Ko chih ching yüan, I lei*, p. 16*a*.

"The *chien-yu*, or Shoulder-Cart . . . is mentioned in the T'ang Annals as used by the mourning officials at the death of the Emperor Wen-tung in A.D. 840."—*Ch. Rev.*, xix. 58.

[Chartered ships provided with carrier-pigeons trading between Canton and Colombo are mentioned in a work of the T'ang dynasty. See *Hirth.*]

[Stones 10 cubits in height were set up inscribed with lists of diseases and their appropriate remedies.]—*Reinaud, Rel. des Voy.*, i. 46.

907–960.

"During the period of anarchy which intervened between the collapse of the T'ang dynasty and the rise of the Sung—that is, during the greater part of the tenth century—Canton seems to have lost its place as the main centre of foreign trade."—*Parker, China*, p. 53.

"There is no mention of the Arabs during the Five Dynasty anarchy . . .; but there is evidence of friendliness between Khotan and the Ouigours, and of a brisk trade along the southern branch of the south road. During the whole period of the Tungusic Kitan and Nüchên reigns in North China (900–1200), the Arabs only found their way once or twice to the north. In 924 the founder of the Kitan dynasty was on the Orkhon, trying to persuade the Kan-chou Ouigours to come back to their old *habitat* there. An Arab mission promptly turned up on the Orkhon, and applied to him for a marriage alliance. It is not likely that it arrived from the north-west by the Uliassutai Road: probably it came by way of the Great High Road to the West from Si-an Fu, which then ran through Ouigour territory."—*Ibid.* p. 66.

Sung Period (960 *to* 1280).—*Table VI.*

"Our notices of intercourse between China and the countries of the West are at their scantiest during the first two centuries of the Sung dynasty. After A.D. 1077, 'tribute' was brought almost yearly from Khotan, and commercial and other intercourse with Corea was closer than usual, till private commerce was put a stop to towards the close of the 11th century, at the instigation of Su-tung-po. Under the year 1200, we are told that 'no commerce was allowed but what was carried on by Government capital.'"—*Simcox*, ii. 215.

"During the northern Sung dynasty (from 960 to its flight south in 1127) there was a 'barbarian hotel' or caravanserai at Si-an Fu, inside of the south gate of the city. Nothing whatever of the Nestorians is heard during this period; but there are still existing some records at K'ai-fêng Fu of the Jews there, who, in the opinion of Father Tobar, used probably to come to China as merchants."—*Parker, China*, p. 67.

"In 985 the sea traders [who had made Canton the centre of foreign trade] were prohibited from exercising their calling. The explanation probably is that petty local dynasties ruled all over South China, at Canton amongst other places; and until the Sung dynasty had settled the question of respective political spheres with the Kitans in the north, it could not give attention to such remote districts as Canton. Hence there are more frequent allusions to the land trade between Tangut and Corea than to the junk-borne commerce of the South Seas. The result was [Canton having lost its monopoly in 999] a partial transfer of sea trade to Hangchow and (modern) Ningpo, to which places customs inspectors were, at the request of the foreign spokesmen, appointed in A.D. 1000; efforts were also made to obtain a similar appointment for Ts'üan-chow (Marco Polo's Zaitun), and this was granted in A.D. 1087; but I observe in the Sung history a statement in the year 1114 to the effect that the Hoppo of Canton was then still obliged to send to Court annual presents of pearls and ivory. The learned German sinologist, . . . Dr. Frederick Hirth, succeeded a few years ago in obtaining a very rare Chinese work, *Upon Foreigners*, composed by an imperial scion of the ruling Sung house, who actually occupied this last post towards the end of the twelfth century."—*Ibid.* p. 53.

"Trade between Loochoo and Japan clearly went on, and there are full descriptions of Sumatra, Java, and Borneo, which places the Zaitun junks reached with the north-east monsoon in six weeks. But I see no real evidence that Manila had yet been discovered, as suggested by Hirth. The junks usually waited until the following spring for a favourable breeze to take them on to Ceylon, the Malabar coast, and the Arabian and African ports, amongst which Berbera, Shehr or Shaher, and Djafar can be specifically identified from the Chinese characters used. There is ample evidence from standard Chinese history, as well as from Dr. Hirth's rare book, that Zanzibar was included in the usual voyages, and there are also descriptions of Cambay, Guzerat, Malwa, Bagdad, Basra, and other places in the Persian Gulf. It is to be noticed that one Chinese author (A.D. 1000) identifies the 'sea-trading barbarians' at Canton with the '*Hien* sectarians' of the Ta-ts'in monastery at Si-an Fu. At one time it was thought that Nestorians were referred to when these two words were used; but quite recently . . . the late Gabriel Devéria has proved them to have been Persian Mazdeans and Manichæans."—*Ibid.* pp. 67–8.

"Nearly thirty Arab missions are mentioned between 968 and 1116 as arriving by sea. . . . In 1017 half the duties 'charged on foreign trades' were specially remitted as a favour to the Arabs."—*Parker, China*, p. 67.

"After the partition of the Empire [1127] the Southern Sung were cut off from most of their northern and southern tributaries. The eastern provinces of Yünnan and Sz'chuen seem to have been in direct communication with India."—*Simcox*, ii. 215.

[Shanghai was a place of some importance in the 11th century. It had been an important seat of trade for many centuries before the incursion of foreigners.]

"As piracies at Swatow, off Fuh Kien, Canton, and the Lei-chou peninsula are frequently noticed in the standard histories, it is probable that the whole coast was in a disturbed state at this time; but in the year 1141 it is recorded that 'rules governing sea-going junks' were drawn up. In 1132 the Fuh Kien customs officer was abolished. [About 1150 the terminus of the western trade is placed at Hang-chow (Khan-fu), the Yang-tzŭ naturally being more important for the inland trade than the Canton River (*Edrisi*). In 1154 Wênchow oranges are mentioned at the Sung court at Hang-chow (*Parker*, p. 145).] In 1156 the taxing stations in all the provinces were closed up, in order to facilitate trade. In 1157 the Hoppo of Canton was directed to scrutinise the doings of foreign traders pretending to bring tribute. In 1166 the two maritime customs stations of Chêh Kiang were closed. [In 1180 trade was sanctioned with the Tibetan frontier tribes (*ibid.* p. 219).] In 1173 and and 1182 foreign traders were restricted in their dealings with bullion; and in 1199 Japanese and Corean traders were limited in some way in their copper 'cash' operations. In 1204 Canfu was first garrisoned with marines; and in 1205 eighty-one Cantonese sub-stations (? *likin*) were abolished. In 1211 Kwang Si cattle taxes were stopped. And so on. . . . The great centre of Arab trade in the Far East was Sarbaza,

or the modern Palembang in Sumatra, between which place and the coasts of Fuh Kien Chinese junks plied regularly with the two monsoons, carrying their cargoes of porcelain, silk, camphor, rhubarb, iron, sugar, and precious metals to barter at Palembang for scents, gems, ivory, coral, fine swords, prints, textile fabrics, and other objects from Syria, Arabia, and India. Cochin-China—probably 'Faifo,' near the modern Tourane—joined in this trade as a sort of half-way house, but levied the heavy charge of 20 per cent. upon all imports. It is specifically stated that there was no foreign trade with the northern part of the peninsula, *i.e.*, what we now call Tonquin. After Palembang the most important trade centres were Lambri (Acheen), and ports in Java, Borneo, and perhaps Manila. That there was an active trade with North China is also evident, for in 1130, when the Nüchên Tartars had driven the native Chinese Sung dynasty across the Yang-tsze, 'Fuh Kien, Canton, and Chê Kiang trading junks were forbidden to go to Shan Tung lest the Nüchêns might make use of them as guides.' In 1173 the export of silver and silk 'to the north' was forbidden, and in 1178 it was made a capital offence to export tea thither 'on ox or horseback.' In 1192 the Ya-chou custom-house was abolished—evidently referring to Tibetan teas."—*Parker*, *China*, pp. 53–5.

"It appears that Ch'üan-chou-fu [in Fukien] was at this author's [Chao Ju-kua's] time [13th cent.] the starting-point for commercial enterprise in China, navigation existing between it and the N.W. coast of Borneo."—*Hirth*, *Anc. Porc.*, pp. 48, 51–2.

Siam from about A.D. 1200 to 1853 "always recognised China as a nominal suzerain, for reasons of trade policy."—*Parker*, *China*, pp. 128–9.

[Soon after 1200, if not earlier, porcelain was shipped to Cochin China and Cambodja, where it was exchanged for local products.]—*Hirth*, *Anc. Por.*, p. 55.

"In the account of Shê-p'o, or Java, the journey to those ports was made with the setting in of the north-east monsoon from Ch'üan-chou-fu within a little more than a month, we read that 'the Foreign merchants import imitation gold and silver, and gold and silver vessels, silks, damasks, a kind of medicine from Szechuen, orris root, cinnabar, green and white alum, borax, arsenic, lacquered ware, iron tripods, and green and white porcelain, in exchange of the pepper produced in this foreign country, and the merchant ships assembled there derive much profit from this trade."—*Ibid.* pp. 55–6.

"The most important place in the history of far-eastern trade in this epoch is, however, doubtlessly, the country described under the name of San-fo-ch'i (the present Palembang in Sumatra). As to Java, journeys were made to this port from Ch'üan-chou-fu in the beginning of the winter season, junks passing the Straits of Lingas on the way. The accounts furnished by Chao Ju-kua of this country, the greater part of which has been taken over into the *Sung-shih* (see the portion of that work translated by Groeneveldt), leave no doubt that it was the principal link in the commercial relations between Western and Eastern Asia all through the early part of the middle ages. All the produce of China and the countries south of it, such as Annam and the Malayan Islands, were stapled up there for sale to the Arab traders, who in their turn imported the products of Europe, Western Asia, India, and Africa for re-exportation to China and the other countries of the Far East. Chao Ju-kua mentions as indigenous products of San-fo-ch'i: tortoise-shell, gum camphor, certain incenses, laka wood, cloves, sandalwood and cardamoms. Besides these, he says, the Arabs bring from the West: pearls, gum olibanum, rosewater, becho nut flowers, castoreum, myrrh, aloë, asa fœtida, putchuk, liquid storax, ivory, corals, cats' eyes, amber, foreign cloths and foreign sword-blades. These were bought up by the 'Foreign (Chinese?) Traders,' who exchanged them against: gold, silver, porcelain, silk piece goods, sugar, iron, samshoo, ginger and galangal, rhubarb and camphor."—*Ibid.* pp. 56–7.

With Lambri, in Sumatra (40 days), and Coilam, in Malabar (a month further, after the intervening winter), a similar trade was carried on. "The 'hills of Lambri furnish cats' eyes, red glass, camphor, blue and red pearls, and in the country cardamoms, tree bark, coarse and fine incense is produced; the 'Foreign Merchants' import, in exchange of these products: sandalwood, cloves, camphor (!), gold, silver, porcelain, horses, elephants and silk stuffs.'"—*Ibid.* pp. 57–8.

"Chinese junks came to Malabar [Nan-p'i] in exceptional cases. . . . 'The products of the country are brought to San-fo-ch'i, and the following goods are returned in barter against them: lotus flower tanks, silks, porcelain, camphor, rhubarb, cloves, camphor-drops, sandal wood, cardamoms and eagle-wood.'"—*Ibid.* p. 59.

"Chao Ju-kua's work places us in the position to trace the export trade in porcelain even as far as the coast of Zanzibar; for this must be the country described by him under the name of *Ts'êng po*. . . . Porcelain . . . was brought to Guzerate as part of the country of Nan-p'i by way of San-fo-ch'i in Sumatra, and was thence sent south to the Arab colony in Zanzibar."—*Ibid.* pp. 59–60.

Probably "all these céladons [*Lung-ch'üan yao*]" took "their way from Lung-ch'üan by river to Zaitun (Ch'üan-chou-fu, or thereabout), whence they were brought to Borneo, Java, Sumatra, India and Arabia."—*Ibid.* p. 66.

"The Japanese timber junks arriving at Ch'üan-chou-fu are sure not to have left that port without return cargoes, and since porcelain, especially green porcelain, was among the staple articles of the latter, we may conclude that shipments were made of it to Japan."—*Ibid.* p. 67.

[For the routes followed by the céladons from Lung-ch'üan to Quinsai, Zaitun, and the coast markets see *ibid.* pp. 39–41.]

"The conquests of Genghiz Khan once more opened freely the great trade routes of the West."—*Parker*, *China*, p. 69.

"In 1254–5 the King of Little Armenia sent his brother to Gayuk Khan with presents."—*Ibid.* p. 69. See the route followed (pp. 69–70).

"On the whole . . . the Great Northern High Road, which may be called the main road, manifestly seems preferable to those running both north and south of it for waggons, cattle, and foot travellers alike."—*Ibid.* p. 70.

"The weight of evidence points to their [Chinese bottles found in Egypt and Asia Minor] having been taken to Egypt and Arabia by the Arabs who traded at Canton and Hangchau down to the end of the Sung dynasty in 1278."—*Williams*, *Midd. King.*, ii. 27–8.

"Marco Polo's description of Yün Nan and Burma is simply that of the chief trading road of to-day by way of Momein and Bhamo (the Irrawaddy). He never went to the more southerly Shan States, nor to Siam; and consequently he does not mention the only two other peninsular trade routes (one by way of the Kunlôn Ferry (Salween), and the other *viâ* Kêng-hung (Mekong). Nothing has essentially changed from that day to this, and as many as 5,000 Chinese mules from Yün Nan may be seen any day during the autumn trading season picketed amongst their burdens in the vacant fields around Bhamo. The other two routes are also in full vogue for the Moulmein and Siamese trade."—*Parker*, *China*, pp. 70–1.

"There is no doubt that Marco Polo's Zaitun was to all intents one of the places immediately north or south of Amoy, and it almost certainly included, in a trader's sense, both Chang-chou and Ts'üan-chou. These are still the great emigration and trade ports for the southern ocean, and both of them lie near the European 'open port' in Amoy Bay." Zaitun "almost certainly stands for the coast town of Haitêng, which, though not made an official 'city' until 1564, must have long borne that name; just as Shanghai was not made an official city till 1291, Kan-p'u not until the Ming dynasty, and Hankow not until 1899."—*Ibid.* p. 71.

"Almost every single one of these [35] names [Ciampa, Java, Lochae, etc. (see pp. 71–2)] is mentioned either in the Chinese history of Kublai's relations with the Indian Ocean, or in the Ming history of the eunuch's voyages to the West two centuries later. Where the names are not specifically mentioned by the Chinese, it is generally because they had apparently changed, or for other sufficient reasons; in most cases discrepancies are satisfactorily explained."—*Ibid.* pp. 71–2.

Means of conveyance.—"Whilst foreign vessels were conveying cotton to the ports of Kwang-tung and Fo-kien, beasts of burden were carrying it in equal quantities over the western provinces of China to Shansi and Shensi."—*Gray*, *China*, ii. 142.

[Junks as well as foreign ships are frequently mentioned.]—*Ch. Rev.*, xvii. 51.

[For the "measure-mile-drum chariot" (so-called taxi-cab) see *Giles*, *Adv. Sin.*, No. 7, and *cf. supra* and KNOWLEDGE.]

[The imperfect state of communication in the interior is indicated by the inability of the rural proprietors to pay taxes in coin.]—*Journ. Asiat.*, Ser. III. vi. 307–8.

Mongol Period (1280 *to* 1368).—*Table VII.*

"Sir Henry Yule (*Cathay*, ii. 288) understands Pegolotti's account of his merchant's itinerary as bringing him down the great canal to Hang-chow, and thence back to Peking; but the expressions used do not seem naturally to indicate such a journey, and, in fact, it seems as if the line of overland traffic had led normally to Mongolia, Peking, and the districts north of the Yellow River, while maritime trade had stopped short in Southern China. Pegolotti speaks of the capital city (Cambalec) as the resort of merchants, in which there is a vast amount of trade; and the absence of any special description of the greatest sea port then known seems to indicate Peking as the real goal of the journey. It is difficult to see what a European traveller had to gain by going from one end of China to another, in the interval between selling the goods he brought and buying those he meant to take away, both of which it was his interest to do in the market nearest to the frontier, Si-ngan-fu for instance. To go to Hang-chow *viâ* Central Asia and Peking would be as expensive as to go to Peking *viâ* the Indian Ocean and the sandy mouth of the Hoang-ho."—*Simcox*, ii. 234.

"The Mongol generals of the thirteenth century, who generally used the northernmost road, past Issyk Kul, as being in a most suitable climate for their men and beasts, never travelled by any of the more southerly roads, except on one or two occasions over parts of those traversed by Fahhien and Hüan-Chwang. The reason is plain: there was no pasture for the animals, and no sufficient space for their huge wagons."—*Parker*, *China*, p. 63.

"It was in Southern China that the chief interruption of foreign traffic took place towards the close of the Sung Dynasty, but it was regularly restored in 1292."—*Simcox*, ii. 234.

[Marco Polo says that Chinese ships carried "cloths of silk and gold and sendals" to Malabar.]—*Yule*, *Marco Polo*, ii. 325 (1st ed.).

From the Annals of Kuangtung it seems that "foreign trade was interdicted by the Emperor *Chih Ta* in 1312, and the edict rescinded in 1314 by *Yen Yu*, also of the Yuan dynasty, who opened the three ports of Chüan Chaw (Chin Chew), Canton, and Ch'ing Yuan to foreign commerce."—*Ch. Rev.*, xii. 513.

"In 1323 a Chinese minister denounced the trade in precious stones, which dealers were compelled to purchase from the court at ten times their real value, and the pearl fishery at Canton, to which many lives were sacrificed every year."—*Simcox*, ii. 230.

[For the journeys of John of Plano Carpini (1245–7), Rubruquis (1254), Friar Odoric (1286–1331), the Arab traveller Ibn Batuta (1339–47), and the trade routes described therein see *Parker*, *China*, pp. 72–4. From 1336–71 various missions indicated intercourse with Western countries (*ibid.* p. 74).]

"Commercial intercourse at this time between Italy and China was sufficiently frequent for Odoric to feel assured that his traveller's tales would be confirmed in Venice by many who knew from personal experience of their truth. The overland traffic was not less important than that by sea, and Florentine, Venetian, and Genoese traders were to be met with upon both routes. An employee of the great Florentine house of Bardi, Pegolotti by name, compiled about this time (1340) a practical commercial guide and vocabulary (*Cathay*, ii. 279 ff.), in which, along with other interesting and instructive matter, he describes the journey for 'such as will go from Azov to Cathay, and come back with goods,' and the comparative advantages of land and water carriage: where are the best markets, and what goods it is most profitable to lay in here or there in relation to the cost of transit. At Azov the Genoese and Venetians were the 'most favoured nations,' and paid only 4 per cent. duty on wine and hides, while other traders paid 5 per cent."—*Simcox*, ii. 233.

"Pegolotti gives in detail the payments exacted from traders between the gulf of Iskenderan and Tabriz for caravanserais, and baths, guards, watchmen, duties and licences, and he advises the merchant to give presents to the custom-house officials and their servants, in consequence of which they will undervalue the goods. The road from Tana (Azov) to Cathay is described as perfectly safe, but the lord of the land inherits the property of travellers who die within his borders, unless they have a natural heir in the same company. The first part of the road is the most dangerous, but no serious disturbances are anticipated: for the traveller is informed that, though he need not do so unless he likes, he may if he pleases, take a woman of the country with him, and will find his comfort increased by so doing. With a party of sixty 'you will go as safely as if you were in your own house.' The cost of the journey for a merchant with interpreter, servants, pack animals, and goods to the value of 25,000 gold florins, is estimated at 300 to 400 florins; the cost of the journey depends on the number of pack animals employed, but these will average about forty-five florins each." Silk was expected to form the chief article of traffic.—*Ibid.* ii. 233.

"The activity of the postal department in Kubla's day may be estimated from the circumstance, parenthically recorded by Marco, that a gravelled bridle road had to be kept for the couriers by the side of the paved highways, which in the low-lying parts of Southern China were necessary to avoid mud and bog."—*Ibid.* ii. 222.

"The accounts given by Marco Polo of this same ocean trade [between China and Sumatra: *cf.* SUNG PER.] as it existed when he visited the South Seas [circ. 1292] were at first received in Europe with incredulity, but almost every place named by him, whether it be in Africa, Arabia, India, Sumatra, or Java, can be identified with trade marts mentioned either in Mongol history or in the above-cited work [*Upon Foreigners*] of the Sung dynasty, or else in the history of the Ming dynasty. . . . The late Colonel Yule has treated this subject so exhaustively in his immortal work on Ser Marco Polo that it is quite superfluous to cite further evidence, unless it be to demonstrate the accuracy or inaccuracy of insignificant points in detail. Full accounts have also been published, by various gentlemen competent to examine the Chinese originals, of the voyages of Chêng Ho and other Chinese eunuchs, despatched early in the fifteenth century by the emperors reigning at Nanking and Peking upon various diplomatic and commercial missions to most of the countries in the Indian Ocean between the Red Sea, the Persian Gulf, and Singapore."—*Parker*, *China*, p. 55.

[Chinese rhubarb, produced in Shansi, Shensi, Honan and Ssŭch'uan, was till recently "almost all exported by Kiakhta and Russia. Ginger from Southern Shensi was carried all over the region of Cathay"; as also cinnamon and cloves (or cassia-buds).]—*Yule*, *Marco Polo*, ii. 19, 35; i. 197, note.

[Musk was a great article of trade in Sinju (Si-Ning-fu in W. Kansu, where the musk-deer was abundant.]—*Ibid.* i. 242.

[The grain tribute junks used to go by sea from Liu Chia Ho, near Shanghai, to Tientsin, reaching it in a fortnight.]—*Ch. Rev.*, xvii. 115.

[The opening of the Grand Canal enabled the rice supply from the provinces to reach the capital with expedition and safety.]—*Simcox*, ii. 224.

Means of Conveyance.—[Odoric describes the roads and post-houses, at intervals of 25 to 45 miles, where relays of horses were kept for the use of government messengers. There were also foot-runners, who stayed at small forts, at intervals of 3 miles, and hand on their despatches to other runners at the end of each lap, great distances being thus quickly covered.]—*Simcox*, ii. 232. See also *Yule*, *Marco Polo*, i. 419–24 (2nd ed.); *Cathay*, i. 137–8.

Yesun Timur (Tai Ting Ti: 1324–28) "forbade Central Asian priests to use the courier-horses, a practice which had caused much injury to the administration and hardship to the people."—*Giles*, *Bio. Dic.*, p. 943.

Marco Polo says that he once saw, at "Sinju" (I-chin-hien on the Yang-tsze) 15,000 vessels at one time. He was also told by Kublai Khan's collector of customs, "that there passed up stream 200,000 vessels in the year."—*Yule*, *Marco Polo*, ii. 133 (1st ed.).

"The vessels which ply on this river [the Yang-tsze] are decked [some with water-tight compartments]. They have but one mast, but they are of great burthen, for . . . they carry (reckoning by our weight) from 4,000 up to 12,000 cantars each."—*Ibid.* ii. 133 (1st ed.). 12,000 cantars = over 500 tons.

"Public carriages, long covered vehicles, fitted with curtains, were used for driving about in. The use of them is said to have been less than in former times owing to the neglect of the roads."—*Ibid.* ii. 206, 211, note (3rd ed.).

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Pinto "recognises as one chief cause of the great wealth and commerce of China, the multiplicity of rivers and artificial waterways, to the construction of which ancient kings, great lords, and the people themselves, have in all time contributed, so as to render the whole country navigable, and enable all parts to communicate and exchange the produce of their labour."—*Simcox*, ii. 263.

"This enterprise of leading in this river [the Yun ho into the Grand Canal] seems to have been the work of Sung Li, who lived under Hungwu, the first Emperor of the Ming dynasty, about 1375. In his time a part of the canal in Shantung became so impassable that the coasting passage by sea began to be most used. This was the very thing the canal had been intended to prevent."—*Davis*, *Sketches*, i. 245. Sung accordingly concentrated the waters of the Yun ho and neighbouring streams to feed the canal as at the present day.

The Hui T'ung Ho "was opened by the Ming dynasty, and the rice conveyed thence by the inner routes."—*Ch. Rev.*, xvii. 115.

Hung Wu "simplified the transit of salt, that essential article of life, to provinces where its production was scanty."—*Boulger*, *Short Hist.*, p. 85.

"In the early decades of the Ming Dynasty" foreign trade at Canton "was tolerated, though strictly regulated."—*Simcox*, ii. 234.

"At the beginning of the 15th century 120 houses were built for foreigners, but 'ships bringing tribute' were required to land their goods and wait till harvest was over before attempting to dispose of them."—*Ibid.* ii. 234.

"There was no material change in the attitude of the Chinese Government towards such foreign traders as reached the empire, during the period of comparative isolation. The freedom of trade, enjoyed by Arabs and Italians under the Tang and Sung Dynasties, was not refused by China; it was only not claimed, on account of obstacles quite outside the reach of her influence. The commercial colonies of Mahomedans and Jews already settled in China were practically cut off from their countrymen and co-religionists, and were regarded as naturalized Chinese."—*Ibid.* ii. 260–1.

"The first Portuguese comers in 1517 were kindly received, though expelled soon after for good reasons. Occupying Macao, their commerce was developed through the seventeenth century, till they succumbed to Spain."—*Johnson, Or. Rel.—Ch.*, pp. 127–8.

"In 1409 three horse-fairs were established on the frontiers; but everything except tea and horses were treated as contraband. Peculation followed as a natural consequence from the attempt to keep the trade in the hands of officials."—*Simcox*, ii. 240.

On the accession of the Ming dynasty the Nutche Tatars, representatives of the old Liao dynasty, "were almost crushed for harbouring the banished Mongols, but they had since thriven by the trade in ginseng, horsehair, and furs."—*Ibid.* ii. 248.

"The embassy sent to the court of China in 1419 by Shah Rukh, the son of Timour, who was meditating the reconquest of China when he died, may have had a genuine political purpose, but the border Tatar tribes were certainly innocent of any desire except that of finding an advantageous market for their wares. A writer quoted by M. Rémusat (*Hist. de la ville de Khotan*, p. 104) observes, under head of the year 1424, 'All the barbarians are very curious about the stuffs and merchandise of China, so that the markets were constantly filled with merchants who came to make exchanges under pretext of bringing tribute.' The writer goes on to explain that it was attempted to repress this disorder; but the so-called tribute-bearers, who received free quarters and maintenance, always contrived to leave stragglers behind them to dispose of their unsold goods."—*Ibid.* ii. 241.

"The Castilian envoy, Clavijo, who was then at Samarcand, has left it on record that a caravan of 800 camels, laden with silk, musk, rhubarb, and gems, came from 'Cambalu in Cathay' in 1404. The son of Tamerlane sent numerous missions to China, as recorded in the Ming annals, and amongst the many return Chinese envoys there was one who visited Hami, Turfan, Sairam, Otrar, Tashkend, Samarcand, Kesch, Bokhara, Herat, Termed, and Badakshan."—*Parker, China*, pp. 74–5.

"A Persian trader in a work cited by Dr. Bretschneider upon *Tchin* or *Khata* trading, and dated about 1500, mentions a mission to China sent by Tamerlane's grandson about the year 1449, but the Turkish translation of this Persian work does not enable us to identify the names of places along his route. The Ming history says that missions came from Samarcand in 1430, 1437, 1445, 1446 and 1449."—*Ibid.* p. 75.

[For the trade routes followed by the Ming eunuchs see *ibid.* pp. 75–6.]

"In Ceylon, we read in the records bearing on the traffic at Chêng Ho's time, green porcelain was an article of import together with musk, silk, copper cash and camphor. Aden and the Red Sea were visited in the same period." During the reign of Hsüan Tê Chinese vessels took musk, porcelain, and silk piece goods to the ports of Arabia, and returned with "cargoes consisting of all sorts of precious stones, giraffes, lions, ostriches and the like."—*Hirth, Anc. Porc.*, pp. 63–4.

The "tendency to extend the native navigation has certainly never been greater than it was under the ambitious Ming Emperor Yung-lo, whose celebrated delegate, the eunuch Chêng Ho, successfully carried Chinese arms as far as Ceylon. The expeditions of his successor Hsüan-tê (A.D. 1426 to 1436) were of a more peaceful character, though not less enterprising as regards distance. 'In the 6th month of the year 1430,' we read in the *Ming-shih* (extract translated by *Groeneveldt, Mal. Archip.*, p. 44), 'the Emperor considered that he had been on the throne so long now, but that those of the barbarians, who lived a little far away, had not yet appeared at court and brought tribute; upon this Chêng Ho and Wang Ching-hung again got orders to go to Hormus and sixteen other countries. From this voyage they came back safely.'" "This great expedition, which it appears from all we know about it bore an entirely peaceful, if not commercial, character, brought Chinese junks to several of the ports of India, the south coast of Arabia, and even as far as Djiddah on the eastern coast of the Red Sea, the sea-port of Mecca. The trip to Djiddah (Mecca, *T'ien-fang*) was made in company with a fleet of Indian ships starting just at that time for the Red Sea."—*Ibid.* pp. 61–2.

"To what extent commercial enterprise was rife among the Chinese in those days may be gathered from the fact that 'a number of Chinese emigrants had settled down in Ispahan (*Yi-ssŭ-pa-han*), where they established shops, the goods they sold being drawn by way of Samarkand (*Sa-ma-êrh-han*).' The fact is mentioned in connection with a tribute mission from Ispahan having arrived in China under Yung-lo (A.D. 1403–25)." See *Yüan-chien-lei-han*, *c.* 337, p. 25. *Ibid.* pp. 62–3, note.

"The episode [the temporary closing of the Chinese frontier in the Hami region in 1488] has its importance; it is the second link, if the difficulties with the Tartar horse-fairs are reckoned as the first, in the chain of causes which led in the 16th cent. to the full development of that policy of exclusiveness, which we have learnt to regard as characteristically Chinese."—*Simcox*, ii. 245.

In 1517 St. John's Island (Shang-ch'uan, S.W. of Macao) was "the entrepôt of trade between Canton and Malacca." During the ensuing hostilities between China and Portugal, trade was "temporarily transferred to the coast town of Tien-peh (Tin-pák, west of St. John's), but now (1534–7) the Portuguese were allowed by some official who had been judiciously bribed to occupy Macao as a commercial depôt; and from that day to this they have never been ousted from it."—*Parker, China*, pp. 82–4.

"For some years after this the severest possible restrictions were placed upon Chinese leaving their country for purposes of trade, but in 1567 the Governor of Fuh Kien obtained their removal; in any case trade at Macao went on without a break. . . ." The "trade was limited to twenty-five ships a year. In 1667 a mission was sent from Goa to complain about obstructions to trade. . . . The trade of the place has now [1901] dwindled into insignificance."—*Ibid.* pp. 84–5.

"A trade also sprang up [1522] between the two peoples [Chinese and Japanese] who share in an equal degree the commercial instinct, but as the Chinese Government only admitted Japanese goods when brought by the ambassador, who was sent every ten years from Japan, this trade could only be carried on by smuggling. A regular system was adopted to secure the greatest success and profit. The Japanese landed their goods on some island off the coast, whence the Chinese removed them at a safe and convenient moment to the mainland. The average value of the cargo of one of the small junks which carried on this trade is said to have been four thousand pounds of our money, so that it may be inferred that the profits were considerable."—*Boulger, Short Hist.*, pp. 95–6.

"They do sell none of their silk there by the yard, neither any other kind of websterie, though it be linen; but by the weight, wherein there is least deceit."—*Mendoza*, i. 15.

"In their buying and selling they are very subtle, in such sort that they will [divide] a hair. Such merchants as do keep shops (of whom in every city there is a great number) they have a table or sign hanging at their door, whereon is written all such merchandise as is within to be sold. That which is commonly sold in their shops is cloth of gold and silver, cloth of tissue, silks of divers sorts and excellent colours; others there be of poorer sort that selleth serges, pieces of cotton, linen and fustian of all colours; yet both . . . very good cheap, for that there is great abundance and many workmen that do make it. The apothecary that selleth simples hath the like table; there be also shops full of earthen vessels of divers making, red, green, yellow, and gilt; it is so good cheap that for four rials of plate they give fifty pieces."—*Ibid.* i. 32–3.

"In 1559 complaints are made of the inroads of Japanese pirates. In 1403 Japan had paid tribute to Yung-lo, but this soon ceased, and in the interval there had been little intercourse, friendly or otherwise, between the two nations. Friendly powers not calling themselves tributary were only allowed to send embassies once in ten years, and such a privilege naturally soon fell into disuse. But while Tatar and European traders were trying to force their way uninvited and unwelcome into the markets of China, native trade had made an outlet for itself in this not less dangerous direction. And the greed and bad faith of the traders was considered to have provoked the attacks subsequently made by the Japanese on the coasts of the empire."—*Simcox*, ii. 247.

The horse fairs, forbidden in 1547, but permitted at intervals after 1551, "were abolished as giving a pretext for Tatar inroads. The Chronicles of the time are very meagre, and . . . their scantiness only makes the prominence given to this Tatar market-question the more significant." In 1571, Yenta's request to be allowed to pay tribute and bring horses for sale was agreed to.—*Ibid.* ii. 246–8.

"In the sixteenth century the Portuguese found Arab merchants quietly settled in the chief cities of China, in full freedom of traffic."—*Johnson, Or. Rel.—Ch.*, p. 126.

Gaspar da Cruz "speaks of all the foreign traffic in Canton, putting together that of the Portuguese and all that came from Siam, as insignificant when compared with the local and national trade."—*Simcox*, ii. 263.

"In a few years it [Macao] became of so much importance that it was the annual resort of five or six hundred Portuguese merchants, and the Portuguese, by paying a yearly rent of 500 taels, secured the practical monopoly of the trade of the Canton river, which was then and long afterwards the only vent for the external trade of China. . . . Next after the Portuguese came the Spaniards, who, instead of establishing themselves on the mainland, made their headquarters in the group of the Philippine Islands, which they still hold. Chinese traders also visited that archipelago, and Chinese settlers formed the bulk of its prosperous colonists."—*Boulger, Short Hist.*, p. 100.

"In the year 1576 the Chinese, in their pursuit of certain Japanese and Chinese pirates who had been hovering about Formosa, came across some more Franks in Manila, where there had already been large settlements of Fuh Kien traders long before the Spaniards ever appeared in those seas. A Mexican priest who had lived there, writing in 1638, said their junks came from Ocho (Foochow), Chincheo (Ts'üan-chow), and Amoy, and always went back in ballast, carrying only silver. They paid a duty of 3 per cent. upon all imports, and there were no exports; the group was nominally annexed in 1565. In 1575 two Spanish Augustines had visited Foochow and Canton on a political mission from Manila. The Chinese may well be excused for having confused the Portuguese with the Spaniards during the negotiations which took place at Manila relative to the treatment of Fuh Kien merchants there, for in 1580 Philip II. annexed Portugal, which remained for over half a century one realm with Spain." The Chinese have always used, and still use, the old native name of Luzon for Manila. After the massacre of Chinese there in 1603, "junks and traders soon began to arrive again, as if nothing had happened," but a limit upon their numbers and a poll-tax of eight dollars were imposed.—*Parker, China*, pp. 85–6.

[In the reign of Mu Tsung (1567–72) the grain-transport route was reopened.]—*Giles, Bio. Dic.*, p. 187.

"Just after the Chinese and Japanese pirates had been driven out of Kilung (whence the latter fled to Borneo), some Chinese fishing boats drifted to Formosa, and then traders began to settle there. The Dutch were not long in discovering this promising commerce. In 1603–4 they succeeded, with the connivance of certain Chinese traders, in effecting a landing in the Pescadores, whence they were ejected in 1624." Ten years later they founded settlements in Taiwan (South Formosa), but were ultimately driven out in 1662 by Koxinga.—*Parker, China*, pp. 87–8.

[In 1637 five English ships are stated to have arrived at Canton from Sumatra, and opened hostilities, owing to the Portuguese having influenced the local authorities to obstruct English trade; but "they surrendered the fort they had taken on being allowed to dispose of their cargoes."]—*Ibid.* p. 90.

"Neither the English nor the Dutch had any success in their attempts to open an overland route."—*Simcox*, ii. 272.

"The Russians or Cossacks pushed on to Lake Baikal, and received in 1638 their first tea through the agency of . . . Altyn Khan (p. 126)."—*Parker, China*, p. 127.

"Even the pagodas help to promote traffic, for fairs and markets are free on religious festivals; and the temples, erected on the river banks to profit by the consequent concourse, enable the people to do their business and their devotion under one."—*Simcox*, ii. 263.

[Horse, tea, and wood markets are mentioned in *Wên hsien t'ung k'ao hsiang chieh*, *c.* 6, *Shih ti k'ao*, pp. 4*b*, 5*b*.]

Means of Conveyance.—"It is a curious question . . . how far the Tatar clamour for official horse-markets was due to a falling off in the natural Chinese demand for them for use, or how far the use of horses was deliberately discouraged because the trade in them brought their aggressive breeders within the frontier. Other causes may have co-operated. Semedo remarks upon the substitution of litters for carriages about 1546—the time when the latter came into use in Spain and Italy; and the Jesuits tell us that the palanquin was thought more dignified than the saddle. . . . The horse had never been generally used for agriculture, and the abuses connected with the official studs may have tended to discredit their use by private persons. But all these causes together seem scarcely sufficient to account for so considerable a change of old and widespread custom, as is involved in the disuse of wheeled carriages for pleasure and ceremony in a country with high roads." "The fact seems to me that the horse was never really naturalized in China . . . it grew more and more difficult to keep them alive. They died fast and did not breed, so that the numbers required for use had to be kept up by importation from Tatary, Corea, and other less closely cultivated lands."—*Simcox*, ii. 257–8.

"For some time . . . the horse trade with Tatary was not conducted on a purely commercial footing; while nominally paying tribute in horses, the Tatars were virtually receiving it in tea and silk; and while utilizing the horse fairs to obtain a footing in China, they had not the smallest desire to keep the empire efficiently supplied with the animals they claimed the right to sell. It was said that when the Yuen had to retreat before the founder of the Ming Dynasty, they actually had not horses enough for use in their flight; and if this was the case with the Mongols, who had made the care of their steeds an oppression to the people, much more would the number naturally decline under a pacific native dynasty."—*Simcox*, ii. 258. The decline, however, is attributed in the *Wên hsien t'ung kao hsiang chieh*, *c.* 6, *Shih ti k'ao*, p. 4*a*, to the change in the monetary system.

"Whether expedient or not, the change [disuse of horses] was almost a matter of necessity: the present enormous population of China could not be maintained at all, to say nothing of maintained at its present standard of modest comfort, were it not for the extreme economy in the use of the national foodstuffs, rendered possible by the scarcity of large graminivorous live-stock."—*Simcox*, ii. 259.

"The disuse of horses and wheeled carriages in the 16th century, which has generally been attributed to the increase of population and the neglect of the roads, may have begun with a reaction" against the oppression of the Emperor's horses being maintained at the public expense.—*Ibid.* ii. 222.

[The stage-houses, boats, beasts, etc., employed in distribution are referred to in *Ferguson, Lett. fr. Port. Capt.*, p. 127, and the beacon-towers in *Yule, Cathay*, i. 138–9, note. See also *Simcox*, ii. 222.]

"No one sails the sea from north to south; it is prohibited by the king, in order that the country may not become known."—*Ibid.* p. 119. See also *Mendoza*, Bk. III, vii, 92–6 (Hakluyt Soc. Ed.).

"Some cities there be, whose streets be navigable . . . as Venice in Italy; which is the occasion that they are better served and provided, for that their barks and boats do enter laden with all kinds of victuals hard to their doors."—*Mendoza*, i. 27.

"The highways throughout all this kingdom are the best and gallantest paved that hath been discovered; they are very plain, yea unto the mountains, and they are cut by force of labour and pickaxes, and maintained with brick and stone, the which by report of them which hath seen it, is one of the worthiest things that is in all the realm. There are many mighty bridges, and of a wonderful making, and some wrought upon boats . . . but in special upon such rivers as are broad and deep."—*Ibid.* i. 27.

"[The Chinese] have amongst them many coaches and waggons that go with sails."—*Ibid.* i. 34.

"The regular official chair (*ta tsiang*) which must be regarded as the pattern from which daring civilians took their designs for the spring mountain chair, as well as the venetianed ladies chair was certainly in full swing early during the Ming dynasty. We read in the *T'u-shu-chi-ch'eng*, however, that high officials did *not* ride in sedans under Hung Wu and Yung Lo (A.D. 1368–1425): this custom was not adopted until the time of Hsuan-te (A.D. 1426–1436) when the chair was forbidden to the people: only mandarins of the third grade and above were allowed to use it. Lower officials had to ride on horse-back, as the very lowest grades do at the present day."—*Ch. Rev.*, xix. 58.

[Boats were used to carry Tung Yüan vegetables to Lin P'ing and Ch'ang An.]—*Tung ch'êng tsa chi*, *chüan hsia*, p. 35*b*.

[Complainants obtained access to officials to communicate their cases by beating a drum placed at the Yamên gate.]—*T'ung tien ch'i yao*, *c.* 20, *Hsing*, p. 11*b*.

Manchu Period (1644 *to* —).—*Table IX.*

Home Trade.—"Fairs and markets appear to exist all over China, and in the . . . gazetteers of the various prefectures, lists with the names of the places and dates at which they are held will be found. They appear to have taken their origin by accident and to have been established by authority when attaining sufficient importance to attract attention. The country people coming into the market towns would in time come in such numbers that . . . the regulation of the assemblage [became necessary]; a few notables would address a petition to the district magistrate, a proclamation would be issued, and from that moment the chance resort of a few villages would become an acknowledged market or *shih*. The *hsü*, or fairs, owe their origin more to previous consideration; the want of a market place for the interchange of commodities being felt, the notables would in consultation fix on a convenient site, and building a market hall would apply to the District Magistrate to hold a market there on certain fixed days, and obtain the right to do so by the usual and inevitable proclamation rendered necessary by the prohibition by law of all unauthorized assemblages." "Besides these regular markets, annual or six-monthly fairs either general or special are common in all parts of the empire, more especially in the North, the dates at which they are held being generally that of some great religious festival."—*N. and Q. on C. and J.*, iii. 109–10.

"As a rule . . . all Chinese towns and villages where fairs are held—and especially those of Kwang-tung—are provided with excellent accommodation for dealers in agricultural and other produce, and their markets are almost invariably covered with tiled roofs supported by lofty pillars of brick. In this respect, the towns and villages of China are in advance of the majority of those of Great Britain. . . . The live stock which changed owners, consisted of buffaloes, cows, pigs, goats, ducks, geese, fowls, dogs, and cats: in addition to which large quantities of grain, vegetables, and seeds of every description, as well as agricultural implements, were exposed for sale." Large horse fairs were held at Lama-miao and Peking.—*Gray, China*, ii. 190–1.

At each of the 25 principal silk-towns in Kuangtung "there is a market at which silk is sold in its raw state. These

markets are covered . . . and inclosed with high walls. They are divided into compartments, like the stalls in a stable."—*Ibid.* ii. 229.

"On visiting Tang-yang, Hang-chow, Hoo-chow and Soo-chow, I observed that the looms in which the fabrics were made were arranged on one side of the shop, while on the other stood the counter at which the fabrics were sold."—*Ibid.* ii. 229.

[De Courcy gives the following as the principal centres of home trade: *In the North*: (Chihli) Peking, Tien-tsin, Tung-chow, Pao-ting. (Shantung) Tsi-li, Lin-tsing. (Shansi) Tai-yuen; (Honan) Kai-fung. (Shensi) Si-ngan, Hang-chung. (Kansuh and Barkul) Si-ning, Ning-hia, Kiao-kwan, Hami. (Manchuria) Kin-chow, Pétuné, Tsitsihar. (Mongolia) Mai-matsin, Uliasutai. (Koko-nor) Si-ning. (Ili) Hwi-yuen, Kuche, Oksu, Kashgar, Yarkand, Khoten. *Centre*: (Kiangsu) Nan-king, Soo-chow, Chin-kiang, Shanghai. (Nganhwui) Vow-hou (? Wu-hu). (Kiangsi) Nan-chang, Kan-chow, Nan-ngan, Yao-chiu. (Chekiang) Hangchow, Ningpo, Chao-king, Cha-pu. (Fuh-kien) Foo-chow, Tsiuen-chow, Chang-chow. (Hupeh) Hon-keou (Hankow). (Hunan) Yo-chow, Chang-cha. (Sze-chuen) Ching-tu. *South*: (Kwang-tung) Canton, Shao-king, Nan-kiung, Chao-chow. (Kwangsi) Wu-chow. (Yunnan) Yun-nan.]—*l'Emp. du Mil.*, p. 471.

"The chief native trade of Foochow is in timber; huge rafts are brought down and guided under the bridge with surprising cleverness, by very few hands for such cumbersome contrivances." "The timber junks go to sea from Foochow with wood lashed on each side and piled up, making the vessel look three times as broad in the beam as she really is. Some of the timber brought down to Foochow is very finely scented, [exuding] a rich, gummy oil. . . . The Chinese set great value on this wood [seemingly a kind of pine], which they use for coffins, giving as much as a thousand dollars for a single coffin."—*Scarth, Twelve Years*, p. 43.

"Nearly the entire maritime commerce of China is in the hands of the Ch'iu Chew men."—*Martin, China*, i. 33.

"Its [Chinkiang's] position renders it the key of the country, in respect to the transport of produce, taxes and provisions for Peking, inasmuch as when the river and canal are both blockaded, the supplies for the north and south are to a great extent intercepted."—*Williams, Midd. King.*, i. 104.

"The native trade [of Shanghai] has gradually passed from the unwieldy and unsafe junks which used to throng the Hwang-pu east of the city, into steamers and foreign craft, and is now confined, so far as the vessels are concerned, to the inland and coast traffic in coarse, cheap articles."—*Ibid.* i. 107.

At Kiukiang "there is a large native trade in porcelain from the Kiang Si potteries, but not much of it is exported to foreign countries."—*Parker, China*, p. 150.

"Kingteh chin stands on the river Chang in a plain flanked by high mountains, about forty miles north-east from Jau-chau through which its ware is distributed over the Empire."—*Williams, Midd. King.*, i. 113.

"The favorable situation of Wuchang, the provincial capital [of Hupeh] has drawn to it most of the trade, which has caused in the course of years the settlement of Hanyang and Hankow on the northern bank of the Yangtsz' and River Han. The number of vessels gathered here in former years from the other cities on these two streams was enormous, and gave rise to exaggerated ideas of the value of the trade. The introduction of steamers has destroyed much of this native commerce."—*Ibid.* i. 143.

"In the long years of its early and peaceful trade up to 1850, this region [around Wuchang and Hankow] had gathered probably more people on a given area than could be found elsewhere in the world."—*Ibid.* i. 144.

The position of Si-ngan, the capital of Shensi "has always assured for it the control of trade between the central and western provinces and Central Asia."—*Ibid.* i. 150.

"Water communication exists between Hangchau and Yüyau, south-east through Shauhing, and thence to Ningpo, by means of which goods find their way to and from the capital. A good road also runs between the two former cities."—*Ibid.* i. 119.

"It is a mistake to suppose there is no organized book-trade. . . . There is now lying on our tables a very comprehensive list of new editions of standard works lately published at a large book-shop in Wu-chang Fu, with the price of each work attached; and Mr. Wylie, in his 'Notes on Chinese Literature,' devotes five entire pages to the enumeration of . . . catalogues of ancient and modern works."—*Giles, Ch. Sketches*, p. 26.

Foreign Trade.—"Trade with the East India Company nominally began in 1680, and all privileges continued until 1783, when there were certain modifications. In 1834 exclusive rights entirely ceased. . . . The merchants [at Canton] passed a confined, ceremonious, and reserved existence, entirely in the hands of their *fiadors* and *compradores* on the one hand, and of the Chinese co-hong on the other. . . . British trade was . . . the largest of all; lead (for packing tea) and woollens were the chief imports (no specie, no cotton fabrics) from England, opium from India, and the usual 'Straits' produce picked up from the Dutch colonies visited by our ships *en route*. Tea and silk were the main exports then as now. The British tea consumption in 1795 was 14,000,000 lbs. a year, more than one half of which total was smuggled by foreign ships from Canton, operating in the English Channel."—*Parker, China*, pp. 130–1.

"In Koxinga's time the English are believed to have had dealings at Amoy; this is not unlikely, for they were certainly there in 1730, when their trade was stopped; at all events, the East India Company established, and for a few years kept up a factory at the Chusan Islands near Ningpo somewhere towards the end of the seventeenth century. It is certain that already . . . in 1684 a foothold had been obtained at Canton; indeed the Chinese state that in 1685 foreign commerce had been officially authorised at Macao, Chang-chou (Zaitun), Ningpo, and some place near Shanghai. There were several other attempts made during the eighteenth century to trade at Ningpo and Tientsin; but practically all legitimate foreign commerce, English and otherwise, was confined to Canton until the first war with England broke out in 1840, in consequence of a misunderstanding in connection with the opium trade, and about the price to be paid for opium surrendered by us. Up to the year 1765 the import of opium, which was at first regarded in the light of a medicinal drug, had never exceeded 200 chests; but in 1796 it was entirely prohibited, on account of the rapidly increasing number of smokers. . . . By 1820 the import of opium had steadily risen to 4,000 chests, and the Chinese Government began to feel justly alarmed, both at the enormous drain of silver from the country, and at the prospect of debauching the population. In 1821 the opium hulks were driven away to the Ling-ting Islands, and in 1838 severely repressive measures were begun."—*Ibid.* pp. 90–1.

"After their expulsion from Formosa the Dutch are not so much heard of in the China seas as other European nations."—*Ibid.* p. 88.

"Chinese traders . . . managed to thrive under the strict and discriminating rule of the Hollanders. And so things went on, their Canton factory . . . in full swing, until the Dutch treaty of 1863 was concluded. . . . But even after this the Dutch held aloof, and probably they would never have sent a Minister to Peking at all, had they not desired to obtain a liberal supply of coolies for Sumatra."—*Ibid.* pp. 88–9.

"In 1689 a caravan trade was opened by them [the Russians] to the capital. . . . Down to the close of the eighteenth century, boundary disputes have interfered with the natural relations of trade between these two great empires."—*Johnson, Or. Rel.—Ch.*, p. 127.

From 1689 to 1855 "the Russians remained on very quiet and inoffensive terms with China, trading only at Kiachta [tea] and Tarbagatai."—*Parker, China*, p. 127.

"At this time also the question of the residence of Europeans and of the relations with them was complicated by the increasing activity of foreign traders at Canton and generally along the southern coasts of China. Kanghi was well disposed towards the French and other priests at Pekin, but he was not inclined to favour the European traders; and his view was strengthened by the priests declaring that they had nothing in common with the Dutch or the English, not even religion. Thus the very influence obtained by some Europeans at Pekin tended to retard the promotion of trade with China and the free intercourse of Europeans with that country." In 1718 K'ang Hsi "interdicted the export of rice to the Philippines and the despatch of any Chinese junk to those islands, thus breaking off all intercourse with the outside world."—*Boulger, Short Hist.*, p. 150.

"Ismaloff returned to his master with the most roseate account of his reception and of the opening in China for Russian trade. A large and rich caravan was accordingly fitted out by Peter to proceed to Pekin; but when it arrived it found a very different state of affairs from what Ismaloff had pictured. Kanghi lay on his death-bed, the anti-foreign ministers were supreme, declaring that 'trade was a matter of little consequence, and regarded by them with contempt,' and the Russians were ignominiously sent back to Siberia with the final declaration that such intercourse as was unavoidable must be restricted to the frontier."—*Ibid.* p. 151.

[There was a certain amount of French trade at Canton in 1785.]—*Parker, China*, p. 100.

"The United States sent their pioneer trading ship to China in 1785; they were first introduced by the French into the mysteries of the co-hong or 'joint-stock' system at Canton; but in those days foreign traders were only allowed to reside there during the trading season. For some reason this rule was not enforced so strictly with the Americans."—*Ibid.* p. 104.

"America cannot complain of her relations with the Central Kingdom. Our earliest trade to her ports was in the fur of the sea-otter; opened by the discoveries of Captain Cook, it became at once one of the most lucrative fields of traffic then known. Owing to the failure of furs in Siberia, this peltry of the Pacific coast, and especially fox-skins, brought such incredible prices in Canton, that in 1792 there were twenty-one vessels, mostly Bostonian, trading on that coast for cargoes, to be exchanged in China for cottons and teas."—*Johnson, Or. Rel.—Ch.*, p. 128.

[According to Henchman, as early as 1799 and 1800, there was a flourishing import trade at Canton in cotton from India which nearly doubled after the abolition of the E. India Company's monopoly, but was languishing in 1847.]—*Ch. Repos.*, xvi. 134.

"From 1805 to 1809 the coast from Shantung to Tongking was infested with pirates, who fought pitched battles with the Imperial navy and almost stopped trade."—*Giles, Bio. Dic.*, p. 126.

"Up to the year 1834 trade with China had, by the Royal charter, remained the monopoly of the East India Company; but when the charter was renewed in that year for a further period of twenty years, it was shorn of the last of its commercial privileges, and an immediate change became perceptible in the situation at Canton, which was the principal seat of the foreign trade. The withdrawal of the monopoly was dictated solely by English, and not Chinese considerations. Far from facilitating trade with the Chinese, it tended to hinder and prevent its developing, for the Chinese officials had no objection to foreigners coming to Canton, and buying or selling articles of commerce, so long as they derived personal profit from the trade, and so long as the laws of the Empire were not disputed or violated. . . . Had the monopoly been renewed things would have been left in precisely the same position as when intercourse was first established, and trade might have continued within its old restricted limits. But the abolition of the monopoly and the opening of the trade created quite a new situation." In Lord Palmerston's instructions to Lord Napier it is stated that "In addition to the duty of protecting and fostering the trade at Canton, it will be one of your principal objects to ascertain whether it may not be practicable to extend that trade to other parts of the Chinese dominions." "Lord Napier's task was not less diplomatic than commercial," and he was in every way possible strongly opposed by the Chinese officials, who founded a grievance upon the fact that as much as "£20,000,000 sterling had been exported from China in the previous eleven years, and as the Chinese of course made no allowance for the equivalent value imported into their country, this total seemed in their eyes an incredibly large sum to be lost from the national treasure." Disputes respecting trade and other matters eventually culminated in the first war with England, which caused the opening of the ports of Canton, Shanghai, Ningpo, Amoy, and Foochow to foreign trade."—*Boulger, Short Hist.*, pp. 204–29.

"After the first war, which secured, besides, the cession of Hongkong to Great Britain, the chief points of international friction were usually found to be in connection with the contested claim of British traders to reside within the walls of Canton. In 1856 the Viceroy Yeh categorically refused to admit the English, on the pretext that Governor Bonham had formally abandoned the claim in 1849. These strained relations led gradually" to the second war and the opening of "a number of new coast ports (Newchwang, Tientsin, Chefoo, Swatow) to foreign trade, besides certain places on the River Yang-tsze (Hankow, Kewkiang, Chinkiang), two markets in the islands of Formosa (T'aiwan, Tamsui), and Hainan (Hoihow): this last, however, was not actually opened until 1876." . . . "Most of the other European powers hastened to secure to themselves by separate treaty the same commercial . . . advantages as those obtained by England and France."—*Parker, China*, pp. 92–3.

"The Treaty of Nanking (1842) opened four new ports, and abrogated all . . . restrictive rules about residence [enforced against the old Factories]. Then . . . by the Tientsin treaties nine, and by the Chefoo Convention again four, additional ports were thrown open to foreign trade."—*Ibid.* p. 131.

In 1851, shortly after the accession of Hsien Fêng, "the Chinese were attracted in large numbers by the discovery of gold in California and Australia to emigrate from China, and they showed themselves well capable by their trade organisation and close union of obtaining full justice for themselves and an ample recognition of all their rights in foreign countries."—*Boulger, Short Hist.*, p. 250.

"Within the last twelve years [from 1860], the export of China silk has increased enormously, and probably might be still augmented. It must be noted, however, that since the empire has been so much disturbed by civil war, much of the silk which would otherwise have been taken for native consumption, has been available for foreign export."—*Scarth, Twelve Years*, p. 13.

"The amount of silk goods exported has never regained its value previous to 1854, in consequence of the destruction of skilled workmen and manufactories during the Tai-ping rebellion, and raw silk still forms the bulk of the export. The finest silk comes from Chehkiang province, and is known as *tsatli*, *tay-saam*, and *yuenhwa* in commerce; the centre of the culture is at Hü-chau, a prefecture in the northwest of that province. The mulberry grows everywhere, and none of the provinces are without some silk, but Kwangtung, Sz'chuen, and Chehkiang furnish the best and most." "In 1854 the price of the best raw silk was about $330 a bale, and the export over fifty-one thousand bales; in 1860, the same sort was $550, and the export nearly eighty thousand bales; this increase in price was owing chiefly to disease in the trees in Europe, though the ravages of war in both Chehkiang and Kwangtung had destroyed much property in this branch."—*Williams, Midd. King.*, ii. 34–5.

"In 1860 free communication with Peking was conceded to Russia, together with a large portion of Manchuria."—*Johnson, Or. Rel.—Ch.*, p. 127.

Shanghai, "the most northern of the five ports opened to foreign commerce, is, perhaps, the most important of the whole five. I have undoubted authority for asserting, that the number of Chinese junks of more than 100 tons burthen, that enter this port weekly, exceeds a thousand. . . . Many British, American, and other merchants, have visited Shang-Hae since it became an open port; many cargoes of manufactures have been disposed of there; and already a considerable export trade on foreign account has commenced." A temporarily successful effort was made by the Canton merchants to prevent the northern trade leaving their port.—*Davidson, Trade and Travel*, pp. 277–8.

"In the year 1864 the British or direct trade had already reached 101,000,000 taels, and the total, including other countries and coast trade, was 260,000,000 taels: at that date the whole trade of Japan, America and other foreign countries only amounted in all to 10 per cent. of the British trade, including, of course, British colonies."—*Parker, China*, p. 131, where a table showing the silver value of Direct Foreign Trade in 1880 and 1899 at 19 and 32 ports respectively is given. In that period the foreign trade had nearly trebled itself.

[A treaty was concluded with Belgium in 1865.]—*Ibid.* p. 106.

[The first treaty with Japan was concluded in 1871.]—*Ibid.* p. 107.

[Trade was in a very depressed condition for some years after 1870, but this was due to the abnormal prosperity of European trade in general, which had stimulated over-production of tea and silk, whereas Shanghai was the only outlet for these goods, and became congested. Illegal taxes were levied upon foreign goods *in transitu*, in addition to the legal and recognized inland dues.]—*Balfour, Waifs and Strays*, pp. 88–97.

"The Danes had a 'hong' in the old factory days at Canton: they, the French, and the Swedes depended for their profits largely upon their success in smuggling tea about the English coast. They concluded a treaty in 1863. Their interests were chiefly in connection with the Telegraph Conventions."—*Parker, China*, p. 109.

"In 1876 Kiungchow, in the island of Hainan, was made a treaty port, or rather the fact of its having been included in the treaty of Tientsin was practically accepted and recognised. In the following year four new ports were added to the list. One, Pakhoi, was intended to increase trade intercourse with Southern China. Two of the three others, Ichang and Wuhu, were selected as being favourably situated for commerce on the Yangtse and its affluents, while Wenchow was chosen for the benefit of the trade on the coast. Mr. Colborne Baber, who had been a member of the Yuman commission, was despatched to Szchuen, to take up his residence at Chungking for the purpose of facilitating trade with that great province."—*Boulger, Short Hist.*, p. 339.

"The main staples of trade remain very much what they were before what may be called the Treaty-port period. But it must be noticed that an enormous business is now done in many new commodities of which scarcely anything was heard in 1880, still less in pre-legation times; for instance, a gigantic and ever-increasing importation of kerosene oil from America, Russia, and Sumatra, which in 1897 had already exceeded 100,000,000 gallons; and cheap flour for South China from America. These two imports alone have created as great a social revolution in China as did the advent of tea and the introduction of gas into England. Mules may be seen by the thousand in distant Bhamo carrying kerosene oil through the passes into Yün Nan; peasants may be met every evening in Arcadian Hainan carrying home a neat pound-bag of beautiful white flour. . . . An immense trade is done in old English horse-shoes, which are considered the best iron in the world for making small household articles, such as brackets, hooks, and bolts. I have seen steamer after steamer disgorge this paying and useful 'ballast' at Shanghai. Another revelation is the commercial capacity of the Bombay yarn. . . . The trade

in arms and ammunition has enormously expanded, chiefly in the hands of the Germans."—*Parker, China*, pp. 135–6.

"The importation of miscellaneous articles of luxury has of late years increased to such an extent as to vie in aggregate amount with the totals of regulation staples. Thus all Chinamen who can afford it now like to have tumblers and bottles, foreign stockings, soap, lamps, cigars, preserved milk, sweets, and umbrellas; not to mention watches, musical-boxes, and toys. The women are fond of American and European scents, good mirrors, fine white sugar for powdering the face, needles, and finger-rings. Then there is a curious though weighty import which is also an export. It actually pays better to export enormous quantities of coarse Chinese sugar to the foreign country of Hongkong, and re-import it thence, after refinement, as foreign sugar, paying one export, one import, and one half or coast duty, plus two freights, than to refine it in China where labour is cheapest, or to import real foreign sugar. No more eloquent comment on the suicidal and imbecile financial policy of the mandarins could be made."—*Ibid.* pp. 136–7.

"American flour is so far only wanted in South China, where there is no wheat to speak of."—*Ibid.* p. 144.

[For recent shiftings of trade see *ibid.* p. 137.]

"Amoy still carries on the old native 'Zaitun' trade with the 'Straits,' the Indo-Chinese peninsular, the Dutch and Spanish (now American) islands, and (now) Australia, to which places large numbers of emigrants proceed annually (when allowed)."—*Ibid.* p. 143.

[The principal articles of import were:—opium (points of entrance: Pakhoi, Hoihow, Canton, Swatow, Formosa, Amoy, Foochow, Wuhu, Wênchow, Chinkiang, Tientsin, Chefoo), cotton goods (Formosa, Amoy, Foochow, Wênchow, Ningpo, Chungking, Ichang, Wuhu, Chinkiang, Newchuang, Tientsin, Chefoo), Indian yarn (Pakhoi, Chungking, Chinkiang, Newchuang), Japanese yarn (Newchuang, Tientsin, Chefoo), kerosene (Hoihow, Amoy, Foochow, Ningpo, Chungking; by native junks from Hankow, Wuhu, Chinkiang, Tientsin), American flour (all ports south of Shanghai), rice (Swatow), beancake and beans (Amoy, Swatow), tin (Ningpo), musk (Chungking, Hankow), raw cotton (Chungking, Newchuang), silkpiece-goods, and American ginseng (Chungking), sugar, and native tobacco (Chinkiang), Russian seaweed (Newchuang), railway materials (Tientsin), native opium (Tientsin, from Ho Nan).]—*Ibid.* pp. 139–60.

[The principal articles of export were:—tea (points of exit: Amoy, Canton, Foochow, Ichang, Hankow, Kiukiang, Wênchow, Formosa, Chungking, to Tibet, Kalgan), silk (Canton, Chefoo, Chungking, Wuhu), sugar (Pakhoi, Hoihow, Canton, Swatow, Formosa, Amoy, Ningpo), hides, etc. (Tientsin, Hankow, Ichang, Hoihow, Pakhoi), tobacco (Swatow, Amoy, Canton, Hankow, Kiukiang, Chinkiang), camel's wool, coal, and groundnuts (Tientsin), straw-braid (Tientsin, Chefoo), beancake (Newchuang, Chefoo), wild silk (Newchuang), vermicelli (Chefoo), matting (Canton), native opium (Chungking, Hankow), pigs, eggs, and poultry (Hoihow), aniseed, cassia, and indigo (Pakhoi), camphor (Formosa), native stores (Amoy), poles, mushrooms, and edible bamboo shoots (Foochow), bitter oranges (Wenchow, for Mongolia), raw cotton (Ningpo), white wax, and drugs (Chungking), paper (Foochow, Kiukiang), mats (Kiukiang), rice, feathers, and wheat (Wuhu).]—*Ibid.* pp. 139–60.

"The manufacture of sulphur is . . . forbidden by treaty, though its exportation goes on in small quantities, the contractors taking on themselves all risk of seizure."—*Williams, Midd. King.*, i. 139–140.

"Corea . . . as a vassal state, was opened to foreign ships only in 1882."—*Parker, China*, p. 157.

"In 1670 the importation [of tea] into England was 79 pounds; in 1685 it was 12,070 pounds; most of it came from Batavia and sold for a long time between £10 and £5 a pound weight. In 1657 Mr. Garney opened a shop in London to sell the infusion. . . . In 1725 only 375,000 pounds were consumed in Great Britain. The actual quantity now [1883] in the United Kingdom is 126,000,000 pounds. . . . The importation into the United States is worth $18,000,000 to $19,000,000 say 60,000,000 pounds. Russia takes more good tea than any other nation and pays more for it, because the former overland trade to Siberia could not afford to transport poor tea."—*Williams, Midd. King.*, ii. 51.

"The trade in cotton goods more than quadrupled itself between 1880 and 1899." Cotton yarn was sent from India, but "China is now beginning to import large quantities . . . from Japan too. There is an immense import of native raw cotton, native yarn, and native coarse cloth into Sz Ch'wan, and much cotton also comes into Yün Nan from the Shan states and Burmah."—*Parker, China*, pp. 133–4.

"In Yün Nan and Sz Ch'wan there seems to be an unlimited demand for cotton, and it was so also during the Burmese wars of last century."—*Ibid.* p. 160.

"Haiphong now [on the establishment of the French protectorate over Tonquin] became an important centre of trade, and economical development quickly followed all over Tonquin. . . . One of the political results has been that several new treaty 'ports' have opened to the French the inland trade of Kwang Si and Yün Nan. Lungchow (now being connected with Langson, in Tonquin, by railway) was opened to trade on the 1st June, 1889; Mêngtsz was also thrown open in August of the same year; and Hokow (opposite Lao-kai on the Franco-Chinese frontier) in June, 1895. . . . As a matter of fact the trade,—so far as it is not throttled by unwise fiscal measures,—is chiefly between the Chinese of Yün Nan and the merchants of Hongkong."—*Ibid.* pp. 101–2.

"By the Gérard Convention of 1895 Esmok was opened to Tonquin trade, and a like privilege was secured to the British-protected Shan States by the Burma Convention of 1896. This last place (Esmok) is the spot where British and French interests unite. The French took advantage of the novel situation created in the first instance by Germany at Kiao-chou to claim 'compensation' in the shape of the old pirate haunt of Kwang-chou Wan (Bay), and proceeded to add to it *in petto* an as yet undefined *Hinterland*."—*Ibid.* p. 102.

"Nepaul is tributary to China, and sends trading missions."—*Ibid.* p. 128.

[Ya-chou, in Ssŭ Ch'uan, was the great entrepôt of the tea trade with the Tibetan tribes.]—*Ibid.* p. 219.

"As to Tibet, which receives from Sz Ch'wan endless human caravans of tea by way of Ta-tsien-lu and Kwan Hien, I presume it . . . needs no Chinese salt. In any case plentiful supplies for the northern frontier can be obtained from Mien-chu city."—*Ibid.* p. 219.

"The tea trade with Russia still thrives; but that with Europe has been killed by the much more carefully grown and prepared tea of Ceylon and India."—*Little (Mrs. A.), Int. Ch.*, p. 434.

"At present there seems to be no long-distance caravan trade along the direct roads between Tibet and Lob nor across the Kunlun Mountains. . . . The southern branch of the South Road has always been used for the Khotan jadestone import trade, which is a very ancient one. . . . There were continuous disputes with Kokand as to the right of the latter to tax the Kashmir trade crossing the Sarikol region; but China supplied Kokand with tea and drugs, and was thus always able to put pressure upon the Usbeg power by stopping this important trade."—*Parker, China*, pp. 76–7.

"The ordinary Tibetan tribute route, over which thousands of men and animals habitually travel to Peking in huge caravans, was that taken by the Abbé Huc in 1834–5." See the route described: *ibid.* pp. 77–8.

"The Nepaul 'tribute' (trading) mission, which still periodically visits China, invariably takes the post road, *viâ* Shigatsz and Lhassa, to Ta-tsien Lu. The road from Yün Nan to Tibet, though practicable, is too rough for troops, and is therefore deliberately abandoned by the Manchus, as it was 2,000 years ago by Han Wu Ti."—*Ibid.* p. 78. For the routes followed by modern Chinese Mussulmans to Mecca see pp. 78–9.

"If we now pass on to Mongolia, we shall find that the trade of the north-west concentrates at or near Baotu, at the north-east corner of the Yellow River bend, whence the ancient high-road through Kwei-hwa Ch'êng (Tenduc) permits of easy travel to Dolonor (Lama Miao) and Kalgan. From Kwei-hua runs also the high-road to Uliassutai and the northernmost route to the Far West. These roads are of great commercial importance in connection with the foreign trade of Tientsin."—*Ibid.* p. 79.

"As to the roads into Manchuria, recent researches prove absolutely that the mediæval Chinese envoys to the Nüchêns followed the present high-road round from Peking, through Shan-hai Kwan, Mukden, Kirin or Changchun, to Alchuk and Sansing. So with the modern Corean road from Sŏul, or P'ing-yang, by way of I-chou, whence either *viâ* Mukden and the Manchu road, or *viâ* the Fêng-hwang road and Kin-chou, where the latter joins the former: these were the roads of ancient times. The Kitan roads I have been over, for the most part, myself; they are simply the high-roads from Peking through the various passes of the Great Wall, and to this day the caravans of laden camels or mules, the droves of horses, the herds and flocks driven in for sale may be seen coming through in the winter season exactly as they came 2,000 years ago. The present Kalgan and Kiachta road used by the Russians was not the one preferred by them in the seventeenth century. They used to go from Tsuruhaitu on the River Argun, across the River Hailar and the Hingnan Range, down the Yall Valley to the Nonni; whence south-west through the steppes and mountainous borderland of south-east Mongolia to the Hi-fêng K'ou (pass) in the Great Wall. Between Tsitsihar on the Nonni and Peking, travellers crossed Cholin-u-ye and Mokhoi to the rivers Toro and Shara Muren, with its tributary the Loha."—*Ibid.* pp. 79–80.

"The same thing may be said of the Tonquin frontier; the roads have always been the present ones; the only novelty being that the Red River route from Yün Nan past Lao-kai to Hanoi never existed in practice, even if known in theory, as a continuous road, until twenty-five years ago, when Jean Dupuis effectively discovered it. Even Haïphong had no existence as a port. The Annamese formerly discouraged trade with China, when and for the same reasons the Japanese did: first, on account of pirate complications; secondly, from the dread of opium importations."—*Ibid.* p. 80.

"The total result of these laborious inquiries into trade routes is, after all, a simple conclusion. With one or two exceptions, the beaten tracks are exactly the same now as they were 2,000 years ago, both by land and by sea. The marts, with similar rare exceptions, are either the old marts, or are near them, or have a special traceable reason for their modified existence. . . . Cheap freights for heavy commodities in huge ships have displaced certain exchanges; as, for instance, iron, which from being an export is now an import: thousands of tons of old horseshoes go out as ballast, at low freights. The great novelty . . . has been opium."—*Ibid.* pp. 80–1.

Means of Conveyance.—"The enormous fleet of grain junks carrying rice to the capital is supplemented by a still greater number of vessels which take the food up to Tungchau. Formerly the coast trade increased the shipping at Tientsin to thousands of jumks, including all which lined the river for about sixty miles. This native trade has diminished since 1861, inasmuch as steamers are gradually ousting the native vessels, no one caring to risk insurance on freight in junks."—*Williams, Midd. King.*, i. 85. See also *Parker, China*, p. 146; *Gray, China*, ii. 244.

"The basin of the Tsientang River measures nearly half of the province; by means of rafts and boats the people transport themselves and their produce for about 300 miles to its headwaters."—*Williams, Midd. King.*, i. 114.

"These plains [of Honan] are traversed by wheelbarrows [on which sails are sometimes hoisted] and carts, whose drivers and trundlers form a vast body of stalwart men constantly going about in their employment from one city to another."—*Ibid.* i. 99. See also i. 748; *N. and Q. on C. and J.*, i. 29.

"Horses and mules are much used in the saddle for travelling, where the distances are very long. For a journey of five-hundred miles they have to travel at the rate of from twenty to twenty-five English miles *per diem*; and so admirable is their training and management, that they perform this work, in the saddle, or as beasts of burden, with apparent ease. Horses and asses are also sometimes used in this way by ladies in travelling, and women in going to market."—*Gray, China*, ii. 178.

"In the north, the Chinese use a horse litter, consisting of a light frame, resembling a sedan chair, and fixed upon two strong poles. The framework is covered with cloth, and has a door on each side. The litter is borne by two mules, one between the poles in front, and the other behind."—*Ibid.* ii. 178.

[Asses, oxen, and camels, carts, wagons (also used as omnibuses), and wheelbarrows, are mentioned in *ibid.* ii. 150, 176–8, 215.]

"Military officers are supposed to ride on horseback, and not sit in sedans, but in these degenerate days this rule is honoured more in the breach than the observance."—*Parker, China*, p. 248.

"Few carts or wagons are used with animals in the southern and eastern provinces where boats are at all available, human strength supplying the means of transportation; the implements of husbandry and the grain taken from the fields both being carried on the back of the labourer. It is not an uncommon sight about Canton to see a ploughman, when he has done his work, turn his buffalo loose and shoulder his plough, harrow, and hoe, with the harness, and carry them all home. It is when one crosses the Yangtsz' on his way north that pack animals are met transporting goods and food in great droves; here, too, people on carts and wheelbarrows fill the roads. On the Great Plain a sail is raised on the latter when a fair wind will help the man to trundle it over a level way."—*Williams, Midd. King.*, ii. 7–8. See also *De Guignes, Voyages*, ii. 195.

"So powerfully has the food question impressed itself on the Chinese mind that, even in parts of the empire where water communication is not easily accessible, the Chinese refuse to make broad roads, for fear of encroaching on the surface of the bread-producing earth." This causes burdens to be borne by men which would otherwise be transported or drawn by animals.—*Gray, China*, ii. 171.

"Sedan-chairs take the place of carriages in China; and persons of all classes are carried in them on men's shoulders both to near and to distant parts of the country. In some parts of the empire—at Nankin, in particular—I observed that many persons, generally women, rode not in sedan-chairs, but in baskets. At Eching, a city on the banks of the Yang-tsze, I noticed a lady, apparently going on a visit to a neighbouring town or village, walking in front of a man-servant who was carrying two baskets, in one of which was a child, and in the other the lady's luggage. The streets of all cities south of the Yang-tsze are so narrow, indeed, as to render traffic by horses quite impracticable. In consequence packages of every kind are borne by porters on their backs."—*Gray, China*, ii. 171–2. See also *Williams, Midd. King.*, i. 748.

[For descriptions of vehicles, boats, etc., see IMPLEMENTS.]

[The *nien* was a kind of Bath-chair, for old people.]—*Giles, Dic.*, No. 8310.

"What with the Grand Canal, the River Wei (from Wei-hwei Fu), and the canals connecting the various Yellow River beds, Shan Tung has unrivalled facilities for distribution."—*Parker, China*, p. 222.

In Ssŭ Ch'uan "the water-ways are few, shut in, unconnected by canals, and easily controlled. There is really only one great exit eastwards from Sz Ch'wan, as there is only one from Kwang Si."—*Ibid.* p. 219.

[On all the high roads there are coolie-stations where relays of porters can be procured. They usually carry loads suspended at each end of a bamboo, balanced on their shoulders.]—*De Courcy, L'Emp. du Mil.*, pp. 216–7. *Cf. Williams, Midd. King.*, i. 748.

"There is every reason to believe that these Circulating Libraries, (which are found in every 'Hoo-tung' in Peking as well as in Canton) are of considerable antiquity. . . . The books lent are Romances and Historical Novels, works of Fancy and Fiction."—*N. and Q. on C. and J.*, i. 18. *Cf.* ACCESS. INST.

"Books are hawked about the streets, circulating libraries are carried from house to house upon movable stands, and booksellers' shops are frequent in large towns."—*Williams Midd. King.*, i. 602.

"The great number of craftsmen who ply their vocations in the street, as well as the more numerous class of hucksters who supply food as they go from house to house, furnish much to amuse and interest. Each of them has a peculiar call. The barber twangs a sort of tweezers like a long tuning-fork, the peddler twirls a hand-drum with clappers strung on each side, the refuse-buyer strikes a little gong, the fruiterer claps two bamboo sticks, and the fortune-teller tinkles a gong-bell; these, with the various calls and cries of beggars, cadgers, chapmen, etc., fill the streets with a concert of strange sounds."—*Ibid.* ii. 59.

"New medicines, pills, powders, and salves are advertised and puffed by flaunting placards on the walls of the streets, some of them most disgustingly obscene; but the Chinese do not puff new nostrums by publishing a long list of recommendations from patients."—*Ibid.* ii. 128.

"There is no doubt that its extension and the apparent inability of the authorities to grapple with it [famine of 1876] may be traced to the want of means of communication, which rendered it almost impossible to convey the needful succour into the famine districts. The evil being so obvious, it was hoped that the Chinese would be disposed to take a step forward on their own initiative in the great and needful work of the introduction of railways and other mechanical appliances. The Viceroy of the Two Kiang gave his assent to the construction of a short line between Shanghai and the port of Woosung," but official opposition caused its removal shortly afterwards.—*Boulger, Short Hist.*, pp. 338–9.

"Since that date a telegraph line has been laid between Peking and Shanghai, forming the final connecting link between the capitals of the British and Chinese empires, and an attempt is now being made by a body of Chinese merchants to establish themselves permanently and transact their own business in London without the assistance of foreigners."—*Giles, Historic China*, p. 121. Of late years telegraph lines and railways have been extended to most of the provinces.

"The orders of the Court are usually transmitted in manuscript, except when some grand event or state ceremony requires a general proclamation, in which cases the document is printed on yellow paper and published in both the Chinese and Manchu languages, encircled with a border of dragons. . . . Standing laws and local regulations are often superbly carved on tablets of black marble, and placed in the streets to be 'held in everlasting remembrance,' so that no one can plead ignorance; a custom which recalls the mode of publishing the Twelve Tables at Rome. . . . The usual mode of publishing the commands of government is to print the document in large characters, and post copies at the door of the offices and in the streets in public places, with the seal of the officer attached to authenticate them. The sheets on which they are printed being common bamboo paper, and having no protection from the weather, are, however, soon destroyed; the people read them as they are thus exposed, and copy them if they wish, but it is not uncommon, too, for the magistrates to print important edicts in pamphlet form for circulation. These placards are written in an official style, differing from common writing as much as that does in English, but not involved or obscure."—*Ibid.* i. 468–9.

[Couriers ran to and fro from the capital with memorials and decrees, and from province to province with important despatches.]—*Ch. Rev.*, x. 72.

"There is, of course, no government postal system, but the passage boats convey letters and distribute them to their respective addresses; there are no fixed uniform rates, though custom has established certain rates which are adhered to by regular correspondents, casual writers usually paying more; the carriage of a letter may be either prepaid or not, according to option; well-known residents often adopt the former course or pay a fixed sum per annum to the boats plying to the places with which they are in constant correspondence, which entitles them to send and receive all letters free of charge; the cost for short distances is less than one penny postage, but greater as the distance increases; from places whence there are no boats running direct to Canton, two postages have to be paid; the first . . . is prepaid; the second is paid on delivery. If more than one transhipment is necessary, letters are seldom sent except by the hands of a friend. The system works well; letters are as punctually and safely delivered as with ourselves; large sums of money are transmitted by the same means; the money is weighed to the master of the boat, who gives a receipt, and for a trifling percentage is bound to pay a like sum . . . to the party to whom the remittance is being made. Treasure is secured and concealed in the planking of the boat, and loss by theft is unknown, except [by pirates,] which rarely happens. The same system is adopted between Hongkong and Canton; [there are perhaps 200] shops in Canton, exhibiting the times of departure of the Hongkong steamers; these shops are private post-offices; and the letters collected there are transmitted to Hongkong by a special courier for [fifty cash, or less,] for which they are distributed to their respective addresses."—*N. and Q. on C. and J.*, i. 30. See also *Giles, Ch. Sketches*, pp. 59–62.

"There is a separate service [for the government post establishment] in some of the provinces, but [it] is often attended by one of the others, generally the military."—*Meadows, Ch. and their Rebellions*, p. 13.

"The carrier [-pigeon] is of great service to merchants, by whom it is employed in conveying intelligence to the producing districts, of the arrivals of cargoes, and the ruling prices of the markets; merchants at Hongkong use them in conveying news of the arrival of the English, French, or American mails to their partners in trade at Canton. To defend the pigeon during its flight from attacks on the part of falcons or hawks, a whistle is attached to its tail, and the shrill noise of this contrivance, as its bearer flies through the air, terrifies the birds of prey."—*Gray, China*, ii. 188–9.

"Burnes was told of the continued existence of both post and fire beacons between Yarkand and Pekin. The distance is more than five months' journey, as usually travelled, but an express went in thirty-five days, and under very great emergency in fifteen."—*Yule, Cathay*, i. 139, note.

[Signal fires are used to convey intelligence of warlike movements, victories, defeats, etc.]—*Ch. Rev.*, xiv. 50.

"Over the thoroughfares slender towers are erected, where notice of a fire is given and the watches of the night announced by striking a gong."—*Williams, Midd. King.*, i. 742.

"The vernacular newspapers of Hongkong and Shanghai have been the true pioneers of the native Press. That work has borne fruit in a remarkably short time."—*China Mail*, Nov., 1898.

[The *Shun pao*, a Chinese daily paper, edited by a European at Shanghai, had in 1875 a circulation of 4,000 and was in great demand. Being a purely commercial speculation, it was not regarded with suspicion; no articles of a proselytizing character were admitted, and, while disseminating information as to Western manners and customs, science, etc., it was thought necessary, as a concession to popular taste to include occasional paragraphs about marvels and portents.]—*Giles, Ch. Sketches* pp. 168–72. Many native newspapers, owned and managed by Chinese, have appeared within recent years.

[In Sz Ch'uan the hydrogen gas produced from the Artesian wells, and used as fuel, is distributed in long pipes.]—*Parker, China*, p. 218.

EXCHANGE.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Barter and Money.—"The primitive mode of commercial exchange in China, as in all other countries, was barter, the interchange of certain products of the earth, such as wheat and rice, or of men's manual labor, as silk, arms, etc., by means of which the necessary and much desired articles were obtained. It is, however, remarkable that while all other nations, in Europe as well as in Asia, have had a primitive currency recalling the lowest state of civilisation, the hunting and pastoral state,—when by means of furs and cattle exchange was effected—no trace of the same phenomenon is to be found either in Chinese history or language. The earliest record of money shows that the 'blackhaired people' in the remotest times stood already on the third step of the ladder of civilisation, and that a subject of 'the Son of Heaven' was either a husbandman or a merchant. . . . But at the same time that among the common people, who earned their livelihood by cultivating the soil and feeding silkworms, barter was prevalent, there seems also to have existed a kind of coined metallic money, current among the travelling merchants, the circulation of which was however very limited, as it was not used by the people who lived by the produce of agriculture." "Ma-twan-lin alludes to that ancient money in the beginning of his 'examination,' and the same subject is treated of historically and rather economically by two Chinese scholars, who lived in the middle of the 11th century of the Christian era. . . . Besides, many old Chinese and Japanese mint-books show us drawings of those ancient coins, most of which, however, are covered with characters, in an old and nearly illegible writing-manner."—*Vissering, On Ch. Currency*, pp. 1–2. See also *Edkins, Ch. Currency*, p. 16.

"I [Yü] urged them further to exchange what they had for what they had not, and to dispose of their accumulated stores."—*Shu ching*, Pt. II. Bk. IV. Ch. I. i; *Legge, Ch. Class.*, III. i. 78.

"Cowries and gems" are mentioned in the *Shu ching*, Pt. IV. Bk. VII. Pt. ii. 14, and "Ying-tă says that 'anciently they used the shell as money.' The text is a proof that such a medium of exchange was known in the Shang dynasty."—*Ibid.* III. i. 240, note. See also *Vissering, On Ch. Currency*, pp. 3–4; *Simcox*, ii. 58; and *Biot, Perny*, p. 217. The shells are said by Giles to have been those of the pearl-oyster.

"During the Hia and Chang dynasties, in addition to the cowries, three metals began to be used, viz., gold, silver, and copper. The last-named of these was beaten into the form of a knife-blade. The top part was pierced with a hole to allow of them being easily strung on a cord. Yü, who reigned about 2205 B.C., re-established the custom of weighing the substances exchanged, which was originally due to the celebrated Houang tij."—*Biot*, epit. by *Perny, Append. du Dic. Fr.-Lat.-Ch.*, p. 218. For the origin of money see *Vissering*, pp. 9–10.

[Besides the above metals, silk, grass-cloth, salt, swords, tortoise-shells, and other things were bartered for grain.]—*Edkins, Ch. Currency*, p. 10.

"From the form of the primitive species . . . it will easily be seen that money took its origin in barter. The Romans derived their *pecunia* from *pecus* and on their first coins engraved the figure of an ox or a sheep, the Chinese did very much the same thing when, instead of their knives and articles of clothing, they gave to a weighed quantity of different kinds of metal the shape of articles of clothing and of knives which henceforth served for money."—*Vissering*, p. 9.

Weights and Measures.—"The duty of regularising weights and measures throughout their dominion is laid upon the emperors of China by the highest authority to which they are content to appeal—the example of the ancient monarchs, as recorded in the Scriptures. Of Shun the Sage, when Regent of the Empire in B.C. 2287, it is said in the Book, 'he made of one fashion the pipes and the rule; the bushel and the balances'; and what Shun did the theory of the Chinese Constitution require his successors to do."—*Report on Weights and Measures of China*, p. 3.

"The length of the *ch'ih* has varied in different dynasties, and not a little during the same dynasty."—*Williams, Ch. Commercial Guide*, p. 283.

"The Emperor Shun, about B.C. 2284, divided it [the *ch'ih*] into 10 *ts'un* and 100 *fën*, which was maintained during the three following dynasties."—*Ibid.* p. 283. But *v.* following extracts.

"In the Hsia dynasty 10 *ts'un*, inches, in the Shang 12·5841 in. (? English) (Rondot), and in the Yin dynasty, 9 *ts'un*, made one *ch'ih*, foot."—*Ts'ai Yung tu tuan, Ko chih ching yüan*, *c.* 49, *Jih Tung ch'i wu lei*, p. 4*a*.

"It is not possible that the *le* of Yu could have been equal to the *le* now; but scholars have not been able to determine its measurement."—*Legge, Ch. Class.*, III. i. 148, note.

"The standard Stone and the equalizing Quarter were in the imperial treasuries," which "contained the standard measures of capacity and length as well."—*Ibid.* iii. i. 160, and note.

"The standard is variously stated to have been obtained (a) from the grains of millet; (b) from the keynote of the ancient musical scale."—*Report on the Weights and Measures of China*, p. 2.

"The Ancients said: 'The *lü*, standard tubes, were used for innumerable purposes. Measuring and weighing were effected by means of wooden measures.'"—*T'ung k'ao, Shih lei t'ung pien*, *c.* 75, *Ch'üan hêng pu*, p. 12*b*.

"The *ch'üan* was a weight; in shape it was like a pendulum."—*Po ya, Shih lei t'ung pien*, *c.* 75, *Ch'üan hêng pu*, p. 12*b*.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Money and Barter.—"A coinage of round money, with a square hole in the centre—the prototypes of the modern cash" took place in the reign of king Ch'êng (1114–1079 B.C.).—*Legge, Ch. Class.*, III. ii. 544, note.

"Nor did the finance ministers in very early times limit money to silver or to copper. Pearls and jade, tortoise shell and cowries, bundles of silk and grass-cloth, served as money in China's ancient markets. About B.C. 800 an old poem says 'A simple looking lad, you were carrying cloth to exchange it for silk.'"—*Edkins, Ch. Currency*, p. 4.

[For skins of animals used in barter in 7th cent. B.C. see *Lacouperie, Paper Money and Leather Coinage in China*, pp. 6–7.]

[Up to the time of the Ch'in dynasty, cowries were current as money in China, nor did such a currency even then immediately cease. The *Shih ching*, II. iii. II. 3, says (line 4); "He gives us a hundred sets of cowries" (*p'êng*). According to Chu Hsi and many others, 5 shells constituted a *p'êng* or set; but Ying-ta gives a different account. The shells, he says, were of five classes, according to their size, the largest measuring 4·8 in., and those of the 4th class 1·2 in. Two shells of each of these 4 classes constituted a set, the very smallest not being reckoned (*Legge, Ch. Class.*, IV. ii. 280, note).]

"Traditions current in the 7th century B.C. claim for Yu and Tang the casting of metallic money for the relief of the people; but metal was bartered by weight before any approach was made to a currency. The annals of the first Han (206 B.C.—25 A.D.) give an account of the monetary arrangements of the 11th century B.C., which, though not very intelligible, is probably founded on authentic materials. According to this, gold was moulded in cubes weighing 1 *kin*, and bronze money was round or 'tongue-like,' and its weight estimated in *tchus*. M. Terrien de la Couperie estimates the *tchu* at 4·06 grains, and the *kin* or gold unit at 1,950 grains, *i.e.* one-fourth of the *hwan*, the royal standard of 7,800 grains (about 505 gram.), which is identifiable with the light Babylonion talent (*Catalogue of Ch. Coins*, etc.). M. Biot, the only other writer who has dealt with the subject, estimated the *kin* at one-third of the *hwan*."—*Simcox*, ii. 57–8.

"The oldest existing money is certainly in the form of rings, without any inscription, and no other is known to have been used till the introduction, early in the 7th century, of metal knives as a currency. Large bronze knives of regular weight, with a rude inscription, were also circulated by traders in S. Shantung, serving, like the earliest pi-tchau or spade-money, both for use and exchange. 'Hoes and riches,' 'hoes and cloth,' are general terms for wealth."—*Ibid.* ii. 58.

"The *hwan* [coins or metal in which fines were paid] was equal to six *leang*, *i.e.*, six Chinese ounces. Some uncertainty attaches, however, to this estimate. Këang Shing inclines to the view that 100 *hwan* were equal only to 3 *kin*, or Chinese pounds."—*Legge, Ch. Class.*, III. ii. 605, note.

"About the middle of the 7th century the old ring money of Chow began to be inscribed and became a coinage, but this use for metal is still only third or fourth in importance. About the same time one feudal prince, in giving a present of metal to another, stipulated that it was not to be used for making weapons; and accordingly the recipient cast three bells with it: a more respectful way of using it than for tools. In the next century a prince of Tsin refused to accept a ransom paid in coin, and demanded silk. Several bean-shaped coins, called metallic cowries, were issued about 600 B.C., and a little later we have large knife coins issued by traders' monetary unions, and bearing the inscription: 'Returnable-reviving currency of all travelling traders of Tei and Kwang-tching' (Shensi). Another knife-coin issued by the same class is singular in having a well-executed figure, as well as characters, inscribed on it; a lad bearing a flag appears as a sort of rebus for the word 'to travel.'"—*Simcox*, ii. 58–9.

"The sea-traders of the Indian Ocean had introduced, about 675, the western system of stamping the actual currency, which in China happened to consist of small bronze implements of daily use. . . . Some seventy-five years later, . . . [in] the state of Ts'u, small ingots of bronze, bean-shaped, like the old Lydian coins, and stamped, were issued by Sun Shuh-ngao, for his prince Ts'u Tchwang Wang. . . . They are known . . . [as] Metallic cawries (*Ho pei tsien*). . . . [They must have come from the S.W.—from India.] In later times [the Hindu traders] established monetary unions for the issue with joint names of coins between themselves and inland Chinese cities."—*Lacouperie, W. Orig.*, pp. 148, 89.

"In 554 B.C. a large copper money was issued, as appears from the text of a remonstrance addressed to the king describing the practice of his predecessors, who issued two sizes of coins, called the Mother and the Son, of different sizes, according to the needs of the people. Subsequently a prince of Tsoo attempted to give the value of the large coins to the small ones, with the result that merchants deserted his markets (*Journ. As.*, 3me série, iii. p. 434)."—*Simcox*, ii. 58.

"It is recorded that in 524 B.C. the emperor was desirous of having 'large money' cast, and was dissuaded from doing so by his council, so currency questions were evidently discussed at an early period."—*Ibid.* ii. 157, note. See also *Edkins, Ch. Currency*, pp. 16–17.

"But those old forms of the medium of exchange soon proved to be very inconvenient, and the right principle, that money, whose destination it is to roll about the world, should be round of form, soon became a firm conviction with the Chinese; hence it is recorded that in the reign of the *Tseu* dynasty . . . money was made, which was round of shape and had a square hole in its centre. This convenient form once adopted, is, as it were, petrified in Chinese society. If, at different times, weight and quality vary, with a few exceptions . . . the form has remained unaltered during nearly 30 centuries."—*Vissering*, pp. 11–12.

"Other forms of coin were called weight-money, or 'riding-money,' from the resemblance of its shape to a saddle; and pu-money, in use from the 6th to the 3rd century B.C., but confined to the triangle bounded on the west and south by the Yellow River. The name is translated 'extended,' and the coin has been taken to represent a cloth or garment; it consisted of a piece of flat, inscribed metal, not unlike a spade with indentation at the bottom, and was more of a mere coin than either spades, knives, or the rings, which were a survival from the time when metal for general use was cast in that shape for convenience in porterage or storing. Down to the 4th century unwrought metal continued to be used for purposes of exchange, but in the 5th small spade and pu-money, of no intrinsic use, were also circulated. The knife-money, as it approaches to a token, has less and less blade, in proportion to the round perforated handle by which it could be strung; but the modern cash is descended from the still older ring-money, not from a knife with completely atrophied blade."—*Simcox*, ii. 59.

"In 523 a king of Chow issued coins of four times the customary weight; but they were not accepted by the people, so the old type of flat rings was reverted to. Spade-money was in use for at least three hundred years from the 7th to the 4th century, and for half that time it was the common currency. The spades had hollow handles so as to be useable, and, being really intended more for tools than coins, were only roughly inscribed. The knife-money was confined to the Shantung peninsula and its neighbourhood. About the middle of the 5th century we hear of three Boards of Finance being established in Yueh by the help of the king of Tsoo, for the currency of gems, gold, and coins and silk; coins, *i.e.* metal, and silk being bracketed together as utilities, apart from such merely precious things as gold and gems."—*Ibid.* ii. 59.

"In 423 a prince of Wei is said to have stimulated the use of metallic currency by State purchases, which shows that the mass of the people still did not feel the need of a currency for every-day affairs. Many coins bear the names of two towns—doubtless those that had a common market; and the relative position of towns in the larger monetary unions indicates the lines of old trade routes. Ping-chow, in the State of Tsin, was the centre of four monetary unions. Coins were issued by such unions from 580 to 380 B.C.; but towards the close of the 'Warring States' period, trade as well as everything else suffered."—*Ibid.* ii. 59.

"Hwan, prince of Tse, the first of the 'presiding States,' attempted to regulate the weight of the metallic currency, and had spade money cast from native mines; he also issued knife-coins of practical shape and size, bearing the important inscription, 'returnable-reviving currency of Tse,' and on the reverse '30 units' and 'yuen'—a ring, doubtless an allusion to the old metal rings. Other early inscriptions are 'exchangeable,' 'return,' 'work,' 'sprout,' 'star,' 'family,' and 'currency of Tsih-moh city.' Two things are very remarkable. Coins of all kinds were issued during the feudal period by individual merchants, trading firms, guilds and private families, as well as by cities. And the legends of all seem to show that, like the first issues of paper money many centuries later, the coin was put forward rather as a bond—something returnable, a promise to pay value to such an amount—than as a mere medium of exchange for universal currency."—*Ibid.* ii. 51.

"Ho I-sun, under the dynasty of Yuan, says that it appears from one of the poems in the *Shih Ching*, Book of Poetry, . . . as explained by Chêng Ssŭ-nung, alluding to a man holding a sheet of linen in his hand and exchanging it for silk, that the people of the Chou dynasty . . . had made for the first time a kind of circulating medium by means of pieces of linen stuff, about two feet in length, with certain characters imprinted upon them by the government. This is the origin or commencement of the paper currency of China."—*Journ. P.O.S.*, ii. 265.

"Silks of a certain length and breadth, called a *p'i*, were also a unit of value, but as copper *cash* was by far more convenient, being easier spread than cloth, better strung together than silks, and more profitable than the gold coins, it soon was preferred and generally used."—*Vissering*, p. 20.

Measures.—The *ch'ih* of this period is calculated by M. Rondot to have been equal to 8·04739 in. The ancient books also give it the value of 8·189 in., 8·8978 in., and 8·9765 in.—*Williams, Ch. Commercial Guide*, p. 283. See also *Ko chih ching yüan*, *c.* 49, *Jih yung ch'i wu lei*, p. 4*a* ; *Journ. R.A.S.*, xviii. 20.

"It is known that four measures were used in Ts'e,—the 豆, 區, 釜, and 鍾, and that a *chung* was = 10 *foo*, or six 石 and four *tow*. 10,000 *chung* would thus = 64,000 stone." Four *shêng* (升) made one *tou* (*Tso chuan*).—*Legge, Ch. Class.*, ii. Prol. p. 29, note. About 539 B.C. the three measures of the Ch'ên family had each been raised by one unit (*Parker, Anc. Ch. Simpl.*, p. 313).

"Pan Ku says the *yuen* was 30 mow. A *mow* is 240 *pu* of 4 English feet each." "The *mei* was 100 *pu*. The *pu* was 6 *ch'i*, or 48 English inches, or 4 English feet. Twelve *mei* made a *yuen*."—*Journ. P.O.S.*, ii. 208, note.

"Anciently, according to the cubit of *Kâu*, eight cubits formed a pace. One hundred ancient *li* were equal to 121 of the present day [Han], sixty paces, four cubits, two inches and two-tenths."—*Li chi*, iii. v. 21 ; *Legge*, i. 246.

"One hundred ancient *mâu* were equal to 146 of the present day and thirty paces."—*Ibid.* iii. v. 21 ; *Legge*, i. 246.

"At the equinox [in the second month of autumn] they make uniform the measures of length and capacity ; equalise the steelyards and their weights ; rectify the weights of 30 and 120 catties ; and adjust the pecks and bushels."—*Ibid.* iv. iii. ii. 16 ; *Legge*, i. 289.

"The [thickness of the] silk spun by the silkworm made a *hu* (忽) ; 10 *hu* a *miao* (秒) ; 10 *miao* a *hao* (毫) ; 10 *hao* a *li* (釐) ; 10 *li* a *fên* (分)—this was the beginning of measurement."—*Sun Tzŭ Suan shu, Shih lei t'ung pien*, *c.* 75, *Ch'üan hêng pu*, p. 13*a*.

"Ten pieces of horse's hair made a *fên*."—*T'ung kua yen*, *ibid.* p. 13*a*.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Money.—"Now, when the *Ts'ins* had united the empire, there were two different sorts of currency. The gold coin called *yi* was the first sort and had a weight and value, as a note observes, of 20 ounces or taels. 'The copper coins were in substance equal to those of the *Tsen* dynasty ; the design was "half an ounce" and their weight was according to that design. But pearls, gems, tortoise shells, silver, tin and what further is connected with these, were used as implements, toys, and precious articles, hoarded up in treasuries, but they were no (more) money.'"—*Vissering*, pp. 28–9. See also *Biot*, in *Perny, Append. du Dic.*, p. 218.

"The currency is stated to have consisted in pounds of unminted gold, and half-ounces of some kind of copper coinage. Silver, pewter, jewels, cowries, and tortoise-shell all had their fluctuating market values, but were not legal currency."—*Parker, China*, p. 42.

"The *History of Cereals and Money* (a part of the history of the Han dynasty) says that the Ch'in dynasty had generalized the whole monetary system which was then in existence in the empire into two classes : precious stones, tortoise-shells and other kinds of shells ; silver and tin were applied to the use of making implements and for ornamentation and were not allowed to be used as money."—*Journ. P.O.S.*, ii. 298–9.

"In Mencius' time (B.C. 372–289) the *yi* also was a current unit of value. . . . Legge reckons it at a value of 24 taels, but from Ma-twan-lin we learn it was only 20."—*Vissering*, p. 28.

"The introduction of paper currency in China is very closely connected with the ancient history of printing. Those native authors who have referred to early passages which speak of the employment of seals by officers to give a money value to certain articles as the real commencement of paper currency have done quite right. Grass cloth, silk, and paper all admit of an impression being made on them with ink or with vermilion. . . . Among the more important of the improvements introduced and additions made to the Chow legislation by the founder of the Ch'in dynasty was the extensive use of seals. . . . From that time it gradually became a fixed idea with the Chinese that they must have a seal impressed on every writing as a proof of property or genuineness."—*Edkins, Ch. Currency*, pp. 6–7.

"The first iron money was made by the rebel Kung-sun Shu, who died A.D. 36."—*Journ. Asiat.*, i. 261.

"Books tell us that the Han dynasty monarchs were the first to direct characters to be inscribed upon their coins. This practice commenced about B.C. 200 and was never afterwards neglected."—*Edkins, Ch. Currency*, p. 4. This refers to coins as distinguished from the old knife-, ring-, and spade-money. *Cf.* previous Period.

[Coinages, various kinds—"leaf coins" (as thin as elm leaves), gold coins of different size, coins of 4 *tsu*, with the design "half an ounce," 3 coins of mixed tin and silver, with designs of a dragon, a horse, and a tortoise respectively, copper coins, coins of 3 and 5 *tsu*, cloth money, skin money, coins of "white metal," reversion to the Chou coins, and to tortoise shells, cowries and copper *pu*, silk, cloth, rice, etc., coins of the "four outlets,"—succeeded one another until the end of the Period. For details see *Vissering*, pp. 29–59 ; *Perny*, p. 218 ; *Simcox*, ii. 115–6 ; *Journ Asiat.*, i. 258, 259 ; and *cf. Revenue and Finance.*]

"In 190 A.D., coins were cast like those of Wu, only without the rim, which used to be chipped off."—*Simcox*, ii. 156.

"Commercial accounts were written on paper for convenience, and merchants and shopkeepers provided themselves with seals for stamping."—*Edkins, Ch. Currency*, p. 1.

Measures.—"The second inscription [of the eight surviving from the time of the Ch'in dynasty], by Tsin-chi-hwang-ti himself, speaks of his ordering the measures and standards of length and capacity to be made uniform. It is dated the 26th year of his reign."—*Simcox*, ii. 101.

"During the Han, about the time of Christ, the *ch'ih* measured 9 *ts'un* [9·1734 in.], and each *ts'un* had 10 *fên*."—*Williams, Ch. Commercial Guide*, p. 283. Edkins (*Journ. R.A.S.*, xviii. 20) says 9·8 inches, (but that in A.D. 76 it was 9·125 in.) and Rondot, 11·17707 inches.

"The measures of length consisted of the *fên*, tenth, *ts'un*, inch, *ch'ih*, foot, *chang*, 10 feet, and *yin*, 100 feet, which were derived from the length of the musical pipe. It was measured by the size of a millet seed taken from the ear, so than 90 *fên* represented the length of the musical pipe. That is to say, one millet seed represented one *fên*, 10 *fên* made one *ts'un*, 10 *ts'un* made one *ch'ih*, 10 *ch'ih* made one *chang*, 10 *chang* made one *yin*." —*Lü li chih, Ko chih ching yüan*, *c.* 49, *Jih yung ch'i wu lei*, p. 3*b*.

"In the time of Wang Mang [who reduced the size of the *hu* and *ch'ih*], Lui Hsin made a copper peck (*hu*) and cubit (*ch'ih*)."—*Han chih, Shih lei t'ung pien*, *c.* 75, *Ch'üan hêng pu*, p. 13*a*. See also p. 14*a*. Ts'ai Yung made the *yo*, copper cubit, a measure of 1,200 grains of millet (*T'ung k'ao*, *ibid.* p. 13*b*).

"Two *yo* made one *ko* (合) ; 10 *ko*, one *shêng* (升) ; 10 *shêng*, one *tou* (斗) ; 10 *tou*, one *hu* (斛)."—*Han chih*, *ibid.* p. 13*b*. See also p. 14*a*. The *shêng* and *tou* were larger than in earlier times (*Ko chih ching yüan*, *c.* 49, p. 3*a*).

"In the Han dynasty 6 *ch'ih* made a *pu* ; 100 *pu* made a *mu* ; 100 *mu* made a 夫 *fu* ; and 3 *fu* made a 屋 *wu* ; but their various values, depending as they did, on the length of the *ch'ih*, are to be estimated by that."—*Williams, Ch. Commercial Guide*, p. 288.

"An apartment was measured by *chi* (几, a small table) ; a hall by *yen* (筵, a mat of 9 cubits) ; a palace by *hsün* (尋, a measure of 8 feet) ; a wilderness by *pu* (步, a pace of 2 跬 *k'uai* steps of 2·5 feet each) ; a road by *kuei* (軌, a track). The Commentary says : 'A measure of 5 feet was called *chi* ; of 6 feet, *pu* ; of 7 feet, *kuei* ; and of 8 feet, *hsün*.'"—*Han lü li chih, Shih lei t'ung pien*, *c.* 75, *Ch'üan hêng pu*, p. 13*a*.

"Six *su* (grains of millet) make one *kuei* (圭) ; 10 *kuei* one *ch'ao* (抄) ; 10 *ch'ao*, one *ts'o* (撮) ; 10 *ts'o* one *shao* (勺) ; 10 *shao*, one *ho* (合)."—*Sun Tzŭ Suan Shu*, *ibid.* p. 13*b*.

"24 *shu* (100 grains of millet) made one *liang*, tael ; 16 *liang*, one *chin*, catty ; 30 *chin*, one *chün*, ¼ of picul ; and 4 *chün*, one *shih*, picul or stone."—*Ko chih ching yüan*, *c.* 49, p. 7*a*.

Period of Disruption (221 *to* 589).—*Table IV.*

Money.—"As *Tsao-li* [Chao lieh] had seized on the land of *So* [*Ssŭ ch'uan*], he caused coins to be cast of a nominal value of 100." For the reasons see p. 62. They were "made and engraved as the 5 *tsu* pieces" [but with the *wu* on the right and the *tsu* on the left.]—*Ma-tuan-lin*, *Vissering*, p. 62.

[Much counterfeiting took place during this long period of unrest, money being even replaced by barter, when the abuse became too great. The "large coins," grain, and silk (nominal value of 500 and 1,000) were introduced in 236 and 238 respectively. *Ch'ih-tseu* coins, having a raised edge of red copper, were much appreciated, but abolished owing to counterfeiting. In 386 money seems to have been little in use, and barter was resorted to for a period of 80 years. The next coins were the 5 *tsu*, made from metal taken by the people to the mint. But it was only under the Sung, about 420, that order began to be re-established in the monetary system. *Cash* weighing 2·60 gram. were introduced. Then Fei Ti increased the confusion by authorizing free coinage, the right being withdrawn in 494. In 523 iron coins were cast, but it ceased to be used in 557. Coinages of 4, 5, and 2 *tsu* were made by several emperors, but excessive counterfeiting continued. At the beginning of the Liang dynasty (502) money was so scarce it was only employed in the capital and its immediate vicinity. For details see *Vissering*, pp. 63–83.]

"The effect of Tartar control was to favour barter, and keep back the onward advance of monetary conveniences."—*Edkins, Ch. Currency*, p. 2.

"The Mei-ling mountains on the north of Canton province at that time separated the belt of country which traded by weight from the belt of country which traded with the help only of copper coins."—*Ibid.* p. 2.

"It is noticeable here that silver began to be a currency in South China first and at a time when China sent her prefects regularly to rule in Cochin-Chinese and Cambodian cities. Gold in ancient China was much used on account of its great abundance. But silver began to enter China because it is produced abundantly in Burma and because it was a circulating medium in India and further west. The silver which circulated by weight in Canton in A.D. 500 would be partly Burmese and partly what Arabian merchants and others brought from distant ports. The Arabian trade would certainly have a share in the introduction of silver by weight into the commerce of China in its southern provinces. We find many proofs of the activity of the Arab merchants from the Han dynasty downwards. This is probably another instance of it."—*Ibid.* p. 2.

"In the period 520–27 the plan was suggested to supersede the copper money by iron money, in order to put an end to the speculations of some cunning traders who, taking advantage of the circulation of so many various sorts of copper money nearly equal in value, sought to make profit by continually exchanging one sort for another. But now there arose another difficulty. Everyone could easily get iron, and as the government itself could not resist the temptation to make large profits by the casting of money, false coining was greatly promoted ; so that, when that iron money had been in use about ten years the 'circulating mass of it was like a mountain.' The prices of all commodities rose rapidly. Henceforth exchange was effected by cart-loads of money without caring for the number (of the coins), and who quarrelled for a single string of 1000 pieces? Travelling merchants and rascals (imposed upon the people, and) with the purpose of gaining profit, they made their way through the mountain-passes into the East, where they brought them in the market at 80 per cent. The name was Eastern money. In *Kiang-Ying* [the ancient name of the district of *Kiang-ling* in Hunan] they were worth 70 per cent., (and there) they were called Western money. In the capital they had still a value of 90 per cent., and were called there great money (or long money). In the first year of the period *Ta-Tung* (527) the emperor decreed that they should be in general circulation at the full amount of 100 per cent. He dictated this to his subjects, but they did not obey. A hundred of these copper coins fell lower and lower, till at the close of that period the worth of a hundred had come down to 35 (or 35 per cent.) [Ma-tuan-lin]."—*Vissering*, pp. 83–4.

"Owing to excessive depreciation, a memorial presented to the Emperor by the minister *Yang-K'an* led to the re-introduction, in the year 529, of the 5 *tsu* pieces. An attempt to obtain permission to introduce 3 *tsu* pieces, however, does not appear to have been successful."—*Ibid.* pp. 87–91.

"As to the currency during" the reign of the Northern Ch'i dynasty, "the money of the *Wei's* continued to be used, but as it was not in sufficient quantities existant to meet the general want, several functionaries began to make their own money which generally was named after the district where it was circulating. The effect of this unwholesome condition was that all sorts of bad money arose. For this reason, after having drawn back all copper money as much as possible, the emperor caused it to be cast into 5 *tsu* pieces, and to prevent the use of false money in the markets there was a balance placed at the entrance of every market-place, in the capitals as well as in the provinces and principalities, and every private person who used scales in the market, was obliged to have them verified by the government standard balance. Assizement thus took place." "A hundred copper pieces of 5 *tsu* were to have a weight of 1 pound 4 ounces and 20 *tsu* (*i.e.*, 500 *tsu*) in order to be employed as a medium of exchange in the market ; and money greatly adulterated might not be used. One great advantage of this measure was, according to the Chinese chronicles, that every individual could now make money, if he liked ; for provided his pieces had the standard weight and quality they were current in the market." Notwithstanding these measures much counterfeiting took place.—*Ibid.* pp. 92–3.

"What follows on the monetary institutions of the Northern *Tsi*-dynasty, is of little interest. Equally uninteresting is the subsequent history of the Northern *Tseu* dynasty. The only fact worth mentioning is, that under that dynasty the gold and silver coins current among the barbarous tribes of the far West were made use of in the provinces of China, west of the *Hoang-ho*, and that the public functionaries did not prevent it." The coinage was of silver, with a man on horseback on the obverse and the face of a man on the reverse.—*Ibid.* pp. 93-4.

"We silently pass the introduction of all sorts of coins bearing such grand inscriptions as 'the eternal money circulating throughout all countries,' and 'the money of the five elements, spreading in great abundance' ; their feeble metallic value was the cause that their little course was soon run."—*Ibid.* p. 96.

"In the beginning of the reign of the *Ts'au* dynasty that ruled the empire after the confusions occasioned by the fall of the *Liang* dynasty, the iron money did not circulate any longer. The new princes reverted for a short time to the old 5 *tsu* pieces which, measured against the still circulating goose-eye coins [p. 76] had a relative value of 1 to 10. Another ruler of the same dynasty again committed the folly to introduce pieces of the weight of 6 *tsu* and a nominal value of fifty 5 *tsu* pieces. But soon the relative value was changed, so that they circulated together with the 5 *tsu* pieces at the same rate. . . . When shortly afterwards the emperor died, the 6 *tsu* pieces were done away with for good, and the 5 *tsu* pieces continued to circulate till the end of the *Ts'au* dynasty."—*Ibid.* p. 84.

Measures.—[Hsün Hsü in 273 found that the *ch'ih* from the Hou Han to the Wei was 4 *fên* and more longer than the one in use. He made a new *ch'ih* by comparing the measurements of the ancient implements.]—*Shih lei t'ung pien*, *c.* 75, *Ch'üan hêng pu*, p. 13*b*.

[The Chin *ch'ih* was 9·125 inches.]—*Journ. R.A.S.*, xviii. 20.

"The *tou* and *hu* of successive dynasties were of different sizes. In the Explanation of the Chronicle of Tso, it says : 'In the Wei and Ch'i dynasties the weight of the *tou* was equal to two, and in the Chou and Sui dynasties, to three of that of ancient times.'"—*Tan ch'ien tsung lu, Ko chih ching yüan*, *c.* 49, *Jih yung ch'i wu lei*, p. 3*a*.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Money.—"Of little importance to our subject is also the history of the *Suy* dynasty. . . . Two efforts to prevent the circulation of bad money are found in Ma-twan-lin's 'Examination,' Vol. 30" (examination on entering and leaving the market, and lists of legal money exhibited in lodging-houses and shops). "In the 18th year (598) (the emperor) ordered *Liang*, prince of *Han*, to build five money-founderies in *Hing-tseu*. Also in *Kiang-nan* there circulated too little money among the people. *Kwang*, prince of *Tsin*, then proposed to his Majesty to have money cast also in *Ngo-tseu* [a principality on the *Yang-tsze-kiang*, prov. of *Hu-pe*], where at some places in the 'White-hempen mountains' copper ore was found. His Majesty then ordered to build there ten money-foundries. Further, he ordered *Siu*, prince of *So*, to build five money-foundries in the province of *Yik-tseu* [a province in *Sse-ts'uen* ; its old name was *So*]. Now, as at that time the money increased (in quantity), and as there came an abundance of bad money in circulation, he ordered the officials charged with this (duty) to exercise a strict control over the ready money in the inns and shops of the whole empire, and to break all that was

no state-money, and to confiscate the copper obtained in that way; and those who carried on their trade in the capital with bad money, and were detected in the act by the functionaries, were put to death." "So, for a great number of years, false coining diminished a little. But after the period *Ta-ye* (605–617)," there was again excessive counterfeiting. "Some cut little pieces of iron from their ploughshares, or they cut up clothes and paste-board to make money thereof, and promiscuously they employed all this. (The consequence was) that money was cheap and merchandise (goods) dear, and this lasted till the end of the dynasty (618)."—*Vissering*, pp. 96–8. See also *Journ. Asiat.*, i. 259; *Ch. Repos.*, xx. 293.

"On the accession of the Tâ'ng [T'ang], about 620 A.D., the government created a new copper coinage on which were the characters *K'ai Yüan T'ung Pao*. The weight was the tenth of an ounce. The new office established exclusively for the direction of money affairs was fixed in the ancient town of Lŏ Yâng, now Hô nân foù [Ho-nan fu], the capital of the province. But, either with the object of facilitating the issue of the coins or to prevent their being counterfeited, sub-bureaux, having the right of coining money, were established in each province. In spite of the peace which the Empire enjoyed under the Tâ'ng, this abuse of counterfeiting continued in a most lamentable manner. To the old kind of coin the government added a new one a little more substantial than the *kaĭ yuên* [k'ai yüan]. In consequence of the immense progress which Buddhism made in China at this time, copper coins became daily scarcer, because, out of devotion to the new religion, they were destroyed and used for the purpose of casting statues or idols of Foŭ [Fo]. The monetary system continued very much the same until the year 807. At that time banks of deposit or assignment were organized."—*Biot*, epit. *Perny*, *Append. du Dic. Fr.-Lat.-Ch.*, p. 219. See *Vissering*, pp. 103–17 for details, and *Cf. Journ. Asiat.*, i. 259, 260, and following extracts.

"The total number of money-foundries was 99, distributed among the provinces. Every foundry was worked by 30 men. Yearly, in every foundry, there were fabricated 3300 strings of 1000 *cash* (1 string worth six shillings). The cost of each string was 750 cash, so that the profit of the state amounted to 33 per cent. In the whole empire 327,000 strings of copper money were fabricated a year."—*Vissering*, p. 118.

"A piece of silk was equal in value to 100 lbs. of cleaned rice; the size of the pieces is not given, but then as now it would be the length woven on the loom in common use, and may have varied little in 1,000 years. The equivalence . . . is certain, but the estimate of the price in copper money involves a good deal of guess work. M. Biot's calculations would make both worth about 3*s.* 3*d.*, which is intrinsically probable enough."—*Simcox*, ii. 164.

"By a decree of 734 A.D., it was forbidden to measure silk by feet and inches, or grain by spoonfuls or handfuls, as mediums of exchange. This was repealed, and at the end of the century, stones for grinding rice were received as 'money of an intrinsic value,' and exchanged at the rate of one for ten copper cash."—*Ibid.* ii. 161, note.

"It was to the Chinese merchants and statesmen particularly of the ninth century that the credit is due in the first instance of employing paper money in the form of drafts payable at certain cities."—*Edkins, Ch. Currency*, p. 1.

"The convenience of a paper currency made itself felt much sooner in China than in any other country because of the early use of engraved seals, the immense internal trade, and the commercial instinct of the people."—*Ibid.* p. 3.

"At the time of the Emperor Hsien Tsung of the T'ang dynasty (806 A.D.), there was made a form of money called *Fei ch'ien*, which can be translated as 'Flying cash.' The government ordered merchants from all parts of the country to come to the capital to receive from them this note currency, and in return they were required to pay the value in actual cash, so that they had the facility of travelling without being burdened with actual cash and were able to draw at any time the sum specified in the note."—*Journ. P.O.S.*, ii. 266. See also *Lacouperie, Paper Money and Leather Coinage of China*, 1–2, and *T'ang Shu, Shih Huo Chih, Ko Chih ching yüan*, xxxv. 21; *Yüan chien lei han*, ccclxii. 24.

"However, three years had scarcely elapsed before government was obliged to suppress this paper money, which indeed never came into vogue in the provinces."—*Ch. Repos.*, xx. 293.

"No further mention is made at that time of the paper money and it disappears altogether, to return in a more developed form 150 years later."—*Lacouperie, Paper Money and Leather Coinage of China*, pp. 2–3.

"It is the institution of that flying coinage which has given rise to the erroneous saying, so often repeated, even by high Chinese officials in Europe, that the bill of exchange was invented in their country in A.D. 806."—*Ibid.* p. 3.

"Long before the establishment by Lombard Jews of banks in Italy (A.D. 808) the money-changers of China were affording their customers all the help and convenience which belong to the banking system; and 300 years before the establishment at Stockholm of the first bank which issued notes in Europe, paper currency was passing freely through all the provinces of the Empire."—*Douglas, Soc. in Ch.*, p. 142.

"In the text of the old history of the T'ang dynasty, it is said that an imperial decree was proclaimed in the 6th month of the 3rd year of *Yüan Ho* (808 A.D.), in the reign of the Emperor Hsien Tsung, to the effect that, in all silver mines of the realm, there is always found a certain quantity of copper mingled with the silver ores. This copper may be supplied for coinage purposes, but silver having no practical value for the immediate use of the people, it was ordered that in those provinces lying on the north of the Mei-ling pass (Wu-ling), the mining in search of silver should be prohibited, but, referring to the book *T'ung tien*, we find that, at the commencement of the Liang dynasty (907 A.D.), the capital (Nanking) as well as Su-chou (San wu), Hu-pei (Hsing Ying), Hu-nan (Chiang-Hsiang), Ssu-ch'uan (Liang-yih), alone had the use of cash, and, in all the other provinces, the people carried on their commerce by means of cereals and silk, and in those provinces lying on the south, including Kwang si and Canton, Chiao chou and Kuang chou, the medium of exchange was exclusively gold and silver, and it is also found in the petition addressed by Han Yu, of the T'ang dynasty, that in Wu-ling, sales and purchases were effected only in silver. The address of Yuan Chên also refers to the fact that, south of the Ling mountains, gold and silver are used as money, but, outside of the province Pa, salt and silk are used as the circulating medium in commercial traffic and in Chien Wu Hsi mercury, vermilion and raw silk are used, and a sort of silk bonnet is also sometimes made to supply the deficiency of a circulating medium in the market."—*Journ. P.O.S.*, ii. 299–300.

"Yuen Chen, another great statesman, mentioned at about the same time that salt and pieces of silk were used as money in Szechuan. Cinnabar and quicksilver, he added, were used as money in Kuangsi, as also pieces of cloth and silk. At that time any valuable article which had a known price in the market could be bartered like coins elsewhere. It was in this way that silver came into extensive use. It was of a fixed value according to weight and the silver mines of Burma made it very convenient when the influence of the Chinese Government extended to that region."—*Edkins, Ch. Currency*, p. 2.

"In the book *Jih Chi Lu*, it is said that, before the dynasties of T'ang and Sung, the only medium of exchange that had been current between the government and people was copper cash, and silver had never come into use."—*Journ. P.O.S.*, ii. 298.

"Exchange in China is effected by means of pieces of copper, and there is no other coinage."—*Reinaud, Rel. des Voy.*, i. 33. *Cf. Renaudot*, p. 20.

"A little while after the short-lived apparition of paper-money, in the year 809 the quantity of money circulating in the capital was uncommonly slight, trade was dead, and the money still in circulation was no more in demand. Private persons tried to circulate silver money by working the silver mines in the *Wu-ling* mountains, but this was soon prohibited by government."—*Vissering*, p. 121.

[In 817 and the following years regulations were issued prohibiting the possession of more than a certain amount of money, but these proving ineffectual, a decree was issued in 829 ordering that figures of Buddha and temple ornaments should be inlaid with other substances and copper used only for mirrors, gongs, and a few other articles. The state of the currency at the close of the dynasty was a strong contrast to the bright promises of its beginning.]—*Vissering*, pp. 122–5.

"A thousand years ago the people in central China kept their accounts in copper cash, which at that time would in the market procure a much larger amount of clothing and provisions than now, and the inconvenience of copper on account of its relative weight would not be so much felt. They did not then change cash into silver in totalling up their daily and annual entries, because the change from copper to silver as a standard of weight had not yet been made."—*Edkins, Ch. Currency*, pp. 2–3.

Measures.—[A wooden cubit measure is referred to in *T'ung k'ao, Shih lei t'ung pien, c.* 75, *Ch'üan hêng pu*, p. 13*a*, and *Pai shih lei pien, Ko chi ching yüan, c.* 49, *Jih yung ch'i wu lei*, p. 5*a*, as having been made in 590.]

"The T'ang restored the decimal arrangement" [in the relations of the *ch'ih* and *ts'un*].—*Williams, Ch. Commercial Guide*, p. 283.

"M. Rondot calculates the long and short *ch'ih* of this [T'ang] dynasty to have been equal to 12·58415 in. and 10·05924 in. respectively."—*Ibid.* p. 283.

"At the present time 6 *ch'ih* 4 *ts'un* of the Chou made 1 *pu*."—*Yen fan lu, Ko chih ching yüan, c.* 49, *Jih yung ch'i wu lei*, p. 6*a*.

"In the 9th year [721] of the *K'ai Yüan* reign an imperial order was issued that the measure of capacity should be 10 *shêng* (pints) to one *tou* (bushel). [A measure of] one *tou* 3 *shêng* [capacity] was called a 'large *tou*.'"—*Ibid.* p. 3*a*.

[Copper was used as it was supposed not to be expanded or contracted by heat or cold.]—*Ibid.* p. 2*b*.

"In the time of the emperor T'ai Tsung of the T'ang dynasty, Chang Wên, the officer in charge of the standard, cast 360 copper *lü* [standard measures] and 2 copper *ho* [standard pecks]."—*T'ung K'ao, Shih lei t'ung pien, c.* 75, *Ch'üan hêng pu*, p. 12*a*.

907–960.

"In these times of commotion and bloodshed, the monetary history is confined to the abolishment of the existing and the introduction of all sorts of restrictive measures, which were as thoughtless and tyrannical as those" already described. In 938 a proclamation was issued permitting the people to cast money according to the amount of copper possessed. The inscription on this money was *T'ien Fu Yüan Pao*, read in a circle, beginning from the top to the left. In all the provinces the people were allowed to re-open the disused copper foundries for the purpose of melting copper ore. In 940, however, owing to the regulations having been infringed by the adulteration of the money with lead and tin, an imperial decree enacted that henceforth money should be cast by the state only.—*Vissering*, pp. 126–7. *Cf. Perny*, p. 219.

"When under the Later *Tseu* dynasty (951–60) there was again a great want of money, Buddhism was once more laid under requisition. But this time it was ordered that all persons throughout the kingdom should sacrifice to their country their Buddha figures, and what copper vessels, utensils, etc., they might be possessed of."—*Vissering*, p. 128. The money most in vogue bore the title *T'ang Kuei T'ung Pao* (*Perny*, p. 219).

"Before the bills of exchange were brought in circulation, the Chinese seem to have had another sort of paper currency, in some respects resembling our dock-warrants and bills of lading, bills conferring authority to receive a certain amount of government products, as salt, alum, tea, iron, etc. These were transposed from hand to hand like money, and had great credit with the people, as the lands and manufactories belonging to the state yielded a large quantity of productions; especially in the encampments where that last sort of bills was made use of to pay the purveyors who in their turn transferred them to their creditors. And so they circulated till at last they fell into the hands of a merchant who was in want of the articles the bill authorized him to receive, and consequently realized them at the government granaries. (From some vague allusions it also appears that the government discounted those bills and paid them in money, at places where no commodities were stored up.) When, however, besides these produce-receipts, there came other bills which could be exchanged for real money, and which did represent not only a certain sum and often a fractional sum as the produce-receipts, but were to be had of any amount and for even sums, they were generally preferred when payments were made, and it was not long before merchants and traders refused to accept the produce-receipts and compelled the government to shut in some encampments the offices for the issue of these notes. We read however that, in the time when the paper money was depreciated, those offices were opened again."—*Vissering*, pp. 169–70.

"In the time of the Later Chou [dynasty] there was an iron cubit [measure] which T'ai Tsu had ordered Su Ch'o to make."—*T'ung K'ao, Shih lei t'ung pien, c.* 75, *Ch'üan hêng pu*, p. 13*a*. And see p. 14*a*.

Sung Period (960 *to* 1280).—*Table VI.*

Money.—"The monetary system was completely re-organized. A new sort of copper money was made, bearing the legend of 'current treasure from the beginning of the *Sung* dynasty,' *Sung Yüan T'ung Pao*. The decrees by which people were forbidden to possess more than a certain amount of copper money were annulled, and in different parts of the country copper-foundries were built, bearing such promising names as 'The Eternal Prosperity,' 'The Eternal Peace,' 'The Long Repose,' 'The Flourishing Country,' 'The Treasures-producing Mint,' and iron foundries styled 'Beneficial to the People,' 'To the support of all,' etc. The two most remarkable events, however, recorded in the history of the money were (1) the introduction of the double standard, and (2) the issue of paper money."—*Vissering*, pp. 133–4.

"The first Emperor of the Sung dynasty (960 A.D.) established a bureau called *Pien ch'ien wu*, a sort of exchange bureau, and permitted the merchants to deposit cash at the *Tso ts'ang k'u*, and the receipts given for the sums thus deposited were used as a bill of exchange payable in various local currencies." "In the first year of Jen Tsung of the Sung dynasty, *Chiao tzŭ*, a kind of bond note of exchange was established in the province of Ih. When Chang Yung was appointed governor of that province, the people of Shu complained of the iron cash then in use being too heavy and being therefore very inconvenient to handle in their commercial transactions. It was decided that, every three years, there should be one period, and in sixty-five years twenty-two periods for exchanging cash into paper currency, which was called *Chiao tzŭ*. At first, the whole of the operation of exchange was entrusted to the care of wealthy tradesmen of the country, but as they gradually became poor after some number of years, many complaints were addressed to the government. The director of the general-transport bureau, Chang, petitioned the government to the effect that it would be far better to establish *Chiao tzŭ wu* (an exchange bureau of the government) than to trust the operation to private hands, in order that the amount to be so exchanged might be regulated and, at the same time, he recommended prohibiting the fabrication of paper currency by private establishments. The Emperor having approved the plan, gave the order for the bureau to be established at Ih Chou." "The amount of the capital to be employed for that purpose was fixed at 1,256,300 strings."—*Journ. P.O.S.*, ii. 266–7. See also *Vissering*, pp. 167, 171–2.

"When the Sŏng became masters of the whole of China, i.e., about the year 976, they issued first the coinage inscribed *Taĭ pĭn tŏng paò* [*T'ai p'ing t'ung pao*], and then another which bore as its inscription the years of the sovereign's reign with the addition of the characters *Tâng paò* [*Tang pao*], a custom which has been maintained from that time to the present day. . . . In Su-tchuen [Ssŭ Ch'uan] iron money continued to be chiefly used. The situation was such that it was necessary to tolerate this iron money. The average weight of these iron coins which circulated in the empire at that time was 3 gram. 242. In order to facilitate commerce the dynasty caused a considerable quantity of coins to be cast at regular intervals. About the year 970, the deficit in the public treasury caused a return to the plan adopted under the Tâng [T'ang], that is to say, to the *fei ch'ien*. A deposit bank was again established in which merchants could deposit their money and receive in exchange notes payable in the principal towns. These new notes were called *pien ch'ien*, i.e., 'convenient money.' This easy method of circulation proved a great success. . . . The cash of this period were inscribed with the date and the two characters *yüan pao*."—*Biot*, epit. *Perny, Append. du Dic. Fr.-Lat.-Ch.*, pp. 219–20.

"Great sums of money were required to provide for the large army which was maintained in the field all along the western frontier of China to resist the warlike Tartar tribes. Forges and foundries were accordingly erected at those places in the mountains where considerable quantities of metal were found. As, however, the mountains contained much iron and hardly any copper permission was obtained from the Central Board of Administration to cast iron money. Copper coins were also cast in Ssŭ Ch'uan and large iron ones in Shansi, but the casting of the latter was soon discontinued." ". . . There were circulating together: (1) large copper pieces of a metallic worth of 3 and a nominal value of 10 small copper coins. (2) small copper coins which generally commanded *agio*, when circulating together with small iron money. (3) small iron money which had no constant value." "As such a condition proved to be untenable, various measures were suggested to bring about a change." The most sensible advice was that "given by a committee appointed by the emperor to make an enquiry respecting the advantages and disadvantages arising from the use of the double standard. . . . The report of this committee suggests: (1) to fix a better ratio between the value of large and small copper money, and (2) to determine the relative value of copper and iron money." Moreover, the Emperor was advised to cease the building of state foundries on such a large scale. "The emperor consented to all this and made use of the advice given. The government went even further by estimating the relative value of the large and small currency of both copper and iron as 2 to 1. False coining was entirely discontinued, and the manifold complaints of suffered wrong, made since a long time, were not heard any more."—*Ibid.* pp. 137–42.

"It was principally in the western provinces of *Sse-ts'uen*, *Sen-si*, and in the eastern tea-districts of *Fu-kien*, that this iron money was employed in large quantities. . . . The relative worth of the two metals was about as 1 to 3·5. . . . The magistrates of the districts where iron money circulated perpetually complained that the money was so heavy that it was not possible to make use of it. . . . The weight of this iron money was likewise the cause that paper money was frequently used in those districts."—*Ibid.* pp. 134–6.

"By the year 997, there were 1,700,000 taels' worth of this paper (*pien ch'ien*) in circulation and in the year 1021, this sum had been increased by more than 1,300,000 taels."—*Ch. Repos.*, xx. 293.

"Since the period *T'ien-Sing* (1023–1032) the *Kiao-tsze* were limited to a fixed amount of 1,256,340 strings."—*Vissering*, p. 172.

"In the 2nd year (1069) it was ordered that in the district *Lu-tseu* [same as Lu-an fu, Shansi] a bank for the issue of *Kiao-tsze* should be established, because in the province of *Ho-tung* the transfer of iron money to the government as well as to private persons involved so much trouble and cost."—*Vissering*, p. 172.

[For the vicissitudes of the bills of exchange, salt receipts, etc., see *ibid.* pp. 172–7.]

"The measure which at length was resorted to [to reduce the congestion of iron money] and which solved the question in some degree at least, was to regulate the circulation of iron and copper money in such a way, that in some parts of the empire only copper money and in others again only iron money should be employed, by which the speculations on the relative value of the two metals, if not entirely, at any rate was prevented in the main." "Ma-twan-lin has . . . two . . . passages bearing upon this reform, and the fact that a period of more than a century has elapsed between the events he communicates (1075–1191) may serve as another evidence that the regulation, by which certain districts were bound down to the use of a certain sort of money, was the measure which was attended with the best results in the given circumstances."—*Ibid.* pp. 142–5.

"According to a statement given by Ma-twan-lin . . . it appears that about the middle of the 11th century more than 5½ million strings of money were fabricated a year in the whole empire; of these about 900,000 were iron money." A large proportion of the iron money, however, was counterfeit. "A second statement of about the year 1130 shows that since that time . . . less money, only 4 million strings, was cast in the empire."—*Ibid.* p. 149.

"Owing to the war the foundries in the Western provinces had produced hardly any money, and accordingly they had been shut up for awhile, for, though they had no work to do, the great number of officials retained their offices, and for this reason the cost of fabrication was so heavy that the government paid 2400 cash for the fabrication of one string of 1000 cash. Another reason why there was less money circulating, though not stated, must have been the gradually increasing issue of paper money."—*Ibid.* pp. 149–50.

[For Wang An-shih's system (1068) of state advances for the cultivation of fields, and the suspension of restrictions on the export of money abroad see *ibid.* pp. 150–3, and *Cf. Finance.*]

"Under the emperor Kautsung in A.D. 1131, it was attempted to make a military establishment at Wuchau, but as the requisite funds did not come in without great difficulty, the officers charged with the matter proposed to the Board of Revenue, to issue *kwan tsz'* or *due bills*, with which they could pay the sutlers of the troops; and which should be redeemable at a special office. Abuses soon crept into the details of this plan, and the people began to murmur. Later, and under the same reign, similar due bills to these were put into circulation in other provinces. During the reign of this same monarch, the Board of Revenue issued a new sort of paper money called *hwui tsz'* or *exchanges*; these were, at first, payable only in the province of Chehkiang and thereabouts, but they soon extended to all parts of the empire. . . . The *hwui tsz'* first issued were worth a string of a thousand cash ($1·33 nearly); but under the reign of Hiau-tsung in 1163, they were issued of the value of 500, 300, and 200 cash each. In five years, *i.e.*, up to the 7th month of the year 1166, there had already been sent out more than 28,000,000 taels' worth of these notes; and by the eleventh month of this year, this sum had been increased 15,600,000 taels. During the further sway of the Sung dynasty, the number of the *hwui tsz'* was constantly on the increase; and besides this description of note, there were some of the *kiau tsz'* still extant, and notes of private individuals current in the provinces; so that the country was inundated with paper notes, which were daily depreciated in value, in spite of all the modifications and changes the government adopted to augment their circulation."—*Ch. Repos.*, xx. 293–4.

[For details respecting the further history of the *hui tzŭ* see *ibid.* pp. 188–207. A *hui tzŭ* bank was established at Kiang Chou in 1167. The notes had ceased to circulate by 1195–1225.]

"The government continued to cast pieces of 2 *cash* and to take care as much as possible that the money remained in the country, but no law could stop the outflow, and the cunning merchants knew how to keep up their prosperous, though illegal, trade."—*Ibid.* p. 155.

"Ma-twan-lin's last fragment dates from the year 1210. . . . At that time money was cast, which had a metallic worth of 3 and a nominal value of 5 *cash*."—*Ibid.* p. 155.

A coin called, "little peace-money" was afterwards instituted and "circulated for a long time. It seems to have been good, but nothing interesting is communicated beyond its institution."—*Ibid.* p. 155, note.

"It is said . . . that in the first year of Chung t'ung (1260), in the reign of the first emperor (Kublai Khan), the note currency *Chiao ch'ao* was fabricated for the first time, silk being taken as the standard. For every 50 taels of silver, 1,000 taels' worth of silk notes was exchangeable, and the prices of all commodities were calculated on the base of silk. In the 10th month of the same year, the notes called *Chung t'ung yüan pao ch'ao* were made. The notes were of three kinds, viz.: those bearing the denomination of simply *Wên* (cash), composed of four kinds of notes of the value of 10, 20, 30, and 50 cash each; those of 100 cash denomination, composed respectively of 3 kinds of the value of 100, 200, and 500 cash each; and those called *Kuan* of which there were only 2 kinds, viz., notes of 1 *Kuan* and notes of 2 *Kuan*. The one *Kuan* note was equal in value to one tael in silver. In the 12th year of Chih Yüan (1275), the government made in addition to those above referred to, another kind of note of minor denomination called *Li ch'ao*. It was in three kinds having the values 2, 3, and 5 *Wên*."—*Journ. P.O.S.*, ii. 272–3. For description and history of various other issues of notes see pp. 267–70.

"Some provincial magistrates . . . lost their offices because of the assignats. After having tried for years to support and maintain (these notes), the people had no longer any confidence in them, but were positively afraid of them. For the payment for government purchases was made in paper, the fund of the salt manufactories consisted of paper, the salaries of all the officials were paid in paper, the soldiers received their pay in paper. Of the provinces and districts, already in arrear, there was not one that did not discharge its debts in paper. Copper money, which was seldom seen, was considered a treasure. The capital collected together in former days to supply the border fortifications was quite exhausted, and was a thing not even spoken of any more. So it was natural that the prices of commodities rose, while the value of the paper money fell more and more." This caused the people, "already disheartened, to lose all energy, the soldiers were continually anxious lest they should not get enough to eat, and the inferior officials in all parts of the empire raised complaints that they had not even enough to procure the common necessaries. All this was a result of the depreciation of the paper money." [Ma-tuan-lin.] "The assertion that paper money was one of the leading causes of the fall of the *Sung* dynasty is a thesis which will hardly be gainsaid by those who have read the history of this institution from its glorious beginning to its wretched end."—*Vissering*, pp. 207–8, 218.

Measures.—"The Sung went back to the division of 9 *ts'un* and 81 *fên*, since which the decimal system has prevailed."—*Williams, Ch. Commercial Guide*, p. 283.

[The *ch'ih* of this [Sung] dynasty is calculated by M. Rondot to have been equal to 10·05924 in. The ancient books give its value as 10·828 in.]—*Ibid.* p. 283. *Edkins* (*Journ. R.A.S.*, xviii. 20) says 10·625.

"The *ho chan ching piao ch'ih* (name of cubit) of the Sung dynasty was equal to one *ch'ih* 6 *fên* odd of the Chou *ch'ih*."—*Pai shih lei pien, Ko chih ching yüan*, c. 49, *Jih yung ch'i wu lei*, p. 6*a*. For other *ch'ih* see *ibid.* pp. 6*a*, 7*a*.

"In the year 1,072 a new land measurement was introduced, called *fang t'ien chih fa*. A square 1,000 *pu* each way was 4,166 *mu*, or about 700 acres; 16 *pu* were one *fang*."—*Ch. Rev.*, xv. 53.

[Wine was measured with a *chiao*—the predecessor of the modern *hu*.]—*Shih wu yüan shih, Ko chih ching yüan*, c. 51, *Jih yung ch'i wu lei*, p. 13*b*.

Kin.

"It is said in the history of the Chin dynasty, that, in the period of Chêng Yüan, the system of paper currency called *Ch'ao yin* came into use; and that the printing bureau for the fabrication of these notes as well as the bureau for exchange [of] *Chiao ch'ao* had then been established. . . . The function of the assistant director of this bureau consisted in signing the note and stamping it to certify its genuineness. It is said that the note was surrounded with an ornamental border, with flower figures on the upper part, and an extract from the law was written on it horizontally. On the left, some characters were printed and, on the right, the number was marked; on the outside of this number, was written in *Chuan shu*, that 'the fabricant of counterfeit notes is punishable with death, and every informant on discovery or arrester of persons guilty of this crime is to be recompensed with the reward of 300 Kuan, etc.' On the corner of the border under the number, were the words 'certified by the department of Finance and signed by the chief clerk or the director' and further the words 'printed by Imperial order.' Every sheet of the note was marked with the name of the place of issue in exchange for actual cash and indicated at the same time that at the bureau of such and such places the value might be redeemed in cash in return for the note. . . . The notes did not bear a fixed term and were put in circulation for indefinite periods. If the characters on the face of the note became effaced or darkened, or torn or worn out, such old notes were to be changed for new ones by the bureau of the district in which the bearer might happen to stay when the bearer of the note required cash to be paid in lieu of the note, or if he demanded a new note for the old one, he was to pay a certain amount of cash to defray the office expenses. The assistant director signed the note with the day, month, and year. The minister and other high public functionaries of the Financial department *Hu pu* signed their names and put the stamp on the word 'Paid out cash,' according to the ordinary rule to be observed under such circumstances."—*Journ. P.O.S.*, ii. 270–2.

Mongol Period (1280 *to* 1368).—*Table VII.*

"The History of the Yüan Dynasty states that in the 13th year of Shih Tsu it was forbidden to use small coins in Chiangnan. In the 1st moon of the 17th year a decree was issued calling in all the copper money of Chiang Huai. In the 6th moon the copper money of the Sung [dynasty] was also disused. In the 4th moon of the 19th year the plan was adopted of making the people borrow the money on interest [from the officials]—the standard rate being fixed at 3 *fên* (per tael). In the 22nd year it was decreed that all the copper money in the empire should be recalled, and in the 6th moon it was forbidden by imperial command to issue any copper money whatever. In the 23rd year it was prohibited to send copper money across the sea for purposes of trade."—*Yüan Shih*, Sect. *Ch'ih Huo Chih*, Comm. in *Vissering*.

"Paper money, in the form of bank-notes of from 50 to 1000 *cash*, was made current in 1285."—*Giles, Bio. Dic.*, p. 387.

In 1284 Kublai Khan "ordered the statesman Lu Shi-jung to draw up a plan for his consideration respecting the issue of new paper money. It took place in 1287, and after that the Mongols only thought of increasing the number of their notes in circulation, which they called *pau chau* or *precious bills*. Those rated at a thousand cash, issued between 1264 and 1294, replaced those valued at 5000 cash, which had been created during the years 1260–1263. They were fabricated from the bark of the paper mulberry (Broussonetia), and were a Chinese foot square. Those valued at 1000 cash during the years 1308–1311, took the place of those rated at 5000 cash during the years 1264–1294; they were worth a tael of pure silver, or a mace of pure gold. In this way, the government was reimbursed for the capital of the first issue, by a fifth of their value, and with a twentieth of the second emission. Before the close of the dynasty, this paper money had already lost much of its credit; and in 1351, government had been obliged still to make other changes in the system, but all its efforts and schemes were insufficient to raise their value, and the Mongols were driven out of China, which they had beggared with their *pau chau*."—*Ch. Repos.*, xx. 295.

"In the 9th moon of the 2nd year [1309] of the *Chih Ta* [period] it was imperially decreed that people going over the sea in junks to trade with gold, silver, and copper money should not be allowed to do so. In the 10th moon the rules for the use of copper money were promulgated throughout the empire. In the 1st moon of the 3rd year it was ordered that the coinage of previous dynasties should be used together (*lit.*, mixed) with the *Chih-ta* coins. In the 2nd moon the *Shang Shu Shêng* [President of the Bureau for regulating coinage] stated that the *Chih Ta* notes and the copper money should have the same relative values; and in the 8th moon an imperial decree authorizing the use of copper money on this system was published in the capital and provinces. In the 11th moon the *Shang Shu Shêng* issued a further amount of *Chih Ta* notes, which were to be used with the copper money [in payments] in equal parts."—*Yüan Shih*, Sect. *Ch'ih Huo Chih*, Comm. in *Vissering*.

"The shape of coins instituted at the Nine Treasuries during the reign of king Ch'êng of the Chou continued during subsequent dynasties without being at any time discarded. But in the Yüan dynasty, although the *chiao ch'ao* [exchange bonds] and *pao ch'ao* [government notes] were used [by the people] as *cash*, metal money was no longer coined. In the third year of the reign of Wu Ti (style of reign *Chih Ta*) a coinage system was for the first time instituted, and the *Tzŭ Kuo* and *Ch'üan Huo* offices established to control it. This money was called *Chih Ta T'ung Pao*, one cash of which was equal to a thousandth part of a tael in *Chih Ta* silver notes; and *Ta Yüan T'ung Pao*, of which one cash was equal to 10 cash of the *Chih Ta T'ung Pao* coinage. The copper money of previous dynasties had all [been made] according to the ancient regulations and circulated together with the *Chih Ta* coins; and the *Tang Wu*, *Tang San*, and *Chê Êrh* coins were also used with the older money. In the following year, because the coined money was not equal to the amount required for use, Jên Tsung issued a decree ordering the old and new (money) to be used together; but abuses increased greatly, so that the silver *ch'ao* notes together with the old and new copper money fell out of use, and the departments which had been established [for the purpose of controlling the currency] were abolished."—*Ibid.* Also in *Perny*, p. 220, and *Journ. P.O.S.*, ii. 274.

In 1343 it "was proposed that the system of *Ch'ao* should be modified and the president of the Li-pu in assenting to the opinion of the Prime Minister To-To proposed that a note of one *Kuan wen* should be made exchangeable into 1,000 copper cash (*Wên*)."—*Journ. P.O.S.*, ii. 275.

"In 1350 the Government issued inconvertible paper-money, a step that paralysed trade and reduced the people to barter."—*Giles, Bio. Dic.*, p. 742.

"Ma-twan-lin has brought his 'Examination' down only to this time [end of Sung dynasty], but from *Wang-k'i's* Continuation . . . we learn how one issue succeeded another, how every time new names were invented to delude the people, solemn promises were made that henceforth the government would fulfil what it had charged itself with, and how the result was that again and again old debts were paid by incurring new in order to defer the impending bankruptcy of the state."—*Vissering*, p. 217.

[For measures see previous period.]

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Money.—T'ai Tsu "fixed the coinage upon a proper basis, government notes and *cash* being equally current."—*Giles, Bio. Dic*, p. 194.

"The first care of the founder of the Mîn [Ming] dynasty was to cast a metal coin, of copper, on the ancient model. The government reserved to itself the right of coining it. These copper coins were of five kinds. In spite, however, of the advantages which commercial transactions derived from the new coinage, a certain uneasiness was felt concerning it, which it became necessary to counteract. With this object the imperial council caused bank notes to be made which were called *Tá mîn paò tchaò* [*Ta Ming Pao Ch'ao*]. As these notes at length came to be to some extent discredited, the defensive measure of using gold and silver in exchanges was renewed in 1403. The most severe penalties were enacted against those who violated the rules. Under each emperor of this dynasty copper coins were cast at regular intervals, bearing the *niên haŏ* [*nien hao*, year] with the words *Tōng paò* [*T'ung Pao*]. . . . Since that time the coining of money in China has undergone but slight variations in weight and form."—*Biot*, epit. *Perny*, *Append. du Dic. Fr.-Lat.-Ch.*, p. 220. See also *Simcox*, ii. 253; *Vissering* (for descriptions of the various issues of coins), and *Ch. Repos.*, xx. 295.

"Their current money of the kingdom is made of gold and silver, without any sign or print, but goeth by weight; so that all men carry a balances with them, and little pieces of silver and gold. . . . And for things of a greater quantity, they have bigger balances in their houses, and weights, that are sealed [=stamped], for to give to every man that which is theirs, for therein the justices have great care. In the government of Chincheou they have copper money coined, but it is nothing worth out of that province" [Fuh kien?].—*Mendoza, Hist.*, i. 34, 35.

"Copper money continued to be cast, and worn-out paper was called in from time to time, though in 1450, by a supreme absurdity, the use of copper money itself was prohibited for a time. Base money made of tin was in circulation, and in 1467 the ordinance of Tai-tsou was revived, requiring the taxes to be paid half in copper and half in paper. . . . Paper money, however much depreciated, like copper money, however much debased, can be made at a pinch to serve the purpose of a medium of exchange; some such medium was necessary up to a certain point, though Chinese ingenuity reduced the necessity to a minimum. And the supply was liable to fall short even of the modest, irreducible demand, so that if the cultivators had to pay any part of their taxes in paper, the holders of it could make their own terms."—*Simcox*, ii. 253.

"After this, nothing more is heard of the Ming paper, and little of currency troubles, perhaps because the use, as at present, of uncoined silver for commercial purposes became general. In the middle of the 16th century, an emperor is reported to have said that each of his predecessors had coined copper money to the value of about £3,000,000 sterling, and that he proposed to issue three times that amount. No fresh issues of paper are mentioned, but the old ones seem to have remained in circulation till they died a natural death. According to M. Biot, an elementary arithmetic, published in 1593, speaks of the paper *tchao* and copper cash as both legal tender, though the examples given in the work are of such different date and origin that they give no reliable clue to their comparative value."—*Ibid.* ii. 253–4.

"At and after this date various regulations were issued respecting the use of silver in small bars, from which it appears that all attempts to restrain the use of silver for exchange had been given up. And with the use of silver in all transactions of importance, of course the demand for copper became less clamorous; and the existing supply may have proved fairly adequate, when its use was restricted to the petty trading of the masses. The circulation of paper was not formally put a stop to until the present dynasty, but the subsisting solution

such as it is, of the currency problem must have been worked out gradually by the unaided ingenuity of the commercial classes during the last century and a half of Ming rule."—*Ibid.* ii. 254.

"It was . . . about 500 years ago, that silver began to be regularly sent to the capital as a representative of the taxes from the provinces, and gradually took the place of paper money, which had followed on the invention of block printing in the tenth century."—*Edkins, Chinese Currency*, p. 25. See also pp. 13, 28.

"In proportion as silver took" the place of copper "coined copper was no longer in so much request. Official salaries, for example, entirely ceased to be paid in cash."—*Ibid.* p. 28.

"In 1555 the casting of cash in Yünnan was commenced, on account of copper being produced there in abundance. The disuse of paper made a new supply both of silver and of copper cash a necessity, and from that time forward both metals have been needed."—*Ibid.* p. 13.

"Under the old regulations *cash* were coined at the *Pao Yüan Chü* at Nanking and at all the provincial treasuries, as follows:—

At 21 mints in Peking there were coined yearly				12,830,400	*cash.*
„ 15½	„	Kuanghsi	„	9,039,600	„
„ 39½	„	Shensi	„	23,036,400	„
„ 19½	„	Kuangtung	„	11,372,400	„
„ 10	„	Ssŭch'uan	„	5,832,000	„
„ 22½	„	Shantung	„	12,122,000	„
„ 40	„	Shansi	„	23,328,000	„
„ 22½	„	Honan	„	13,122,000	„
„ 21	„	Chekiang	„	11,664,000	„
„ 115	„	Kianghsi	„	67,068,000	„

The fixed yearly output [in Yünnan] was 33,012,000 *cash.*"—*Ming Hui Tien*, Sect., in *Vissering.*

"We are told that in 1578 the government received from Yünnan 13,764 taels in paper money, 944 piculs of grain, and 5,769 strings of shells. Two hundred years later the amount received in hemp, cloth and silver amounted to 14,801 taels of this last metal. The strings of shells used as money had disappeared. The cumbersome grain tribute in heavy bags had become changed for silver. But hemp and cloth were still received by the government tax collector because they could be exchanged for silver and the expense of conveyance of these articles was not very great."—*Edkins, Ch. Currency*, p. 12.

"In the 2nd year [1629] of Ch'ung Chêng, all the mints being open, the amount of copper used increased greatly, and copper consequently became scarce. Chêng San-chün requested that an official might be sent to buy copper. Chu Ta-shou . . . decided upon the model for the coins, each cash to be of the [full] weight of 1 *mace* and every 1000 of the [full] weight of 1 *tael.* The Nanking *cash* being light and thin it was fixed that each *cash* should have a weight of 8 *fên* (*candareens*). Nevertheless, abuses increased day by day, and the greater part of the coins were made mixed with lead and sand, so that [a column of] 100 did not fill up [the length of] an inch, and if thrown down abruptly they broke to pieces."—*Ming hui tien*, quot. *ibid.* p. 12.

[Parker says that the Yung Ch'ang people used cowries for small coin during the Ming dynasty, as the Laotiens do to-day.]—*Ch. Rev.*, xx. 39.

Measures.—[M. Rondot calculates the *ch'ao ch'ih*, *tung ch'ih*, and *chüeh ch'ih* of this period to have been equal to 13·422 in., 12·8754 in., and 12·58415 in. respectively.]—*Williams, Ch. Commercial Guide*, p. 283.

Manchu Period (1644 *to* —).—*Table IX.*

Money.—"Under the present dynasty . . . coins have been cast in greater or less quantity under each emperor. In some provinces attempts have been made to introduce large cash worth ten of the small ones. But the people refused so steadfastly to use them that the idea had to be abandoned."—*Biot*, epit. *Perny, Appendice du Dictionnaire Français-Latin-Chinois*, p. 220. For representations of the various coins of the Manchu period, *v. Journ. N.-C.B.R.A.S.*, 1858 and 1880.

"The different denominations of money are: 1. 布。幣。刀。 *Pu*, *pi* and *tao*. . . . Together with the knife-shaped coin the character 刀 as a denomination of currency is lost. 布 and 幣 (hempen and silk cloth), however, are still extant . . . and the second word, used by itself or as part of a compound, has become the standard term for currency."—*Ch. Repos.*, ii. 444.

"The only coin of the Chinese is called *cash* (or *tseën*), which is made of 6 parts of copper and 4 of lead. The coins are thin and circular, and nearly an inch in diameter, having a square hole in the centre for the convenience of tying them together, with a raised edge both around the outside and the hole. Those now in use have the name of the emperor stamped upon them in whose reign they were cast. Notwithstanding their little value they are much adulterated with spelter; yet on account of their convenience in paying small sums and for common use they generally bear a premium; about 1100 can commonly be obtained for a dollar. The use of silver coin, however, appears to be increasing among the Chinese, as by recent accounts we learn that silver dollars have been made in Fuhkeën and other places, contrary to the laws of the empire."—*Ibid.* ii. 445. See also i. 14; and *Williams, Ch. Commercial Guide*, p. 265.

"Under the present dynasty, the system of paper currency was put in operation for the first time in the 8th year of Shun Chih (1651), when notes worth about 128,172 *Kuan* and some odd numbers were fabricated and, afterwards, every year this fixed amount was issued until the 18th year, when the fabrication was entirely stopped."—*Journ. P.O.S.*, ii. 278. For description of the paper money, usually of denominations of hundreds of cash up to a thousand, issued by native mercantile firms, see *Williams, Midd. King.*, i. 132; *Ch. Repos.*, xx. 289–92.

"The absence of a national coinage in the precious metals among so commercial a people as the Chinese, is so singular an exception to the general usage, even of Asiatic nations, that one is led to inquire into the reasons for it; and his surprise is rather increased to find that the cause is to be found in the commercial freedom which has done so much to elevate the people. The Government on the one hand is not strong enough everywhere in its wide domain to punish those subjects who counterfeit its coin; and on the other hand, not honest enough itself to issue pieces of a uniform standard for a length of years, and thereby obtain the confidence of its subjects. It will not receive debased metal in payment of taxes, and it is not able to force tax-payers to take adulterated coin. The result has been that all parties have adopted a form of bullion that partakes of the nature of coin in the single point, that the pieces are of a known weight and purity; and yet which can be tested without much loss, and bears no effigy to authenticate its origin."—*Williams, Ch. Commercial Guide*, p. 265. See also pp. 266–7.

In Maimaichen and Kiakhta "the *kirpich* or brick of tea is the money unit and standard of value, in which the price of every other kind of exchangeable property is expressed."—*Erman, Travels in Siberia*, ii. 182.

"In many places [in Ssŭ Ch'uan, Kuei Chou, and Hu Pei] the salt, when of the hard kind like blocks of stone, is practically small money, and its retail value varies unerringly so many fractions of a farthing per pound according to the freight rates of boats in demand and the number of miles coolies have to walk. A lost traveller could almost grope his way about the country by simply asking the retail price at each village, and the next one in any direction."—*Parker, China*, p. 218.

[For the issue of a native dollar in Fu Kien in 1838 see *Williams, Ch. Commercial Guide*, p. 270.]

"In the reign Hsienfêng [1851–62] the government became so impoverished that it resorted to many expedients to revive its credit; iron cash and paper notes were substituted for the copper cash. The former were cast of the full weight of one mace, and larger ones bearing the different values of 10, 20, 50, and 100 cash each, were made at Peking in 1853 and 1854. A few tons of this wretched emission were forced upon the people, but the attempt signally failed as a whole, and the iron cash remained at the capital in the hands of the officials, who had wasted fully a million of taels in the foolish enterprise. Since the opening of the Japanese trade many tons of small copper cash have been imported into China, where they pass current with others."—*Ibid.* p. 267.

"Spanish, Mexican, and South American dollars (though not acknowledged by the Government) are employed as a commercial medium throughout the maritime provinces; but the habit of stamping them soon takes from them one of the chief advantages of coined money—that of having a fixed and certain weight. The broken dollars in circulation, being always taken by their weight, do not differ materially from sycee silver. The only difference is, that the former has a fixed, the latter an uncertain, standard of purity; and dishonesty practised with the former does not requite the labor, and is more readily detected than when practised with the solid ingots of the latter."—*Ibid.* p. 267.

"The *nominal moneys* of account are the 兩 *liang*, 錢 *ch'ien*, 分 *fên*, and 厘 *li*, called by foreigners *tael*, *mace*, *candareen*, and *cash*, the proportion of which, one to the other, is decimal. The candareen is equal, *only in accounts*, to ten cash."—*Ibid.* pp. 267–8.

"The *circulating medium* in transactions with foreigners at the open ports is chiefly whole and broken dollars; the value of the dollar in relation to the tael varies in different transactions. In calculations, or accounts between foreigners and merchants, and almost always in bargains among the Chinese themselves, taels are converted into dollars at the rate of" taels 715 to 720 per $1,000.—*Ibid.* p. 268.

"The *value of the tael* in relation to sterling money was reckoned by the East India Company at 6*s.* 8*d.*, but its intrinsic value varies according to the price paid for dollars per ounce in London."—*Ibid.* pp. 268–9.

"Transactions at Canton [and other ports] are now conducted by means of Mexican dollars, with a continually increasing proportion of bank notes from Hongkong."—*Ibid.* p. 269. For counterfeiting see p. 270.

"Since that time [1036] the influence of silver has been increasing to the present day, for during this century the change of grain to silver in the contributions of the people to the expense of the Government has in many localities been made for the first time."—*Edkins, Ch. Currency*, p. 2.

"Even now soldiers are paid in grain when they are upon the old *régime*, but the new drilled troops are paid in silver."—*Ibid.* p. 2.

"The *taxes are paid both in money and kind.* According to the regulations concerning *coinage*, there are foundries and mints, where the metal is prepared and cast, and also store-houses in which the coin is deposited, until required for public service. The quantity of metal coined in the former, and the period of its issue from the latter, are fixed by the Board of Revenue, 'in order that the successive supplies of coin for the use of the people may correspond with their wants, and be regulated according to the market-prices of gold, silver, grain, and other articles in general use and consumption.'" . . . "On account of the inconvenience which would attend the payment of large sums in their coin, of which they have only one kind (the *tsëen*, or cash), and as paper currency is not in use, ingots of silver, of one and of ten Chinese ounces (*lëang* or taels) weight, are used in payments to government. Gold is also used—whoever has the charge of collecting or receiving money due to government 'shall be answerable for the delivery of the same in no other than perfectly pure bullion, whether gold or silver.'"—*Ch. Repos.*, ii. 68.

"There are some bankers not connected with ordinary mercantile business; but the majority are either agents, drawable at will, in which case no interest is allowed; or they take money at an interest not exceeding 12 per cent., in which case some days' notice must be given before any portion can be withdrawn. They do not appear to differ materially from similar establishments in Europe; but they are not chartered or privileged banking companies. Paper money was formerly issued by the government, but not at present in its own name or guaranty, though no restrictions are placed on its circulation." "Promissory notes circulate with nearly the same facility as in Europe. . . . At Peking, Tientsin, and all important towns at the north, the rate of exchange between copper cash, bank notes, and sycee, is settled daily by agreement among the bankers."—*Williams, Ch. Commercial Guide*, pp. 271–2.

"Nearly allied to the banks are the establishments of *pawnbrokers*, which are very numerous in China. The licensed ones are of three classes,"—with redeeming periods of 3, 2, and 1 year.—*Ibid.* p. 273.

"The rate of *interest* for ordinary loans depends, in China, as everywhere else, on the risks of property; but nowhere in the empire does it reach the legal limit. At Canton, the rate ranges from 10 to 15 per cent. per annum according to circumstances, and 12 per cent. if no special agreement is made. On loans made on pledges, if a small amount, the legal rate is usually charged; and this usage throughout the empire is pretty uniform, so far as can be learned."—*Ibid.* p. 273.

"Bullion is rated by its fineness, which is expressed by dividing the weight into a hundred parts, called touches. If gold is said to be 94 or 98 touch, it is known to have 6 or 2 parts of alloy; the remainder is pure metal. Silver is estimated in the same manner; and without alloy, or nearly so, is called *sycee*, which bears a premium according to its purity. It is cast into ingots (by the Chinese called shoes, from their shape)."—*Ch. Repos.*, ii. 445.

"*Gold* and *silver* could not legally be exported from China, except in foreign coins, but by the treaties, treasure was made free of all duty."—*Williams, Ch. Commercial Guide*, p. 274.

"The depreciation of copper for purchasing articles in the market in 800 years has been such that five cash now are required to buy what one cash would have bought then. . . . If it be asked what are the causes of this great diminution in the purchasing power of copper cash, it may be replied that silver in the Ming dynasty became its competitor. In proportion as silver took its place, coined copper was no longer in so much request."—*Edkins, Ch. Currency*, pp. 27–8.

"On the whole it is quite clear that the value of silver if judged by gold as the standard has gone down in proportion to the growth of foreign trade. Silver became cheaper as more was imported."—*Ibid.* p. 27.

"The value of silver in copper cash has gone through great vicissitudes. It has been three thousand and it has been one thousand taels."—*Ibid.* p. 13.

[For a table of money weights and description of 5 kinds of scales see *Williams, Ch. Commercial Guide*, pp. 274–5.]

Weights and Measures.—"Chinese weights and grain measures, and the linear, long, and land measures, all vary in different parts of the country; but as a general rule they are the largest and longest in the southern provinces. The *kin* [*chin*] decreases in weight, the *ch'ih* in length, the *mau* in area, and the *tau* in quantity, as one approaches the capital, though exceptions are not uncommon."—*Ibid.* p. 278.

"The use and inspection of standard weights and measures in China is prescribed by law, both upon officials and traders, under penalty." "In A.D. 1704, not many years after the publication of a law requiring uniformity of weights and measures, that law had already come to be disregarded." "At the present day it would not, perhaps, be too much to say that each shopkeeper recognises no standard, whether of weights or measures, but his own, which again, he considers himself at liberty to change at will. At the same time a trade standard is usually adopted by the local guild to which he belongs, and to this standard competition often obliges him to approximate. The system, or want of it, is understood by his customers, and no great harm done, beyond making bargaining more complicated. Some examples of these local usages . . . will be found in Dr. Williams' Chinese Commercial Guide, Ch. v."—*Report on the Weights and Measures of China*, p. 3. A uniform system is insisted on in matters affecting the revenue (pp. 3–4).

Measures of Weight.—"1. Avoirdupois—

[10 millet grains	=	1 *lei*
10 *lei*	=	1 *chu*
24 *chu*	=	1 *liang* = 1·3 oz. av.]
16 *liang* ('taels')	=	1 *chin* ('catty') = 1·3 lbs.
[30 *chin*	=	1 *chün*
4 *chün*	=	1 *shih* (cwt. lit. 'stone')]
100 *chin*	=	1 *tan* ('picul') = 133·3 lbs."

"The sub-divisions of the *liang* ('tael') are nominal. The only dimensions in practical use are the *liang* or 'tael,' the *chin* or 'catty,' and the *tan* or 'picul.' Valuables are weighed by Silver Measure (*v. infra*). The general ratios between the tael, catty, and picul are those given above, but these may vary locally."

"2. Silver Measure—

10 *hu*	= 1 *ssŭ*	10 *li*	= 1 *fên*
10 *ssŭ*	= 1 *hao*	10 *fên*	= 1 *ch'ien*
10 *hao*	= 1 *li*	10 *ch'ien*	= 1 *liang.*"

"The standard of value in China . . . is a *liang* (or ounce) weight of pure silver. . . . The *ch'ien*, *fên*, and *li*, are commonly rendered 'mace,' 'candareen,' and 'cash' respectively; but . . . the *fên* and its sub-divisions are really names of decimal places; so that *fên* = 'tenths,' *li* = 'hundredths,' and so on."—*Report on the Weights and Measures of Ch.*, pp. 8–9. See also *Williams, Ch. Commercial Guide*, pp. 279–81; and *ibid.* for Biot's calculations from the weight of coins, as to the weight of the catty in the different dynasties.

"The Chinese use three instruments for weighing, to wit, balances, steelyards, and money-scales."—*Ibid.* pp. 278–9. See the descriptions given in *ibid.* and in *Report on the Weights and Measures of Ch.*, p. 5.

Measures of Length.—"1. Linear Measure:

[1 *fên* is 1 *li* (grain)]

10 *fên*	= 1 *ts'un*	....	=	·1 *ch'ih* =	1·41 inches
10 *ts'un*	.....	=	1 *ch'ih* =	14·1	„
2½ *ch'ih*	.....	=	1 *pu*		
2 *pu*	.....	=	1 *kung*		
2 *kung*	.....	=	1 *chang*		
10 *ch'ih*	= 1 *chang*	=	10 *ch'ih* =	141	„
10 *chang*	= 1 *yin*	=	100 *ch'ih* =	1,410	„

"The unit is the *ch'ih* ('covid'), or Chinese foot. The *pu* (pace), and *kung* (bow), are used in land measurement (*v. Area*). The *pu* is variously given as the half, and as the equivalent of the *kung*, according as it is estimated to be the distance from right foot-print to left foot-print of a man walking steadily, or from right foot-print to right foot-print. At Foochow, however, in land-surveying,

5 *ch'ih* = 1 *pu*
5 *ch'ih* 6 *ts'un* [5·6 *ch'ih*] = 1 *kung.*

"2.—Itinerary Measure:

5 *chih* = 1 *pu*
360 *pu* = 1 *li*
10 *li* = 1 *t'ang-hsün*
250 *li* = 1 *tu* or degree."

"The unit is the *li*, 100 of which make a day's journey. As the distance traversed must depend on the nature of the ground, the value of a *li* varies. Thus in a mountainous country, the distance between two points may be estimated as either two or five *li*, according as the traveller is ascending or descending. At every tenth *li* (of ascent) is a resting-place or guard-house (*t'ang-hsün*)." "The formula 250 *li* = 1 *tu*, or degree, is of foreign origin, having been introduced by the Catholic missionaries attached to the Court in the 18th century."

Area.—"Land Measure.

[5 *ch'ih* = 1 *kung*
2 *kung* = 1 *chang.*—*v. supra, Length.*]
1 square *chang* = 4 sq. *kung* = 1 *ching* = [121 sq. ft.]
15 *ching* = 1 *chüo* = [1,815 sq. ft.]
4 *chüo* = 1 *mou* = [7,260 „]
100 *mou* = 1 *ch'ing* = [72,600 „]

The *mou* is variously described as an area =

240 *kung* long × 1 *kung* broad.
or 120 „ „ × 2 „ „
or 15 „ „ × 16 „ „

"Its precise dimensions would necessarily be determined by the length of the *kung* taken as a standard. At Shanghai the official *kung* was stated to be, in 1861, 66 inches long; thus making the *mou* = 7,260 sq. ft. On this basis land is still measured by the Chinese officials; but the *mou* adopted by the Municipal Council, and used in transactions between natives and foreigners within the Settlements = 6,600 sq. ft." "The sub-multiples of the *mou*, as given in this table, are not usually employed in practice; but the *mou* being taken as the unit, is subdivided, in title-deeds, on the decimal system." 4. Cubic Measure.—A regularly graduated scale for measuring solids does not obtain in practice. In buying earth or stone however (when not, as commonly, bought by the load), and in measuring timber rafts for taxing purposes,

1 *fang* or *ma* = 1 *chang* × 1 *chang* × 1 *ch'ih*
= 100 cubic *ch'ih*."—

Ibid. pp. 7–8. And see *Williams*, pp. 287–8; *Ch. Rev.*, xii. 512 (measuring land with a string).

"The *ch'ih* differs according to the province and the prefecture, the city and the ward, the craft and the usage; a result of the wide expanse of the empire, and the disregard or ignorance of the laws among its people. Some of these are derived from ancient official *ch'ih*, but the majority seem rather to be the caprice of custom in the region where they are found."—*Williams, Ch. Commercial Guide*, p. 284.

[For different calculations of the length of the *ch'ih* see *Report on the Weights and Measures of China*, pp. 4–5, and *Williams*, pp. 286–7.]

[For a table of measures for long distances see *Williams, Ch. Commercial Guide*, p. 286.]

Capacity.—Measures of capacity "consist of a measure based on the musical *ch'ih* (f), known as the '*Chia* Measure,' and of another, the 'Measure of the Board of Revenue,' which is based on the standard *ch'ih* (ϕ)—

[f = musical foot; ϕ = standard foot; ϕ^3 = cubic content of standard foot; f^3 = cubic content of musical foot.]

1 *hu* = 10 *tou* = 1·62 f^3 = 8·6093442 ϕ^3
1 *tou* (*chia*) = ·162 f^3 = ·086093442 ϕ^3
1 *shêng* = 1 *tou* = ·0162 f^3 = ·0086093442 ϕ^3
1 *ho* = ·01 *tou* = ·00162 f^3 = ·00086093442 ϕ^3
1 *yo* = ·005 *tou* = ·00081 f^3 = ·00043046721 ϕ^3

"To reduce chia *tou* to Revenue *tou* multiply by ·2724."—*Report on the Weights and Measures of China*, p. 5.

"[120 grains of millet fill one *shao* (spoon)
10 *shao* = 1 *yo*]
2 *yo* = 1 *ho*
10 *ho* = 1 *shêng* (pint)
10 *shêng* = 1 *tou* (peck)
5 *tou* = 1 *hu* (bushel)
(10 *tou* = 1 *tan* or 'picul')"

"There are certain nominal sub-divisions of the *yo* which are given by some writers, but they are of little credibility or interest."

"The number of *tou* in a *hu* varies as follows:

Chia measure (old reckoning) 1 *hu* = 10 *tou*.
„ „ (modern „) „ = 2·72 „
Granary „ („ „) „ = 5 „

"Moreover, in some of the provinces (as in Kiangsu) the *hu* = 2·5 *tou*."

"Measures of capacity, except in connection with the public granaries, are apparently disappearing from use, since at the present time even fluids, such as milk and oil, are sold by weight rather than by measure."—*Ibid.* p. 8. For a more extensive table, including some measures not in use, see *Williams*, pp. 281–2.

"*Miscellaneous Measures.*—Sufficient data for a proper classification of these are not to hand;" those given are in use at Chinkiang.

"1. Paper—

100 *chang* (sheets) = 1 *tao* (knife)
50, 100, 150 *tao* [according to quality] = 1 *k'un* (bale).

"2. Porcelain—

8 or 10 cups = 1 *tsa*
128 pieces = 1 *chê* or *t'ung*.

"3. Salt—

88 *catties* = 1 *pao* (bag)
8 *pao* = 1 *yin* (permit)
500 *yin* = 1 *p'iao* (certificate)."

"These are the amounts given for Huai-an salt; for Chêkiang salt, 77 catties = 1 *pao*, and 6 *pao* = 1 *yin*."—*Report on the Weights and Measures of China*, p. 9.

PRODUCTION.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Hsi Chung, 20th cent. B.C., is said "to have been the first to employ horses as draught animals."—*Giles, Bio. Dic.*, p. 269.

"They [Huang Ti, Yao, and Shun] used oxen (in carts) and yoked horses (to chariots), thus providing for the carriage of what was heavy, and for distant journeys,—thereby benefiting all under the sky."—*I ching*, App. III. Sect. II. ch. 2, 17; *Legge, Yi King*, p. 384.

[The pestle and mortar are mentioned in *ibid.* ch. 2, 19.]

"The Chinese from the most ancient times have cultivated the art of welding clay, and they claim the invention of the potter's wheel, like most of the great nations of antiquity. It is generally ascribed by them to the ancient emperor Shun . . .; but some attribute it to his yet more fabulous predecessor Huang-ti, who is given a Director of Pottery among the other officers of his court."—*Journ. P.O.S.*, i. 67.

[The *Shih ching* (III. ii. VI. 6) speaks of mines of iron worked in Shen Si by Duke Liu in the 18th century before our era.]

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

"Shu Chün, grandson of Hou Chi, first used the ox in ploughing." The Commentary says: " . . . using the ox in agriculture originated with Shu Chün."—*Shan hai ching, Ko chih ching yüan*, *c.* 48, *Kêng chih ch'i wu lei*, p. 1*b*. The horse was also used as a beast of burden.

[A wooden carriage-driver is mentioned in *Shih wên lei chü, Yüan chien lei hau*, *c.* 325, *Ch'iao i pu*, p. 10*b*.]

[The loom, with the cylinder for the warp, and the shuttle of the woof are mentioned in *Shih ching*, II. v. IX. 2.]

[Grain was ground in mills.]—*Ko chih ching yüan*, *c.* 52, *Jih yung ch'i wu lei*, p. 7*a*.

[Hirth says that the iron industry of China assumed important dimensions during the centuries which followed the introduction of the monopoly by Kwan Chung (d. 645 B.C.).]—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 57–8. But see p. 58 (note) where the Ch'in dynasty (255–206) is given as the date from which it came into prominence.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

[Chao Kuo, an official under the Emperor Wu Ti of the Han dynasty, is said by some to have been the first to substitute oxen for human labour in ploughing.]—*Giles, Bio. Dic.*, p. 71.

"Production was almost at a standstill."—*Ssŭ-ma Ch'ien*, quot. *Giles, Hist. of Ch. Lit.*, p. 103.

"During the Han dynasty the horse deteriorated with everything else; in the south the growing pressure of population and the increase of waterways probably crushed him out of existence as a coadjutor of man in the labour market."—*Hong Kong Daily Press*, Sept. 19th, 1895.

"When the poet Tu was prefect of Nan Yang, he made a hydraulic machine to cast agricultural implements. It produced a great effect with little labour, and the people found it a great convenience."—*Hou Han shu, Ko chih ching yüan*, *c.* 48, *Kêng chih ch'i wu lei*, p. 11*b*.

[A seven-wheel fan, turned by a man, is mentioned in *Hsü po wu chih, Yüan chien lei han*, *c.* 357, *Ch'an yeh pu*, p. 30*b*.]

[A machine was used for sowing grain.]—*Giles, Dic.*, No. 7348.

Period of Disruption (221 *to* 589).—*Table IV.*

"Ma Chün was the most skilful official in the world. He lived in the capital [of the Wei state] where there were many places suitable for making gardens, but no water to water them. Consequently he made a 'water-mill' (*fan ch'ê*), and got children to turn it; the water [thus raised] could pour out by itself [on the fields or gardens] in a continuous stream. It was a hundred times better than the ones commonly in use."—*Wei lüeh, Ko chih ching yüan*, *c.* 48, *Kêng chih ch'i wu lei*, p. 7*a*.

"Tsu Ch'ung-Chih made a wooden ox and walking horse on the pattern of Chu-Kou Liang's [used for carrying grain]; he made a machine which worked without wind or hydraulic force, moving of itself by means of the engine without needing human labour."—*Pei shih, Yüan chien lei han*, *c.* 357, *Ch'an yeh pu*, p. 28*a*.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

"Beasts of burden are numerous among the Chinese; they do not know the Arab horse, but they have horses of another kind; they also have asses and camels in great numbers; their camels have two humps."—*Reinaud, Rel. des Voy.*, i. 34.

"Reservoirs were made [in 620, near the banks of the lake] and the water conducted to them by ditches . . . leading from the lake, or, in some places, from the sea. The water dried up, and the salt remained behind as a deposit. But the majority of salt-workers in those days followed the old method of boiling."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 81.

[The working of a gold mine discovered in Shensi in 743 was discouraged on superstitious grounds.]—*Ch. Rev.*, xiv. 218.

Sung Period (960 *to* 1280).—*Table VII.*

[Women and children were employed in evaporating salt from sea-water.]—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 82, 70.

[A printing machine was used for banknotes. It was first made of wood, but was replaced in 1276 by machines made of copper or brass.]—*Journ. P.O.S.*, ii. 272–3.

Mongol Period (1280 *to* 1368).—*Table VII.*

[The horse, or pony, ass, camel, and elephant, were largely used as beasts of burden.]—*Yule, Marco Polo*, i. 390–1 (3rd ed.).

"All over the country of Cathay there is a kind of black stones, existing in beds in the mountains, which they dig out and burn like firewood . . . no other [fuel] is used throughout the country. It is true that they have plenty of wood also, but they do not burn it, because those stones burn better and cost less."—*Ibid.* i. 428.

[Furnaces were used in the potter's trade.]—*Gray, China*, ii. 241.

[Clay for brick-making was tempered or kneaded by the feet of buffaloes led or driven over it, but in other places was trodden by men.]—*Ibid.* ii. 244.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

"From the Chinese History (*Tung kien*) it appears that coal mines were being worked near Cho Chou and Peking before the close of the Ming dynasty."—*Ch. Rev.*, xi. 60.

"In the district of Tsz-chuen, near the capital of Shan-tung there were as many as 16 old mines worked in the Ming dynasty which had been lost or filled up."—*N. and Q. on C. and J.*, ii. 97.

"During Hientsong's reign a systematic attempt was made to work the gold mines reputed to exist in Central China, but although half a million men were employed upon them it is stated that the find did not exceed thirty ounces."—*Boulger, Short Hist.*, pp. 92–3.

"After the 15th century . . . pits were dug on the shore, and bamboos laid crosswise over them. The whole was covered with double mats, and sand was strewn on the top. Every morning and evening the covering of sand was soaked with sea-water by the tide, and the salt liquor found its way into the pits. As soon as the water had retired from the shore, the salt-workers came out with flaming bundles of straw to test the saltness of the moisture, and they were not convinced of their work being good unless the salt vapour which rose from the pits extinguished the fire. The brine thus produced was drawn off and carried to the salt-works, and salt was obtained from it uncommonly quickly. . . . About the same date, at the salt-works in the north, the most convenient plan was found to be to obtain the salt by exposure to the air and sun."—*Ch. Rev.*, xi. 83–84.

Manchu Period (1644 *to* —).—*Table IX.*

"Their expenditure of human labor appears enormous to those who are accustomed to the manufactories and engines of Western lands."—*Williams, Midd. King.*, ii. 17.

"Manual labour is the chief dependence of the farmer, fewer cattle, carts, ploughs, and machines being employed than in other countries. In rice fields no animals are used after the wet land has received the shoots; transplanting, weeding, and reaping being done by men."—*Ibid.* i. 276.

"The abundant population and over-crowded labour-market may have something to do with the disinclination of the people to the use of labour-saving machinery. . . . The mason who wishes to move a block of stone knows no better means for the purpose than the shoulders of his fellow-men supplemented by bamboos and ropes. The carpenter who wants to saw up a fallen tree does so with his own hand, without a thought of the easier device of a saw-mill. So it is with every branch of industry. Many of the contrivances employed are extremely ingenious, but since their invention no further advance has been made towards relieving the workman from any part of his toil."—*Douglas, Soc. in Ch.*, p. 138.

"The mechanical arts supply their wants, but having no better models before them, nor any scientific acquaintance with elementary principles and powers applicable to a great number of purposes, these arts have remained stationary. The abundance of labor must be employed, and its cheapness obviates the necessity of finding substitutes in machinery."—*Williams, Midd. King.*, ii. 63.

"As in all primitive and uneducated states of society, the Chinese have a rooted objection to machinery of all kinds. Just as they now oppose steam navigation in the inland waters of the empire, so, until quite lately, they rebelled against the importation of all labour-saving contrivances. Some years ago, a Chinaman, imbued with Western ideas, landed at Canton a machine for sewing boots, and especially the leather soles worn by the natives. At this innovation the cobblers at once took alarm. They rose in their thousands and destroyed the new-fangled machine. In the same way the promoters of the first steam cotton-mills were compelled to submit to the destruction of machinery which, if it had been allowed to work, would have given employment to several thousands of people."—*Journ. N.-C.B.R.A.S.*, N.S. xxi., quot. *Douglas, Soc. in Ch.*, p. 147.

"The waste of fuel, of human and beast labour, of time, and of patience is of course gigantic, but it might have serious effects upon the popular economy of the province were machinery suddenly introduced, carriage cheapened, and strict honesty incontinently insisted upon."—*Parker, China*, p. 218.

[The dung of animals was largely used for fuel.]—*Dudgeon, Land Question*, p. 6.

"Horses and mules in the plough work from six to seven hours a day. The severity of their labour depends, of course, upon the nature of the soil and the breadth of the furrow."—*Gray, China*, ii. 176.

[Wooden pestles for crushing grain worked in a mortar by levers, either by water- or animal- or human-power.]—*Williams, Midd. King.*, i. 772.

[Animals trod out corn or drew rollers over it.]—*Ibid.* ii. 127–8; and see AGRICULTURE.

[In Kiang Si the light plough was often drawn by a woman and directed by her husband. *Cf.* DIV. OF LAB.]—*Barrow, Travels*, pp. 141–2.

"For the first time in a long residence in Tientsin we have seen men dragging the plough this Spring. It is a common enough sight in the poorer up-country districts, where indeed the farmer's *lao-tei-tei* may often be seen vainly trying to rival the patient ass and stolid ox in this practice of husbandry."—*P. and T. Times*, Mar. 26, 1898.

[Leaves of tea-plant were trodden out by labourers and the

following day rubbed between their hands before being fired.] —*Ibid.* ii. 209–12.

[In brickmaking, the clay was tempered by the feet of buffaloes driven over it or trodden by men.]—*Gray*, *China*, ii. 244.

[The sugar-mill for pressing the cane is described in *Williams*, *Midd. King.*, ii. 11, and *Scarth*, *Twelve Years*, pp. 48–51.]

"They use the ordinary eastern handmill for grinding rice." "It consists of two flat circular stones, which they rub one on the other, turning the upper one by means of a wooden pin, which is fixed on it as a handle near the rim. The grain passes through a small aperture in the centre of the upper stone, whose circular motion spreads it over the lower stone and reduces it to powder. The flour is expelled at the edges of the stones, and it falls into a stone receiver."—*Gray*, *China*, ii. 131–2. See also p. 134, and *Dudgeon*, *Diet*, *etc.*, p. 71.

"Grass-cloth . . . is produced from a nettle, and with large wooden things like butter-pats and a rough bamboo thumb-protector the women beat out the fibre on the threshing- or drying-floor in front of the farmsteads."—*Little* (*Mrs. A.*), *Int. Ch.*, p. 440.

"The loom for plain weaving is very similar to that in use in England and other European countries. The frames for warping and beaming differ, however, in some respects from those [used in Europe]. For weaving flowered or figured silks and satins, the draw-loom in its very primitive state is still used in China. The draw-boy sits above the frame, and with unerring precision and the utmost regularity pulls the strings or cords by which he can bring down the necessary warp-threads preparatory to the movement of the shuttle."—*Gray*, *China*, ii. 229.

[Furnaces were used in metallurgy, glass-blowing, etc. Ignorance caused the products to lack uniformity.]—*Williams*, *Midd. King.*, ii. 21. *Cf.* ARTS.

"On the hills near the Shu-hing pass of the western branch of the Canton River there are . . . water-wheels by which pestles are kept at work pulverising the dye."—*Ibid.* ii. 145.

[For the shadoof and chain-pump see *Gray*, *China*, ii. 118–21.

[The shadoof was used in irrigation. For this and other methods of raising water for irrigation purposes, see AGRICULTURE. Contrivances used in building, carpentry, etc., are described under ARTS.]

"It is by no means rare to see children under twelve years of age in full charge of a shop or stall, and even sculling ferry-boats, the large scull enabling young brains to move boat-loads of people."—*Scarth*, *Twelve Years*, p. 15.

"At Hankow and at Nankin . . . [I saw] in these [cotton] weaving shops a machine for winding silk threads from bobbins. The threads as they were wound off were made to pass through water, for the purpose of rendering them soft and flexible."—*Gray*, *China*, ii. 144.

"The use of the sieve does not dispense with the additional labour of separating by hand the bad leaves, and the stems from the good leaves [of the tea plant]. This task is allotted to women and girls, who, seating themselves with baskets of the leaves on their laps, dexterously use both hands in picking out all the stems and bad leaves which the sieve has failed to get rid of."—*Ibid.* ii. 207.

"The buffalo is used in rice cultivation, and the ox and ass in dry ploughing; horses, mules, cows, and goats likewise render service to the farmer in various ways, and are often yoked in most ludicrous combinations."—*Williams*, *Midd. King.*, ii. 3.

"The brine [of salt] is sometimes obtained [in Yün Nan] by driving tunnels into the hillsides."—*Ibid.* i. 184.

"Gold mines occur in Shensi, and gold is collected in some of the streams; other metals also are worked."—*Ibid.* i. 151.

[Yünnan province is covered with mines of gold, iron, and copper.]—*Boulger*, *Short Hist.*, p. 316. Silver mines used also to be worked (*Edkins*, *Ch. Currency*, pp. 14, 15; *Bridgman*, *Ch. Chrest.*, pp. 260–1; *Williams*, *Ch. Commercial Guide*, p. 275, and *Midd. King.*, i. 184).

"The quicksilver mines [of Kueichou] are in Kaichau, north of the provincial capital, and apparently exceed in extent and richness all other known deposits of this metal; they have been worked for centuries."—*Ibid.* i. 178.

[Printers ground their own ink.]—*Ibid.* i. 601.

ARTS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

"Be to me as the yeast and the malt in making sweet spirits; as the salt and the prunes in making agreeable soup." (*Shu ching*, Pt. IV. Bk. VIII., Pt. iii. 2). "醴 is the product in its earlier stage, before the process of distillation is commenced, after the washing and fermentation, when 'the juice and the refuse are mixed together,' what is called 'sweet spirits.'"—*Legge*, *Ch. Class.*, III. i. 260, note. In the earliest times there was no fire (*Kang chien i chih lu*, *c.* 1, p. 2). For cooking see also *Tsêng chu jên wu lei tien*, *Yin shih lei*, *c.* 36, p. 1.

[Fu-hsi's successors are said to have introduced working in metals.]—*Ibid.* III. i.; Prol. p. 75.

"Casting bronze vases was common in the Hia dynasty, and continued to be so during the Shang and Chow dynasties."—*Journ. P.O.S.*, ii. 143.

"The age of a fairly large number of vases has been fixed with certainty as far back as the Shang dynasty. Farther back no one has ventured to go, though a still higher antiquity is conjectured for some vessels. If this is correct, we should probably have to skip several centuries, as bronze-casting has never flourished in China during the decay of a dynasty. We are therefore justified in assuming a phase of its development at the beginning of the Hsia dynasty, and immediately before rather than under the later successors of Yü. We have no definite notices of this art from this or the still earlier periods. The only indication we possess is the assertion of Confucius in the *Chun-tsieu* that, as long ago as the time of Yü, his minister Lin-tsze sent people to various places to collect old vessels and other remarkable antiquities for him."—*Richthofen*, *China*, i. 372; see also p. 369.

"The Chinese were, as every one admits, the first to make both silk and the finer products of the potter's art."—*Journ. P.O.S.*, ii. 143.

"The earliest notice in the *Shu King* of silk culture occurs in the *Yu Kung*. It is said the mulberry grounds were made fit for silk-worms, when speaking of the draining of Yen Chau (parts of Shantung and Chihli), as if it was a usual culture; other references to silk in the same book show it to have been a well-known fabric at that date (2204 B.C.)."—*Williams*, *Midd. King.*, ii. 32–3.

[For the mythical origin of weaving, see *N. and Q. on C. and J.*, i. 30, and *Pai shih lei pien*, *Ko chih ching yüan*, *c.* 48, *Kêng chih ch'i wu lei*, p. 18*b*.]

[Spinning is mentioned in *ibid. c.* 53, *Chü ch'u ch'i wu lei*, p. 16*b*.]

"Shun made [taught the people to make] earthen vessels at Ho Pin [Ting t'ao tsien, Shantung]; there was thus no fear of the utensils being defective."—*Shih chi*, *Yüan chien lei han*, *c.* 358, *Ch'an yeh pu*, p. 26*a*.

"White lead was known in the days of the Great Yü, the engineer-monarch, and most certainly during the Shang dynasty."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 145.

[Salt was evaporated from sea-water in the time of Yü.]—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 54.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Hunting and Fishing.—[In those times of nascent civilization the chase was an important means of subsistence for the pioneers who were clearing the forest. The habitual arm of the chase was the bow and arrow.]—*Legge*, *Ch. Class.*, IV. ii. 474, 626; i. 131; ii. 412, 289.

[Solitary hunters pursued the goose or the wild-duck (*Shih ching*, I. vii. VIII. i), the boar (I. ii. XIV.; II. iii. VI. 4), the wolf (I. viii. II. 3), the fox (I. xv. I. 4) in the first month, or at the commencement of our year, the hare (II. v. III. 6; IV. 4). They hunted also the badger, the deer, the tiger, the panther, the rhinoceros, boars, etc. Some of the odes referred to describe grand hunts, and not only those of solitary individuals. In the chase they used dogs (I. viii. VIII.; II. v. IV. 4).]—*Ibid.* IV. i. 135, 36; ii. 292; i. 152, 229; ii. 338, 342; i. 158; ii. 342.

[The great hunts of the chiefs were conducted *en battue*. They surrounded the woods with large nets, fixed to the ground by stakes, and intended specially to catch the hares, which were driven into them (*Shih ching*, I. i. VII.). They set fire also to the grass and bushes of a large plain, to collect the game in a place determined on, where they killed it easily with the arrow (I. vii. III. and IV.). The chief, mounted in a carriage and four, kills at his ease the game thus collected. The ode eulogizes his courage, and says that he fought against tigers with bare breast.]—*Ibid.* IV. i. 13, 127–31.

[When they had a considerable number of men, or when the ground was not covered with vegetation high enough to raise a conflagration, they arranged the men in a circle, and made them all march towards a single point, beating back the game (*Shih ching*, I. xi. II. 2; xv. I. 4; II. iii. V. and VI.). These grand hunts took place principally in the second moon, corresponding to our month of February (I. xv. I. 4). The hunters offered to their prince the boars of three years, and kept for themselves the smallest, which were only one year old. The grand hunts *en battue* were entirely similar to those which the missionary Gerbillon saw in the 18th century, when accompanying the Emperor K'ang Hsi to Tartary (*Duhalde*, iv. 293, fol. Ed.). At the times described in the Shih Ching, they celebrated them on the two sides of the valley of the Yellow River, about the 35th parallel of latitude, in Ho-nan, in the eastern part of Shen-Si, where much of the country was still uncultivated.]—*Ibid.* IV. i. 192, 229–30; ii. 288–92; i. 229; ii. 291; i. 36, 191; ii. 292.

"In winter, traps and pitfalls were dug for wild animals, and sometimes set with spring bows; rabbit nets were set in the woods where nine paths meet; but all holes and ditches were required to be filled up before the summer, to guard against accidents among the cultivators."—*Simcox*, ii. 47.

[Fishing formed also an important means of subsistence. They fished with the line (*Shih ching* I. v. V. i.; II. viii. II. 4); but the ordinary method was with nets (I. v. III. 4; v. iii. IX.). On the banks of large rivers they formed a stockade of wood, in front of which they arranged the nets (I. viii. IX.; II. v. III. 8). The nets were made of fine bamboo (I. viii. IX.; II. ii. III.). Like those which were used to take hares, they were fitted with bags (I. xv. VI.), which the fish entered and so was taken. II. ii. III. names several kinds of fish, including the carp (see also I. xii. III.). We find also (IV. i. [ii.] VI.; II. iv. VIII. ii.) a certain number of fish given as pond-fish.]—*Ibid.* IV. i. 101; ii. 412; i. 96, 159; ii. 340; i. 159; ii. 269; i. 241, 208; ii. 588, 319. Fishing is further mentioned in works quot. in *Yüan chien lei han*, *c.* 358, *Shou yeh pu*, p. 8*a*, etc.

Cooking, *etc.*—[The various kinds of flesh were grilled upon live charcoal, or roasted on the spit (*Shih ching*, III. ii. I. 7; II. 2), or cooked in stew-pans like fish (I. xiii. IV. 3; II. v. IX. 7). They took the meat from the pan (or boiler) by means of spoons made from the wood of the jujube tree (II. v. IX. i.). Frying, boiling, baking, and roasting are mentioned in *Shih lei t'ung pien*, *c.* 23, p. 6*b*.]

[The grains of rice were bruised in a mortar (*Shih ching*, III. ii. I. 7) to free them from the husk; and when so cleaned the grain was winnowed, or passed through a sieve (*ibid.* and II. v. IX. 7). It was then washed and cooked with the steam of boiling water (III. ii. I. 7). Cakes of rice and wheaten flour were made, the rice and millet being boiled in the grain.]—*Legge*, IV. ii. 471, 356.

[They separated wine (spirits) from the lees by straining it through herbs, or through a basket with a rough bottom (*Shih ching*, II. i. V. 3); after which it was served at feasts.]

[They kept themselves warm by burning wood of different kinds (*Shih ching*, I. xv. I. 6), and among others that of the mulberry tree (II. viii. V. 4).]

"The art of obtaining fire by friction was still practised when Confucius wrote, and different woods were to be used for this purpose in different seasons."—*Simcox*, ii. 48.

"At the end of the autumn the reeds and withered branches and weeds were cut and burnt for charcoal, which was used as a disinfectant and insecticide, as well as for fuel."—*Ibid.* ii. 47. See also *Ko chih ching yüan*, *c.* 50, p. 26*b*.

Spinning, *Weaving*, *etc.*—[The winter evenings were occupied in spinning, weaving, and making ropes (*Shih ching*, I. xv. I. 7).]

[The dyeing of the stuffs took place in the 8th moon, about the month of September, and also the steeping of the hemp (*Shih ching*, I. xv. I. 3).]—*Legge*, IV. i. 229.

Carpentry, *&c.*—"In working with the wood of the *tsze*, when the toil of the coarser and finer operations has been performed, they have to apply the paint of red and other colours."—*Shu ching*, Pt. V. Bk. XI. 4; *Legge*, III. ii. 417.

[Cartwrights and wheelwrights are mentioned in the *K'ao kung chi*, *c. shang*, pp. 15*a*, 30*a*, etc.]

[Several odes (*Shih ching*, I. v. I; III. i. IV.; iii. II. 5) mention the art of cutting and polishing precious stones.]

"We may consider it as proved that bronze casting and the manufacture of iron implements as well as goldsmith's and silversmith's work were well advanced long before Confucius. The history known as *Kwo yü* shows that this was the case in regard to work in bronze."—*Edkins*, *Ch. Currency*, p. 16.

Dyeing.—[Dyes of indigo, yellow, and red colours were extracted from the indigo and two other plants (*Shih ching*, I. xv. I. 3; II. viii. II. 2). Hemp and similar plants were steeped in the moats (*ibid.* I. xii. IV.).]

"It can be inferred from the contents [of the *Chou li*] that it was written in the time of the Chou dynasty. The 41st book treats of metalwork. According to this there were six ways of mixing the bronze, which were applied as follows:—

5	parts	copper	and	one	part	tin	—for bells and cauldrons.
4	„	„	„	„	„	—	„ large and small axes.
3	„	„	„	„	„	—	„ lances and pikes.
2	„	„	„	„	„	—	„ large knives and swords.
4	„	„	„	„	„	—(so in Biot, but "*three* parts of tin" is probably meant)	for arrow-heads and styles for writing (on bamboo).
1	„	„	„	„	„	—for metal mirrors."	

"The prescribed measurements for the several vessels and tools are then given in detail, more particularly in the case of the officially tested and certified measures, which were made of bronze."—*Richthofen*, *China*, i. 373.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Pottery.—Julien "places the invention of porcelain between 185 B.C. and A.D. 85, and opening the first kiln, at Sinping (not far from the present centre of Honan province), under the reign of Changtí of the Eastern Han dynasty. From this the manufacture gradually extended as raw materials were found in other localities, especially in Fauliang, on the eastern shores of the Poyang Lake, where the best ware is still made."—*Williams*, *Midd. King.*, ii. 23.

Paper-making.—"The invention of paper at this time was the result of foreign trade. The paper of Alexandria came to China brought by merchants and ambassadors. With it came ink made of lamp black."—*Journ. P.O.S.*, ii. 148. See also *N. and Q. on C. and J.*, i. 67–8, and *Edkins*, *Ch. Currency*, p. 1.

[*Spinning and weaving* were taught to the people of Wu Yüan.]—*Hou Han shu*, *Yüan chien lei han*, *c.* 356, *Ch'an yeh pu*, p. 24*b*.

[The bow (of wood or horn) was used in *hunting*.]—*Ko chih ching yüan*, *c.* 41, *Wu pei lei*, p. 7*a*.

Brewing.—[Chang Ch'ien is said to have taught his countrymen the art of making wine, which he had learnt from the Persians. One name for this wine was 'black crystal'; it has also been confused with koumiss.]—*Giles*, *Bio. Dic.*, p. 12. Distilling is referred to in *Ko chih ching yüan*, *c.* 22, *Yin shih lei*, pp. 4*a*, 5*b*.

Salt-boiling.—"In Kiai chau [in Shansi] is a remarkable deposit of salt in a shallow lake (18 miles long and 3 broad), which is surrounded by a high wall. The salt is evaporated in the sun under government direction, the product bringing in a large revenue; the adjacent town of Lung-tsüen, containing 80,000 inhabitants, is devoted to the business. Salt has been obtained from this region for two thousand years."—*Williams*, *Midd. King.*, i. 95. It was also boiled from sea and fresh water (*Yüan chien lei han*, *Shih wu pu*, *c.* 391, pp. 8*b*, 11*a*, 13*b*, etc.).

[Charcoal was used in *smelting* iron.]—*Ko chih ching yüan*, *c.* 50, p. 29*a*.

Dyeing.—[Silks, fans, etc., were dyed with varnish made from the persimmon.]—*Shih lei t'ung pien*, *Kuo pu*, *c.* 84, p. 4*b*.

Candle-making.—"King Chao of the Yên state made candles from the oil of the *cassia lignea*."—*Shih i chi*, *Shih lei t'ung pien*, *c.* 73, *Ch'i yung pu*, p. 12*a*.

Wall-building.—"The *kan*, mentioned in the *Shuo wên*, were the poles on both sides of a wall when pounding it; they were used to support the boards inside which the earth was pounded down to form the wall. It is the *ch'ung ch'iang chu*, post for pounding walls, of the present day. The horizontal pole under the post was called *ti ch'ih*, 'ground cubit.'"—*Shih wu yüan shih*, *Ko chih ching yüan*, *c.* 20, *Kung shih lei*, p. 25*a*.

Period of Disruption (221 *to* 589).—*Table IV.*

Hunting.—"It appears from the edifying anecdotes preserved in history that the pleasures of the chase were still a snare to Chinese monarchs, but they were seldom left without some superior man to keep before them the moral ideas of earlier and greater days."—*Simcox*, ii. 127.

Fishing.—"The fishermen [were in the habit of] putting the hair of the small monkey on the four corners of their nets, by which means they succeeded in taking large numbers of fish. It is said that the fish, seeing this [hair] were attracted towards it as a man is attracted towards embroidery."—*Wên ch'ang tsa lu, Ko chih ching yüan*, c. 48, *King chih ch'i wu lei*, p. 21*a*.

Cooking.—"Shih Chi-lung used wax candles as fuel for cooking."—*Shih shuo, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 12*b*.

"Mention is made of Szch'wan salt in A.D. 265, when the Wei general Têng Ai set his troops to work at boiling salt. . . . The brine is brought up by long bamboo tubes, raised by a windlass turned by bullocks, and is then evaporated by hydrogen gas, supplied in limitless profusion by the same wells. Some of the wells at Kung Tsing close by have no gas, and coal has to be employed for the evaporation."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 69.

Weaving.—[Cloth was woven from hemp.]—*Ko chih ching yüan*, c. 68, p. 24*b*.

Pottery.—Manufactories of porcelain had "been established at Si-ngan-fu and Loyang under the first Wei (A.D. 220–264), and under the T'sin dynasty (A.D. 265–419) blue china of high repute was made in the province of Tche-kiang."—*Simcox*, ii. 131.

Printing.—"It was at the close of this transitional period that we first detect traces of the art of printing, still in an embryonic stage, and not destined for many years to displace altogether the tedious labours of the scribe. It seems, however, to be quite certain that before the end of the sixth century the Chinese were in possession of a method of reproduction from wooden blocks; but, as far as we can learn, the work was of the roughest description, and made a poor show side by side with the calligraphic triumphs of the day."—*Giles, Hist. China*, p. 52. See also p. 314. (For the introduction of movable type, see SUNG PERIOD.)

From the Restoration of Unity to the end of the Five Dynasties (589 to 960).—*Table V.*

589–907.

[Hunting and hawking were much resorted to.]—*K'ung t'ieh, Yüan chien lei han*, c. 358, *Shou yeh pu*, p. 22*a*.

[Extraction of salt from ponds and wells continued.]—*P'ei wén yün fu*, c. 53, p. 39*a*.

[There were copper foundries in Wei Chou.]—*Yüan chien lei han*, c. 358, *Ch'an yeh pu*, p. 25*b*.

[Houses were whitened by a powder made by crushing white stone, the surface produced being "as hard and smooth as jade."]—*Ibid.* p. 26*b*.

[Satin is said to have been first made at this time.]—*Ko chih ching yüan*, c. 27, p. 11*b*.

Hirth gives reasons for believing that the manufacture of porcelain was first practised on a large scale at the beginning of the 7th century A.D. "From about the year A.D. 600 the porcelain industry began to flourish in various parts of the Empire."—*Hirth, Anc. Porc.*, p. 5. "In ancient times no vases were made of porcelain, and up to the T'ang dynasty all such vessels were made of copper; it was not till then that pottery came into vogue."—*Chang Ch'ien-t'ê, P'ing hua pu*, quot. *Ko chih ching yüan*, c. 36, p. 12.

907–960.

"In the beginning of the tenth century printing was invented [by the Turkish Emperor Li Ssŭ Yüan (*Ch. Rec.*, xv. 184)]; and in A.D. 932 [it] . . . received the Imperial sanction, a printed Imperial edition of all the sacred works having been then published."—*Meadows, Ch. and their Reb.*, p. 334; see also *Giles, Bio. Dic.*, p. 465.

Fêng Tao (881–954) "will be chiefly remembered as the inventor of the art of block-printing. It seems probable, indeed, that some crude form of this invention had been already known early in the T'ang dynasty, but until the date of Fêng Tao it was certainly not applied to the production of books."—*Giles, Hist. of Ch. Lit.*, p. 210.

"Wood engraving or printing from blocks, which was introduced in 953 for printing bank-notes, was almost immediately applied to the multiplication of books."—*Simcox*, ii. 209; see also *Mendoza, Hist.*, i. 132.

Sung Period (960 *to* 1280).—*Table VI.*

["The manufacture of pottery continued to flourish." The characteristic vases, etc., of the period were pale blue, white, flame-colour, pale green, and grey.]—*Julien, Hist. et fabr., etc.*, p. 17; *Hirth, Anc. Porc.*, pp. 13–19.

[Marco Polo says the sugar manufacture was carried on in Fuh-kien, but the process of refining was unknown in the Sung period.]—*Yule, Marco Polo*, ii. 180, 183 (1st ed.).

[The silk manufacture was carried on in all parts of China visited by Marco Polo, and in particular the weaving of "cloth of silk and gold."]—*Ibid.* ii. *passim*.

[Bronze-work was noted for its artistic finish.]—*Richthofen, China*, i. 372.

From information given by Ma-tuan-lin "it appears that the making of money was a troublesome and laborious work, every little piece being cast separately. The way in which the copper mines were worked was, moreover, far from perfect."—*Vissering, On Ch. Currency*, p. 149.

Printing only reached its full development in this period. "The honour of being the first inventor of movable types undoubtedly belongs to a Chinese blacksmith named Pí Shing, who lived about A.D. 1000, and printed blocks with them nearly five hundred years before Gutenberg cut his matrices at Mainz. They were made of plastic clay, hardened by fire after the characters had been cut on the soft surface of a plate of clay in which they were moulded. The porcelain types were then set up in a frame of iron partitioned off by strips, and inserted in a cement of wax, resin, and lime to fasten them down." "This invention seems never to have been developed to any practical application in superseding block-printing."—*Williams, Midd. King.*, i. 603. See also *Giles, Historic China*, p. 314; *Bio. Dic.*, p. 627; *Douglas, Lang. and Lit.*, pp. 83–4.

"In 983 mention is made of steel plates [for book-multiplication] to be delivered to the imperial college."—*Simcox*, ii. 209.

"Movable types are first mentioned in the eleventh century. But Chinese invention stopped short here. The casting of metal types and the printing press were European ideas."—*Journ. P.O.S.*, ii. 151; Wylie (*N. and Q. on C. and J.*, i. 160) says 1041–48.

[The machine for printing bank-notes has been referred to under PRODUCTION.]

Mongol Period (1280 *to* 1368).—*Table VII.*

Friar Odoric, after describing fishing with trained cormorants, as practised on some river he came to on his journey between Foochow and Hangchow, says: "After departing thence and travelling many days, I witnessed another fashion of fishing. The men this time were in a boat, where they had a tub full of hot water; and they were naked, and had each of them a bag slung over his shoulder. Now they dived under water for half a quarter of an hour or so, and caught the fish with their hands, stowing them in the bags. . . . And when they came up again they emptied the bags into the boat, and they themselves got into the tub of hot water, and others went in their turn and did as the first, and so great numbers of fish were taken."—*Yule, Cathay*, i. 112, 113.

[The months of December, January, and February were assigned for hunting and fowling, to the extent of some 40 days' journey round the imperial city.]—*Yule, Marco Polo*, i. 352.

[The flowers of the numerous cotton trees in the south of Min Ling were gathered to weave the cloth called *chi pei*.]—*Mo k'o hui hsi, Ko chih ching yüan*, c. 27, p. 22*b*.

[Marco Polo describes the manufacture of salt in Chihli by washing the soil in water which is afterwards boiled and allowed to crystallise out.]—*Yule, Marco Polo*, ii. 95. See also ii. 114, 116–17, 133, &c.

[Salt is also said to be extracted from sea-water on the coast of Che-kiang.]—*Ibid.* ii. 171.

[He also mentions brine-wells in Yün Nan.]—*Ibid.* ii. 39–40.

[Marco Polo says that sugar was largely manufactured in the province of Fuhkien, and the rest of Southern China, but the art of refining it was unknown under the Sung dynasty.]—*Ibid.* ii. 171, 180, 183 (1st ed.).

At T'ai-yuen Fu in Shansi "they grow . . . vines, supplying great plenty of wine; and in all Cathay this is the only place where wine is produced. It is carried hence all over the country."—*Ibid.* ii. 6 (1st ed.).

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

"The third book of the *Tao Shuo*, §§ 9, 10, gives an account of the composition of the colours used during this dynasty in the manufacture of porcelain." "The blue colour used for painting under the glaze was originally brought from one of the Mohammedan countries on the west of China as tribute, according to the Official Description of the Province of Kiangsi." When the supply ran short, "an inferior blue was produced from the incineration of the *Wu ming yi*, a cobaltiferous ore of manganese found in different parts of China. The Mohammedan blue was broken up with the hammer, and the pieces which showed on fracture vermilion spots were picked out as the first class blue, those with silver stars being used for the medium colour, and from each sixteen ounces of these pieces three ounces remained after the incineration in a covered vessel. The remaining fragments were thrown into water, impurities drawn off by magnetic iron ore, and the residue yielded another thirtieth part by weight of the true blue. If this blue were employed alone the colour was apt to spread, and it was necessary to add a proportion of native blue, not too much, or the colour would be heavy and dull. The 'first class blue' was a mixture of 10 parts of the first with one of the last, the 'average blue' of about equal parts, and this came out of the kiln with each stroke of the brush clearly defined. The first class blue mixed with much water and spread over the surface in mass gave a pure and transparently bright tint." "The red colour used in the decoration of the bowls and cups of the reign of Hsüan tê is said to have been painted on the paste, so that the red designs shone through the glaze, dazzling the eyes. It is described as obtained by powdering rubies from the west, but this is impossible, and its being painted on under the glaze shows it to have been a copper silicate, the same doubtless that gave the bright red, *hsien hung*, to the monochromes of the period." "The red for painting over the glaze, *fan hung*, was made by heating *ch'ing fan*, sulphate of iron, to a red heat, adding to each ounce of this five ounces *ch'ien fên*, carbonate of lead, mixing the two with glue. This mixture produced a fine coral red." "*Ton yu sê*, bean-oil colour, was made by mixing pea-green liquid glaze with purified ashes (of lime and ferns) and ferruginous clay." "*Tzŭ chin sê* a brown or coffee colour, the *fond laque* of French authors, by adding powdered *Tzŭ chin shih* to the ordinary white glaze. Père d'Entrecolles is therefore mistaken in stating this to be a new invention in his time." "*Ts'ui sê*, the colour of the king-fisher's feathers used on Chinese jewellery, was made from an oxide prepared from old copper and saltpetre mixed with water. This is the 'turquoise blue' of collectors." "The yellow colour, *huang sê*, was made by mixing in a mortar powdered lead, *hei ch'ien mo*, with a fourteenth part by weight of *che shih*, hæmatite iron." "The green colour, *lu sê*, by mixing 16 ounces of purified powdered lead, 1½ ounce of oxide of copper, and 6 ounces of powdered quartz." "*Tzŭ sê*, a purplish brown colour, by mixing 16 ounces of powdered lead, 1 ounce of *shih tzŭ ch'ing*, native silicate of cobalt, and 6 ounces of powdered quartz." "*Chiao ch'ing*, literally watered blue, by adding native silicate of cobalt to the ordinary white glaze." "*Ch'ün pai*, pure white, by mixing the liquid glaze with purified ashes (of lime and ferns)."—*Journ. P.O.S.*, i. 116-8.

Mendoza says that Chinese "earthen vessels" are made of "very strong earth, the which they do break all to pieces and grind it, and put it into cisterns, with water, made of lime and stone; and after that they have well tumbled and tossed it in the water, of the cream that is upon it they make the finest sort of them, and the lower they go, spending that substance that is the coarser: they make them after the [same] form and fashion as they do here, and afterward they do gild [and colour] them, the which will never be lost: then they put them into their kilns and burn them."—*Hist.*, i. 33–4.

"They do make great store of silk, and excellent good, and give it very perfect colours, which doth exceed very much the silk of Granada, and is one of the greatest trades that is in all the kingdom. The velvets, damasks, satins, and other sorts of webs which is there made is of so small a price that it is a wonder to speak it. . . . They have great store of flax, wherewith the common people do apparel themselves: also hemp for the caulking of their ships, and to make ropes and hawsers."—*Mendoza, Hist.*, i. 14, 15.

"They have great abundance of paper . . . made of the film of canes . . . : it is very good cheap: their printed books are made thereof: the most part of it can be written but on one side, for that it is so thin."—*Ibid.* i. 123.

"The pumps which they have in their ships are much differing from ours, and are far better: they make them of many pieces, with a wheel to draw water, which wheel is set along the ship's side within, wherewith they do easily cleanse their ships, for that one man going alone in the wheel doth in a quarter of an hour cleanse a great ship, although she leak very much."—*Ibid.* i. 150.

"As regards the manufacture of gunpowder [probably taught to them by the Portuguese], the *Wu-pei-che* does not afford any precise instructions, although various formulas are given for the preparation of suffocating compounds, etc. The nearest approach to a description of gunpowder as at present fabricated is the recipe given for producing a spattering fire from tubes to be attached to common arrows. The particulars of this are as follows:—

	Catty.	*Tael.*	*Mace.*
Saltpetre	1	—	—
Sulphur	—	4	5
Pine charcoal	—	4	8
Cinnabar	—	1	6

One of the suffocating compounds is described as consisting of nitre and sulphur, camphor, resin, orpiment, and arsenic; and others were to be manufactured from a large variety of vegetable drugs mixed with copperas, borax, etc."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 102–3.

Semedo "also notices those advantages of the Chinese method of block-printing which have since led to the adoption of the modern 'stereotype edition.'"—*Simcox*, ii. 270. For foreign influence on printing, see *Mendoza, Hist.*, i. 132–3.

Manchu Period (1644 *to* —).—*Table IX.*

"The mechanical arts and implements of the Chinese partake of the same simplicity which has been remarked in their agricultural,—as if the faculty of invention or the notion of altering a thing had died with the discoverer, and he had had the best guarantee for the patent of his contrivance in the deprivation of all desire in his successors to alter it. This servility of imitation marks them in many things, but in machinery and metallurgy is chiefly owing to ignorance of the real nature of the materials they use, a knowledge which has only recently become familiar to ourselves. In the absence of superior models, it produces a degree of apathy to all improvement which strangely contrasts with their general industry and literary tastes. Simplicity of design pervades all operation, and when a machine directs in the best-known manner the power of the hand which wields it, or aids in executing tiresome operations, its purpose is considered to be fully answered, for it was intended to assist and not to supplant human labor. Yet with all their simplicity some of them are both effectual and ingenious, and not a few are made to answer two or three ends. For example, the bellows, an oblong box divided into two compartments, and worked by a piston and two valves in the upper, which forces the wind into the lower part and out of the nozzle, is used by the travelling tinker as a seat when at work and a chest for his tools when his work is done; though it does not, indeed, serve all these purposes with efficiency."—*Williams, Midd. King.*, ii. 18.

"Many of the common manipulations of Chinese workmen afford good examples of their ingenious modes of attaining the same end which is elsewhere reached by complex machinery. For instance, the baker places his fire on a large iron plate worked by a crane, and swings it over a shallow pan embedded in masonry, in which the cakes and pastry are laid and soon baked. The price of fuel compels its economical use wherever it is employed; in the forge, the kitchen, the kiln, or the dwelling, no waste of wood or coal is seen. As an instance in point, the mode of burning shells to lime affords a good example. A low wall encloses a space ten or twelve feet across, in the middle of which a hole communicates underneath the wall through a passage to the pit, where the fire is urged by a fan turned by the feet. The wood is loosely laid over the bottom of the area, and the fire kindled at the orifice in the centre and fanned into a blaze as the shells are rapidly thrown in until the wall is filled up; in twelve hours the shells are calcined. Toward evening scores of villagers collect around the burning pile, bringing their kettles of rice or vegetables to cook. . . . The lime is taken out next morning and sifted for the mason."—*Ibid.* ii. 56.

"The Chinese have been jogging on so quietly for ages, without alterations in their institutions, that they have brought all the material appliances of life to perfection; that is, they obtain their ends with the least possible waste of power and materials, at the cheapest cost. Their dress is the most comfortable and the cheapest; their vessels suit all their wants, and have had water-tight partitions for ages. . . . They make the most beautiful silks with a loom that is simplicity itself. . . . Their saw requires far less iron than ours; their bellows give a *constant* draft of air, and is merely an oblong or cylindrical box, with a piston worked in it. But I never saw a windmill in China, not even a picture of one. In their water-mills for grinding flour, there is no trouble or expense in keeping the machinery in order while at work. To each pivot or axle a small bamboo pipe constantly supplies a dripping of water, which prevents all heating from friction. In propelling their boats, the powerful scull admits of a child doing as much work as a man could do with our methods. They will cook a dinner for a dozen with a mere handful of fuel. The boiler is cone-shaped and large, say two feet in diameter by one foot deep; it covers the whole of the fire merely with a small portion of the lower part of the cove, but the heat and flames enfold the rest. Water and rice are put in

the bottom, with an open frame over them about half the depth of the pan; on this are placed dishes of fish, fowl, or vegetables to boil; the whole is covered with a wooden cover, in the centre of which is a round hole about 4 inches in diameter, and in this another bowl is often placed, the contents of which are cooked by the steam."—*Scarth, Twelve Years*, pp. 120–1.

Hunting.—[The grand hunts *en battue* were similar to those which took place under the Later Feudal Period.]—*Duhalde*, iv. 293 (fol. ed.).

K'ang Hsi "loved all manly exercises and devoted three months annually to hunting."—*Giles, Hist. of Ch. Lit.*, p. 385.

Chia Ch'ing "gave up the annual hunting excursions, which had been associated with Manchu energy."—*Giles, Bio. Dic.*, p. 126.

Fishing.—"The various modes of catching and rearing fish exhibit the contrivance and skill of the Chinese quite as much as their agricultural operations. Some persons reckon that at least one-tenth of the population in the prefecture of Kwang-chau derive their food from the water, and necessity leads them to invent and try many ingenious ways of securing the finny tribes. Nets woven of hempen thread are boiled in a solution of gambier to preserve them from rotting. The smacks which swarm along the coast go out in pairs, partly that the crews may afford mutual relief and protection, but chiefly to join in dragging the net. In the shallows of rivers rows of heavy posts are driven down and nets secured to them, which are examined and changed at every tide. Those who attend these nets, moreover, attach scoops or drag-nets to their boats, so loaded that they will sink and gather the sole, ray, and other fish feeding near the bottom. Lifting-nets, twenty feet square, are suspended from poles elevated and depressed by a hawser worked by a windlass on shore; the nets are baited with the whites of eggs spread on the meshes."—*Williams, Midd. King.*, ii. 14–15.

"In moonlight nights low, narrow shallops, provided with a wide white board fastened to the wale and floating upon the water are anchored in still water; as the moon shines on the board the deceived fish leap out upon it or into the boat; twenty or thirty of these decoy boats can be seen near Macao engaged in this fishery on moonlight evenings. Sometimes a boat furnished with a treadle goes up and down near the shores striking boards against its bottom and sides; the startled fish are caught in the net dragging astern. The crews of many small boats combine to drive the fish into their nets by splashing and striking the water, or into a pool on the margin of the river at high tide, in which they are easily retained by wattles, and scooped out when the water has fallen. Divers clap sticks together under water to drive their prey into the nets set for them, or catch them with their toes when, terrified at the noise, they hide in the mud. Neither fly-fishing nor angling with hook and line is much practised; its tedium and small returns would be poor amends to a Chinese for the elegance of the tackle or the science displayed in adapting the fly to the fish's taste."—*Ibid.* ii. 17.

"Cormorants are trained in great numbers to capture fish in the rivers and lakes; they will disperse at a given signal and return with their prey, but not often without the precaution of a net-ring. A single boatman can easily oversee twelve or fifteen of these birds, and although hundreds may be out upon the water each one knows its own master. If one seize a fish too heavy for him alone, another comes to his assistance, and the two carry it aboard; but such cases are very rare compared with others where the weak or young bird is unceremoniously robbed of its capture. . . . They do not fish during the summer months."—*Ibid.* ii. 16.

[Scarth describes a peculiar kind of fishing by means of a live fish as decoy, tethered to a rod, which the man holds in one hand, while with the other he spears, with an arrow-pointed trident, the fish attracted by the captive.]—*Twelve Years*, p. 7.

"Mussels are caught in cylindrical basket-traps attached to a single rope and drifted with the tide near the bottom. Similar traps for catching land-crabs are laid along the edges of rice fields, baited with dried fish. When the receding tide leaves the river banks dry the boat people get overboard and wade in the mud, or push themselves along on a board with one foot, in search of such things as harbor in the ooze."—*Williams, Midd. King.*, ii. 16–17.

Scarth describes the eel-fishers of the Han river (Swatow): "Each . . . had a sort of sledge, the size and shape of the stave of a small cask; in the middle of this was a railing, about 18 inches high; he had a small basket for his fish, and an adze-shaped spade with a handle about two feet long. With one foot, or sometimes kneeling with one knee upon the sledge, and holding on by the rail with the hands well down, . . . the man propelled the sledge forward with the other foot . . . [at a wonderful speed]. To catch the eels or other fish that are in the mud, the men appear to watch for air bubbles, and then dig about them. They are very quick at their work, and it employs a large number."—*Twelve Years*, pp. 65–6.

[An exhaustive account of the methods of fishing is given in *Pol Korrigan, Causerie sur la Pêche Fluviale en Chine.*]

Wax-industry.—"In a few days [after being placed in the trees] the larvæ [of the *coccus pela*] begin to spread over the branches, but do not touch the leaves; the bark soon becomes incrusted with a white powder, and is not disturbed till August. The loaded branches are then cut off and boiled, when the wax collects on the surface of the water, is skimmed off, and melted again to be poured into pans for sale. A tael's weight of eggs will produce two or three catties of the translucent, highly crystalline wax; it sells there for five mace a tael and upward. The annual income is reckoned at Tls. 2,000,000. The purposes to which this singular product is applied include all those of beeswax."—*Williams, Midd. King.*, i. 353–4.

Tea-preparation.—[The leaves of the tea-plant, after being dried in the open air were trodden by labourers, and the following day rubbed between their hands and then fired over charcoal fires. If of superior quality they were exposed to the sun instead of being fired a second time. This refers to Congou and Souchong teas. Oolong was prepared in the same way except that the leaves, after the first drying, were sprinkled with water. In the case of caper, bags the size of footballs filled with the moistened leaves were rolled on the floor by the feet of labourers who supported themselves by grasping horizontal wooden poles.]—*Gray, China*, ii. 209–12. For fuller description see *Williams, Midd. King.*, ii. 42–4.

"The operation of giving green tea its color is a simple one. A quantity of Prussian blue is pulverized to a very fine powder, and kept ready at the last roasting. Pure gypsum is burned in the charcoal fire till it is soft and fit for easily triturating. Four parts are then thoroughly mixed with three parts of Prussian blue, making a light blue powder. About five minutes before finally taking off the dried leaves this powder is sprinkled on them, and instantly the whole panful of two or three pounds is turned over by the workman's hands till a uniform color is obtained. His hands come out quite blue, but the compound gives the green leaves a brighter green hue. The quantity is not great, say about half a pound in a hundred of tea; and as gypsum is not a dangerous or irritating substance, being constantly eaten by the Chinese, the other ingredient remains in an almost infinitesimal degree. . . . Turmeric root has been detected, too, in a very few analyses, but probably these were lots that needed to be refined at Canton to cover up mildew or supply a demand."—*Ibid.* ii. 47–8. For details of the various processes see *Ch. Rec.*, iv. 114–6, and for adulteration see pp. 49–50.

"Brick tea is cured by pressing the damp leaves into the form of a brick or tile, varying in size and weight, eight to twelve inches long and one thick; in this form it is far more easily carried than in the leaf. In Tibet . . . it appears more as a soup than an infusion. The brick tea is composed of coarse leaves, or of stalks moistened by steaming over boiling water, and then pressed till dry and hard. When used, a piece is broken off and simmered with milk and butter and water, with a touch of vinegar or pepper. The pressing and drying is assisted by sprinkling the mass with rice-water as it is forced into the moulds."—*Ibid.* ii. 50.

Cooking and Baking.—"The art of cooking has not reached any high degree of perfection. Like the French it is very economical, and consists of stews and fried dishes more than of baked or roasted. Salt is proportionately dear from its preparation being a government monopoly, and this has led to a large use of onions for seasoning. The articles of kitchen furniture are few and simple; an iron boiler, shaped like the segment of a sphere, for stewing or frying, a portable earthen furnace, and two or three different shaped earthen pots for boiling water or vegetables constitute the whole establishment of thousands of families. A few other utensils, as tongs, ladles, forks, sieves, mills, &c., are used to a greater or less extent, though the variety is quite commensurate with the simple cookery. Both meats and vegetables, previously hashed into mouthfuls, are stewed or fried in oil or fat; they are not cooked in large joints or steaks for the table of a household. Hogs are baked whole for sacrifices and for sale in cook-shops, but before being eaten are hashed and fried again. Cutting the food into small pieces secures its thorough cooking with less fuel than it would otherwise require, and is moreover indispensable for eating with chopsticks. Two or three vegetables are boiled together, but meat soups are seldom seen; and the immense variety of puddings, pastry, cakes, pies, custards, ragouts, creams, &c., made in western lands is almost unknown in China."—*Williams, Midd. King.*, i. 781.

"A furnace, which resembles one of our coppers, stands in the middle of a room . . . filled with charcoal; and a lid just fitting the aperture is suspended by chains from a [movable] beam [fixed like a crane]. Upon this lid the cakes . . . are set, and it is moved to its position over the fire, or withdrawn from it, by making the fulcrum turn round upon its axis, at the pleasure of the baker. The necessity for a peel is thus avoided, and the articles to be baked can be ranged with the exactest reference to order."—*Lay, Ch. As They Are*, p. 159.

The grain of rice "is deprived of its skin by wooden pestles worked in a mortar by levers, either by a water-wheel or more commonly by oxen or men. It is cleaned by rubbing it in an earthen dish, scored on the inside, and steamed in a shallow iron boiler partly filled with water, over which a basket or sieve containing the rice is supported on a framework; a wooden dish fits over the whole and confines the steam. By this process the kernels are thoroughly cooked without forming a pasty mass. . . . Bread, vegetables, and other articles are cooked in a similar manner; four or five sieves, each of them full and nicely fitting into each other, are placed upon the boiler and covered with a cowl; in the water beneath, which supplies the steam, meats or other things are boiled at the same time."—*Williams, Midd. King.*, i. 772.

"There is a great art in boiling rice which the Chinese alone seem to possess. . . . It is prepared dry, when the rice-water is either thrown away, used as a drink, or given in food to pigs, or it is prepared wet as a kind of porridge, the congé being retained. This latter would seem to be the preferable mode of cooking it (although . . . not the most common in China), for it yields to boiling water a considerable portion of its nitrogenous and mineral constituents in which it is already deficient."—*Dudgeon, Diet, etc.*, pp. 69–70.

"The sugar-mill consists merely of two upright cylinders, between which the cane is introduced as they turn, and the juice received into reservoirs; it is then boiled down and sent to the refiners to undergo the necessary processes to fit it for market; much is lost by this slovenly manufacture."—*Williams, Midd. King.*, ii. 11.

[For tallow-boiling see *ibid.* ii. 11–12.]

Spinning, Weaving, Dyeing, etc.—"The attention of the Chinese government to this important branch of industry [silk] has been unremitted, and at this day it supplies perhaps one half of all the garments worn by the people." "While the worms are growing, care is taken to keep them undisturbed by either noise or bright light; they are often changed from one hurdle to another that they may have roomy and cleanly places; the utmost attention is paid to their condition and feeding, and noting the right time for preparing them for spinning cocoons. Three days are required for this, and in six it is time to stifle the larvæ and reel the silk from the cocoons; but this being done by other workmen, those who rear the worms enclose the cocoons in a jar buried in the ground and lined with mats and leaves, interlaying them with salt, which kills the pupæ but keeps the silk supple, strong, and lustrous; preserved in this manner, they can be transported to any distance, or the reeling of the silk can be delayed until convenient. Another mode of destroying the cocoons is to spread them on trays and expose them by twos to the steam of boiling water, putting the upper in the place of the lower one according to the degree of heat they are in, taking care the chrysalides are killed and the silk not injured. After exposing to steam the silk can be reeled off immediately, but if placed in the jars they must be put into warm water to dissolve the glue before the floss can be unwound."—*Williams, Midd. King.*, ii. 33–34. For detailed description see various works quoted in *Ko chih ching yüan*, *c.* 4ª, *Kêng chih ch'i wu lei*, pp. 14*b*–15*a*.

"The loom in China is worked by two hands, one of whom sits on top of the frame, where he pulls the treadles and assists in changing the various parts of the machine. The workmen imitate almost any pattern, excelling particularly in crapes, and flowered satins and damasks for official dresses. The common people wear pongee and senshaw, which they frequently dye in gambier to a dust or black color; these fabrics constitute most durable garments."—*Williams, Midd. King.*, ii. 35. See also *Scarth, Twelve Years*, pp. 8–14.

"In the temple attached to the pagoda at Ningpo, and also in several other large temples at Foochow and elsewhere, silk-throwing is carried on. . . . The silk is hung in long lines from one end of the temple to the other, the end of the threads hanging towards the ground from a wooden frame-work. To the threads is attached a bullet-shaped weight, with a small iron pin to which the silk is fastened. The people employed take in each hand a flat piece of wood, something like but rather larger than . . . castanets. With the fingers of one hand at the wrist of the other, one piece of wood is pushed sharply forward, and the other drawn back. The bullet, being between the two, has thus a rapid rotatory motion given to it. It spins round . . . and twists the silk attached to it; but . . . too tightly for European notions, and the thrown silk brings a better price when the twist is less close."—*Ibid.* p. 19.

"I once saw two girls at this work [embroidery] at the village of Mongha. They were seated upon a low stool, and extended their legs across another of twice the height of their seat. In this way a support was provided for the frame on which the piece to be embroidered was spread forth. . . . The finest specimens of embroidery are, as far as my observation goes, done by men, who stand while at work—a practice which these damsels could not imitate, as their feet are small. . . . The Chinese have preserved both these arts [*i.e.* the ancient *opus phrygicum*, in which the figures were inserted by the needle, and the *opus plumarium*, in which they were wrought in with the woof] in their highest state of perfection."—*Lay, Ch. As They Are*, pp. 273–7. See also *Williams, Midd. King.*, ii. 36.

"The durable cotton cloth made in the central provinces, called *Nankeen* by foreigners, because Nanking is famous for its manufacture, is the chief produce of Chinese looms. It is now seldom sent out of the country, and the natives are even taking to the foreign fabric in its stead. Cotton seed in that part of China is sown early in June, about eighty pounds to an acre; in a good year the produce is about two thousand pounds, diminishing to one-half in poor seasons. It is manured with liquid bean-cake, often hoed, and the bolls gathered in October, usually by each family in its own plot. The seeds are separated by passing the pods between an iron and wooden roller on a frame, which presses out the seeds and does not break them. The clean cotton is then bowed ready for spinning, and the cloth is woven in simple looms by the people who are to wear it after it is dyed blue. The looms used in weaving cotton vary from twelve to sixteen inches in width; they are simple in their construction; no figures are woven in cotton fabrics, nor have the Chinese learnt to print them as chintz or calico."—*Ibid.* ii. 37.

[The processes used by Chinese dyers for combining and fixing colours are unknown in Europe. The dyes are chiefly vegetable. *Polygonum tinctorium* (a species of knot-grass growing in the southern provinces) is used to obtain a sky-blue, and *Tsatis indigotica* (wood found in Eastern China), for dark blue. A green dye is obtained from *Rhamnus utilis*.]—*De Courcy, L'Emp. du Mil.*, p. 453.

"The manufacture of mats for sails of junks and boats, floors, bedding, etc., employs thousands. . . . Rattans are largely worked into mats, chairs, baskets, and other articles of domestic service."—*Williams, Midd. King.*, ii. 61.

[The process of dyeing, in which indigo is generally used, is fully described in *Gray, China*, ii. 144, and *Williams, Ch. Commercial Guide*, pp. 123–5.]

"The Chinese mode of calendering is very rude and simple. A wooden roller, round which the cloth has been wound, is placed on a board about three feet square, which is made fast to the earth. Upon the roller is placed a large stone. The workman, standing upon the stone, sets it in motion with his feet, and succeeds in imparting to the cloth a bright, glossy appearance. This mode of calendering appears to be universally practised throughout China. At Nankin, Woo-see, and other cities on the banks of the Grand Canal, . . . the stones used for this purpose were much heavier than those used at Canton. The calenderers, however, in the northern cities, are much inferior as workmen to those of Canton."—*Gray, China*, ii. 145.

Pottery.—"Two substances enter into all kinds of this ware [porcelain]; one a strong, infusible material which endures great heat, and the other, fusible at a low temperature, which communicates its transparency to the other as they together pass through the furnace. The first of these is called *kaolin*, from the name of a range of hills east of Kingteh Chin, known as *Kao Ling* or 'High Ridge,' a word that has been adopted in Europe as a term for all varieties of the argillaceous or felds-pathic components of porcelain. The other is known as *peh-tun-tsz'*, a Chinese term properly applied to the bricks of prepared silex, called *tun*, but now generally adopted to denote the fusible element. The discovery near Jao-chau fu of both of these in great purity led to the establishment of the kilns there in A.D. 583; and Chinese artists discriminate many varieties of each."—*Williams, Midd. King.*, ii. 23. See also *Salvétat's* pref. to *Julien*.

"The kaolin comes from decomposed granite, and is reduced by trituration and several washings to an impalpable powder; this last precipitate is put on cloths, one above another, and dried under slight pressure to a uniform paste ready for the furnace. The cakes of *peh-tun-tsz'* are prepared in a similar manner; other workmen mix the clay and the quartz—the bones and the flesh, as they are aptly termed by the Chinese—in such proportions as the ware requires. In general, Chinese porcelain is more silicious than European."—*Williams, Midd. King.*, ii. 23–4.

"To make ready the paste for the furnace, the bricks of both ingredients are trodden in a large basin by buffaloes or men till they are well mixed into a watery mass, which is then worked and kneaded again on slate slabs in small pieces till it is delivered into the hands of workmen to be fashioned on lathes and frames into the desired forms and sizes. These craftsmen work with very simple machinery, as is apparent from the rude drawings of their operations. M. Selvétat gives high praise to their skill in producing large jars without the aid of the machinery used in Europe, and indicates the great use they make of their feet in these operations—a feature of all Asiatic artisans which attracts the traveller's notice wherever

he goes. Some of their procedures are inferior and ruder than the Japanese potters exhibit."—*Ibid.* ii. 24. For details of the glazing, colouring and baking processes see pp. 24–30.

"The manufacture of enamels and cloisonné wares has lately received a great stimulus from their foreign demand. A copper vase is formed of the desired shape by hammering and soldering, on whose clean surface the figures to be enamelled are etched to show where the strips of copper are to be soldered before their interspaces are enamelled. This solder is made of borax of silver, and melts at a higher temperature than the enamel, which is reduced to a paste and filled into each cell of the pattern by brushes and styles, until the whole design is gone over. The various colored *liao*, or ingredients, are prepared in cakes by artists who keep their composition secret, but all the substances occur in China. The quality of the ware depends on the skill in mixing these cakes and fusing the colors in a charcoal fire, into which the piece is placed; imperfections and holes are covered and filled up when it is cooled, and the piece is again and again exposed to the fire. After the third ordeal it is ground smooth and polished on a lathe, and the brass work gilt. The specimens now made show very fine work, but their coloring hardly equals those of Kienlung's reign or still earlier in the Ming dynasty. Much inferior work has also been palmed off for that of the golden period of this art."—*Ibid.* ii. 60–1.

"During the dreadful ravages of the Taiping rebellion the manufactories [of porcelain] at Kingteh were all stopped."—*Ibid.* ii. 23.

Carpentry.—"Handicraftsmen of every name are content with coarse-looking tools compared with those turned out at Sheffield, but the work produced by some of them is far from contemptible. The bench of a carpenter is a low, narrow, inclined form, like a drawing-knife frame, upon which he sits to plane, grove, and work his boards, using his feet and toes to steady them. His augurs, bits, and gimlets are worked with a bow, but most of the edge-tools employed by him and the blacksmith, though similar in shape, are less convenient than our own. They are sharpened with hones or grindstones, and also with a cold steel like a spoke shave, with which the edge is scraped thin."—*Williams, Midd. King.*, ii. 56-7.

Carving of Ivory and Mother-of-Pearl.—"A variety of small chisels are used, either level at the edge or slanting on one side to a point. Some have a projecting tooth on one side so as to pass under the figures. They are small and lie in a row on the bench at which the workman sits. He holds the object in his left hand, and scrapes away the ivory with his right. He resorts to no means for abridging the labour of his task. . . . The mother-of-pearl counter is lodged in a hollow and thus rendered steady while under the graving tool. . . . In the island of Honan, near Canton, are many who get their living by the manufacture of pearl studs. The shell is cut with a saw into small squares, which are rounded and shaped by a file. The boring of the holes, and the application of the polisher complete the process. . . . [We saw] a man . . . gilding a pair of those curious cups used at the marriage ceremony. . . . These vessels are small, and rest upon three feet, terminating at the top in two concave lips, which extend upwards in a broad sweep. The leaf-gold, in books of exactly the same size as those in ordinary use among us, lay at the bench before the artist; some of it he had been spreading upon the vessel he held in his hand, which was covered with a piece of paper, lest perspiration should injure the polish. He had a *maloo*, or white cornelian burnisher, nearly of the same form as that used by ourselves, and with it he was burnishing the inside of a cup."—*Lay, Ch. As They Are*, pp. 271–3.

Lacquer-work.—"The lacquered-ware peculiar to China and Japan owes its lustre to the prepared sap of a kind of sumach (*Rhus vernicifera*) cultivated in both countries for this purpose. Wood oils are obtained from other plants such as the *Cureas*, *Augia*, *Eleococcus*, and *Rhus semi-alatus*, and the different qualities of lacquered-ware are owing to the use of these inferior ingredients. The body of lacquered-ware is usually seasoned pine, well smoothed, and the groves covered with hempen lint or paper. A sizing of pig's gall, often mixed with very fine sand, makes a priming. The prepared lacquer is composed of the sap dissolved in spring-water, adding ground-nut oil, pig's gall, and rice vinegar in the sunshine with broad flat brushes till it is thoroughly mixed."—*Williams, Midd. King.*, ii. 30.

"The principal object in preparing the wood is to cover it with a priming that will receive the lacquer and remain impervious to changes in temperature. This preparation varies a good deal according to the quality of the ware; it is laid on evenly, coat after coat, allowing each to dry before the next is spread. The last coating is rubbed with pumice or the finest sandstone, finishing this priming with a smooth piece of slate. When ready the piece is taken into a close room having paper lattices and shut out from any air, where it receives a coating of clear lacquer. It is then put into a dark room to dry. The operation is repeated ten or fifteen times for the best kinds. . . . Coloring matter to give the lacquer a brown hue, or to make an imitation of *venturina* (or *aventurine*, a brownish glass spangled throughout with copper filings) by mixing gold leaf, is added during these operations."—*Ibid.* ii. 30–1.

"The gilding is performed by another set of workmen in a large workshop. The figures of the design are drawn on thick paper, which is then pricked all over to allow the powdered chalk to fall on the table and form the outline. Another workman completes the picture by cutting the lines with a burin or needle, and filling them with vermilion mixed in lacquer, as thick as needed. This afterwards is covered by means of a hair-pencil with gold in leaf, or in powder laid on with a dossil; the gold is often mixed with fine lampblack. The proper lacquer is seldom used otherwise than in making this ware."—*Ibid.* ii. 31. For some obsolete kinds see p. 31.

[The process of oil-making from pea-nuts and cassia leaves is described by *Gray, China*, ii. 138, 146.]

"The oils obtained from the nuts of other trees by simple pressure and by refining them afterward are quite numerous. The details of their manufacture and application may yet furnish many new hints and processes to western arts. The oil of the Eleococcus, after pressing (according to De Guignes), is boiled with Spanish white in the proportion of one ounce to half a pound of oil; as it begins to thicken it is taken off and poured into close vessels. It dissolves in turpentine and is used as a varnish, either clear or mixed with different colors; it defends woodwork from injury for a long time, and forms a good painter's oil. Boiled with iron rust it forms a reddish brown varnish. In order to prevent its penetrating into the wood when used clear, and to increase the lustre, a priming of lime and hog's blood simmered together into a paste is previously laid on."—*Williams, Midd. King.*, ii. 31–2.

Metallurgy.—"In the arts of metallurgy the Chinese have attained only to mediocrity, and on the whole do not equal the Japanese."—*Ibid.* ii. 18–19.

"Steel is everywhere manufactured in a rude way, but the foreign importation is gradually supplying a better article. The quality of this metal made is best shown by the carvings in the hardest stones for ornaments, which have never been exceeded elsewhere. Iron is cast into thin plates and various machines of considerable size, but the largest pieces they make, viz., bells and cannon, are small compared with the shafts and steam-hammers turned out abroad. Wrought iron is chiefly worked up into nails, screws, hinges, and small articles needed in daily life, though its quality is remarkably good. The *peh tung*, argentan or 'white copper' of the Chinese, is an alloy of copper, zinc, nickel, iron, and occasionally a little silver. 'When in a state of ore, it is said to be powdered, mixed with charcoal dust, and placed in jars over a slow fire, the metal rising in the form of vapour in a distilling apparatus, and afterward condensed in water' (*Davis, Chinese*, ii. 246). When new, this alloy appears as lustrous as silver, and is manufactured into incense-jars, flower-stands for temple service, boxes, etc."—*Ibid.* ii. 19–20.

[For the manufacture of pewter vessels, spangles, and laying-on of feathers, see *Lay, Chinese*, pp. 269–71.]

"Copper is less used than iron for culinary vessels. . . . The alloy [of copper and tin] is run into thin plates, and the gongs are made by long and expert hammering until the requisite sonorousness is obtained."—*Williams, Midd. King.*, ii. 20. For bell-founding and metal mirror manufacture see pp. 20–1.

"I saw a blacksmith a few days since mending a pan, the arrangement of whose tools was singularly compact. His fire was held in an iron basin not unlike a coal-scuttle in shape, in the back corner of which the mouthpiece of the bellows entered. The anvil was a small square mass of iron, not very unlike our own, placed on a block, and a partition basket close by held the charcoal and tools, with the old iron and other rubbish he carried. The water to temper his iron was in an earthen pot, which just at this time was most usefully employed in boiling his dinner over the forge fire."—*Ch. Repos.*, x. 473.

"The arrangements of farriers' shops in China are very similar to those of European countries, saving that the tools are of the simplest character. The manner of trussing up the poor beast which is to be shod would seem, however, an unnecessary exercise of caution in the case of a majority of the overworked horses and mules. The animal is fastened to a frame and lifted almost entirely off the ground, while a rope twisted about his nose and tightened at will with a turn-stick controls the least attempt at unruliness. Iron shoes are employed in the north; in the south, where horses are little used, they are usually left unshod, though the fore feet are often covered with leather shoes which fit the hoof."—*Williams, Midd. King.*, ii. 4–5.

"The Chinese attempts at the manufacture of knives and shears are very contemptible, and their needles are of the most sorry description. In fact, every kind of iron or steel work is executed in a very rude manner."—*Ibid.* p. 275.

[For the methods of repairing cast-iron articles, porcelain, etc., see *ibid.* ii. 58–9.]

[K'ang Hsi employed the Jesuits in casting cannon.]—*Giles, Hist. of Ch. Lit.*, p. 385.

Glass-making.—"The manufacture of glass is carried on chiefly at Canton. . . . The importation of broken glass for re-melting has entirely ceased, but flints are carried from England for the use of glass-blowers. The furnaces are small, and from the ignorance, on the part of the workmen, of the constituents of good glass their products are not uniform. Foreign window-glass is now brought [to China] so cheaply that the native inferior article, which distorts objects seen through it, is dissappearing."—*Ibid.* ii. 21–2.

[For a full description of glass-blowing see *Lay, Chinese*, pp. 266–8.]

"Three new manufactures have been introduced during the present century, viz., that of glass, bronze-work, and Prussian blue. . . . The establishment of government arsenals at Fuhchau, Shanghai, Nanking, and Tientsin has stimulated and suggested as well as taught the people many applications of machinery."—*Williams, Midd. King.*, ii. 62.

Stone-working.—"The cutting and setting of hard and precious stones is carried on to some extent. Spectacles are cut and ground in lathes from crystal, smoky quartz, and a variety of rose quartz resembling the cairngorm-stone, which the Chinese call *cha-tsing*, or 'tea-stone,' from its color. Their spectacles are not always true, and the wearer is obliged to have them ground away until his eyes are suited. The pebble is cut in a lathe, by a wire-saw working in its own dust, into a round shape with plane edges. . . . The cutting of diamonds is sometimes attempted, but it is not a favourite gem among the Chinese. Diamonds and corundums are both employed to drill holes in clamping and mending broken glass and porcelain; tumblers, jars, etc., are joined so securely in this way without cement as to hold fluids. Both these gems are used to cut glass, but another mode, not uncommon, is to grease the place to be fractured, and slowly follow the line along by a lighted joss-stick until it breaks."—*Ibid.* ii. 22.

Brick-making.—"In many parts of this vast empire, bricks are now, and for centuries past have been, made in great numbers. . . . The surface soil or encallow, as it is termed by brickmakers, is first removed. The clay is then tempered or kneaded by the feet of buffaloes, which for this purpose are led or driven over it by boys, backwards and forwards for several hours. At the town of You-tou, however, which is near Woo-su Hien, the clay is trodden by men. . . . When the clay has been rendered soft and pliable, it is at once formed, by means of wooden moulds, into bricks, which are placed on what may be termed tracks, in rows, and at short distances from each other, so as to dry. As a protection from the inclemency of the weather, the tracks, with their contents, are not unfrequently placed under long mats, sometimes under tile sheds. Brickmakers, if poor, often cover them with straw only. When the bricks have been well dried they are conveyed to the kilns, which, like those in which the clay tiles are baked, are very large. . . . Some are so large as almost to resemble fortifications."—*Gray, China*, ii. 244.

Leather-working.—[For details of skin-tanning and leather-working see *Williams, Midd. King.*, ii. 38.]

Shoe-making.—"Shoes. The sole is very thick and made of felted paper, and consequently immovable. For women [it is an inch or 1½ inch thick]; . . . the edges of the sole are painted white, and the upper parts are beautifully embroidered with silk and gilded wire. Maidservants . . . and women who work for their livelihood [wear these] shoes [which] are intended for the foot in its natural size. . . . The model on which they are made is divided at the 'waist' into two parts, for the convenience of insertion and removal, which two parts are kept in their places by a tongue or wedge driving between them. . . . The last is prepared from the pumelo tree, a kind of citron, and is very neatly finished. . . . [The sole is made] broad in front, so as to allow the toes to expand."—*Lay, Chinese*, p. 273.

Paper-making.—"Chinese paper is made from bamboo, by triturating the woody fibre to a pulp in mortars after the pieces have been soaked in ooze, and then taking it up in moulds; the pulp is sometimes mixed with a little cotton fibre. Inferior sorts are made entirely from cotton refuse; and in the North, where the bamboo does not grow, the bark of the *Broussonetia*, or paper mulberry, furnishes material for a tough paper used for windows, wrappings, and account books, etc. Bamboo paper has no sizing in it, and is a frail material for preserving valuable writings, as it is easily destroyed by insects, mildew, or handling."—*Williams, Midd. King.*, i. 599.

Printing.—"The mode of printing is so well fitted for the language that few improvements have been made in its manipulations. . . . Cutting the blocks and writing the characters form two distinct branches of the business; printing the sheets, binding the volumes, and publishing the books also furnish employment to other craftsmen." When the leaf has been written out it is pasted on and cut into the block. The printer's "machinery is very simple. Seated before a bench, he lays the block on a bed of paper so that it will not move nor chafe. The pile of paper lies on one side, the pot of ink before him, and the pressing brush on the other. Taking the ink brush, he slightly rubs it across the block twice in such a way as to lay the ink equably over the surface; he then places a sheet of paper upon it, and over that another, which serves as a tympanum. The impression is taken with the fibrous bark of the gomuti palm; one or two sweeps across the block complete the impression, for only one side of the paper is printed. Another and cheaper method in common use for publishing slips of news, court circulars, etc., consists in cutting the characters in blocks of hard wax [*cf. infra*], from which as many as two hundred impressions can often be taken before they become entirely illegible. The ink is manufactured from lampblack mixed with vegetable oil; the printers grind it for themselves."—*Ibid.* i. 600–1.

"The number of good impressions which can be obtained from a set of blocks is about sixteen thousand, and by re-touching the characters ten thousand more can be struck off."—*Ibid.* i. 602.

"Most certainly the Chinese have used movable type in other cases besides the fount manufactured for the Imperial printing-office in the reign of Kien-lung. At the present day, according at least to current belief, the *Peking Gazettes* are printed with *wooden* type; and founts of leaden type are also not unknown. . . . Reprints of the *Peking Gazettes* produced in the provinces are (at least in some cases) worked from *wax* blocks, on the softened surface of which the characters are traced with sufficient distinctness to serve for a considerable number of impressions."—*N. and Q. on C. and J.*, ii. 79.

"Kienlung directed the casting of a large font of lead types for government use."—*Ibid.* i. 603.

"The Emperor Kanghi ordered about two hundred and fifty thousand copper types to be engraved for printing publications of the government, and these works are now highly prized for their beauty. The cupidity of his successors led to melting these types into cash."—*Ibid.* i. 602.

Book-binding.—"The sheets [when printed] are taken by the binder, who folds them through the middle by the line around the pages, so that the columns shall register with each other, he then collates them into volumes, placing the leaves evenly by their folded edge, when the whole are arranged, and the covers pasted on each side. Two pieces of paper stitch it through the back, the book is trimmed, and sent to the book-seller. If required, it is stitched firmly with thread, but this part, as well as writing the title on the bottom edges of the volume and making the pasteboard wrapper, are usually deferred till the taste of a purchaser is ascertained. Books made of such materials are not as durable as European volumes, and those who can afford the expense frequently have valuable works enclosed in wooden boxes."—*Ibid.* i. 601–2. See also *Journ. Asiat.*, Sér. IV. xi. 38.

[For the manufacture of pith paper, scented ink, and vermilion, see *Williams, Midd. King.*, ii. 61–2; 113–4; *Pharm. Journ.*, 3rd Ser., iv. 710.]

[For preparations made from camphor and cassia, see *ibid.* ii. 55–6.]

AGRICULTURE AND REARING.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

"In ancient times . . . [the people] were not acquainted with the methods of agriculture" (*Shén Nung shih chí, Kang chien i chih lu*, *c.* 1. p. 2), [but see following extract]. The legendary origin is as follows:—Shên Nung "fashioned wood to form the share, and bent wood to make the plough-handle. The advantages of ploughing and weeding were then taught to all under heaven."—*I ching*, App. III. Sect. II. ch. 2, 13; *Legge, Yi King*, p. 383.

"That the Chinese themselves did not learn agriculture in China is beyond a doubt. Just as the family life of the Vedic Aryans is coeval with their existence as a pastoral people, so that of the Chinese does not go back to a time when the black-haired people were not agricultural."—*Simcox*, ii. 20.

"The black-haired people brought with them habits of settled labour. Their wealth did not consist, like that of nomads, in their herds and flocks. Shun's governors of provinces in the Shoo are called Pastors or Herdsmen, and Mencius speaks of princes generally as 'Pastors of men' (*Mencius*, I. Pt. I. vi. 6.); but pastoral allusions are very few in the literature of China. The people could never have been a tribe of shepherds. They displayed, immediately on their settlement, an acquaintance with the arts of agriculture and weaving. The cultivation of grain to obtain the staff of life, and of flax to supply clothing, at once received their attention. They knew also the value of the silk-worm, and planted the mulberry tree."—*Legge, Ch. Class.*, III. i. Prol. p. 191.

"The old Chinese lived close to Nature; took on themselves her tasks, made the most of her gifts. They had superintendents of the mountains, the woods, the streams, and the lakes; they worshipped gods of the land and grain. From oldest time, the ruler, as representative of the national religion, has paid annual honors to the spirits of the land, holding the plough and opening the first furrow of the year, in presence of the people. . . . At the same season, the labors of the other sex in China were religiously opened by the empress with her attendants, entering on the delicate task of breeding silkworms in the palace park [*Tcheouli*, 3. vii (13)]. Of this industry one of her first predecessors was, in the same way as Shin-nung in agriculture, regarded as the inventor."—*Johnson, Or. Rel.—Ch.*, pp. 68–9.

[The available land was practically all under cultivation, since the military manœuvres were postponed until the fields were clear of crops.]—*Chou-li*, ii. 175.

"Some of its [China's] most fertile spots have unquestionably been under cultivation for upwards of 4,000 years."—*Simcox*, ii. 7.

During Yü's great labours he, along with Tseih, sowed grain, "showing the multitudes how to procure the food of toil in addition to flesh meat."—*Shu ching*, Pt. II. Bk. IV. Ch. i. 1; V. xxvii. 8; *Legge, Ch. Class.*, III. i. 77–8. Numerous further references to agriculture and rearing and the teaching of them to the wild tribes occur in the Classics.

"The nature of the characters used for domestic animals clearly show the occupation of the first Chinese who attempted writing."—*Ch. Rec.*, ix. 380.

[The "hundred grains," *i.e.*, all the various kinds of grain (*Shu ching*, Pt. II. Bk. I. Ch. V. 18) are made out by Fan Shih-lin of the Ming dynasty as follows:—under the name of *liang*, including millet, wheat, etc., 20 kinds; of *tao*, including rice, and all grains that grow in water, 20 kinds; of *shu*, *i.e.*, beans, peas, etc., 20 kinds; of *su*, vegetables, 20 kinds; and of *kuo*, fruits, 20 kinds.]—*Legge, Ch. Class.*, III. i. 44, note.

"Of the six grains which figure in modern maxims—rice, millet, pulse, wheat, panic, and rye—the earliest enumerations do not mention rice."—*Simcox*, ii. 14. See also *Richthofen, China*, i. 420–1.

"Although it was not cultivated by them, cotton . . . was known to this people at a very early date; and it is supposed that a reference to it occurs in the Shoo-king."—*Gray, China*, ii. 141–2.

"There is ample evidence in the Classics that [horses] were both known and used [before] the establishment of the dynasty of Hsia. We read in the *Shu Ching* of the milk-white steeds that were harnessed to the chariot of Yao."—*Balfour, Leaves*, p. 72.

"Under the Emperor Yü and his successors, the horse seems to have been regularly trained to the exercises of the battle-field, the labours of agriculture, and the excitement of the chase."—*Ibid.* p. 73.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Agriculture.—[According to the *data* furnished by different odes, the system of cultivation with irrigation was established in the vast plain which forms the lower valley of the Yellow River, from the gorge of the Dragon's-gate (in Shan Si) to the Gulf of Pei Chih-li, into which this great river then emptied itself. Every space of ground assigned to a family of husbandmen was surrounded by a trench for irrigating it, which formed its boundary (*Shih ching*, II. vi. VI.); and these trenches communicated with larger canals which were conducted to rejoin the river. The complete system adopted for the purpose of irrigation is expounded in detail in the *Chou li* (Bk. XV. art. 遂人), which confirms the indications in the *Shih ching*.]—*Legge, Ch. Class.*, IV. ii. 373; and Prol. p. 149.

According to the *Li chi*, "hills and mounds, forests and thickets, rivers and marshes, ditches and canals, city walls and suburbs, houses, roads, and lanes took up one-third of the whole country, the rest being cultivable fields."—*Legge, Li Ki*, i. 245–6.

[Much of the country on the two sides of the valley of the Yellow River was still uncultivated.]—*Legge, Ch. Class.*, IV. ii. 292.

[The mention of the "clearing away the roots" in *Ch. Class.*, IV. ii. 381 shows that the Chinese were still continually reclaiming untilled jungle for the plough.]

In the first month of spring "the king gives orders to set forward the business of husbandry. The inspectors of the fields are ordered to reside in the lands having an eastward exposure, and (see that) all repair the marches and divisions (of the ground), and mark out clearly the paths and ditches. They must skilfully survey the mounds and rising grounds, the slopes and defiles, the plains and the marshes, determining what the different lands are suitable for, and where the different grains will grow best. They must thus instruct and lead on the people, themselves also engaging in the tasks. The business of the fields being thus ordered, the guiding line is first put in requisition, and the husbandry is carried on without error."—*Li chi*, iv. i. i. 15; *Legge*, i. 255.

"In the management of a field, when the soil has all been laboriously turned up, they must proceed by orderly arrangement to make its boundaries and water-courses."—*Shu ching*, Pt. V. Bk. XI. 4; *Legge*, III. ii. 417.

[The rice and millet were sown in spring, on which occasion there was a ceremony (*Shih ching*, IV. i. [ii.] I.), the celebrated ceremony of husbandry, the ritual of which is described in the *Kuo yü* (art. 5). II. vi. VI. says that the country about Nan Shan was made cultivable by Yü. The wheat and barley were ripe in summer. In autumn took place the ceremony of the ingathering (IV. i. [ii.] IV.).]—*Ibid.* IV. ii. 582, 373, 586; and see *Li chi Yüeh ling*, *Yüan chien lei han*, *c.* 356, *Chüan yeh pu*, p. 7*b*.

[Weeding is recommended in a special manner (*Shih ching*, II. vi. VIII. 2; IV. i. [iii.] V. and VI.). The weeds were gathered in heaps and burned. Insects which eat the 'heart and leaf, the roots and the joints' of the young plants were removed, the husbandmen expressing a wish that the Spirit of husbandry would take the insects and commit them to the flames (II. vi. VIII. 2). The ashes nourished the soil. The assiduous uprooting of weeds has always been recommended by the Chinese government to the cultivators of the ground. It is noted by Confucius and by Mencius as a necessity; and its continuation for twenty centuries is, no doubt, an essential cause of the astonishing fertility of the Chinese soil, from which parasitical herbs have disappeared.]—*Legge, Ch. Class.*, IV. ii. 380, 600, 603; and Prol. p. 150.

[In general they left the land fallow for one year, and then cultivated it for two years. If they still found weeds in it the second year, they carefully uprooted them (*Shih ching*, II. iii. IV.). The harvest was a time of great labour and of much rejoicing (II. vi. VIII.). This ode says that the reapers left some ears of grain, and even small handfuls of it, for the poor widows who came to glean. The superintendent of agriculture came to the field, and rejoiced with the husbandmen. They then assigned over the share that was due to the State from the returns of the harvest.]—*Legge*, IV. ii. 284, 380; and Prol. p. 150.

Rearing.—[The principal kinds of cereals mentioned in the *Shih ching* are rice, wheat, barley, buckwheat, two sorts of millet, called *shu* and *chieh*, which resembled, the one the *milium globosum*, the other the *holcus sorgho*. The labours of cultivation of each month are described in I. xv. I. and IV. i. [iii.] V. and VI.]—*Ibid.* IV. i. 226; ii. 600.

[They cultivated indigo, or some similar plant, from which they extracted a deep blue dye (*Shih ching*, I. xv. I. 3; II. viii. II. 2). They cultivated also plants which gave a yellow dye and a red (I. xv. I. 3).]

[The hemp and similar plants, the *ch'u* (boehmeria), the *chien* (a sort of rush), and the *ko* (dolichos), were steeped in the moats (*Shih ching*, I. xii. IV.).]—*Legge, Ch. Class.*, IV. i. 208.

[Beyond the great valley, particularly towards the west in Shen Si, and eastwards about the T'ai mountains in Shan Tung, there existed vast forests. The first chiefs of the House of Chou, duke Liu and T'an Fu, began the clearing of the forests of Shen Si (*Shih ching*, III. 8; ii. VI.). The people of the State of Lu drew materials for building from the neighbourhood of Mount T'ai. II. iv. VI. mentions the great herds of cattle and sheep as the chief riches of powerful families: a natural circumstance among a people still far from numerous, and spread over a vast territory. The large herds of horses, necessary for the war-chariots, fed at pleasure, without restraint of any kind, in the open territory assigned to them (IV. ii. I.). In the neighbourhood of houses they fastened the feet of the horses with tethers while they were feeding (II. iv. II.).]—*Ibid.* IV. ii. 441, 483, 307, 611, 299.

One of the chiefs of the House of Ch'in, "named Fei-tsze, had made himself famous at this time by his skill in rearing horses."—*Ibid.* III. ii. 614, note.

"In the dynasty of Chou [the horse] became the subject of special legislation. Horses were divided into six classes, *viz.*, those for the Emperor and nobility, those to be used in war, those for draught and field labour, those for government posts, those for private riding or journeying, and those for carrying burdens."—*Balfour, Leaves*, p. 73.

As long as the warlike spirit of the time was kept up, "the breed and mettle of horses were preserved at a high standard."—*Ibid.* p. 73.

"The feudal state of Wei was famous for its asses."—*Giles, Dic.*, No. 12,542.

"Around the homestead, with its five mow, the space beneath the walls was planted with mulberry trees with which the women nourished silk-worms, and thus the old were able to have silk to wear. Each family had five brood hens and two brood sows, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of 100 mow, and thus their families of eight mouths were secure from want."—*Mencius*, iv. i. 13.

[In ordinary houses they reared pigs (*Shih ching*, III. ii. VI. 4) and dogs to be eaten. The *Shih ching* mentions only the watch-dog (I. ii. XII. 3), and the hunting-dog (I. viii. VIII.; II. v. IV. 4). In two passages where Mencius describes what is necessary to a family of husbandmen (I. Pt. i. III. 4; VII. 24), he notices the raising of dogs and pigs for food. Each house had also its fowl-house, filled with cocks and hens, or they roosted in holes in the walls (*Shih ching*, I. vi. II. i. *et al.*). The odes of the *Shih* do not speak of geese nor of tame ducks. They make frequent mention of these birds in their wild state; and we might hence presume that they were not yet in that age generally domesticated; yet in Mencius (III. Pt. ii. X. 5) we have a 鵝, which is the name appropriate to a tame goose, which is cooked and eaten, and in the *Tso chuan*, under the 28th year of duke Hsiang, mention is made of a 鶩, or tame duck; and an author who lived under the Han dynasty, about 100 B.C., says that the domestic birds mentioned in the *Chou li*, XXXIX. par. 2, were geese and ducks. Beef and mutton (*Shih ching*, II. i. V. 2; III. ii. III) indicate the rearing of cows and sheep.]

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

"The Emperor said that agriculture was the root of everything under the sun, and springs and streams were used for irrigation in order to grow the 5 kinds of grain."—*Han shu Kou hsü chih, Tzü shih ching hua*, *c.* 54, p. 34*a*.

"The land near the rivers and lakes was cleared of weeds by fire and ploughed with water."—*Han Wu Ti chao, Shih lei fang pien*, *c.* 17, *Jen shih pu*, p. 2*a*.

"Chi Sheng said: For sowing the spotted and black hemp seed the land should be cultivated three times. For each acre (*mou*) of field two pecks of hemp seed should be allowed. The best time to sow is at the beginning of the third moon. In general, every two feet should have one root; if planted too densely it will not grow. When hoeing it should be hoed thoroughly, if it be left uncultivated the seed would not be produced in any quantities. It should be sown near grain land so that it would not be harmed by cattle, but if it be sown on bean land, both would be injured. In the 6th moon, on the spare land, the *mang ching*, a vegetable like the turnip, may be sown."—*Kuang chun fang pu*, *c.* 12, p. 8*a*.

"The Emperor Ling of the Han dynasty made a 'turning wheel' (water-pump) and a 'thirsty crow' (bent water pipe) and placed them at the west bridge outside the Yü (Jade) Gate to water the fields to the southward and economize the labour of the people in irrigating their fields."—*Ko chih ching yüan*, *c.* 49, *Jih yung chi wu lei*, p. 15*a*.

[A sowing machine was invented.]—*Giles, Dic.*, No. 7,348.

[178 B.C. The rite of the Imperial ploughing was revived to guard against neglect of agriculture.]—*Simcox*, ii. 112. *Cf.* ECCLESIASTICAL.

"When the Emperor Wu-ti, of the Han dynasty . . . was making his great garden, the Grandees, says the History, presented him with fruit-trees from various distant countries, among them peach-trees [of several kinds, one of which was from Persia]."—*Mém. conc. les Ch.*, xi. 283.

[Chang Ch'ien (2nd century B.C.) is said to have brought to China the walnut, cultivated grape, the knotty bamboo, and hemp.]—*Giles, Bio. Dic.*, p. 12.

"The unwholesome luxury in which the horses were reared, and the vast numbers . . . appropriated to the imperial use, resulted, first in the degeneracy of the breed, and then in an alarming mortality."—*Balfour, Leaves*, pp. 73–4. And see MILITARY.

"When Fan K'o of Nan Yang was Prefect of Kuei Yang, in the Wu State, he taught people to plant mulberry trees and rear silkworms."—*Hsieh Ch'êng Hou Han shu, Yüan chien lei han*, *c.* 256, *Ch'an yeh pu*, p. 16*a*.

"A native of Lo, called Tan Fu, otherwise known as Chung Ju . . . could make *mutan*, peonies, into a thousand sorts—the red and white vied with each other in beauty, and no one knew the secret of his skill."—*Lung ch'êng lu, P'ei wên yün fu*, *c.* 67 *shang*, p. 139*a*.

Period of Disruption (221 *to* 598).—*Table IV.*

About A.D. 350 "the earliest mention of the tea plant being cultivated for the infusion made from its leaves is met with."—*Simcox*, ii. 130.

"Tea does not grow in the northern provinces of China and Japan; its range lies between the twenty-third and thirty-fifth degrees of latitude, and reaching in longitude from Yedo to Assam. . . . The people in different parts of China gave different names to the successive pickings of the leaves, which have now become disused. . . . Tea is so nearly akin to the various species of camellia that the Chinese have only one name for all. Two species of camellia are cultivated for their oily seeds, the oil being known as tea-oil among the natives; it is used for lamps and cooking. There is probably only one species of the tea plant, and all the varieties have resulted from culture; but the *Thea viridis* is most cultivated. The nuts are ripe in October. They are put in a mixture of sand and earth, dampened to keep them fresh till spring; they generate heat and spoil if not thus separated. In March they are sown in a nursery, and the thrifty shoots transplanted the next year in rows about four feet apart. Leaves are collected when the plant is three years old, and this process is continued annually to a greater or less extent, according to the demand and strength, until the whole bush becomes so weak and diseased that it is pulled up for firewood to give place to a new shoot. On the average this is about the eighth year. The plants seldom exceed three feet; most of them are half that height, straggling and full of twigs, often covered with lichens, but well hoed and clean around their roots."—*Williams, Midd. King.*, ii. 40.

[A variety of useful and ornamental plants were brought from Central Asia and Arabia.]

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

"Agriculture had made no progress, as the area estimated to produce a year's food for one person is slightly larger than before."—*Simcox*, ii. 164.

"When [Kao Tsu] died, he left his successor in a position to collect seven hundred thousand [horses] from the different

provinces of his realm; and before long the stock of horses had so much increased that it was said they were actually more numerous than all the camels, sheep and cattle in the land." "On one occasion . . . the vanquished Tartars were compelled to pay tribute to the Chinese in horses. The animals not only sickened themselves [from change of climate and food] but introduced a terrible epidemic among the horses of the country—a fact which was attributed to bad faith on the part of the Tartars, until experience and observation disclosed the true reason."—*Balfour, Leaves*, pp. 74, 77. Also in *Simcox*, ii. 258.

"The Tang dynasty . . . gave up the richest lands on the banks of the Wei, in Shen Si, to 400,000 horses."—*Journ. N.-C.B.R.A.S.*, N.S. xxii. 101.

"In A.D. 787 complaints were made of a dearth of horses, animals which seem never to have been naturalized in China."—*Simcox*, ii. 135.

"Under the Tang, Sung, and Ming dynasties these establishments [breeding stations] were sometimes private and sometimes under government; but want of space, coupled with bad management, at last produced great confusion and corruption."—*Ibid.* xxii. 101.

[Suleyman mentions the following fruits as grown in China: the apple, peach, citron, pomegranate, quince, pear, banana, sugar-cane, melon, fig, grape, cucumbers of various kinds, lotus, [water-chestnut ?], walnut, almond, hazel-nut, pistachio, plum, apricot, "sorbes," and cocoa-nut. The palm [date-palm ?] is not common. Wine and vinegar are made from rice, but grape-wine is unknown.]—*Rel. des Voy.*, i. 22–3.

[Peonies were cultivated at this period, as proved by the mention of a wonderful plant of this kind, growing in the gardens of the Emperor Ming-hwang, whose fragrant flowers were scarlet by day, and turned yellow in the evening, losing all their scent.]—*Mém. conc. les Ch.*, xi. 490.

Sung Period (960 *to* 1280).—*Table VI.*

[Agriculture was fostered by T'ai Tsu.]—*Giles, Bio. Dic.*, p. 70.

"Our ascertaining the date of the introduction of cotton as a textile plant into China depends very much on the meaning of certain words rendered *cotton* by some annotators in the *Shu King*. The weight of proof is, however, strongly adverse to this view; but a historical notice, dated about A.D. 500, plainly refers to cotton robes; in A.D. 670 it was called by a foreign name *Kih pei*, a contracted form of the Sanscrit name *karpasi*. The present name of *mien hwa*, or 'cotton-flower,' was naturally given to it from the resemblance of its seed envelope to the silky covering of the seeds of the *mah-mien shu*, or tree cotton (*Bombax*), common in Southern China. It was, however, one thing to admire cotton cloth brought as tribute, and quite another to introduce cotton-growing into China, which does not seem to have been attempted until the Sung dynasty. Early in the eleventh century the plant was brought over and cultivated in the north-western provinces by persons from Khoten, where it was grown."—*Williams, Midd. King.*, ii. 36–7. See also *Legge, Ch. Class.*, III. i. 111, note.

"The provinces in which it [cotton] was first cultivated were Kwang-tung and Fo-kien. . . . It appears, however, from a book on the cultivation of cotton, written by a literate named Lu Kwong-kee, who flourished in the Ming dynasty . . . that the provinces of Shan-si and Shen-si were scarcely, if at all, behind those of Kwang-tung and Fo-kien in this enterprise."—*Gray, China*, ii. 142.

"When, at the close of the thirteenth century, the dynasty of Sung was overthrown by the Mongol hordes, the supply [of horses] was found to be entirely inadequate to resist the charge of the invading cavalry."—*Balfour, Leaves*, p. 74.

[It appears from several poems of the Sung dynasty—especially one by Sze-ma-kwang, that peach-trees were planted along the roads and on the banks of the canals.]—*Mém. conc. les Ch.*, xi. 281.

[Grafting the persimmon on the peach-tree is mentioned in *Kuang shih lei fu, Hua pu*, c. 30, p. 3*b*.]

Mongol Period (1280 *to* 1368).—*Table VII.*

"Like other travellers, Ibn Batuta observes that Cathay is the best cultivated land in the world; 'in the whole country you will not find a bit of ground lying fallow,'" for "private owners are not allowed to leave their holdings untilled, and . . . the State is interested in providing every plot with a cultivating owner, since so only can the land tax be raised without difficulty."—*Simcox*, ii. 236.

"The opposition to cotton cultivation on the part of silk and hemp growers was so persistent that the plant had not fairly won its way into favour until the Yuen dynasty; and this was owing to a public-spirited woman, Lady Hwang, who distributed seeds throughout Kiangnan, now the great cotton region."—*Williams, Midd. King.*, ii. 37.

"From Kiang-soo a knowledge of cotton cultivation spread quickly through Hoonam, Hoopeh, Honam, Ngan-hwuy, and other provinces."—*Gray, China*, ii. 142.

[The natives in the south of Min Ling competed in planting cotton trees. "Some had 1000 trees."]—*Mo k'o hui hsi, Ko chih ching yüan*, c. 27, p. 22*b*.

[Rhubarb was produced in large quantities in the mountainous region south of Suchau and Kanchau, as well as in Shansi, Shensi, Honan, and Ssüch'uan. Ginger was grown in southern Shensi, Fukien, and Kien-ning Fu.]—*Yule, Marco Polo*, i. 196, 197 (note), 242; ii. 12, 19, 179, 180.

[For a treatise on the cultivation of mulberries presented to the Emperor in 1318, see *Literature*.]

"The Mongol demand for horses was naturally larger than that of the native rulers; and fourteen great centres—in Corea Yünnan, Karakorum, and other suitable districts—were kept up to supply horses for the army."—*Simcox*, ii. 222.

"It was the horses of the Mongols which conquered China; but so badly did the humid atmosphere suit the animals themselves, and so widespread was the corruption practised by the native cavalry inspectors, that, when the Yuens were ousted in their turn, they actually found themselves without sufficient horses on which to take to flight."—*Balfour, Leaves*, pp. 74–5.

Marco Polo says that the people of Kansuh kept tame yaks (caught young) as beasts of burden and for ploughing, and also bred a cross between the yak and the common cow—"the cattle from this cross are wonderful beasts, and better for work than other animals."—*Yule, Marco Polo*, i. 266. Like other references to customs so near the date of the conquest, this may probably be taken as referring to the preceding Period also.

Yule's note on yaks (*Marco Polo*, i. 269): "The tame yaks are never, I imagine, 'caught young,' as Marco says; it is a domesticated breed, though possibly . . . occasionally refreshed by a cross of wild blood. They are employed for riding, as beasts of burden, and in the plough. . . . The tame yak is used across the breadth of Mongolia. Rubruquis saw them at Karakorum. . . . Mr. Ney Elias tells me he found yaks everywhere along his route in Mongolia, between the Tui river (long. *c.* 101°) and the upper valleys of the Kobdo, near the Siberian frontier. At Uliussutai they were occasionally used by the Chinese settlers for drawing carts, but [not] for loads or for riding, as in Tibet. He has also seen yaks in the neighbourhood of Kwei-hwa-ching ('*Ten-duc*'). This may be taken as the eastern limit of the employment of the yak; the western limit is in the highlands of Kokand."

Friar Odoric says that, at Canton, "the geese are bigger and finer, and cheaper than anywhere in the world. For one of them is as big as two of ours, and 'tis all white as milk, but has a bone on the top of its head about the size of an egg, which is of a blood colour; while under its throat it has a skin hanging down for half a span. And these geese are as fat as fat can be, yet one of them well dressed and seasoned you shall have there for less than a groat. And as it is with the geese, so also with the ducks and fowls.; they are so big that you would think them perfectly marvellous."—*Yule, Cathay*, i. 106-7.

"Here [Foochow] be seen the biggest cocks in the world. And there be hens also that are white as snow and have no feathers, but have wool only upon them, like sheep" (Friar Odoric). [The "silk fowl." Martini, 1659, speaks of "woolly hens" in Ssŭ Ch'uan. See *Kircher, China Illustrata*, p. 196.]—*Ibid.* i. 110.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Semedo (*Relazione della gran monarchia della Cina*) "admires the horticultural skill of the Chinese, and their use of hot-water pipes to force the growth of plants."—*Simcox*, ii. 270.

[Even bones and rags were carefully gathered and sorted for manure.]—*Simcox*, ii. 270.

[Grafting peach with plum trees was said to make the fruit larger.]—*Kuang chün fang p'u*, c. 54, p. 3*a*.

"The great travail and continual labour of the inhabitants of this country is a great help unto the goodness and fertility thereof, and is so much that they do neither spare nor leave mountains nor vallies, neither rivers, but they do sow and plant all such things as they perceive that the place will yield, according unto the goodness thereof: as orchards with fruit, great fields of wheat, barley, rice, flax, and hemp, with many other things: all which travail unto them is very easy, remembering with what great liberty they do enjoy their goods, and the great and infinite number of people that there is, as well for handicrafts, as for to till and cultivate the ground."—*Mendoza, Hist.*, i. 13.

"They do sow wheat, barley, rye, oats, and many other kinds of grain. . . . In the marish grounds . . . they do sow rice, which is a common victual unto all the people of the kingdom and unto them that dwell near them: and . . . when it is dearest, you shall have a *haneg* for a ryal of plate." [All these grains yielded four crops annually.] "On their high grounds, that are not good to be sown, there is great store of pine trees, which yield fruit very savory; chestnuts greater and of better taste than commonly you shall find in Spain: and yet betwixt these trees they do sow maiz, which is the ordinary food of the Indians of Mexico and Peru, and great store of panizo, so that they do not leave one foot of ground unsown."—*Ibid.* i. 15. Spanish fanega = $1\frac{3}{5}$ bushel English.

[Mendoza (*ibid.* i. 14) mentions among the fruits cultivated by the Chinese "three sorts of oranges—the one very sweet, which doth exceed sugar in their sweetness; the other sort not so sweet as the first; the third . . . somewhat sour"; a kind of plums, called *lechias*, melons, and a large kind of russet apple.]

"In all parts of this kingdom there is great store of sugar, which is the occasion that it is so good cheap; for you shall have a quintal of very excellent white and good sugar, when it is dearest, for the value of six ryals of plate. There is a great abundance of honey, for that their delight is in hives, by reason whereof not only honey, but wax, is very good cheap; and there is so great quantity thereof that you may lade ships, yea fleets, thereof."—*Ibid.* i. 14.

"On their dry and tough lands, though they be stony, they gather great store of cotton wool."—*Ibid.* i. 15.

"In all probability, the seeds of the tobacco plant were brought to China by the Portuguese or the Spaniards, during the sixteenth century, after which the cultivation of the plant soon became general."—*Gray, China*, ii. 149.

Manchu Period (1644 *to* —).—*Table IX.*

"The soil of China is as diversified as its climate; the general characteristic of it, however, is great fertility. This fertility is in a good measure artificial, being made so by the amount of labour bestowed upon it. The aids afforded by nature to fertilize the country are improved to the best advantage. These are the long rivers which flow from the mountains on the western side of the country across to the ocean, and which are intersected by numerous canals throughout their whole lengths. . . . Notwithstanding the numerous population of China, tracts of land are found in various parts of the empire, which support scarcely any inhabitants. Some of them are in the vicinity of large cities. The existence of such waste is owing to the ignorance among the people of those principles of agriculture, the application of which would render them fertile. The most of them are marshes which need draining and manuring."—*Ch. Repos.*, iii. 122–3.

"The Chinese have been well called gardeners instead of agriculturists. . . . The great requisites in their system are manure and water, and to obtain these their whole energies are devoted. The soil is rarely allowed to lie fallow, and in most parts produces two crops annually. It is assiduously pulverized, and different soils are also mixed together to improve the quality of both. They will carry sand for a long distance to mix with a clayey, heavy soil, and loam to put with that which appears too loose. During the two months of winter in the southern provinces, the soil is sometimes thrown up into heaps where it has been mixed with some vegetable matter, thus making a kind of compost, and also presenting a larger surface to the air. After those lands which require flooding are covered with water, they are hoed and turned over until the whole surface is reduced to mud; this process has a still further fertilizing tendency."—*Ibid.* iii. 123–4.

"Simon, sent by Napoleon to report on the Chinese system of agriculture, stated that in no other part of the world had he seen such results as were here produced by manual and personal labour. The northern provinces are said to yield two crops annually; the southern, five in two years: this has continued for ages, aided by skilful processes of sowing and rotation (*Julien and Champion, Industr. de l'Empire Ch.*, p. 176)."—*Johnson, Or. Rel.—Ch.*, pp. 74–5.

"Horticulture is a passion, and the vegetable garden is the Chinaman's paradise. Four or five crops easily come of his acre per year. . . . The arts of grafting, pruning, dwarfing, enlarging, and varying species, and the laws of selection, have been well understood for ages. Of the tree-peony alone hundreds of varieties have been cultivated, some for more than a thousand years (*Darwin, An. and Pl. under Domes.*, ii. 248). The Dutch Embassy in the seventeenth century observed that farmers put their fruit whole into the ground, and then sent out the shoots at good distances apart, so raising great trees in a short time (*Dutch Embassy*, ii. 67)."—*Ibid.* p. 76.

[Agricultural boards in almost every village obliged farmers and landed proprietors, under penalty of confiscation, to keep their lands and estates in a good state of cultivation.]—*Gray, China*, ii. 107–8; and see REG. OF LAB.

Yang Tsung-jên, who became Viceroy of Hu-Kuang in 1722, "encouraged agriculture by unofficial tours, during which he distributed rewards out of his own pocket."—*Giles, Bio. Dic.*, p. 916.

W. L. G. Smith says that the greater part of China is under cultivation. "The pick-axe, the iron rake, and the hoe are in constant requisition, and more used . . . than the plow and the harrow. The ground, whether sown or planted, is usually raised into beds like those seen in American gardens, and is daily manured from the time the bed is finished till the produce . . . has attained maturity. The use of not a single foot of land is overlooked, nor its tillage omitted. Everything, animal and vegetable, that is not used in some other way is turned to the account of manure, and sprinkled over the earth. There are no fences usually, not even the hedges so common in Europe. The cattle and sheep are stalled most of the time. Occasionally they are led out to clip the isolated tufts of grass, or glean some wheat or bean field lately harvested, or browse upon the cotton shrub after the last picking. They are watched, lest they may go into forbidden ground, and in due time are returned to the stable. The children are the shepherds of China."—*Smith, Observations*, pp. 38–9.

"*Province.*	*Principal Productions.*
Chih-le	Millet, ginseng, fruits, tobacco, [coal, saltpetre, skins].
Shan-tung ...	Corn and fruits, drugs, wines, [skins].
Shan-se	Silks, wines, [iron, salt, marble, jasper,] musk.
Ho-nan	The garden of China; rhubarb, musk, indigo.
Kiang-soo ...	Medical herbs, [China-ware, gold, tin, lead, salt].
Gan-hwuy ...	Varnish-trees, green teas, silks, rice, millet.
Kiang-si	Coarse cloths, hemp, [China-ware,] drugs.
Foo-keen	Black teas, camphor, sugar, indigo, tobacco.
Che-keang ...	Silk, paper, wines, Lung-tsing-cho, a costly tea.
Hoo-pih	Teas, paper, rice, rhubarb, musk, tobacco.
Hu-nan	[Gold, silver, tin,] drugs, [mercury,] hemp.
Shen-se	Woollens, [iron, copper,] drugs, [furs,] millet.
Kan-suh	[Gold, quicksilver,] musk, tobacco.
Sze-chuen ...	[Copper, iron, tin,] rhubarb, rice, [salt,] drugs.
Kwang-tung ...	Rice, silks, fish, vegetables, [copper, iron, tin].
Kwang-si ...	Fruits, rice, cassia, [iron, lead,] sugar [tin].
Yun-nan	Rich in [metals,] rice, musk, betel-nut.
Kwei-chou ...	[Considerable metallic wealth,] tobacco, drugs."—*Martin, China*, beg. of vol. i.

"The stock on the great majority of farms in the southern and central provinces of China is very small, and consists chiefly of a yoke or two yokes of draught cattle, either buffaloes or bullocks. Milch cows are very few in number, and, as in the southern and central provinces, there are no grazing farms. The stalls for the cattle are immediately contiguous to the dwelling-house. . . . Many of the farmhouses are in very lonely and retired positions, others are erected in villages. Some are so large as to contain accommodation for several families of people. In the same farmhouse it is not unusual to find members of three generations, together with their attendants."—*Gray, China*, ii. 111–2.

"The Chinese farmer knows nothing, and refuses to be taught anything about the selection of seeds."—*N.-C. Herald*, Aug. 13, 1902.

"The hills are terraced chiefly for rice cultivation or to retain soil which would otherwise be washed away; and this restricts their gradation, generally speaking, to the southern and eastern provinces."—*Williams, Midd. King.*, ii. 6.

"In general, only the most favourable hills are chosen, such as have a good soil, and a moderate ascent. The terraces are walled up by stone, and the banks being used also for paths become in time very firm. When there is a natural stream of water, sluices are made in the banks through which it can run."—*Ch. Repos.*, iii. 126.

"To prepare the fields for rice-crops, they cover them with lime, which serves to manure the land and to destroy noxious insects. . . . The land is then irrigated, except when the rain has fallen in frequent and heavy showers. Several ingenious and useful methods of irrigation are in use among the

Chinese. One of them is by the water from deep wells, with one of which, in some districts at least, almost every field is provided. The shadoof or the rope and bucket are the means used. In all rural districts where the fields are not provided with wells there are ponds, from which the water is drawn in two or three ways. The first is very simple. Two men hold a bucket suspended between them by means of ropes attached to each of its sides. This vessel they keep in a swinging motion, dipping it with great rapidity into the pond, and as quickly pouring its contents over the field which they wish to irrigate. Another appliance is the chain-pump [see description and illustration, p. 119]," worked by buffaloes, asses, mules, ponies, or by hand. "In districts where the land is high above the channel of the river the farmers are obliged to have recourse to the water-wheel [see pp. 120–1]." "In the Island of Formosa the fields are supplied with water from the slopes of the lofty mountains, so that the chain-pump and water-wheel are seldom needed there."—*Gray, China*, ii. 118–21. See also ii. 196; *Williams, Midd. King.*, ii. 6–7; and *Ch. Repos.*, iii. 124–5.

"When the land has been irrigated it is covered with manure. This consists of various kinds of excrement, feathers of birds—those of geese, ducks, and fowls in particular—human hair, which is preserved by the barbers and sold to the farmers for this purpose, Peruvian guano, bone dust, bean cake, and a composition consisting of the dung of horses, cows, and pigs, and fine mould. A compost of this nature is made in large quantities by the inhabitants of several villages in the vicinity of Canton. . . . In the northern provinces of Chi-li, also, . . . I found a similar compost much valued. . . . The urine of cows and of horses is appreciated . . . as a good liquid manure." "The manure, however, which is regarded as most valuable by Chinese farmers is night soil."—*Gray, China*, ii. 121–3. And of pigeons, for esculent plants (*ibid.* ii. 189), and *ling*, rich mould and vegetable matter from the bottoms of rivers (*Scarth*, p. 8); see also *Gray*, ii. 193; and *Ch. Repos.*, iii. 124; and arsenic (*Journ. N.-C.B.R.A.S.*, N.S. ix. 181).

"The high state of cultivation in which the market-gardens are kept would draw from our English gardeners expressions of admiration and respect."—*Gray*, ii. 193.

"When the fields have been covered with manure, the plough is put in operation. The object of a Chinese ploughman is not so much to make straight furrows as to mix the earth thoroughly with the manure and water by which it has been previously overspread. In the southern provinces, and in the Island of Formosa, buffaloes draw the plough through the soil set apart for the rice crops, and, the fields being literally saturated with water and manure, it is usual to see the ploughman and his buffaloes above their knees in slush. In ploughing lands for wheat, barley, or millet, the difficulty of drawing the plough is considerably lessened, as the fields are not irrigated for these crops. For what by the Chinese is termed 'wet ploughing' the buffalo is not, as some writers on China suppose, reserved."—*Ibid.* ii. 124.

"When the plough has done its work, the fields are harrowed. The fortune-tellers are now called upon to select a lucky day or days on which to sow the seed. . . . The seed of the rice plant, which has been well soaked in water, is not thrown broadcast, like wheat, barley, or millet, over the field. It is sown very thick in a corner of the field which has been previously banked up for that purpose; and, when the shoots have grown a few inches, they are taken up and transplanted over the surface of the field. . . . The labourers, who are very expert in the work of transplanting them, are able to prick out upwards of twenty in a minute. . . . The holes dibbled for the plants run in straight lines, and are close to each other. So quickly does the rice plant grow, that in the course of a few days the whole country presents a rich, green appearance."—*Ibid.* ii. 124–5.

"Rows or drills are almost always employed in planting, the mode of sowing by hand as in other countries being seldom practised. The previous preparation of the soil is done mostly by man; buffaloes are used to assist him in ploughing and harrowing. When practicable, the rows are put in the direction of north and south. . . . In gardens, the seeds are planted in beds, and two crops of vegetables are obtained by planting one among the other, but which come to maturity at different times."—*Ch. Repos.*, iii. 126.

"The mode of increasing the flavor [of fruits] by grafting is known, and in some places it is frequently practised."—*Ibid.* iii. 126.

"The ripe grain is cut with bill-hooks and sickles, or pulled up by the roots; scythes, mowing-machines, and cradles are unknown where human arms are so plentiful. Ricestraw is made into brooms and besoms; the rice is thrashed out against the side of a tub having a curtain on one side, or bound into sheaves and carried away to be stacked. The thrashing-floors about Canton are made of a mixture of sand and lime, well pounded upon an inclined surface enclosed by a curb; a little cement added in the last coat makes it impervious to the rain; with proper care it lasts many years, and is used by all the villagers for thrashing rice, peas, mustard, turnips, and other seeds, either with unshod oxen or flails. Where frost and snow come, the ground requires to be repaired every season; and each farmer usually has his own."—*Williams Midd. King.*, ii. 9. See also *Gray*, ii. 126–7.

"Each village as well as each farm is provided with a threshing-floor which is for the public good, and is used by the peasants to whose cottages small portions of arable land are attached. In some villages several of these threshing-floors, which are made of chunam or asphalte, and are open to the heavens, are contiguous to one another."—*Ibid.* ii. 127.

[In parts of Kuangtung buffaloes tread out the corn. In other districts mules, asses, and ponies are employed. In many provinces grain is threshed by means of rollers, drawn by oxen, mules, asses, or ponies.]—*Ibid.* ii. 127–8.

"When the crop planted in February has been harvested in June the ground is again made ready, by a similar process, to receive seed a second time towards the end of July; and in the early part of the following November the whole country is again adorned with fields of golden beauty."—*Ibid.* ii. 129.

"For winnowing the grain the Chinese use a machine similar in all respects to that which was, and is still, used by many of our English farmers. In some instances, however, they adopt a much more primitive mode of winnowing. Having selected a day when a fresh breeze is blowing, labourers stand with their backs towards the wind, and let the grain fall gently from a tray. . . . Another mode resorted to . . . is tossing up the grain with a fork against the wind. The grain undergoes a further sifting or cleansing by being tossed up on bamboo or rattan trays, and occasionally on wooden shovels."—*Ibid.* ii. 128–9.

[After two rice crops the fields in some places are planted with tea-oil or esculents.]—*Ibid.* ii. 132–3.

"Besides the cereals . . . a formidable list of crops" is cultivated.—*Ibid.* pp. 135–7. Wheat, millet, beans, peas, pea-nuts, hemp, indigo, tobacco, cotton, silk, mulberry, cassia (wild cinnamon), and sugar are some of those named.

"Tobacco was first brought to China by the Manchus, who are said to have got it from Japan, through the Corean peninsula. Some opposition was then raised to its growth in the country, on the ground that soil would thereby be withdrawn from the more desirable cultivation of grain; but now it is widely cultivated, and largely smoked by both sexes."—*Giles, Historic China*, p. 122.

"The departments of floriculture and arboriculture have received great attention, but the efforts of their promoters are directed to producing something curious or bizarre, rather than improving the quality of their fruits or enlarging the number of their flowers. A common mode of multiplying specimens is to slit the stem and insert half of it in damp earth tied around the stalk until it has rooted, and then cutting off the whole. Dwarfing trees or forcing them to grow in grotesque shapes employs much time and patience. The juniper, cypress, pine, elm, bamboo, peach, plum, and flowering-almond are selected for this purpose; the former is trained into the shapes of deer or other animals, pagodas, etc., with extraordinary fidelity, the eyes, tongue, or other parts being added to complete the resemblance. The principle of the operation depends upon retarding the circulation of the sap by stinting the supply of water, confining the roots, and bending the branches into the desired form when young and pliable, afterwards retaining them in their forced position in pots, and clipping off all the vigorous shoots, until, as in the case of the cramped feet of women, nature gives up the contest and yields to art."—*Williams, Midd. King.*, ii. 12–13.

"The tea-plant . . . is so robust as to flourish in almost every variety of climate. I have seen it cultivated with much success in Hok-shan, Fā-yune, and other districts of the province of Kwang-tung which are within the tropics; and I have also found it in large quantities, not only in the central and southern provinces of China proper, but in various districts of inner Mongolia, where the winter season is extremely severe. It, however, flourishes best in the provinces of Fo-kien, Kiang-su, Hoonam, and Hoopeh."—*Gray, China*, ii. 204.

"A great variety of trees, some of which are little known out of China, are to be found in the orchards. In addition to the peach, apricot, custard-apple, rose-apple, pine-apple, pear, plum, walnut, date, cocoa, plantain, banana, persimmon, citron, orange, lemon, quince, guava, olive, pomegranate, and vine—the last mentioned being grown in many varieties—there are the li-chi, the fruit of which is of the size of a strawberry, the stone being inclosed in soft succulent pulp of a very delicious flavour; the lung-ngan, or dragon's eye; the wampee, whose fruit, about the size of a pigeon's egg, is much esteemed, and the carambolo. Of these fruits the carambolo is, perhaps, gathered in greatest abundance. . . . The orange orchards or groves are not by any means large. They are, however, very numerous, and supply the natives with an abundance of excellent fruit."—*Ibid.* ii. 194.

"The very extensive reed-fields to be found along the banks of the Yang-tsze deserve to be noticed." The wealth of some of the prefectures is derived in great measure from this source.—*Ibid.* ii. 150.

"The Chinese name for the potato is Yang-yu, or 'foreign root,' and in Sz-chuan I was informed that it had been introduced long ago by the foreign teachers, *i.e.*, the early French missionaries."—*Cooper, Travels*, p. 186.

"Many plants are cultivated for their oil, used in the arts or in cooking. The seeds of two or three species of *Eleococca* belonging to the Euphorbiaceous family and the *Curcas purgans*, are gathered, and by pressure furnish an oil to mix with lacker and paints, or to smear boats as a preservative against teredoes and other insects. It is deleterious when taken into the system, but does not appear to injure those who use or express it. The tallow-tree (*Stillingia sebifera*) grows over the eastern provinces; it is a beautiful tree, resembling the aspen in its shape and foliage, and would form a valuable addition to the list of shade-trees in any country."—*Williams, Midd. King.*, ii. 11.

"The Chinese do not confine themselves to cultivation on dry land only: they also cultivate the bottom of the waters, and in the beds of shallow lakes, ponds, and brooks, produce fruits, unknown to Europeans. The water-chestnut, or mai-tai as they term it, the fruit of which is inclosed in a case formed by its root, is one of the most noteworthy of these products, and is grown in large quantities."—*Gray, China*, ii. 194–5.

"There are very extensive water lily or lotus ponds in the vicinity of the cities and villages of the southern provinces."—*Ibid.* ii. 195.

"Flowering shrubs, flowers, and herbs are exceedingly numerous, and flowers as well as fruits may be had in abundance at any season of the year."—*Ibid.* ii. 196.

Rearing.—"The rearing of fish is an important pursuit, the spawn being collected with the greatest care and placed in favourable positions for hatching. The *Bulletin Universel* for 1829 asserts that in some parts of China the spawn so taken is carefully placed in an empty eggshell and the hole closed; the egg is then replaced in the nest, and, after the hen has sat a few days upon it, reopened, and the spawn placed in vessels of water warmed by the sun, where it soon hatches."—*Williams, Midd. King.*, i. 349. See also *De Courcy, L'Emp. du Mil.*, p. 464.

[Gold-fish of various kinds were reared in earthenware jars.]—*Gray, China*, ii. 201–2.

"Upon the open plains of the southern and central provinces it is customary to see herds of buffalo [*bos bubalus*] graze." It "is of immense service to farmers by its capacity for great and long-continued exertion in the yoke. . . . The specimens vary considerably, and the measure of strength and size to which they attain depends largely upon the way in which they are reared."—*Ibid.* ii. 151–2.

"What may be termed the milch cow of the southern farmer, although he uses it for the purposes of the team, belongs to the humped or zebra kind, and is similar in point of size to the smallest breeds which are reared in the north of Scotland."—*Ibid.* ii. 153.

"The cattle in the northern provinces of China and Mongolia are very similar to the middle-horned which are reared in Devonshire and in Yorkshire. . . . As dairy cattle the cows are much appreciated." Flocks of sheep "are very rarely indeed to be met with in" the southern provinces. "In the north of China, however, . . . flocks of sheep are very numerous. The breed is that known as the broad-tailed sheep." "In the eighth month of the year—which corresponds with our October—the rutting season commences. At this time ten ewes are allotted to each ram. Rams without horns are preferred. In the second month of the year—which corresponds with our March—the lambing season is at hand."—*Ibid.* ii. 156–9.

"Cattle for the Russians is quite a new item of industry [at Chefoo], and if it encourages active breeding, instead of further impoverishing local agriculture, it will be a very good thing for the province."—*Parker, China*, p. 156.

"Sheep-shearing takes place in the month of June. The custom . . . of washing the sheep in a running stream before shearing them . . . is not practised in China. The wool, however, is well washed as soon as it has been removed from the back of the sheep. For this purpose it is put into large wicker baskets, which are placed along the bed of a shallow creek or running stream, and the wool is washed by men who stand in them, performing this operation with their feet. The wool is greatly used by the Chinese, who value it much more than the flesh."—*Gray, China*, ii. 160. For sheep-folds, see pp. 160–1.

[Sheep suffered much from scab, ophthalmia, murrain, foot-disease, and apoplexy.]—*Ibid.* ii. 162–3.

"Although sheep are not reared to any great extent in the southern provinces, goats are bred in great numbers." The herds "were not as a rule so large as those in the north. The goats are almost invariably black, which renders them of greater value in the estimation of the Chinese."—*Ibid.* ii. 164.

"Swine occupy an important place in the Chinese farm-yard. The pigs are not quite so large as those of our own country. They are very well formed, and except for a slight hollow in the back, they bear a striking resemblance to the prick-eared pig of England. They are mostly white, or white and black. This remark, however, applies only to the pigs of the south of China. In the northern province and in Mongolia they are all black." "For breeding purposes, sows which have short snouts and bristly hair are considered the best; and those boars are preferred which, from the time of their weaning, have been kept apart from sows. As a rule, the boars are kept by aged and indigent cottagers, who suspend sign-boards from the doors of their cottages indicating in large letters that a boar is kept upon the premises. The owner takes the animal to the various farm-yards, and the fee does not exceed two hundred cash. While the boar remains at the farm-yard, the owner is boarded and lodged by the farmer or pig-dealer. Such an occupation is regarded by the Chinese as one of the most degrading which a man can pursue. The sows are of a very prolific nature. They bear two litters in the year, and have from ten to fifteen, and sometimes from eighteen to twenty, young at a time. . . . The Chinese seldom or never allow a sow to suckle more than twelve pigs at a time; and all above that number are sold." "When a sow is near the time of farrowing, she is put into a stye by herself."—*Ibid.* ii. 165–7; and see pp. 167–70.

"The Chinese . . . are not famous for any remarkable breed of horses. In this respect they are unlike most of the nations of Europe, and many of Asia. There is a great scarcity of horses in the southern provinces. In many parts of Kwang-tung and Kiang-si there may be said to be none. . . . In the north, however, where the population is not so dense, and where there are vast plains, more attention is paid to the breeding and rearing of horses," but "although as a rule handsome, docile, and intelligent, [they] do not generally exceed ten hands in height. . . . The usual colours are chestnut, gray, and bay. . . . There are also throughout the Empire various specimens of what is termed in natural history the tangum, or piebald, or skewbald horse."—*Ibid.* ii. 170–2. See also *Ch. Repos.*, xi. 86.

[Cooper (*Travels*, p. 189) says that the mules of Yünnan, usually called the "iron breed," are small, but "perform prodigies in the way of weight-carrying and travel, 400 pounds weight being an ordinary load."]

"The Chinese possess a handsome and docile race of mules. . . . Asses are very numerous in the northern and central provinces. . . . The ass of China is remarkable for its strength. In proportion to its size, it can carry heavier weights, and continue to toil longer without sustenance than any other beast of burden."—*Gray, China*, ii. 175.

"Chinese farms, like English, have their ducks, geese, and fowls. Pigeons are also reared by farmers in considerable numbers."—*Ibid.* ii. 180. For the processes described see pp. 181–8.

"Throughout the Empire there are institutions called Poo-ap-chong, in which ducks' eggs are artificially hatched in large quantities."—*Ibid.* ii. 182. For process of incubation, see pp. 182–3.

"Many varieties of pigeons are to be found in China. Tumblers, carriers, fantails, and croppers are reared in large numbers."—*Ibid.* ii. 188.

[Silkworms were reared in large quantities in most parts of the Empire. In the neighbourhood of Cheefoo, there are silk-worms which produce what is termed by Chinese silk merchants "mountain silk." These worms are very large, and are found upon oak trees.]—*Ibid.* ii. 221–30. For the seven harvests, see pp. 224–6.

"In many of the gardens it is customary to find apiaries; and it may be observed that in the practical management of bees this people are not one whit behind accomplished disciples of the illustrious Huber."—*Ibid.* ii. 199.

[For agricultural implements, see IMPLEMENTS.]

LAND-WORKS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Shun "deepened the rivers."—*Shu ching*, Pt. II. Bk. I. Ch. III. 10.

"Yu said, 'The inundating waters seemed to assail the heavens, and in their vast extent embraced the mountains and overtopped the hills, so that people were bewildered and overwhelmed. I mounted my four conveyances, and all along the hills hewed down the woods. . . . I also opened passages for the streams throughout the nine provinces, and conducted them to the sea. I deepened moreover the channels and canals, and conducted them to the streams.'"—*Shu ching*, Pt. II. Bk. IV. Ch. I. 1; *Legge, Ch. Class.*, III. i. 76-7.

[For Yü's other labours see *ibid.* III. i. 92, 94, 102, 105, 108, 113, 117, 119, 125, 128-40, 141.]

"Mencius tells us that Shun, in connection with Yu's labours, entrusted to Yih the direction of the fire to be employed, and Yih consumed the trees and tangled vegetation of the forests and marshes, so that the birds and beasts were driven away."—*Legge, Ch. Class.*, III. i. 77, note.

[The labours of the great Yü are mentioned in the *Shih ching*, II. vi. VI. i., and III. iii. VII. 1. III. i. X. 5 says that the course of the river Fêng in Shen Si was regulated by him. IV. iii. IV. 1. says positively that he delivered the world from the flood.]—*Legge, Ch. Class.*, IV. ii. 373-5; 546; 462; 638; see also *Shih chi Ho ch'ü shu, Tzŭ shih ching hua*, c. 54, p. 33*b*; and *Lün yü, Yüan chien lei han, Chü ch'u pu*, c. 341.

Yü "had the merit of suggesting, directing and superintending; but all the talent and strength of the empire were helping. Yih and Tseih are mentioned by himself as his coadjutors. Passages from the Shoo itself, the 'Historical Records,' etc., indicate that he was also in correspondence with Kaou-yaou, the Sze-yŏ, Pih-e, and the pastors of the provinces, and so had all the resources of the empire at his disposal." His labours probably began at the bursting of the Ho at Lung-mun and Mount Leang.—*Legge, Ch. Class.*, III. i. 94, 96, notes.

"The nine branches of the Ho were conducted by their proper channels. Luy-hea was formed into a marsh; in which the waters of the Yung and the Tseu were united." That is, "the northern part of the Yen-chow, the delta of the Ho, was rescued from the inundating waters by Yu."—*Shu ching*, Pt. III. Bk. I. Ch. III. 13-15; *Legge, Ch. Class.*, III. i. 99-100, and note.

"Hsia Hou Shih [*i.e.*, Yü] got rid of the floods by opening the rivers in order to divide the depths and allow no [place for] flood, and made them flow eastwards into the sea."—*Shih chi, Tzŭ shih ching hua*, c. 54, p. 34*a*.

"Yü divided the nine continents, made the nine roads, enclosed the nine marshes, and surveyed the nine mountains."—*Ibid. P'ei wên yün fu*, c. 49, p. 70*b*. For doubts as to the reality of Yü's engineering exploits see *Hirth*, p. 125.

[The origin of wells is ascribed to the legendary ruler Huang Ti. See *Chou shu, Ko chih ching yüan*, c. 9, p. 1*a*.]

"[The legendary] Shên Hung made wells—nine of them. . . . They were in Têng Chou."—*Po liu t'ieh, Ko chih ching yüan*, c. 9, p. 1*a*.

In "梁 *liang*, beam, bridge, the radicals water and wood show that, when about 2500 B.C. the characters, according to tradition, were made, bridges were often formed of a single beam of wood."—*Ch. Rev.*, xiv. 214.

[The tablet of Yü on Mount Hêng referred to by many Chinese writers does not seem to have had any real existence. *v. Legge, Ch. Class.*, III. i. Prol. pp. 66-73.]

[The *Po wu chih, Yüan chien lei han, Chu ch'u*, c. 340, states that the walled city originated in the time of Yü, but according to the same work "Huai-nan Tzŭ says: 'Kun (Yü's father) built a walled city of 9 *jên*'" (*i.e.*, about 70 feet).]

[The extracts given under the Manchu Period relating to the unscientific nature, and small usefulness compared with their extent of public works, probably apply with equal force to those of all previous periods.]

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

"The construction of the canals and water-courses belongs to the same department of public works. A double spadeful makes a furrow a foot deep and wide; it is with such channels that the cultivator waters his own field; a little ditch of double this size separates each field or lot of 100 mow, and the earth dug out from it is raised and forms a little footpath between the plots; the water-course which surrounds a tsing (the nine lots, with a central well, which form a hamlet) is four feet deep nd wide, and is called a little canal, and has a footway along it. he hundred is surrounded by a channel of eight feet and a oadway. All five sorts of footway are planted at the edges ith wood, which serves for a defence. In theory the depart-ents are bounded by canals drawn direct from the large natural reams which have names of their own, and are, in fact, rivers ontrolled for irrigation purposes. The size of the rivers and he necessity of providing against inundations caused by their verflow was always a force working in favour of centralization. Iencius contrasts the administration of Yu, which convoyed he waters safely to the outer seas, with that of his contem-poraries, who were content if they could only carry their floods off into the territory of the adjoining states: a waste of water hateful to the benevolent mind of the sage."—*Simcox*, ii. 63.

"By heightening the dyke every year it would be prevented from sinking in the water. In spring and winter 'inner' clay should be used, and in autumn and summer 'outer' clay, and then, even if muddy water got in, it would not destroy it."—*Kuan Tzŭ, Tzŭ shih ching hua*, c. 54, p. 33*b*.

[Wells are mentioned. See *Yüeh Ya T'ang ts'ung shu, Chung wu chi wén*, c. 6, p. 14*a*.]

"Sun-Shu Ao led the Chi Ssŭ River to water the waste of Ling Lou. . . . The Commentary [says] that Ling Lou was the present Lu River."—*Huai-nan Tzŭ, Tzŭ shih ching hua*, c. 54, p. 33*b*.

"In the 20th year of the Emperor Shih of Ch'in [227 B.C.], Wang Pên divided the canal and led its water to the south-eastwards in order to water Liang; so it was called the Liang ditch."—*Shui ching chu, P'ei wén yün fu*, c. 26*b*, p. 167*b*.

"At Chien Chiang the men of Wu built a city wall and dug out a canal. North-eastwards it communicated with the Shê Yang Lake, and N.W. it joined the Sung K'ou flowing into the Huai [forming] a through grain route."—*Tso chuan, ibid.* c. 26*b*, p. 166*a*.

"When Fu Cha, King of Wu, raised a troop to go out to war with the North he dug out a deep ditch between Shang and Lü."—*Kuo yü, ibid.* c. 26*b*, p. 166*a*.

"To fortify the country they made 5 ditches and 5 miry roads, on which trees were planted."—*Chou li Hsia kuan ssŭ hsien, ibid.* c. 26*b*, p. 164*a*.

"Sui Jên was in charge of the wastes of the country. Every 100 men (10,000 *mow*) had a watercourse in their field, by which there was a miry road admitting of the passage of one carriage. Every 1,000 men had a brook, by which there was a path (admitting 2 carriages)."—*Chou li Ti kuan, ibid.* c. 68, p. 105*b*.

"The care of the highways was regarded as of equal importance with that of the water-courses and the markets. . . . There are five recognised sorts of roadway, from the foot-tracks along the hills, which are trodden by use and filled up by the wild grass if not frequented, and the paths along the water-courses of the homestead, to the roads for local traffic and the great imperial highways, kept open, in theory for distant tribute bearers, feudal princes coming to pay their homage at court, and the imperial progresses (Tcheou-li, ii. 198, 280, 564)."—*Simcox*, ii. 63.

"Ts'ae says that we are not to understand . . . that King Woo used any efforts to open roads to the barbarous regions beyond the limits of the empire proper;—it was his virtue and fame which drew them, and they came, 'climbing the hills as if they had been ladders, and in boats across the sea.' It certainly would not have been discreditable to King Woo to have good roads made throughout all his dominions; and . . . the opening of the thoroughfares is described [in the *Kuo yü*] as his work."—*Legge, Ch. Class.*, III. ii. 346, note.

"Many ramparts in the country round and near (its capital city), are a disgrace to its high ministers and great officers."—*Li Chi, Legge, S.B.*, xxvii. 92.

"Parts of it [the Great Wall] had been erected by different States before Hwang-ti's accession."—*Simcox*, ii. 101.

[Complaints against the Prince of Liang for using up the people's strength in making city walls and moats are referred to in *Shih chi Chin shih chia, P'ei wên yün fu*, c. 26*b*, p. 166*a*. City walls with gates, watch-towers, moats, etc., are mentioned in *Wu yüeh ch'un ch'iu, Yüan chien lei han, Chü ch'u pu*, c. 340, 347; *Lu chi Lo yang chi, ibid.*; *etc.*]

"When there are trees on a terrace which has a house built on it, it is called a kiosk (*hsieh*)."—*Erh ya hsieh su, Ko chih ching yüan, T'ai lei*, p. 8.

"Observatories (*kuan t'ai*) on which pavilions were built, were erected to enable a distant view to be obtained."—*Tso chuan chu, chüan shang.*

"The Pai Chiao (Worship of Heaven and Earth) Terrace of Prince Wu was situated in the Hêng Shan. Its ruins still exist."—*Yüeh Ya T'ang ts'ung shu, Chung wu chi wên*, c. 3, p. 11*a*.

"As T'ai Wang, Wang Chi, and Wên Wang requested Heaven's decree, 3 altars were built. The altar was made by heaping up earth."—*Chou shu, P'ei wên yün fu*, c. 14, p. 51*a*.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

"Some of the greatest public works, in the shape of roads, bridges, canals, and aqueducts, were constructed during this period, and still remain to testify to the glory of the Hans."—*Boulger, Short Hist.*, p. 19.

Excavating.—"The reach between the two great rivers was opened in the Han dynasty." "The distance . . . is about ninety miles, and the canal here is carried largely upon a raised work of earth kept together by retaining walls of stone, and not less than twenty feet above the surrounding country in some parts."—*Williams, Midd. King.*, i. 36, 35. This subsequently formed part of the Grand Canal. See MONGOL PERIOD.

"Among other great and important works, Mingti constructed a dyke, thirty miles long, for the relief of the Hoangho, and the French missionary and writer, Du Halde, states that so long as this was kept in repair there were no floods."—*Boulger, Short Hist.*, p. 17.

"In the *Commentary on the Water History* (*Shui ching chu*) it says: When Wang Liang was magistrate of Ho Nan he wished to lead the waters of the Ku to supply water for the capital. The canal was made, but the water did not flow into it. For this he was degraded. [Chang] Shun made the dam of Lo, and then the canal was navigable, the Government and people of Lo both depending upon it [the canal]. Thus leading the waters of the Ku [to the capital] originated with Chang Sung."—*Yüeh Ya T'ang t'sung shu, Hou Han shu pu chu*, c. 9, p. 14*b*.

Shih Lu, an engineer who flourished under the First Emperor, "constructed a canal 60 *li* in length, with 36 locks, through the mountainous country of 海陽 Hai-yang in Kuangtung. It was known as the 靈渠, and was subsequently lengthened and used for military purposes by the famous general Ma Jung [A.D. 79-166]."—*Giles, Bio. Dic.* p. 657.

[Moats round palace walls are mentioned in *Han shu Chiao ssŭ chih, P'ei wén yün fu*, c. 13*a*, p. 52*a*; and dykes in *Han shu Wu Ti chi, Tzŭ shih ching hua*, c. 54, p. 34*a*.]

"When Ma Chên was Prefect of Hui Chi, he dug a pond at Chien Hu, the water in which could water 9,000 *ching* (1 *ching* = 100 *mu*) of fields."—*Han shu Ma Chên chuan, Yün fu shih i*, c. 22, p. 14*b*.

"When Chao Hsin-ch'ên was promoted to be Prefect of Nan Yang, . . . he opened a drain and sluice, by which the people [agriculturists] were benefited."—*Han shu Chao Hsin-Ch'ên chuan, P'ei wén yün fu*, c. 26*b*, p. 166*a*.

"Whatever district Ma Yüan was in he always opened drains there to benefit the people."—*Yüan chien lei han*, c. 35, p. 14*b*.

"Hsieh Hui, whose style was Hsüan Shih, had on the south of his house a road, by which was an ancient well."—*I yüan, P'ei wên yün fu*, c. 53, p. 39*b*.

"The house of Chia Yi was situated on the east of the Nan Temple of Hsiang Chou; in it was a well, with the upper part narrow and lower part large. It was like a jar, and had been dug by Chia Yi."—*Ching Chou chi, ibid.* p. 49*a*.

"In the courtyard of Cho Wên-chün there was a well. . . . It is still there, and called Wên-chün's well."—*Lang huan chi, ibid.* p. 50*a*.

"In the *History of Kuang Chou* it says: 'In the Prefecture of Yü Lin there was a stone well. . . . It secretly communicated with the river. In the winter and summer seasons it was filled up; its name was Ssŭ Ming Well, and it provided water for the whole prefecture."—*Huan yü chi, ibid.* p. 50*a*.

[Well-digging is mentioned in *Han shu Wang Mang chuan, ibid.* p. 37*a*.]

"Wei Wu led the waters of the Chang from the west side of Nieh City, passing under the Copper Bird Terrace, and flowing underground to the east of the city. It was called the Ch'ang Ming drain."—*Shui ching chu, ibid.* c. 26*b*, p. 169.

"When Shih Ch'i was magistrate of Yeh, he led the waters of the Chang to water Yeh. By this means Ho Nei became productive."—*Han shu Kou hsü chih, Tzŭ shih ching hua*, c. 54, p. 34*a*.

"In the *Commentary on the Water History* (*Shui ching chu*) it says: 'Ma Yüan made the road of Ti and opened the canal in order to drain off a freshet.'"—*Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu*, c. 7, p. 14*a*.

Levelling.—Kao Tsu "called upon his subjects to aid his efforts for their welfare by assisting in the execution of many works of public utility, among which roads and bridges occupied the foremost place. . . . As Singnan was difficult of access in those days, he constructed a great high road from the centre of China to this somewhat remote spot on the western frontier. This road still exists, and has been described by several travellers in our time. It was constructed by the labour of 100,000 men through the most difficult country, crossing great mountain chains and broad rivers. The Chinese engineers employed on the making of this road, which has excited the admiration of all who have traversed it, first discovered and carried into execution the suspension bridge, which in Europe is quite a modern invention. One of these 'flying bridges,' as the Chinese called them, is 150 yards across a valley 500 feet below, and is still in use. [See *infra, Raising.*] At regular intervals along this road Kaotsou constructed rest-houses for travellers, and postal-stations for his couriers. No Chinese ruler has done anything more useful or remarkable than this admirable road from Loyang to Singanfoo."—*Boulger, Short Hist.*, p. 10, and see *Williams, Midd. King.*, i. 150, 153.

Ch'in Shih Huang Ti "impressed upon the governors [of provinces] the importance of improving communications within their jurisdiction. Not content with this general precept, he issued a special decree ordering that 'roads shall be made in all directions throughout the Empire,' and the origin of the main routes in China may be found with as much certainty in his reign as that of the roads of Europe in the days of Imperial Rome."—*Boulger, Short Hist.*, p. 6.

Raising.—"He [Ch'in Shih Huang Ti] built the Great Wall, which is nearly 1,400 miles in length, twenty-two feet in height, and twenty feet in thickness, forming the most prominent artificial object on the surface of the earth."—*Giles, Historic China*, p. 33.

"Their most remarkable engineering work is certainly the Great Wall, which defends the whole northern frontier of the country, extending over hill and dale for more than 1,200 miles, as the crow flies. It is, however, of very varying strength in different places, . . . There are also towers at short distances, . . . The wonder is, that a people who 2,000 years ago were competent to such undertakings should have attempted nothing on the same scale since that time."—*Fergusson, Hist. of Ind. and East. Arch.* p. 708. "Some portions of it were already in existence, and he [Ch'in Shih] formed the plan of joining and extending them along the whole northern frontier."—*Williams, Midd. King.*, i. 29.

"Beyond the Yellow River to its western extremity, the Great Wall, according to Gerbillon, is mostly a mound of earth or gravel, about fifteen feet in height, with only occasional towers of brick, or gateways made of stone. At Kalgan portions of it are made of porphyry and other stones piled up in a pyramidal form between the brick towers, difficult to cross but easy enough to pull down."—*Ibid.* i. 31. The portions from the Chü Yung Pass eastwards, as well as that which crosses Shansi, were built at a later period. See *Gerbillon*, and *cf.* MING PERIOD.

[City walls are said to have been first built by Ch'in Shih Huang Ti. They probably arose from the ramparts of earlier times.]

"Shih Huang wishing to cross the sea in order to see where the sun rose, built a stone bridge."—*San Ch'i lüeh chi, Shih lei t'ung pien*, c. 77, *Kung shih pu*, p. 22*a*.

"Li Ping built seven bridges to represent the Great Bear."—*Hua Yang Kuo chih, ibid.* p. 21*b*.

"It has been maintained by some writers that the Chinese were the inventors of chain or suspension bridges. . . . We are told that there is a famous bridge of this kind on the road to Yun-nan, in the province of Kwei-chow. It is thrown over a rapid torrent between two lofty mountains, and was constructed by a Chinese general, in the year 35 of the Christian era. At each end of the rocky mountain a gate has been erected between two stone pillars, six or seven feet high by seventeen or eighteen feet wide. Between these pillars four chains are suspended by large rings, and united transversely by smaller chains. Over these chains is a flooring of planks of timber, which are renewed as often as they become decayed. Other chain bridges have been constructed in China in imitation of this, but none of them are either so large or have been so durable."—*Gray, China*, ii. 105.

"In the *Commentary on the Water History* (*Shui ching chu*) it says: 'The Ling Terrace was built by Kuang Wu; it was 6 *chang* high and 20 *pu* in area.'"—*Yüeh Ya T'ang ts'ung shu, Hou Han shu pu chu*, c. 1, p. 14*b*. Other altars and terraces are mentioned in *Yüan chien lei han*, c. 249, *Chü ch'u pu, T'an.*

[High towers are mentioned in the *Ko chih ching yüan*, c. 19, *Kung shih lei*, pp. 25*b*–26*a*.]

"The Prefect of Hung Nung, Chang Pai-ya, of the Han, had a cemetery; a low wall was built on its four sides by piling up stones."—*Shui ching chu, P'ei wên yün fu*, c. 13*a*, p. 53*b*.

"Inside the large walled city of Nan Ch'êng there was a small walled city. Around this wall were 70 wells dug or repaired by Kao Tsu,"—*Ibid.* c. 53, p. 49*a*.

"The Ch'in appointed Li Pin to be prefect of Shu province. He made the Pai Chang dam. It could sufficiently water several thousands of *ching* of fields. Through this Shu became productive."—*Li tao yao chüeh, Yüan chien lei han*, c. 35, p. 26*a*.

"When the king of Han stationed his troops at Jung Yang, on its south side he raised paths."—*Shi chi Kao Tsu chi, P'ei wên yün fu*, c. 49, p. 72*b*.

"His [Shao Hao's] capital was at *Khü*-fâu, the city of Confucius; and I have seen, at a little distance from it, perhaps the only pyramid in China, which is in memory of him, and said to be on or near his grave."—*Legge, Li Ki*, i. 283, note.

Period of Disruption (221 *to* 589).—*Table IV.*

[Wells are mentioned in *Nan shih, Ko chih ching yüan*, c. 9, p. 2*b*; *Yu Yang tsa tsu, P'ei wén yün fu*, c. 53, p. 37*a*; *Wu Chün-ch'i Ch'un ch'iu, ibid.* p. 39*a*, etc.; ponds, in *Hsü Wên hsien t'ung k'ao, Yün fu shih i*, c. 22, p. 14*b*; canals, etc., in *Chiang Chi San chou lun, P'ei wén yün fu*, c. 26*b*, p. 164*b*; *Po wu chih, ibid* pp. 166*a*, 166*b*, etc.; *Chin shu Fu Hsiu-i chuan, Tzŭ shih ching hua*, c. 54, p. 34*b*.]

"Liang Wu Ti banked up the River Hwai somewhere near 盱眙 with the object of drowning the Toba armies. The dyke was 200 feet high by 1,400 feet broad at the base, and 450 at the top."—*Ch. Rev.*, xiii. 432.

"One of the great works of his [Wu Ti's] reign was the bridging of the Hoangho at Mongtsin, at a point much lower down its course than is bridged at the present time."—*Boulger, Short Hist.*, p. 22.

[Towers are mentioned in *Wei shu, Ko chih ching yüan*, c. 19, *Kung shih lei*, p. 26*a*; *Shih wu chih yüan, ibid.* p. 25*a*; *Nan Shih, ibid.* p. 25*a*; bridges, in *I t'ung chih, Shih lei t'ung pien*, c. 77, *Kung shih pu*, p. 21*b*; *Kuang yü chi, ibid.* p. 21*a*; *Kuang chih, ibid.* p. 22*b*; *Ch'êng tu chi, ibid.* p. 22*b*; altars in *Sung shu Yüan Ti chi, P'ei wén yün fu*, c. 14, p. 54*b*, etc.; walled cities and ramparts, in *Pei shih I shu chuan, ibid.* c. 13, p. 52*b*, etc.; dams, etc., in *Chin chung hsing shu, Yün fu shih i*, c. 43, p. 6*a*; *Pei shih Pi chou chuan, ibid.* p. 6*a*; *Nan shih Chang Shao chuan, Tzŭ shih ching hua*, c. 54, p. 35*a*; *Nan shih Liu Hsiu-chih chuan, ibid.* p. 35*a*; *Pei Ch'i shu Tu pi chuan, ibid.* p. 35*a*; *Chin shu Fu Ti chuan, ibid.* p. 34*b*; locks, in *Chin shu Hsieh An chuan, ibid.* p. 35*a*; *Wu lu, Yüan chien lei han*, c. 35, p. 26*b*; and embankments, in *Chin chi, ibid.* p. 11*b*, etc.]

[The *Shih wu chi yüan* says that towers in which relics were preserved were first built in China in the 10th year of the reign of Ch'ih Wu (247) of Ta Ti of the Wu dynasty.]—*Ko chih ching yüan*, c. 19, *Kung shih lei*, p. 25*a*.

[The first pagoda was erected about A.D. 250 at Nanking. See *Milne, Life in China*, p. 429; *Ch. Repos.*, xix. 535–40; *Fergusson, Hist. of Ind. and East. Arch.*, p. 695; *etc.*]

From the Restoration of Unity to the End of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

"Of all his [Yang Ti's] works none will compare with the great system of canals which he constructed, and in connection with which his name will live for ever in history. Although he reigned no more than thirteen years, he completed nearly 5,000 miles of canals. Some of these, such as the Grand Canal from the Hoangho to the Yangtsekiang are splendid specimens of human labour, and could be made as useful to-day as they were when first constructed. The canal named is forty yards wide and is lined with solid stone. The banks are bordered with elms and willows. These works were constructed by a general *corvée* or levy *en masse*, each family being required to provide one able-bodied man, and the whole of the army was also employed on this public undertaking."—*Boulger, Short Hist.*, p. 26.

"The *Peh Shi* history says that in A.D. 605 seven million men and women were set to work to clear out a canal joining the Loh-yang River and the Yellow River, and enabling boats to take grain to the royal parks."—*Ch. Rev.*, xxi. 57.

[Reservoirs, fed by canals, were built at Hangchow. They had fallen into decay by the end of the period.]—*Simcox*, ii. 200.

"The reach between the two great rivers was . . . repaired by the wise founder of the Sui dynasty."—*Williams, Midd. King.*, i. 36.

"The princes of the Tang dynasty kept . . . open" the reach of the Grand Canal between the two great rivers.—*Ibid.* i. 36.

[Canals, ditches, etc., for irrigation purposes, for the relief of floods, or watering of wastes are mentioned in *Sui shu Lu Pên chuan, Tzŭ shih ching hua*, c. 54, p. 35*a*; *Ta yeh Shih i chi, P'ei wên yün fu*, c. 26*b*, p. 166*a*; *T'ang shu Ch'iang hsün chuan, Tzŭ shih ching hua*, c. 54, p. 35*a*; *T'ung tien, Yün fu shih i*, c. 22, p. 14*b*; *T'ang shu Ti li chih, ibid.* c. 43, p. 6*a*; *Yo Yang Fêng t'u chi, P'ei wên yün fu*, c. 33, p. 6*a*; *Chiu T'ang shu Wên tsao chuan, Tzŭ shih ching hua*, c. 54, p. 35*a* (the Hou Hsiang or Yu Shih Canal, near Lang Chou, 97 *li* long); *T'ang shu Ti li chih, ibid.* p. 35*a*; and grain canals (new or repaired), in *T'ang shu Tsung shih ch'i wu chuan, Tzŭ shih ching hua*, c. 54, p. 35*a*; *T'ang shu Wang Po chuan, P'ei wên yün fu*, c. 33, p. 5*b*; *T'ang shu Shih huo chih, ibid.* p. 5*b*; *Pi ta ting chuan, Yüan chien lei han*, c. 35, p. 2*a*.]

"The Emperor Yang of the Sui dynasty laid out the Western Park, in which he formed a lake 10 *li* in area. On the north of this lake was the 'Dragon-Scale' Canal."—*Yüan chien lei han*, c. 35, p. 15*a*.

"Owing to drought and inundation Ch'ên Chou and Chai Chou had no harvests. So Kao Yü, following the configuration of the land, built a dyke 180 *li* long and at the right time confined and let out the water, thus saving the people from hunger."—*T'ang shu Kao Yü chuan, Tzŭ shih ching hua*, c. 54, p. 35*b*.

"When Lo Ying was Department Magistrate of Chien Chou he dug out the rugged rock and clove the hills in order to allow ships to pass."—*Yüan chien lei han*, c. 35, p. 16*a*.

[Wells are mentioned in *Yü ch'üan shui, P'ei wên yün fu*, c. 53, p. 49*b* (octagonal); *Kuang chih, ibid.* p. 40*b*; *Wên hsien tsa chi ibid.* p. 40*b*.]

"In the days, over a thousand years ago, when a Shan empire ruled in Yün Nan, there was already mention of the local Black Salt wells."—*Parker, China*, pp. 219–20.

[Li Pi, a Department Magistrate at Hangchow, where the springs were spoilt owing to the proximity of the sea, made 6 wells by bringing water from the Western Lake.]—*Sung shih Su shih, Tzŭ shih ching hua*, c. 54, p. 36*a*.

"Amongst the numerous 'Great Walls' of China there were three built by 張仁愿 in the year A.D. 708 to entrap the Turks. These ran in three lines, north from Ning-hia and Yü-lin, to the north bank of the Hwang Ho."—*Ch. Rev.*, xiii., 401.

"In the reign of Ching Lung, the people in the palace subscribed money to build a tower of 15 storeys."—*Yu nan ch'êng chi, Ko chih ching yüan*, c. 19, *Kung shih lei*, p. 26*a*.

"In the 3rd year of the reign of Yung Hui [652], in the Tzŭ En Buddhist temple Sha-mên Hsüan-Chuang built a tower of 5 storeys; its outside was made of brick and its inside of clay."—*Ibid.* p. 26*a*.

"At the Feast of Lanterns, the Emperor was in the Eastern capital. He built a lantern-tower (燈樓 *têng lou*), festooned with coloured silken fabrics, and consisting of 20 apartments; it was 150 *chang* in height."—*K'ai yüan i shih, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 11*a*. See also, for highly decorated towers, *Chêng Ch'u Hui Ming huang tsa lu, Ko chih ching yüan*, c. 50, *Jih yung ch'i wu lei*, p. 8*b*.

"When Governor of the modern Ch'êng-tu in Ssŭch'uan, he [Li Tê-Yü] built the famous look-out from which any movements on the part of the southern wild tribes on the one hand, and of the Turfan on the other, would be at once detected."—*Giles, Bio. Dic.*, p. 467. See also *Yüan chien lei han, Chü ch'u pu*, c. 340.

"The 24 bridges located in Yang Chou were built in the Sui dynasty."—*Tu mu shih, Shih lei t'ung pien*, c. 77, *Kung shih pu*, p. 21*b*.

"The pagoda of the K'ai Pao Buddhist temple was the highest of all the pagodas in the capital. It was skilfully constructed."—*Kuei t'ien lu, Ko chih ching yüan*, c. 19, *Kung shih lei*, p. 25*b*.

"In the neighbourhood of the city of Chin-kiang I saw one [pagoda] of iron consisting of nine stories. This structure, which is not more than sixty or seventy feet in height, stands within the grounds of the Kham-Loo Sze, or Sweet Dew Monastery. It is of great antiquity, having been erected during the Tong dynasty, and on each of its sides are numerous representations of Buddha."—*Gray, China*, p. 87.

907–960.

[A well, covered inside and out with silver foil, is mentioned in *Wu tai shih pu, Ko chih ching yüan*, c. 9, p. 3*a*.]

[The *Lei Fêng T'a*, or "Thunder-Peak Tower," near the Western Lake at Hangchou was built about A.D. 950.]—*Williams, Midd. King.*, i. 118.

Sung Period (960 *to* 1280).—*Table VI.*

"When the Sung emperors lived at Hangchau they made the extension [of the Grand Canal] up to Chinkiang the great highway which it is to this day."—*Williams, Midd. King.*, i. 36.

The Grand Canal "had a predecessor in an old canal extending across the peninsula of Shantung from the Bay of Kiaochow to that of Laichow, called the *Kiao-lai-ho*." "Just when the latter was opened, I cannot say, but the name of the First Emperor of the Songs (A.D. 960) is prominently connected with it—tradition ascribing the permanence of the bridges, that are still to be seen, to the potent incantations employed by him. These bridges are seventy-two in number, each resting on the masonry of a lock. It follows that the difference of level between the backbone and the sea must be considerable, and the navigation slow and difficult. Yet the abandonment of this route in favour of a better one was caused by the silting up of its northern entrance; which then as now was exposed to the action of the floods of the Yellow River." "About one hundred miles in length, this canal not only shortened the distance between the northern capital and the rich rice fields of the south, but what was deemed of more importance, it saved the grain fleet from the necessity of doubling a dangerous promontory. Though no longer connecting the two seas, it is still used in places for local transport."—*Peking and Tientsin Times*, March, 1898.

"The water supply of the town [Hangchow] was in a deplorable state; the reservoirs built during the Tang dynasty and the canals which fed them had been allowed to fall out of repair, and the public health was suffering from the want of drinkable water. . . . Canals and cisterns were cleaned, the lake dredged and dyked, and the embankment laid out as an ornamental promenade, with bridges over the openings for admitting water into the town reservoirs from the Kiang and the lake. The new causeway was formed almost entirely of the refuse and soil obtained in deepening and cleansing the lake bottom, and besides serving as a convenient roadway, it was planted with avenues of trees and became a favourite pleasure resort of the citizens. Martini describes the lake as still edged in his time with quays of cut stone and crossed by causeways, furnished with lofty bridges to allow of the passage of boats. . . . All the neighbourhood . . . contributed cheerfully to the work, which was accomplished in four years."—*Simcox*, ii. 200–1.

"In the reign of Yüan Yu [1086-94] the magistrate of Hang Chow, Su Shih [Su Tung P'o], having opened the Western Lake (*Hsi Hu*) heaped up rape to form banks, which extended several *li* across between the North and South Hills. Both its banks were planted with willow trees."—*Sung shih Ho ch'ü chih, P'ei wên yün fu*, c. 49, p. 69*b*.

"On the west of Hsia Tu City there was an 8 *chang* moat."—*Yu nan ch'êng chi, ibid.* c. 26*b*, p. 165*b*.

"The *sui* (溪), canal, *kou* (溝), ditch, *hsieh* (洫), watercourse, and *hui* (澮), a rill in a field, conducted the water to the stream. The breadth and depth of the *sui* were 2 feet: the dimensions of the *hsieh* were double those of the *kou*, the breadth of the latter being 2 *hsin* (尋) fathoms (8 *ch'ih*), and its depth 2 *jên* (仞) fathoms (also 8 *ch'ih*)."—*Shih chün fa êrh ssŭ su, ibid.* p. 169*a*.

"When Hu Su was magistrate of Ch'ao Chou he made a stone pond 100 *li* in area to prevent deluges. The name given it was Hu Kung Pond."—*Sung shih Hu Su chuan, Yün fu shih i*, c. 22, p. 14*b*.

"[As regards] 'city-protecting wells,' formerly 72 of them were dug by Yang Yen-lang, a general of the Sung dynasty. In the depth of winter the soldiers used to draw water from them and water the city. This made the army hesitate, and they dared not approach—whence the name 'city-protecting.'"—*Pa chou chih, Yüan chien lei han*, c. 34, p. 29*a*.

[The wells made in the T'ang dynasty for the supply of fresh water to Hangchow, which had fallen into decay, were repaired.]—*Sung shih Su shih, Tzŭ shih ching hua*, c. 54, p. 36*a*; and see previous Period.

Whilst invading China "the Mongols had to make their own road, and they crossed several ravines by improvised 'bridges made of spears and the branches of trees, bound together by strong chains.'"—*Boulger, Short Hist.*, p. 53.

"In the beginning of the reign Ching Yu [1034] Chiang Tsun, in compliance with the Empress Dowager's wish, collected all the stone tablets in Ch'ang An as material for building a tower."—*Wang P'i-chih Ch'êng shui yen t'an, Ko chih ching yüan*, c. 19, *Kung shih lei*, p. 25*b*.

"The 'sixteen-corners' (*shih liu chiao*) was a pagoda built by the common people."—*Ou Yang-hsiu Chi ku lu, ibid.* p. 25*b*.

"On the top of a hill in the N.W. of the Ying T'ien Prefecture there were two iron pagodas."—*Shan t'ang ssŭ k'ao, ibid.* p. 26*b*.

"Wei Huang, when Sub-Director of the Court of Sacrificial Worship, was appointed a magistrate (governor) of Canton, where he built a city wall 5 *li* in circumference, opened a canal along the N.E. gate, and deepened the W. and E. bays in order to make sluices to them for shutting or opening at a definite time."—*Sung shih Wei Hsiang chuan, ibid., Tzŭ shih ching hua*, c. 54, p. 36*a*.

"When Yao-tso, magistrate of Honan Prefecture, was transferred to be Department Magistrate of Pien Chou, the river Fan used to flood suddenly. The people of the Department were much troubled by it, so Yao-tso made a dyke on which 10,000 willow trees were planted, and dug a 'willow stream' so that the people were benefited."—*Sung shih Ch'ên Yao-tso chuan, ibid.* p. 36*a*.

"In the reign of T'ien Hsi [1017–22] the river flowed out widely, and the Department Magistrate of Hua Chou made a 'wooden dragon' to lessen the violence of the water, and also made a long dyke which was called by the people 'Mr. Ch'ên's dyke.'"—*Ibid.* p. 36*a*.

[A stone dyke, outside which 10 rows of large trees were planted, was built on the side of the Ch'ien T'ang River, in order to lessen the force of the current and avert inundations.]—*Shên Kua Mêng chi pi t'an, Tzŭ shih ching hua*, c. 54, p. 36*b*.

"In Soochow there was a tower made of brick called Kung Chiang Tower. It was not higher than 3 *chang* and not bigger than an arm's span, and would move if one shook it. The wind-bells on the top were frequently shaken down by people. But it was repaired as often as it was spoiled. It had now been enclosed by the Government with a balustrade, but still busybodies climbed over the balustrade to shake it."—*Ch'i hsiu lei kao, Ko chih ching yüan*, c. 19, *Kung shih lei*, p. 27*a*.

Mongol Period (1280 *to* 1368).—*Table VII.*

"The Grand Canal was completed, if not actually designed, by Kublai Khan; and thus Cambulac, the Peking of those days, was united by inland water communication with the extreme south of China. The work seems to have been begun by the Emperor Yang Ti, seven centuries previously, and one of its primary objects, the conveyance of grain to the capital, has now ceased to exist as such; but even thus, the balance, a great and at that time useful undertaking, remains in favour of Kublai Khan."—*Giles, Historic China*, p. 87.

"The greatest original work of Kubla's reign—the construction of the Grand Canal—is an example of the strength and weakness of the early Mongol Government. The conception is statesmanlike and magnificent; the Suez Canal is probably the only similar work of equal magnitude that has so thoroughly subserved the purpose for which it was undertaken, and Kubla's object was as legitimate as his means were well chosen. Kiang-nan, the district south of the lower part of the [Yang-tzŭ] Kiang . . . , was the natural granary of the empire; the court, the capital, the army and the civil service in the North, all depended for their food supply on this province. Before the canal, the only through cheap transport had been by the exposed sea passage along the coast. The canal brought Kingsse and Khanbalig within forty days' easy navigation of each other, and gave to all the intervening provinces the boon of a navigable river exactly along the main line of natural traffic. In the year after the canal was opened in 1289, 1½ millions of rice measures were received in this province for transport to Peking."—*Simcox*, ii. 224. See also REGULATION OF LABOUR.

"You must understand that the Emperor has caused a water communication to be made from this city [Kwa-chau] to Cambulac, in the shape of a wide and deep channel dug between stream and stream, between lake and lake, forming as it were a great river on which large vessels can ply."—*Yule, Marco Polo* (2nd ed.), ii. 136.

"If the time in which it [Grand Canal] was dug, and the character of the princes who planned it, be considered, few works can be mentioned in the history of any country more admirable and useful. When it was in order, before the inflow of the Yellow River failed, by means of its connection with its feeders, an uninterrupted water communication across the country from Peking to Canton existed, and goods and passengers passed from the capital to nearly every large town in the basins of the two great rivers. The canal was designed by Kublai to reach from his own capital as far as Hangchau, the former capital of the Sung dynasty."—*Williams, Midd. King.*, i. 31–2.

"Though Kublai has had the credit of this useful work, it existed in parts of its course long before his day. [See previous Periods.] . . . Its entire length is about 650 miles . . . but it varies in its breadth and depth more than any important canal either of America or Europe. . . . In some places the bed is cut down thirty, forty, and even seventy feet. . . . The sluices which keep the necessary level are of rude construction, and thick planks, sliding in grooves hewn in stone buttresses, form the only locks. Still, the objects intended are all fully gained, and the simplicity of the means certainly does not derogate from the merit and execution of the plan."—*Ibid.* i. 36–7; see also *Klaproth, Mémoires*, iii. 312; *De Guignes, Voyages à Peking*, ii. 195; *Davis, Sketches*, i. *passim*.

"The distance between the stone piers in some of the floodgates was apparently so narrow as only just to admit the passage of our largest boats."—*Ibid.* i. 245.

"The work from Peking to the Yellow River was opened by the Mongols about 1289, in which they merely joined the rivers and lakes to each other as they now exist."—*Williams, Midd. King.*, i. 36.

"The Hu'i T'ung Canal, lying to the south of the city of Chi Ning Chou, was dug in the reign Chih Chêng [1341–68] for the purpose of transporting grain."—*Ho chih, Yün fu shih* i, c. 20, p. 5*b*. The opening of this canal is referred in *Ch. Rev.*, xvii. 115, to the Ming Period, but apparently on insufficient grounds. Its construction saved the tribute junks the fortnight's sea journey from Liu Chia Ho, in T'ai ts'ang Chou, near Shanghai, to Tientsin.

[In 1352, 70,000 workmen at a time were employed to divert the course of the Huang Ho into one of its deserted beds.]—*Simcox*, ii. 230.

"In Kublai Khan's time there is frequent allusion to trouble with the 'barbarians at the salt wells.'"—*Parker, China*, p. 220.

[Near Ya-chou, in Ssŭ Ch'uan, there are some very ancient salt wells which were working in 1330.]—*Ibid.* p. 219.

Marco Polo "also ascribes to Kubla the planting of fine avenues of trees along the course of the high roads, a good work in which he was encouraged by the dictum of his religious advisers that 'he who plants trees lives long.'"—*Simcox*, ii. 222.

"The Emperor hath taken order that all the highways travelled by his messengers and the people generally should be planted with rows of great trees a few paces apart; and thus . . . no one can miss the way by day or night. Even the roads through uninhabited tracts are thus planted. . . . But where the ground is so sandy and desert that trees will not grow, he causes other landmarks, pillars or stones, to be set up to show the way."—*Yule, Marco Polo* (2nd ed.), i. 426.

"It is obvious that even roads and waterways are a doubtful boon when their chief use is to transport the armies, or the increased taxes required to maintain the armies, of an alien conqueror."—*Simcox*, ii. 225.

"In the rear of the Great Wall, in the Nankau Pass, there is an archway of some architectural pretension . . . which is interesting as having a well-ascertained date, A.D. 1345 (v. *Journ. R.A.S.*, N.S. vii. 331; v. 14, *seq.*). Its dimensions are considerable, and it is erected in a bold style of masonry. . . . The upper part is a true arch, though it was thought necessary to disguise this by converting its form into that of a semi-octagon, or three-sided arch. On the keystone is a figure of Garuda, and on either side of him a Naga figure, with a seven-headed snake hood, and beyond that a class of flowing tracery we are very familiar with in India about the period of its erection. . . . It is interesting as exemplifying a class of Indian ornamentation that came into China from the north. If we had a few specimens of art penetrating from the south, we might find out the secret of the history of Buddhist art in China."—*Fergusson, Hist. of Ind. and East. Arch.*, p. 708.

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

"Useful work was accomplished in the building of a canal from Pekin to the Peiho, which thus enabled grain junks to reach the northern capital by the Euho and Shaho canals from the Yangtse-kiang. Another useful public work was the repairing of the Great Wall, effected along a considerable portion of its extent by the efforts of 50,000 soldiers, which gave the Chinese a sense of increased security."—*Boulger, Short Hist.*, pp. 92–3.

"Within the province of Chihli there are two walls, inclosing a good part of the basin of the Sang-kan ho west of Peking; the inner one was built by an emperor of the Ming dynasty."—*Williams, Midd. King.*, i. 29.

"The Yun ho flows into the canal on its eastern side nearly at right angles, and a part of its waters flow north and part south, while a strong facing of stone on the western bank sustains the force of the influx. . . . This enterprise of leading in this river seems to have been the work of Sung Li, who lived under Hungwu, the first emperor of the Ming dynasty, about 1375. In his time, a part of the canal in Shantung became so impassable that the coasting passage by sea began to be most used. This was the very thing the canal had been intended to prevent; Sung accordingly adopted the plan of an old man named Piying, to concentrate the waters of the Yun ho and neighbouring streams, and bring them down upon the canal. . . . History states that Sung employed 300,000 men to carry the plan into operation, and that the work was completed in seven months."—*Davis, Sketches*, i. 245.

"The Ming and Tsing emperors have done all they could to keep it [Grand Canal] open throughout."—*Williams, Midd. King.*, i. 36.

[Some coal mines were worked in the North.]—*Ch. Rev.*, xi. 60.

[The decay of high roads, "which has produced injurious political results," is "certainly one" of the consequences following the disuse of horses.]—*Simcox*, ii. 258–9.

The Great Wall "seems to be strongest and highest in the neighbourhood of Pekin, where it has generally been seen by Europeans. There it is 20 feet in height, and its average thickness is 25 feet at the base, tapering to 15 feet at the summit." The dimensions of the towers "are generally about double those just quoted for the wall."—*Fergusson, Hist. of Ind. and East. Arch.*, p. 708: and see ABSOLUTE MONARCHY.

[For a description and history of the Porcelain Tower at Nanking see *Williams, Midd. King.*, i. 102.]

In the reign of Mu Tsung [1567–72] "the breach in the Yellow River was closed, though fresh breaches took place in 1569 and 1570."—*Giles, Bio. Dic.*, p. 187.

Manchu Period (1644 *to* —).—*Table IX.*

"The public works of China are probably unequalled in any land or by any people, for the amount of human labour bestowed upon them; the natural aspect of the country has been materially changed by them, . . . But their usefulness, or the science exhibited in their construction, is far inferior to their extent."—*Williams, Midd. King.*, i. 28–9.

"The engineering works of the Chinese have been much extolled by some writers, but have less claim to praise as works of science than their buildings have as works of art."—*Fergusson, Hist. of Ind. and East. Arch.*, p. 707.

Excavating.—"Their canals, it is true, are extensive; but . . . their construction is most unscientific."—*Ibid.* p. 707.

"The comparative inefficiency of the [Grand] canal at the present day is due to changes in the course of the rivers feeding it, as well as to neglect of dredging and other necessary works."—*Simcox*, ii. 225; see also *Naut. Mag.*, 1865, p. 18, and *Hong-kong Daily Press*, Jan. 23rd, 1901.

"Lately an attempt has been made to reopen the passage [of the Grand Canal] from Hungtsih Lake north into the old bed, so that boats can reach Tientsin from Kwachau."—*Williams, Midd. King.*, i. 36.

"During the ravages of the Nientoi rebels (1865–6), the *Kiao-lia-ho* figures as a military barrier. Li Hung-chang, the now [1898] Grand Secretary, having driven the rebels out of the peninsula caused the canal to be deepened so as to cut off their return."—*Peking and Tientsin Times*, March, 1898.

"There are some other inferior canals in the empire. Kienlung constructed a waste-weir for carrying off the surplus waters of the Yellow River of about a hundred miles in length, by cutting a canal from Ifung hien in Honan, to one of the principal affluents of Lake Hungtsih. It also answered as a drain for the marshy land in that part, and has probably recently served to convey the floods from the main stream into the lake."—*Williams, Midd. King.*, i. 37. For the serpentine canals in the Fu Chou district, see p. 131.

"In the vicinity of Canton and Suchau are many channels cut through the plains, which serve both for irrigation and navigation, but they are not worthy the name of canals. Similar conveniences are more or less frequently met with in all parts of the provinces, notably those on the plain and low coast-lands."—*Ibid.* i. 37.

[Gold mines, no longer worked, are said to have existed in Chihli and Shansi.]—*Naut. Mag.*, 1865, p. 100.

"Coal mines exist in the hill-ranges west of Peking, and . . . beyond the inner Great Wall" near Hsüan-hua Fu. There are also some further east, near Jehol.—*Ibid.* pp. 100–1.

[For copper mines in Yün Nan, see *Ch. Rev.*, xii. 135.]

Levelling.—"The Chinese . . . have never been distinguished either for the vast extent or solid construction of their highways." Their place is to a great extent supplied by rivers and canals. "The rivers, indeed, are the highways." "Notwithstanding the little importance which seems to have been attached to the construction of roads in China, there are, of course, many highways running in all directions through the vast empire. Those, however, by which the southern and central provinces are traversed are no better than ordinary pathways. In the great majority of instances, these roads are so narrow as to render it impossible for travellers either to ride or walk two abreast. The roads which lead to the more secluded villages are, of course, much inferior. In the northern provinces, however, where water communication is not so great, and where travelling in carts or wagons, or on horses or mules, is almost universally practised, the roads are wide; but they are much neglected, and the ruts in them are so deep as to render travelling—more especially in Chinese carts or wagons which are invariably without springs, a thing to be avoided by delicate persons. In the wet season, they are neither more nor less than mud pools, as no metal . . . is ever placed upon them."—*Gray, China*, ii. pp. 99–100.

"The streets in large towns south of the Hwang Ho are paved, and the sewers run under the cross slabs. . . . The roadways are not usually over ten feet wide."—*Williams, Midd. King.*, i. 40.

"All along the highways and byeways of China, mile-stones and guide-posts of granite are erected at intervals. It is provided by law that at the end of each distance of ten *li*, or 3½ English miles, there shall be along every highway a beacon, on which, if need be, a fire may be lit to announce the approach of an invading army. This law, however, is not universally obeyed, and the beacons along the highways of the southern and midland provinces of the empire are few and far between."—*Gray, China*, ii. 101; see also *infra, Raising.*

"All imperial roads are constructed and kept in repair by the central government. Ordinary highways are formed and kept in repair by the people, and in some instances, as works of merit, by private individuals. By the side of a road which has been constructed or repaired at the expense of a private citizen, there is erected a slab either of black marble or granite, on which an account of the deed of merit is faithfully recorded."—*Ibid.* i. 102.

"The public roads, in a country so well provided with navigable streams, are of minor consequence, but these media of travel are not neglected."—*Williams, Midd. King.*, i. 37.

"I have travelled over 600 leagues by land in China, and have found many good roads, most of them wide and planted with trees. They are not usually paved, and consequently in rainy weather are either channelled by the water or covered with mud, and in dry weather so dusty that travellers are obliged to wear spectacles to protect their eyes. In Kwangtung transportation is performed almost wholly by water, the only roads being across the lines of navigation. The pass across the Mei ling is paved or filled up with stones; at Kih-ngan, in Kiangsi, are paved roads in good condition, but beyond the Yangtsz, in Nganhwui, they were almost impracticable, but became better as we proceeded northward, and in many places had trees on both sides. Beyond the Hwang ho they were broader, and we saw crowds of travellers, carts, mules and horses. In Shantung and Chihli they were generally broad and shady, and very dusty. This is no doubt disagreeable, but we went smoothly over these places, while in the villages and towns we were miserably jolted on the pavements. . . . Some of the thoroughfares leading to Peking are paved with thick slabs of stone. One feature of the roads through the northern provinces which attracts attention is the great number that lie below the level of the country. It is caused by the wind sweeping along them and carrying over the fields the dust made and raised by the carts. . . ." These defiles through the loam are often fifteen feet deep. "The banks are protected by revetment walls or turf, if necessary. Those near Hangchau, and the great road leading from Chehkiang into Kiangsi, are all in good condition. Generally speaking, however, . . . the roads are not well repaired, and large holes are frequently allowed to remain unfilled in the path, to the great danger of those who travel by night."—*De Guignes, Voyages à Peking*, ii. 214. *Cf. Annales de la Foi*, vii. 377.

"Mountain passes have been cut for facilitating the transit of goods and people over the high ranges in many parts of the empire. The great road leading from Peking south-west through Shansi and Shensi, and thence to Sz'chuen, is carried across the Peh ling and the valley of the river Hwai by a mountain road, 'which, for the difficulties it presents and the art and labour with which they have been overcome, does not appear to be inferior to the road over the Simplon' (*Penny Encyclopædia*, xxvii, 656). At one place on this route, called Li-nai, a passage has been cut through the rock, and steps hewn on both sides of the mountain from its base to the summit. The passage across the peak being only wide enough for one sedan, the guards are perched in little houses placed on poles over the pass. This road was in ancient times the path to the metropolis, and these immense excavations were made from time to time by different monarchs. The pass over the Mei ling, at Nan-ngan, is a work of later date, and so are most of the other roads across this range in Fuhkien and Kwangtung."—*Williams, Midd. King.*, i. 39.

Raising.—"Among secondary architectural works deserving notice are bridges and honorary portals. There is good reason for supposing that the Chinese have been acquainted with the arch from very early times, though they make comparatively little use of it. Certain bridges have pointed arches, other have semi-circular, and others approach the form of a horse-shoe, the transverse section of an ellipse, or even like the Greek Ω, the space being widest at the top. In some the arch is high for the accommodation of boats passing beneath; and where no heavy wains or carriages cross and jar the fabric, it can safely be made light."—*Ibid.* i. 753. An example of this class is the fine marble bridge near the Emperor's summer palace of Yüan-ming Yüan.

"Their bridges . . . are sometimes of great length, but generally made up of a series of small arches, constructed on the horizontal-bracket principle, as nine-tenths of the bridges in China are, and consequently narrow and unstable. When they do use the true arch, it is timidly and without much knowledge of its principles."—*Fergusson, Hist. of Ind. and East. Arch.*, pp. 707–8; see also *Naut. Mag.*, 1865, p. 18.

"Over . . . most of the . . . canals and rivers are a great variety of bridges. . . . Some of their bridges, of three, five, and seven arches . . . are extremely light and beautiful to the eye, but the plan on which they are usually constructed does not imply much strength. Each stone, from five to ten feet in length, is cut so as to form a segment of the arch, and as, in such cases, there is no keystone, ribs of wood fitted to the convexity of the arch are bolted through the stones by iron bars, fixed fast into the solid parts of the bridge. Sometimes, however, they are without wood, and the curved stones are morticed into long transverse blocks of stone. . . . There are, however, other arches wherein the stones are smaller and pointed to a centre as in ours."—*Barrow, Travels in China*, pp. 337–8; see also plate facing p. 338.

"Bridges in the southern provinces of the empire are . . . very inferior to those which I have described. Had I not visited the north of China, I should certainly have returned to England under the impression that the art of bridge-building was all but unknown to the inhabitants of the Celestial Empire. Thus the bridges in the south of China consist as a rule of two or three long slabs of granite, resting on buttresses of the same material. In not a few cases they are . . . unfenced. . . . Some of these flat-arched bridges are built of granite and are very imposing. . . . On many of the bridges which span the Grand Canal there are characters carved in *basso-relievo*."—*Gray, China*, ii. 103–4.

"Bridges are sometimes built by the Government, sometimes by the people."—*Ibid.* ii. 104.

"The [system] of hollow iron cylinders filled up with concrete . . . . has long been known to the Chinese and employed by them in the construction of their bridges. I am able to speak confidently in at least two instances"—in Chekiang and Fukien.—*N. and Q. on C. and J.*, ii. 180.

"Bridges with houses erected along their sides, are to be found in some parts of the empire." There are also some suspension bridges. "Nor are the Chinese strangers to pontoons or bridges of boats."—*Gray, China*, ii. 104–5.

"It is singular how the term *triumphal arch* came to be applied to the *pai-fang* and *pai-lau*, or honorary portals or tablets of the Chinese; for a triumph was perhaps never heard of in that country, and these structures are never arched. They consist merely of a broad gateway flanked with two smaller ones, and suggest a turnpike gate with side-ways for foot passengers rather than a triumphal monument. They are scattered in great numbers over the provinces, and are erected in honor of distinguished persons, or by officers to commemorate their parents, by special favour from the Emperor. Some are put up in honor of women who have distinguished themselves for their chastity and filial duty, or to widows who have refused a second marriage. Permission to erect them is considered a high honor, and perhaps the term *triumphal* was given them from this circumstance. . . . Some of the *pai-lau* are elaborately ornamented with carved work and inscriptions; and as a protection to the frieze a ponderous covering of tiles projects over the top, which, however, exposes the structure to injury from tempests. They are placed in conspicuous places in the outskirts of towns, and in the streets before temples or near government offices. Travellers looking for what they had read about have sometimes strangely mistaken the gateways at the heads of streets or the entrance to temples for the honorary portals. Those built of stone are fastened by mortises and tenons in the same manner as the wooden ones; they seldom exceed twenty or twenty-five feet in height. . . . Among the numerous *pai-lau* in and near Peking, two or three deserve mention for their beauty. One lies in the Confucian temple in front of the *Pih-yung Kung*, and is designed to enhance the splendour of its approach by presenting, as it were, a frame before its façade. It is built of stone and overlaid with square encaustic tiles of many hues. The arrangement of the colors, the carving on the marble, and the fine proportions of the structure render it altogether one of the most artistic objects in China. Another like it is built in the Imperial Park, but the position is not so advantageous."—*Williams, Midd. King.*, i. 756–8.

"In the *Mêng liang lu* it says: 'In front of the Fa Ming Buddhist temple outside the Liang Shan Gate there was a bridge called "Camel Bridge" (*Lo t'o ch'iao*).' At the present day this bridge is inside the city and the Fa Ming Buddhist temple had long since been destroyed. The bottom of the bridge was small, and the stream running under it connected with the Tung Ho (E. River)."—*Yüeh Ya T'ang ts'ung shu, Tung ch'êng tsa chi*, c. *hsia*, p. 44*a*.

[An iron chain-bridge, three hundred feet long, in W. Ssŭchu'an, is mentioned in *Little* (*Mrs. A.*), *Int. Ch.*, p. 404. "Planks were laid loosely upon the chains, starting up at each of the ponies' steps, and the whole bridge swayed like a ship at sea."]

Ch'iu Yüeh-hsin (1712–1773) "advocated the clearing out of waterways so as to let off floods; and at his proposal the practice

of filching the banks and beds of rivers for agricultural purposes was prohibited—unfortunately only for a time."—*Giles, Bio. Dic.*, p. 159.

In Ch'ien Lung's reign "every effort was made to perfect the conservation of the Yellow River."—*Ibid.* p. 143.

Li Yü-mei, whilst Director-General of the Yellow River, "introduced the use of brick in the embankments as cheaper and more effectual than broken stone and reeds."—*Ibid.* p. 476.

"No one can visit China without admiring its numerous pagodas. These are erected in or near cities, often on the banks of rivers and streams. They are of various kinds. Those of the first class are lofty and graceful towers, consisting of seven, or nine stories; in some instances, of thirteen. The towers, which are generally octagonal, diminish in height and width as they ascend, and above each story there is a projecting roof of tiles. These are generally glazed and of a green colour; and each corner of the roof is ornamented with a bell. As a rule pagodas are built of bricks, the facing being often of stone. In some parts of the empire [mostly central provinces] they are made of [cast] iron." "The ascent from story to story is effected by a spiral staircase consisting of stone steps, and constructed within the outer and inner walls, of which almost all pagodas consist."—*Gray, China*, ii. 87–8.

"Besides pagodas of the first class, consisting of seven, nine, or thirteen stories, there are others which consist of three or five stories. Those constituting the second class are very numerous in the south, and are, as a rule, called literary pagodas, and occasionally pencil pagodas, from their supposed resemblance to a Chinese pen or pencil. They are found not so generally in the vicinity of cities and towns as in the neighbourhood of villages, and on the banks of rivers, streams and creeks. Like those of the first class, they are considered to exercise a good geomantic influence over the adjacent country, causing peace, wealth and literature to flourish and abound."—*Ibid.* ii. 94–5.

"Many persons think that pagodas are not now erected by the Chinese. This, however, is a mistake. At the district city of Sam-shuee in the province of Kwang-tung, one of nine stories was erected in 1827; and at a large market town named Cum-lee-hoi, in the district of Sam-shuee, I visited, in 1861, a pagoda which had been erected during the preceding year."—*Ibid.* ii. 95.

"Besides pagodas, there are temple towers in China called Man-Kok, which are erected for the purpose of exercising a good geomantic influence over the localities adjacent. . . . These temple towers are very numerous in the province of Kwang-tung, and more particularly in the large and thickly populated island of Honan at Canton." "There are also in some of the cities of China other structures called pagodas, erected for the sake of the good geomantic influence they are supposed to exercise."—*Ibid.* ii. 96.

"The form of the Chinese *tah* is probably derived from the spire on the top of the Hindu dagoba, as its name is doubtless taken from the first syllable; but their purpose has so long been identified with the geomantic influences which determine the luck of a place that the people do not associate them with Buddhism. . . . Those in the southern and central provinces seldom contain idols of any pretensions. They are ascended by stairways built in the thick walls on alternate sides of the stories. In the north there is another kind, designed to contain a *shé-li*, or relic of Buddha, having a large room near the base for worshipping the idol placed in it, but otherwise entirely solid and nearly uniform in size to the top; the stories are merely numerous narrow projections, like eaves or string courses, on which hundreds of small images are sometimes placed. These structures more nearly resemble the Indian *dagoba* than the other kind, and are always connected with a monastery while those are not uniformly so placed, though under a priestly oversight. No town is considered complete without a pagoda, and many large cities have several; there must be nearly two thousand in the empire, some of which are quite celebrated. It is rare to see a new one. . . . They . . . are mostly built in so solid a manner that they are likely to remain for centuries. . . . There are two inside of Canton, and three near the Pearl River, below the city; fifteen others occur in the prefecture. Suchau has two, Ningpo one, Fuhchau two, and Peking six in and out of the walls. One of those at Canton was built by the Moslems about a thousand years ago, a plain brick tower nearly two hundred feet high. . . . The ignorance of the Chinese of later days of the Hindu origin of pagodas has led to their regarding those now in existence as of native design, and appropriated by the Buddhists for their own ends."—*Williams, Midd. King.*, i. 744–6.

"Mr. Milne, in his interesting work, has a good account of pagodas; he shows that while their model is of Hindu origin, and has been carefully followed since the first one was erected (about A.D. 250) at Nanking, the popular geomantic ideas connected with their octagonal form and great height have gradually increased and influenced their location. The Buddhists seem themselves to have lost their ancient confidence in the protection of the *shé-li* (or *saina*) supposed to be built in them. The number of Indian words transliterated in Chinese accounts of these edifices further proves their foreign origin. For convenience and accuracy in describing them, it would be best to restrict the word *pagoda* to the hollow octagonal towers, the word *dagoba* to the solid ones covering the relics, and *tope* to the erections over priests when buried."—*Ibid.* i. 745–6.

"Amongst the most ancient pagodas of the country were those erected over the tombs of Buddhist priests distinguished for their zeal and earnestness in the discharge of their sacred duties. The pagodas, however, are now no longer erected for this purpose."—*Gray, China*, ii. 92

"Pagodas were not erected by the Chinese as beacons . . . Beacons are provided throughout the empire. [See *supra, Levelling.*] . . . In some instances they are built on the plains, and in others on the high hills."—*Ibid.* ii. 97.

[A remarkable cenotaph of white marble was erected in memory of the Teshu Lama in the Huang Ssŭ, N. of Peking, in 1780.]—*Williams, Midd. King.*, i. 79–80.

"The land has no dykes or hedges: stones are set up to mark the boundaries of each portion and it is a serious offence to meddle with these."—*Dudgeon, Diet, Dress, etc.*, p. 285.

"The entire absence of walls, fences, or hegderows, makes a cultivated plain appear like a vast garden."—*Williams, Midd. King.*, i. 40.

"A wall encloses all towns above a *sz'* or township. . . . The gardens and best houses are mostly walled in from sight."—*Ibid.* i. 40.

"At present this remarkable structure [Great Wall] is simply a geographical boundary, and except at the gates nothing is done to keep it in repair."—*Ibid.* i. 31.

"From near the eastern extremity of the Wall in the province of Chihli, extending in a north-easterly direction, there was once a wooden stockade or palisade, forming the boundary between Liautung and Kirin, which has been often taken from its representation on maps as a continuation of the Great Wall. It was erected by the Manchus, but has long since become decayed and disused."—*Ibid.* i. 30.

Railways.—"China stands [1900] in regard to railways much as Iceland does to snakes. Generally speaking, they are conspicuous by their absence, the exception serving only to prove the rule. . . . Permanent way exists at the rate of 1 mile to 2241⅓ square miles of area, and this despite the fact that railways were introduced . . . more than twenty years ago."—*Krausse, China in Decay*, p. 278; and see pp. 278–301.

[For military fortifications and ditches see MILITARY.]

HABITATIONS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

"In the great wild age [*i.e.*, very ancient times] people lived in wild places or caves."—*I ching, I Hsi tz'ŭ hsia.*

"In the highest antiquity they made their homes (in winter) in caves, and (in summer) dwelt in the open country. In subsequent ages, for these the sages substituted houses, with the ridge-beam above and the projecting roof below, as a provision against wind and rain."—*I ching*, App. III. Sect II. ch. 2, 21, *Legge, Yi King*, p. 385.

"In winter people dwelt in caves, and in the summer in nests made of branches of the juniper tree; but the sages of later ages used metals and clay to build dwelling places."—*Li Chi, Li Yün.*

"The ancient duke T'an Fu made for them kiln-like huts and caves, ere yet they had any houses."—*Shih ching*, III. i. III.; and see following extracts.

[In the 14th century before our era, the inhabitants of western China had no houses, but lived in caverns or grottos, a hole at the top of the vault serving as an outlet for the smoke (or, left open "for purpose of light," *Legge*, IV. ii. 437). Such was the first abode of T'an Fu, called also the ancient duke, the grandfather of King Wên (*Shih ching*, III. i. III.). "T'an Fu," says that ode, "lived in a cavern like a potter's kiln; there were then no houses." Another ode, however (III. ii. VI. 3, 4), attributes to duke Liu buildings considerably extensive, such as large stables and sheep-folds. According to the *Shih ching* (III. i. III.), and Mencius (I. Pt. ii. XV. 1, 2) the first establishments of the Chinese in the western regions were destroyed by the Tartars.]—*Legge, Ch. Class.*, IV. ii. 437, 486–7; II. 52.

"'In early times,' says chapter 30 of the *Li ki* (I. 22), 'the sovereigns, our ancestors, had no palaces nor dwellings; but in winter they lived in artificial caverns, and during the summer in nests (huts?) made of branches.' The *Yih king* (ch. 15) has: 'In remote antiquity men dwelt in caverns and lived in the wilderness,' and Liu Ngan wrote in the second century before our era: 'There were amongst the peoples of antiquity men who lived in caves of declivities, and yet were not forsaken by the spirits.' Now seeing that in the northern provinces of China the soil consists chiefly of loess clay, the conclusion becomes obvious that by those 'caves in declivities' are meant caves dug out in the steep banks formed by rivers and riverlets washing out their courses through the loess; for, there is no reason to doubt that the savage Chinese generally lived on the banks of streams, this being a phenomenon amongst uncivilized races all over the globe." "In process of time, culture advancing, the dwellings excavated in steep banks of clay may have gradually given way to small huts of clay. As big forests most likely covered the loess plains in primeval times, branches of trees may have entered into the construction of these huts; people may even have constructed huts of branches and covered them over with a layer of clay."—*De Groot, Rel. Syst.*, ii. i. 372.

"Such dwellings [huts of branches covered with clay], so easily erected from the materials which the soil supplied, constituted the common abodes of the living in semi-historical times, being clearly defined in the *Shi king*, in an ode generally believed to date from the twelfth century before our era. Celebrating some of the exploits of Tan-fu [see *supra*], an ancestor of the royal house of Cheu, who about the year 1325 B.C. migrated with his clan from the present Shensi province [then Pin] to the country of Ki and there founded a colony which afterwards became the principality of Cheu, this ode says: 'They made for themselves dwellings of clay along the rivers Ts'ü and Ts'ih. Their old chiefs and Tan-fu dwelt in sheds and caves resembling potter's kilns, for there were no houses then. Arrived at the foot of Mount Ki . . . he called his overseers of works and the chieftains of the people, and ordered them to erect houses. The strings were stretched, the boards tied together and filled up, and so the temples for the dead were made, grand and beautiful.'"—*Ibid.* ii. i. 372–3. See also *Simcox*, ii. 19–20.

"Huai-nan Tzŭ says: 'Shun built houses by making walls and covering them with a thatched roof. When they were finished he directed the people to leave their caves and live in their respective houses. This was the beginning of house-building.'"—*Ch'u hsüeh chi, Ko chih ching yüan, Kung shih lei tsung*, p. i.

[In early times there was no difference in name, all residences being called *kung*, "palace." See ABSOLUTE MONARCHY. The *Shih ku chu* makes a similar remark concerning the *tien*: "all large and high residences were commonly called *tien*, 'hall,' or 'palace'; [the name] was not confined to the Emperor's palace." See *Ko chih ching yüan, Tien lei*, p. 3.]

"Living in trees made people mad, and living on the earth made them sick—for this reason they built houses."—*Han wên.*

"The art of house-building was spread among the Tartar tribes by the Cheu family when they took refuge from the tyranny of the Shang dynasty in the Pin country, fifty miles north-west of Si-an-fu, and rather near the western boundary of the province of Shen-si. There the aboriginal tribes had lived in loess caves. This kind of house is there very convenient, warm, well-protected and economical. The loess deposits where they occur are found in the valleys with a vertical front of uncertain height varying from a few feet to several hundred feet. The rude savages who had been living in a single room were taught to make double chambers and upper rooms by their new friends from civilized China. This their friends did by instructing them in the art of making bricks in kilns. This seems to be the meaning of the passage *t'au fu t'au hiue*—'they taught the aborigines to make double houses and dig caves with the help of the kiln.' Yet the commentators explain the passage differently, as if it was meant to say that the people were taught to live in kilns, and Legge explains that the houses were shaped like kilns."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 261–2.

"Kung Liu used sandstone and forged metal to build houses, and T'ai Wang used earthenware to cover and build up a cave in order to occupy it."—*Shih, Ta ya, Chou Shih.*

"With regard to the houses of private individuals, the small degree of magnificence in that of Yao, proves that they must have been very simple."—*Mém. conc. les Chin.*, i. 224.

"T'ang [Yao] and Yü [Shun] built palaces with thatched roofs and clay steps. The Emperor Yü of the Hsia dynasty built low and mean (unadorned) palaces."—*Shih chi, Yao Shun Yü chi.*

"Liu T'ao said: 'When the Emperor Yao governed the Empire the low walls of palaces and houses were not white-washed; the main pillars, rafters, roof, supporters and balustrades were not engraved; and the straw of all the thatched roofs was not trimmed.'"—*Yüan chien lei han*, c. 341, *Chü ch'u pu.*

"When Yao ruled the empire, the earthen steps were three feet high, and the thatched roofs were not trimmed."—*Tzŭ chih t'ung chien kang mu.*

"In ancient Chinese houses, the door was always on the south-west side, as stated in the *Shi-King* II. iv. Ode 5, *Se kan*, and the *Ngao* was inside, next to it. At present the houses are so planned as to face southwards, or at least to have their chief entrance on the south."—*Lacouperie, West. Orig.*, p. 162.

"In that hall [hereditary chamber] there were five chambers appropriated to the five elements. The 'Wood Chamber' was to the north-east; the 'Fire Chamber' to the south-east; the 'Metal Chamber' to the south-west; the 'Water Chamber' to the north-west; and the 'Earth Chamber' in the centre." "In the time of the Hsia dynasty the Hereditary Chamber was wider from east to west than from north to south. In the time of the Chou dynasty there were also 5 chambers, but different in construction."—*Yüan chien lei han*, c. 346, *Chü ch'u pu, Shih*, pp. 17*b*–18*a*.

"The Hsia sovereign had a *shih shih*, 'hereditary chamber'; the Yin [Shang] (sovereign) a *ch'ung wu*, 'principal hall of a palace': and the Chou [sovereign] a *ming t'ang*, 'Hall of Light.'"—*K'ao kung chi.* The *ch'ung wu* of the Yin was three feet higher than the "principal hall" of the Hsia. See *Tzŭ chih t'ung chien kang mu, Chi lan.*

"In the Book of Rites, in the [chapter called] 'Winter Officers,' the workman says: 'In the principal hall of the king's palace of Yin there were four pillars.'"—*Yüan chien lei han*, c. 341, *Chü ch'u pu.*

"A 'deer terrace' was built, having jade rooms and jade doors. The width was 2 *li*, and the height 1000 feet."—*Kang chien i chih lu*, c. 2.

"The *kung*, 'palace,' and *shih*, 'chamber,' are interchangeable names; but when the four sides were great and lofty it was called 'palace,' when it was full of men and things it was called 'chamber'—*shih* meaning 'full.'"—*K'ung Ying-ta p'ien.*

"An emperor of the Hsia dynasty built a hall, the four sides of which were fitted with two double windows."—*Yüan chien lei han*, c. 346, *Chü ch'u pu, T'ang.*

"Like the city of ancient Egypt and Babylonia, the ancient Chinese village consisted of clustered groups of houses. The traditions embodied in the Chow Li as to the size and grouping of the clusters are not quite clear or consistent, but the discrepancies may only reflect the different usages of the three first dynasties."—*Simcox*, ii. 42.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

"In building a house, after all the toil on its walls, they have to plaster and thatch it."—*Shu ching*, Pt. V. Bk. XI. 4; *Legge, Ch. Class.*, III. ii. 417.

"In every house there were 4 corners; the S.W. corner was called *ao*; the N.W., *wu lou*; S.E., *yao*; and N.E., *i*."—*Erh ya, c. chung*, 5.

"When the superior man was about to build a house, he first built the stable and storehouse (or treasury), and lastly the dwelling house."—*Li Chi, Ch'u li.*

[The walls of houses were ordinarily made of earth. For the foundations they pounded the soil hard where it was intended to erect the walls (*Shih ching*, II. iv. V. 3); over this space they placed a frame-work of four planks, two of which corresponded to the two faces of the wall, and were arranged by the help of a plumb-line (III. i. III. 5). The interval between the planks was filled with earth wetted and brought to it in baskets (*ibid.* 6). They rammed in this earth with heavy poles of wood, and thus made a length of wall of a certain height, all the parts of which they brought to the same level, filling up where the earth failed, and paring away where there was too much (*ibid.*; see also *Êrh*

ya, ch. IV.). They then moved the framework higher, and proceeded to make the upper part of the wall. It was precisely the same kind of construction which we see in the south of France, and which goes by the name of *pisé*. The workmen encouraged one another by cries. For the foundation of a town and for the construction of a considerable edifice, a drum was sounded to inspirit the workmen (III. i. III. 6). The beams were of bamboo, of pine (II. iv. V.), or of cypress (IV. ii. IV. 9). They were cut and planed. The frames of the doors were also made of wood (IV. iii. V. 6).]—*Legge, Ch. Class.*, IV. ii. 304, 439, 440, 303, 629, 646.

"Living there in his plank house."—*Shih ching*, I. xi. III. i.

[The doors of the houses faced the south or the west (*Shih ching*, II. iv. V. 2), or mid-wise the south-west. They gave them their position by observing the shadow of the sun at noon. In winter the husbandmen ordinarily plastered the doors and stopped up the windows facing north (I. xv. I. 5) to keep out the cold.]—*Ibid.* IV. ii. 304; i. 230.

[The floor of the house was levelled by beating it, and it was then covered with a coarse kind of grass (*Shih ching*, II. iv. V. 6). People in easy circumstances placed at the south-east corner of their houses a special chamber, called the *Hall of Ancestors* (I. ii. IV. 3). It was adorned with pillars of wood like the entrance-hall. The sovereign, the princes, and the great officers alone had the right of erecting a building dedicated especially to the performance of the ceremonies in honour of their ancestors (III. i. VI. 3; IV. i. [ii.] VIII.; ii. IV.; iii. V.). A tiled path conducted to this building (I. xii. VII. 2).]—*Ibid.* IV. ii. 305; i. 25; ii. 447, 591, 620, 643; i. 211.

"Anciently, as now, the palace, mansion or public office was an aggregate of courts, with buildings in them, so that the visitor passed from one to another through a gateway, till he reached the inner court which conducted to the hall, behind which again were the family apartments. . . . Each gate had its proper name. The whole assemblage of buildings was much deeper than it was wide."—*Legge, Li Ki*, i. 71, note.

"The palace was much more long or deep than wide, consisting of five series of buildings, continued one after another, so that, if it had been according to etiquette, and all the gates had been thrown open, one might have walked in a direct line from the first gate to the last. The different buildings were separated by courts partially open and embracing a large space of ground. The gates of the different divisions had their particular names The first or outer gate, fronting the south, was called 皋門: the second was called 雉門; the third, 庫門; the fourth, 應門; and the fifth 路門, called also 畢門 and 虎門. Outside the second gate—the 雉門—was held the 'outer levee' (外朝), when the sovereign received the princes and officers generally. Outside the 5th gate—the 路門—was held the 'audience of government' (治朝), when the king met his ministers, to consult with them on the business of the State Inside this gate were the buildings which formed the private apartments, called (路寢), in the hall of which was held 'the inner audience' (內朝) and where the sovereign on occasions feasted those whom he designed specially to honour."—*Legge, Ch. Class.*, III. ii. 529–50, note.

"The door of a palace was called *wei* (door of harem); the passage of a palace, *kung*; the space between the door and the screen was called *ch'u*, 'porch': the hall by the side of the door was called *su*, 'side apartment'; the door screen was called *shu*, 'tree'; the gate tower was called *ch'üeh* (look-out above the gate); the door of the passage was called *hêng* (gate of passage); the space between the two steps was called *hsiang*; and both sides of the middle courtyard were called *wei*, 'stands.'"—*K'ang Hsi Tzŭ tien, Kuang yün.*

"The 5 [imperial] doors for entry and exit made the difference between inner and outer courts. The back chamber [of a palace] consisted of 9 rooms and was distinguished by having 9 maids of honour and 9 great ministers."—*K'ao kung chi.*

"The name 'college' was sometimes applied to the palace (*kung*), which for the princes was called the 'college of the prince,' and was half the size of the Imperial palace."—*Li chi, Ch'ü li.*

"When a *tsung miao* (ancestral temple) was called *kung* it was used specially for a duke or marquis."—*Shih ching, Chao nan.*

"A scholar might have one *mu* of '*kung*'; *kung* being a wall or low wall."—*Li chi, Ju hsing.*

"In the state of Lu the rafters of the Hsüan palace were engraved."—*Tzŭ chih t'ung chien kang mu.*

"Huai-nan Tzŭ said: 'King Wên of Chou made a jade door, which means that it was adorned with jade.'"—*Yüan chien lei han, Chü ch'u pu*, c. 344.

"In the *Hsiao ching*, Yüan Shên-chi says: 'The palace or office for proclaiming government affairs was situated to the southward of a state; its top was round, and the lower part square; there were 8 windows corresponding with the 8 winds; 4 doors corresponding with the 4 seasons; 9 chambers corresponding with the 9 continents; 12 suites of rooms corresponding with the 12 months; 36 inner doors corresponding with the 36 decades of the year; 72 latticcs (with sliding doors) corresponding with the 72 horary periods."—*Yüan chien lei han*, c. 341, *Chü ch'u pu.*

"The men of the Chou dynasty built the Ming T'ang, 'Brilliant Palace,' or 'Hall of Light.' By measuring it with the 9-foot bamboo-mat [its dimensions are found to be], from east to west nine bamboo-mats [*i.e.*, 81 feet], and from south to north seven bamboo-mats [*i.e.*, 63 feet]. The Commentary says: The 'Brilliant Palace' was a palace for disseminating the instructions of the government."—*Tzŭ chih t'ung chien kang mu, Chi lan.* See also *K'ao kung chi.*

"In the 23rd year [547 B.C.] of the reign of King Ling of Chou there was built the Kun Ming terrace. Its other name was the Hsüan Chao terrace. [For its construction] rare curious woods were collected and clever artists employed. Crystals were sifted to make mortar. The height of it was 100 *chang* (1,000 feet)."—*Yüan chien lei han*, c. 349, *Chü ch'u pu, T'ai.*

"Anciently all buildings of importance faced the south in point of fact."—*De Groot, Rel. Syst.*, i. i. 5.

"Any building of importance was, in ancient times, erected on a square terrace having two flights of steps in front. As the front faced the south, the steps were on the east and west." [For plan of official mansion of this period see *De Groot*, ii., plate facing p. 16.]—*Ibid.* p. 16.

"The *tu* was built by piling up earth and was called a *t'ai*, 'terrace.' When the *t'ai* had a house built upon it it was called a *hsieh*, 'kiosk.' When [the terrace and kiosk] had a *shih* with east and west apartments it was called a *miao*, temple, without the east and west apartments and with the *shih* it was called *ch'in*, a hall or retiring-room. A square, high building was called a *t'ai*, terrace, but one narrow, high and curved was called a *lou*, 'tower.'"—*K'ang Hsi Tzŭ tien, Kuang yün.*

"When the chamber for women is called '*kung*,' 'palace,' 'palace' means the withdrawing or private apartment. Those belonging to the Emperor [or prince] were called '*liu ch'in*,' the hall]."—*Chou li, Tien kuan chu.*

"Already in those ancient times the governing classes had regular store-houses in which they laid up ice for use during the summer months. In ch. 25 (l. 50) and in ch. 21 (l. 18) of the *Li ki* we read: 'In the last month of winter ice is abundant, in waters and meres it is then thick and strong; orders are issued to collect it, and it is carried to the stores. . . . In the middle-most month of spring the Son of Heaven opens the ice stores with a sacrifice of a lamb, first offering some ice in the back chambers and in the ancestral temple.'"—*De Groot, Rel. Syst.*, i. i. 265–6. See also *Chou li.*

"All the streets are at right angles, and the general plan of the typical city follows the analogy of the nine squares; but instead of the central plot only being occupied for public purposes, that is assigned for the palace of the prince, which has the public market on one side and the place of audience and the ancestral temple on the other. The width of the streets is measured in carriage breadths, and the narrowest are required to give a gangway for carts in the middle, and a path for men on one side and one for women on the other. The proportion between the height and thickness of the city walls is prescribed; that of private dwellings is left to custom or choice, but the angle of all roofs is determined by law, a greater slope being required in the case of thatched than of tiled roofs, as the water runs off them less easily. The roofs of barns and warehouses and the copings of walls are allowed to be still flatter."—*Simcox*, ii. 62–3.

[The cities were surrounded with a wall of earth, and with a ditch which was dug out first, and furnished the materials for the wall (*Shih ching*, III. iii. VII. 6; i. X. 3).]—*Legge, Ch. Class.*, IV. ii. 550, 461. See also LAND-WORKS.

"The Duke of Chou . . . made a walled city 1620 *chang* square, with suburbs 72 *li* round."—*Chou shu. Yüan chien lei han, Chü ch'u pu*, c. 340.

"The *Kung yang chuan* says: What is the *chih* (雉) of a walled city? Five plank-lengths make a section, 5 sections make a *chih* (crenelated wall), and a hundred *chih* make a *ch'êng* (city wall)."—*Yüan chien lei han, Chü ch'u pu*, c. 340.

"The Commentary on the *Kung yang chuan* says: The city wall of an emperor is 1,000 *chih* (in length) and 7 *chih* high; of a duke, marquis, or earl, 5 *chih* high; and of viscount or baron, 3 *chih*."—*Ibid.* c. 340. See also LAWS OF INT.

[Only huts were in the midst of the territories assigned to the different families,—mere temporary erections occupied by the labourers at the busiest times of the year. They were in a space of 2½ acres, and, no doubt, they cultivated vegetables about them. The proper dwellings were away from the fields, in a space for each family of other 2½ acres, and about the houses they cultivated especially mulberry trees.]—*Legge, Ch. Class.*, IV. ii. 375, and note.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

[Ordinary dwelling houses probably remained the same as during the previous Period.]

"The lofty house with its carved walls was very skilfully and ingeniously constructed."—*Ch'in shih, hsia.*

"Ch'in-shih huang built a house at the foot of Black Horse Mountain by piling up stones."—*Tzŭ chih t'ung chien kang mu, Chi lan.*

"On Ta Hsia Shan, beyond the border to the north-west, there was a palace with its walls made of gold; on Wang Ming Shan, beyond the border to the south, a palace with its walls made of red stone; on Lao Shou Shan, beyond the border to the south-west, a palace with its walls made of copper; on Kuei Ching Shan, beyond the border to the south-east, a palace with its walls made of blackstone; and on Hsi Ming Shan, beyond the border to the west, a palace with its walls made of white stone."—*Shên i ching, Ko chih ching yüan*, c. 20, *Kung shih lei*, p. 14*b*.

"In the Inner Palace of the Jade Hall there were twelve doors, the steps leading to them being of jade. The doors were in 3 grades. The terrace was more than 10 *chang* high. The beams connecting the ends of the rafters were made of jade; hence the name Jade Door."—*Han wu ku shih, Yüan chien lei han, Chü ch'u pu*, c. 344.

"The A-Fang palace was 3 *li* wide from east to west and 500 paces from north to south; its courtyard could contain 10,000 men, and in front of it there were placed 12 brass men."—*San pu chiu shih, ibid.* c. 341.

"In the Northern Palace there was a 'violet chamber' and double passages leading to the Wei Yang Palace."—*Tzŭ chih t'ung chien kang mu, Chi lan.*

[Beams of fragrant cedar wood were used in the construction of the Po Liang terrace in the palace (*ibid.*).]

"The projecting beam [a beam which projected from the pillars in the imperial palace] and the ornamented kingpost were the result of the highest efforts of the artists' talents."—*Han wên.*

"The Emperor [Wu] built a Spirit House. Its pillars were cast of brass covered with gold; its steps were made of red jade; the round beam supporting the roof was also inlaid with gold, and on it were perched birds and animals made of tortoise-shell. The end of the beam was carved to represent a dragon's head holding a round bell in its mouth. Brass was moulded to represent bamboo, and red and white clay [used in making cosmetics] was used as mortar, and pepper-juice mixed with *huo-ch'i* [a kind of pearl] to fix it on the top. All door-screens were made of translucent vitreous substance; the hangings were of white pearls weighted with tortoise-shells. The beds were of ivory, and there was a tent, called Tent A., made of vitreous substance, jewels, *ming yüeh*, and *yeh kuang* [names of pearls], mixed with all the various kinds of precious stones to be found in the world. Next to this there was Tent B. The former was occupied by the spirits, and the latter by the Emperor himself. In front of the courtyard a 'gem-tree' was planted; its branches were made of coral, its leaves of jasper, and its red and black fruits of jewels. These were [hollow] like small round bells, and gave forth a tinkling sound. The wings as if about to fly."—*Han wu ku shih, Yüan chien lei han, Chü ch'u tsung tsai*, c. 340.

"A 'red ground' was the ground of the palace which was smeared with red mud."—*Han shu, ibid., Chü ch'u pu*, c. 341.

"Wei T'o built a terrace to be used for the audiences of the Han Emperors. Its foundation was circular and 1,000 paces [in circumference], and its perpendicular height was 100 *chang*. It was ascended by a winding path. Its top was 3 *mu* in area."—*Yüan chien lei han*, c. 349, *Chü ch'u pu, T'ai.*

"Ts'ao Ts'ao of the Wei State built the 'Copper-Bird Terrace,' connected with the tower and pavilion by a double passage." The name was taken from the copper model of a bird, over 17 feet high, placed on the top of the tower.—*Tzŭ chih t'ung chien kang mu, Chi lan.*

"The *Ling Yün* terrace was built by Wên Ti of the Wei State. It was 13 *chang* (about 153 English feet) high. By ascending it one could see as far as Mêng Ching. On the terrace there was a look-out or watch tower very artistically constructed."—*I t'ung chih, ibid.*

"It is said of Han Wu Ti that 'the Emperor constructed a fairy apartment in which there were glass windows [琉璃窓].'"—*Ch. Rev.*, xv. 372. But *liu-li* may here only mean "translucent," v. *ibid.* xvi. 129.

"The people of the Mo To country wove phœnix feathers into embroidered silk out of which they made curtains and tents."—*Tung min chi, Ko chih ching yüan*, c. 53, *Chü ch'u Ch'i wu lei*, p. 22*b*.

"Ts'ao Shuang of the Wei kingdom built a cellar with figured-silk openings all round," *i.e.*, there were windows all round covered with figured-silk.—*Tzŭ chih t'ung chien kang mu, Chi lan*, and Comm.

"In ancient times [houses] both of the rich and of the poor could all be called *kung*, palace. Not until the Ch'in dynasty was that title appropriated to the Emperor's use."—*Shih chi, Ch'in chi.*

"In ancient times both scholars and the common people called residences *kung* ('palace'); but since the Han dynasty, the nobles having considered it a title belonging to the Emperor, inferiors have avoided the use of it."—*Ch'u hsüeh chi, Ko chih ching yüan, Kung lei*, p. i. Yen Shih-ku also says (*Shih-ku chu, Yüan chien lei han, Tien lei*, p. 3) that in ancient times large and high buildings were called *tien* and that the name was not confined to buildings in the palace.

"K'ung Ying-ta says: 'The names *kung*, "palace," and *shih*, "chamber," are used interchangeably,—a palace is called a chamber and a chamber is also called a palace.'"—*Shuo Wên, Kung.* See also *K'ung Ying-ta p'ien*, and *cf. supra.*

"The Emperor Hui rebuilt the city wall of Ch'ang An. Its circumference was 65 *li*. The south was in imitation of the shape of the Southern Dipper, and the north of the Northern Dipper. To this day people call the ancient capital of the Han the 'Dipper City.'"—*San pu huang t'u, Yüan chien lei han, Chü ch'u pu*, c. 340.

Period of Disruption (221 *to* 589).—*Table IV.*

"The Ruler of Ch'ên built the Lin Ch'un, Chieh Ch'i, and Wang Hsien lofts. Each was several tens of *chang* high and several tens of apartments adjoined each other successively. All were made of aloe wood, the ornaments being gold, jade, pearls, and beautiful plumage. There were pearl screens and precious stone curtains; and both clothing and articles of vertu were admirable. Nothing could be found to equal it, either in ancient or modern times. He accumulated stones to form a hill, led in water to make a pond, and everywhere planted flowers and herbs. The Ruler himself occupied the Lin Ch'un loft: his concubine Chang lived in the Chieh Ch'i loft, leaving the Wang Hsien loft for the two maids of honour, Kung and K'ung. They were connected by double passages."—*Tzŭ chih t'ung chien kang mu, Chi lan.*

"The Ruler of Ch'i built the Fang Lo, Yü Shou, and other palaces. The partition walls were coated with [a preparation of] musk, and were very finely engraved and adorned—exceedingly beautiful to behold."—*Ibid.*

"The [sovereigns of the] Wei kingdom built a Lei Nan palace. The door under the gate-tower was over 10 *chang* in height. They dug ditches and ponds, enlarged the imperial park, and made an outer city wall 20 *li* in circumference."—*Ibid.*

"The Wei kingdom enlarged the Western Palace. The outer low wall was 20 *li* in circuit."—*Ibid.*

"[The State of] Chao built a T'ai Wu Court in the Hsiang country, and in [the principality of] Yeh an 'East and West' Palace. Both were built of veined stone and varnished tiles. There were gold bells [hung from the corners of the roofs to frighten birds] with silver supports, pearl door screens, and jade partition-walls—all very skilfully made."—*Ibid.*

From the Restoration of Unity to the End of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

"Inside the Ch'ien Yang Gate there was a Ch'ien Yang Palace, with figured curtains and engraved balustrades. . . . Rafters were engraved to represent clouds and the pillars covered with embroidery. The beams were ornamented and the rafters inlaid with gems. All the main posts and pillars were most beautifully adorned and dignified in appearance."—*Ta yeh tsa chi, Yüan chien lei han*, c. 341.

"When the Western Imperial Park was built it had a circumference of 200 *li*. Inside it they dug out a lake over 10 *li* in circuit, and [in this lake] they built the Fang Chang, P'êng Lai, and Ying Chou Hills; the height of these was over 100 feet, and on them terraces, watch-towers, palaces and courts were arranged row above row. It [the whole park] was extremely beautiful. When the trees in the palace had shed their leaves, they cut flowers and leaves out of silk and satin to replace them and also used the same materials to make caltrop and nelumbium and water-caltrop to put in the pond. When the colour faded they replaced them with new ones."—*Tzŭ chih t'ung chien kang mu, Chi lan.*

"T'ang T'ai Tsung built a *Yü Hua Kung*, 'splendid palace of jade.' He issued a decree saying: 'Dig a moat around it . . . and let no ornament be added to the clay-work and no engraving to the wood-work.'"—*Shih chi, Shih lei t'ung pien, Kung lei.*

"The Emperor built the Yü Hua palace in an economical manner; only the chief court was covered with tiles, the rest had thatched roofs."—*Tzŭ chih t'ung chien kang mu, Chi lan.*

"Tung Shêng's book says: 'According to the [Book of] Rites the Imperial palace had in front of it a "Ch'ing" (pure or clear) Temple, on the right a "Liang" (cool) chamber, on the left a "Ming" (bright) hall, and at the back a retiring room, but they were all not of large size.'"—*Yüan chien lei han, Chü ch'u tsung tsai*, c. 340.

"The height of the Ming T'ang ('Brilliant Hall' or 'Hall of Light') was 294 feet; and its area 300 feet. It consisted in all of 3 storeys; the lower storey represented [or was planned according to] the 4 seasons, each following the colour of the 5 points of the compass [N., black; S., red; W., white; E., dark; middle, yellow]. The middle storey represented the 12 horary symbols; its roof was circular, supported by 9 dragons (carved in wood). The upper storey represented the 24 solar terms; it also had a circular roof covered with iron on the top to the height of one *chang*, and adorned with gold."—*Tzŭ chih t'ung chien kang mu, Chi lan.*

[Tiles were used for the roof of the An-lo Palace (*I t'ung chih, Shih lei t'ung pien, Kung lei*).]

"When Yang Yü-ling was Magistrate of Ling Nan he taught people to make earthenware tiles to cover their roofs instead of rushes. In this way conflagrations were put a stop to."—*K'ung t'ieh, Yüan chien lei han*, c. 358, *Ch'an yeh pu*, p. 26*b*.

"In the first year of the reign of Ta Yeh a *kuan fêng hsing tien*, 'travelling palace for inspecting the customs of the people,' was built. It had three apartments with 2 side-rooms; the pillars were red, and the walls carnation-colour. The beams and posts were engraved with oblique marks."—*Ta Yeh tsa chi, ibid., Chü ch'u pu*, c. 341.

[Tents of various kinds are mentioned in *Ko chih ching yüan*, c. 53, *Chü ch'u Ch'i wu lei*, pp. 19*b*, 22*a*.]

[Since the T'ang dynasty all temples, monasteries, etc., had a fish's tail pointing upwards placed on the roof-ridge, as a protection against fire. The name was apparently later on changed to "owl's tail" (*ch'ih wei*). The custom seems to have had its origin in an attempt to stop conflagrations in the Han dynasty, but the text does not say that the fish-tail was placed on the roof during that Period.]

907–960.

"Liu Hsi was extravagant. He gathered all precious things out of Nan Hai to make a jade hall and pearl court."—*Wu Tai Nan Han Liu Hsi shih chia, Shih lei t'ung pien*, c. 58, *Jén shih pu*, p. 4*a*.

Sung Period (960 *to* 1280).—*Table VI.*

"Several passages throw light upon the Man-tsz Tung or 'Cave-dwellers' of Sz Ch'uan. In the year 1072 complaint was made of the rapacity of a certain cave chief [峒 酋] near modern Ichang Gorge, and of the desire of certain Man [蠻] to join China. In the year 1012 the cave chiefs had already sent in tribute; one was named 田 士 瓊."—*Ch. Rec.*, xv. 53.

"The *Kang Mu* says: 'In the 4th year of the reign Chêng Ho of the Sung dynasty the new building of the Yen Fu palace was completed. Towards the E. it reached to Ching Lung, and towards the W. as far as T'ien P'o. The courts, lofts, pavilions and terraces could be seen one from the other. Ponds were dug out to make seas, and fountains opened to form lakes; there were farm houses for storks, and wooden stockades for deer; tame birds and fabulous beasts; and various kinds of enclosures for birds. There were also beautiful flowers and rare trees, strange rocks, precipices, and ditches. The scenery was not of the kind to be seen [elsewhere] on the Earth. In the midst of it also were built cottages and village shops with inns surmounted by black flags [to show where wine was sold].'"—*Yüan chien lei han, Chü ch'u tsung tsai*, c. 340.

"The Emperor built the Shang Ch'ing Pao Lu palace. The imperial courts were densely crowded together. In the palace [grounds] were hills surrounding the level space and it was enclosed with fine trees. All the lodges and houses were properly arranged with regard to [so as to face] the stream; the main posts and balustrades of the terraces and lofts were made of superior material with no colour applied—they possessed natural beauty [and so did not need it]. Above and below innumerable houses and kiosks were built."—*Tzŭ chih t'ung chien kang mu, Chi lan.*

"During this dynasty, in building houses and palaces only the 'owl-tail' [a pointed ornament (first called 'fish-tail') on the roof-ridge, to keep off conflagrations] was added on the top of the roof, and balustrades built—and nothing more."—*Nan T'ang shu, Lieh tsu pên chi, Ti i*, c. i.

Mongol Period (1280 *to* 1368).—*Table VII.*

The Archbishop of Soltania (supposed to be the Dominican friar John de Cora), writing about 1330, says that "A good half of the realm [of Cathay] and its territory is water. And on these waters dwell great multitudes of people because of the vast population that there is in the said realm. They build wooden houses upon boats, and so their houses go up and down upon the waters; and the people go trafficking in their houses from one province to another, whilst they dwell in these houses with all their families, with their wives and children, and all their household utensils and necessaries. And so they live upon the waters all the days of their life. . . . And if you ask of those folk where they were born? they can reply nought else than that they were born upon the waters, as I have told you."—*Yule, Cathay*, p. 243.

[John de' Marignolli, who was in China in 1346, also says he had seen floating wooden houses, inhabited by "excellent craftsmen" with their families; but he places them on the Cara-Moran (*i.e.*, the Huang Ho), which he identifies with the river Pison of Gen. II., and confuses with the Yang Tzŭ, the Ganges, and the Volga! See *Yule, Cathay*, p. 350.]

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

"Their houses commonly be very gallant, . . . and generally at the doors and gates of them are planted trees in gallant order. . . . These houses are within as white as milk, in such sort that it seemeth to be burnished paper. The floors are paved with square stones, very broad and smooth; their ceilings are of an excellent kind of timber, very well wrought and painted, that it seemeth like damask, and is of the colour of gold. . . . Every one of them hath three courts and gardens, full of flowers and herbs for their recreation. And there is none of them but hath his fish-pool furnished, although it be but small. [On] one side of their court is [a kind of shelf or counter] upon the which they have many idols carved and wrought of divers kinds of metals; the other three [sides] are painted with divers things of very great curiositie. But above all things they are marvellous clean, not only in their houses, but also in their streets: in the which commonly they have three or four necessarie or common places of ease, very curiously ordained and placed for that the people . . . shall not foul the streets."—*Mendoza, Hist.*, i. 26–7.

"'The roads and waterways are lined with great numbers of villages and little hamlets of two or three hundred fires a-piece; woods and orange groves, plains of wheat, rice, beans, pease, millet, panic, barley, rye, flax, and cotton, and gardens and houses of pleasure' succeed each other."—*Pinto*, quot. *Simcox*, ii. 262.

Manchu Period (1644 *to* —).—*Table IX.*

"Dwelling-houses are generally of one story, having neither cellars nor basements, and lighted by lattices opening into a court; they must not equal adjacent temples in height, nor possess the ornaments appropriated to palaces and religious establishments. The common building materials are bricks, adobie, or matting for the walls, stone for the foundation, brick tiling for the roof, and wood only for the inner work; stone and wooden houses are not unknown, but are so rare as to attract attention. The high prices of timber and the very partial use of window-glass have both tended to modify and restrict the construction of dwellings. The *ni chuen*, or sifted earth, is a compound of decomposed granite or gravel and lime mixed with water, and sometimes a little oil, of which durable walls are made by pounding it into a solid mass between planks secured at the sides and elevated as the wall rises, or by beating it into large blocks; when stuccoed and protected from the rain this material gradually hardens into stone. In houses of the better sort the stone work of the foundation rises three or four feet above the ground, and sometimes the finished surfaces, great size of the stones and the regularity of their arrangement make one regret that the same skill had not been expended on large edifices. In towns their fronts present no opening except the door, and when the outer walls of several houses join those of gardens and enclosures, the street presents an uninteresting sameness, unrelieved by steps, windows, balconies, porticoes, or front yards. The walls are twenty-five or thirty feet high, usually hollow, or too thin to safely support the roof unaided. In the common buildings a framework of wood is erected on the foundation, which has large stones so arranged as to receive the posts, and on these rests the entire weight of the roof. The brick nogging fills up the intervals, but supports nothing; it is sometimes solid, more frequently merely a face-work, and if the roof becomes leaky or broken a heavy rain will destroy the wall, as it soaks through the courses and washes out the mud within. In the central provinces common walls are often made of small bricks four inches square and one thick, which are laid on their edges in a series of hollows; between the courses a plank sometimes adds greater strength to the wall. These cellular constructions are more durable than would be imagined provided the stucco remains uninjured."—*Williams, Midd. King.*, i. 727–8; see also p. 729; *Dudgeon, Diet, Dress, etc.*, pp. 187–8, 191, 197–8; *De Groot, Rel. Syst.*, ii. i. 373; *Chambers, Designs of Chinese Buildings*, p. 11; *Davis, Chinese*, i. 360; *Smith, Village Life*, pp. 22–29; and *Simcox*, ii. 381.

"The stonework of the foundation is extremely solid and handsome, and in the neighbourhood of Canton it is always of granite."—*Davis, Chinese*, i. 365.

"The walls are of blue brick, frequently with an artificial facing or pointing, by which strangers are apt to be deceived as to the fineness of their brickwork. They work in stucco with great skill, representing animals, flowers and fruits, which are sometimes coloured to imitate nature, and the cheapness of this ornament makes it very common."—*Ibid.* i. 365.

"Although Chinese houses [in the north] are [nearly all] of one story only and without cellars, good houses are always raised above the ground, or the courtyards are lowered to prevent the houses being inundated."—*Dudgeon, Diet, Dress, etc.*, pp. 197–8.

"In towns, where space is of consequence, the houses and shops of the greater number of the inhabitants have a story above the ground-floor, and on the roof is often erected a wooden stage or platform for drying goods, or for taking the air in hot evenings. This custom contributes to make their houses very liable to catch and to spread fires during a conflagration."—*Davis, Chinese*, i. 366.

"The Leou, or upper story, consists of several large halls . . . , that occupy the whole breadth of the house, and cover the apartments on the ground floor. These are occasionally converted into lodging-rooms for strangers. . . . In every house they have a provision of wooden leaves, or sliders, two or three feet broad, and ten or twelve feet long, which, when rooms are wanted, they fasten to the floor and ceiling, and in a few hours form any number of apartments. Some of these sliders are open from the top to within four feet of the flooring, and, instead of glass, the open part is filled with very thin oyster-shells, sufficiently transparent to admit the light."—*Chambers, Designs of Ch. Buildings*, p. 10.

"In one of these large halls, usually in that nearest to the gate of the house, is the portrait and altar . . . of the household idol, so placed as to be seen by those that enter. The rest of the second story is distributed into apartments . . . for the family; and over the shops are lodging-rooms for the shop keepers."—*Ibid.* pp. 10–11.

"The fronts of the Chinese houses, towards the street, are either entirely plain, or employed as shops: for they never have any other opening than the door to the street: before which they hang a mat, or place a screen . . . to prevent passengers from looking in."—*Ibid.* p. 11.

[For the *ying pi*, wall or screen in front of a door, see *Dudgeon, Diet, Dress, etc.*, pp. 204–5.]

"All houses of consequence are entered by a triple gateway, consisting of one large folding-door in the centre, and of a smaller one on either side. These last serve for ordinary occasions, while the first is thrown open for the reception of distinguished guests. Large lanterns of a cylindrical shape are hung at the sides, on which are inscribed the names and titles of the inhabitant of the mansion, so as to be read either by day, or at night when the lanterns are lit," for door-plates and numbers are unknown (*Williams, Midd. King.*, i. 731).—*Davis, Chinese*, i. 361.

"The door is solidly constructed, and moves upon pivots turning in sockets."—*Williams, Midd. King.*, i. 731.

"The roughness of the gate is somewhat concealed by the names or grotesque representations of two tutelar gods, Shintu and Yuhlui, to whom the guardianship of the house is entrusted; while the sides and lintel are embellished with felicitous quotations written upon red paper, or with sign-boards of official rank. The door-keeper and other servants lodge in small rooms within the gateway, and above the porch is an attic containing one or two apartments, to be reached by a rude stairway."—*Ibid.* i. 731–2.

"Just within the gates is the covered court, where the sedan-chairs stand, surrounded by red varnished label-boards, having inscribed in gilt characters the full titles of any person of rank and consequence."—*Davis, Chinese*, i. 361.

"The general disposition of a Chinese dwelling of the better sort is that of a series of rooms separated and lighted by intervening courts, and accessible along a covered corridor communicating with each, or by side passages leading through the courts. In cities, where the houses are cramped and the lots irregular in shape, there is more diversity in the arrangement and size of rooms; and in the country establishments of wealthy families, where the gradual increase of the members calls for additional space, the succession of courts and buildings, interspersed with gardens and pools, sometimes renders the whole not a little complicated."—*Williams, Midd. King.*, i. 731.

"Chinese houses are laid out in a series of courts, the better class having invariably a reception room, offices or male servants' quarters in houses on a line with the lane. This forms the outer court of the house, and which is first entered. The second court is entered by another gateway having verandahs running round it. In front, facing south, is the main house with its two east and west wings, each having a small private court of its own, and communicating through the verandah with the chief court, which has two east and west side houses. In courts to one or other side of these side and wing houses are the female servants' quarters and other offices. On the opposite side is placed the garden, with its rookeries, pavilions, wells, lakes, mountains, bridges, tanks with gold fish, smoking room, and library. In the best houses a large building is usually set apart for private theatrical representations. These are often exquisitely panelled, ornamented and painted. . . . Behind the main court is a third and possibly a fourth court devoted to the Ancestral Hall, where the family gods are worshipped. The parents occupy the main house, the little children with their nurses the wings; the married sons and their families the side houses; old retainers are placed behind. If the aged mother be alive she is assigned quarters in one of the side houses. The entrance to the main court in still higher classed houses is through rooms devoted to the reception of guests. The back verandahs of all the houses are taken into the houses. . . . The inner verandahs are left for the use of the family and the comfort of the house. In wet weather they afford the means of communication between the different houses, for there is no internal connection between the main and side houses and reception-rooms. In summer they keep the rooms cool, and afford a place under cover for cooking and sleeping. The number of compartments in the verandahs is reckoned among the number of apartments of a house. The houses of the poor have no such verandahs."—*Dudgeon, Diet, Dress, etc.*, pp. 202–3. See also *Chambers, Designs of Ch. Buildings*, p. 8.

"Several families occupy a courtyard and enter by a small doorway on the street or lane. . . . The poorest people are content with one *chien* or compartment. Higher in the scale the court arrangement obtains, and several families may occupy such a house, the centre apartment being invariably devoted to the family altar, having a Buddhist shrine and family genealogical table, with red candles, fruit and incense burner, and mock ingot paper. . . . The two side compartments of the main house are used as sleeping quarters. No brick partitions exist as with us. The poor people have reeds papered resting on a piece of brick wall; the higher classes have handsomely carved and decorated wooden panellings. Such partitions, it is evident, contribute to the ventilation of the various rooms and the distribution of heat. There is thus no thorough separation of the various rooms."—*Dudgeon, Diet, Dress, etc.*, pp. 203–4.

"The partition-walls of the inner courts are frequently broken into compartments, which are filled with an open work of green varnished tile, or coarse porcelain."—*Davis, Chinese*, i. 365–6.

"Some of the houses have flat roofs with balustrading, which permits of access to the roofs either for drying and sunning purposes, and sometimes in the country for the drying of grain and fruit, where it is safe from thieves. In the country the houses generally are of mud or sun-dried bricks, with roofs of mud mixed with broken wheaten straw, or millet stalks covered with mud. Those of the better sort are roofed with slate or tile, in whole or in part, and built of stone with brick facings for the doors, windows and gable ends. Imperial buildings are roofed with yellow glazed tiles."—*Dudgeon, Diet, Dress, etc.*, p. 190.

"The roofs are covered with flat and semi-cylindrical tiles, the latter being placed over the joints of the former [see *Chambers*, Plate xii.]. . . . Like the Goths, they always leave the timber work of the roof exposed within side, and often make both it, and the columns that support it, of precious woods; sometimes enriching them with ornaments of inlaid ivory, brass, and mother of pearl."—*Chambers, Designs of Ch. Buildings*, p. 11. The mode of tiling is "derived from the use of split bamboos for the same purpose, as it is practised to this day by the Malays."—*Davis, Chinese*, i. 366. For a full description of roof-construction see *Williams, Midd. King.*, i. 729–30.

"The pillars of stone or timber in Chinese temples are often noticeable, owing to their size or length as single pieces. They are, however, unadorned with either capital or carved base, though the shaft may be finely carved and painted, the colour-decoration being often upon a thick coating of *papier mâché*, laid on to protect the wood. In two-story houses the sleepers of the floor are supported on tie-beams attached to the main posts, if they do not rest on the wall. Posts form an element of all Chinese buildings, either to support the roof or the verandah. The entrance is on the sides, and the wall is set back from the outer line of the eaves so as to afford a shelter or porch. Hipped roofs enable the architect to encompass the entire building with a verandah, this being a common arrangement in the

southern provinces. A slight ceiling usually conceals the tiling, but the apartment appears lofty owing to the cavity of the roof."—*Ibid.* i. 730.

"The ceilings of the palaces are richly panelled and ornamented, and, owing to the absence of an upper story, the rooms are built of a lofty character. The ceilings of the inferior houses are made of reeds, and papered. To husband the heat and render warming easy and inexpensive, the ceilings among the lower classes are placed low."—*Dudgeon, Diet, Dress, etc.*, p. 192.

"Handsome horn lanterns or frames filled in with gauze beautifully painted . . . into which candles are fixed, are suspended from the ceilings of the best houses."—*Ibid.* p. 204.

Among the poor, "the walls are lime plastered and white-washed; among the better classes . . . papered."—*Ibid.* p. 204.

"The floors of Chinese houses, where they are not of earth, as in the case of all those of the poorer classes in town and country, are laid with large square bricks, sometimes glazed or made of marble. Boarding is not known, and wood is too expensive to be thus employed. Moreover, with the warm fur and cotton wadded garments and thick soled boots and shoes, the want of wood floors is not felt."—*Ibid.* p. 190.

"The principal room, next to the entrance, serves to receive visitors as well as for eating: and within are the more private apartments, the doorways of which are screened by pendent curtains of silk or cotton."—*Davis, Chinese*, i. 360.

"Houses always consist of an odd number of compartments—one, three, five, or seven. The centre apartments are always slightly broader than the side or end ones. In summer over the court or courts is erected a mat awning as a protection from the sun. . . . These covered courts in summer form a part of the house. . . . These awnings are so constructed as to permit of the roof being closed entirely by day and of being drawn back at night. In the poor houses a single straw mat is stretched on poles across the window, or hung between the pillars of the verandah if they have such. These awnings sometimes cover the roof of the house. . . . In the narrow streets of Southern Chinese towns, mats or cotton awnings stretch from side to side, forming a sort of shaded gallery, piazza, or arcade along the whole street."—*Dudgeon, Diet, Dress, etc.*, p. 204.

"The large room or saloon . . . is commonly from eighteen to twenty-four feet deep, and about twenty broad. The side towards the court . . . is entirely open; having only a cane-mat, which lets down occasionally to keep out rain or sun-shine. It is paved with flags of stone or marble, of different colours: the side-walls are matted about three or four feet upwards from the pavement; the rest being neatly covered, either with white, crimson, or gilt paper: and instead of pictures they hang on them long pieces of satin or paper, stretched on frames, and painted in imitation of marble, or bambou, on which are written, in azure characters, moral sentences and proverbs, extracted from the works of their philosophers. Sometimes, too, they have pieces of plain white paper, with large characters pencilled in Indian ink by some celebrated hand, which they esteem vastly. The bottom or further end of the room is entirely composed of folding doors, the upper parts of which are of lattice-work, covered with painted gauze, which admits light into the bed-room. The doors are neatly made of wood; have several characters and figures on them, and are sometimes richly varnished, in red, blue, yellow, and other colours."—*Chambers, Designs of Ch. Buildings*, pp. 8–9.

"The bed-room . . . is divided from the saloon only by a partition of folding doors . . . which, when the weather is hot, are in the night thrown open to admit the air. It is very small, and contains no other furniture than the bed, and some varnished chests, in which they keep their apparel. The beds are sometimes very magnificent; the bedsteads made much like ours in Europe, of rose-wood carved, or lacquered work; the curtains are of taffeta, or of gauze; sometimes flowered with gold, and commonly either blue or purple. About the top a flip of white satin, a foot in breadth, runs all round; on which are painted, in panels of different figures, flower-pieces, landscapes, and conversation-pieces, interspersed with moral sentences and fables, written in Indian ink and vermilion."—*Ibid.* p. 10.

"A passage on the side of the bed-room leads to the study . . . , which is always closed on every side with walls, and lighted with windows. The walls are hung with moral sentences, as in the saloon, and antique paintings: the moveables consist of elbow-chairs, couches, and tables: there are several shelves filled with books, and on a table, near the window, are placed in great order pencils and other implements for writing, the instruments which the Chinese use in arithmetical computations, and some choice books."—*Ibid.* p. 10.

"Besides these apartments, the ground-floor contains the dining-hall . . . , the kitchen . . . , the couli's or servant's room . . . , the bath . . . , the necessary-house . . . , the offices or compting-houses . . . , and towards the street the shops."—*Ibid.* p. 10.

"The rear rooms are lighted by skylights when other modes are unavailable, and along the southern sea-coasts the thin laminæ of a species of oyster (*Placuna*) cut into small squares supply the place of window-glass. Commerce is gradually bringing this material into greater use all over the land, though the fear of thieves still limits it. Corean paper is the chief substitute for glass in the north."—*Williams, Midd. King.*, i. 732.

"No contrivance for warming the rooms by means of chimneys or flues exists, except that found in the *kang*, or brick bed, on which the inmates lie and sit."—*Ibid.* i. 731.

In the north, most of the apartments were "furnished with a couch or bed-place of brickwork, having a furnace below to warm it during the winter. This was usually covered with a felt rug or mat which, with the assistance of the warmth, gave perpetual lodging to swarms of vermin, and rendered the bed-places quite unavailable to the English travellers. These flues, however, are very necessary during the severe winters, when the fires in the better houses are lit on the outside; but in poorer ones the furnace is within, and serves the double purpose of cooking and warmth, the whole family huddling round it."—*Davis, Chinese*, i. 360–1.

"During the day the k'ang is turned into a sort of drawing or dining room or lounge, the rolled-up bedding forming an agreeable pillow." "Not only the bed but the floors of the best houses have often similar flues arranged under them, with a double layer of large square bricks, which keep the rooms, walls, and floors, constantly dry and warm." "In Mid and South China these earthen k'angs do not exist, their place being taken by wooded beds, which are not unfrequently so large as to constitute alone a kind of room, with compartments and panels, ornamented with painted gauze and silk, and very costly."—*Dudgeon, Diet, Dress, etc.*, pp. 193–6.

"In the best Chinese mansions there are seldom any stairs beyond the few stone steps by which they are raised above the general level of the ground."—*Davis, Chinese*, i. 365.

"The apartments of the Chinese are by no means so full of furniture as ours in England, and in this respect they have reached a point of luxury far short of our own." Chairs were uncomfortable; cushions rare. "Near the chairs are commonly placed those articles of furniture which the Portuguese call *cuspidores* or spitting-pots, rendered necessary by the universal habit of smoking." "A very usual ornament of dwellings consists in vases and jars" of porcelain. Rooms were perfumed by incense-sticks stuck in tripods, jars, etc.—*Ibid.* i. 368–70. For furniture see IMPLEMENTS.

The "palace was built on the general model of the dwellings of great mandarins."—*Staunton, Embassy*, ii. 139. For description see *ibid.* p. 139 *et seq.*

"The houses of the poor are dark, dirty, low, and narrow tenements, where the floor is of earth covered with mats or tiled, and the doorway the only opening, on which a swinging mat conceals the interior. The whole family often sleep, eat, and live in a single room. Pigs, dogs, and hens dispute the space with children and furniture—if a table and a few trestles and stools, pots and plates, deserve that name. The filthy street without is a counterpart to the gloomy, smoky abode within, and a single walk through the streets and lanes of such a neighbourhood is sufficient to reconcile a person to any ordinary condition of life. On the outskirts of the town a still poorer class take up with huts made of mats and thatch upon the ground, through which the rain and wind find free course. It is surprising that people can live and enjoy health, and even be cheerful, as the Chinese are, in such circumstances. Between these hovels and the abodes of the rich is a class of middle houses, consisting of three or four small rooms surrounding a court, each one lodging a family, which uses its portion of the quadrangle."—*Williams, Midd. King.*, i. 733–4.

"The bedrooms [in these houses] are small, poorly ventilated, and seldom visited except at night."—*Ibid.* i. 734.

"As a rule, gardens in China are not contiguous to, or in any way connected with, the houses of those to whom they belong. Situated beyond the precincts of the city, they are often a mile or two distant from the homes of the proprietors. (This remark applies only to gardens properly so called; for trees and flowers are not unfrequently found in the courtyards of the residences of Chinese gentlemen.)"—*Gray, China*, ii. 196. See also *Dudgeon' Diet, Dress, etc.*, pp. 202–3.

"The pavilion is a prominent feature of Chinese architecture, and its ornamentation calls out the best talent of the builder in making his edifice acceptable."—*Williams, Midd. King.*, i. 730.

"The silk towns in the province of Kwang-tung are very neat and clean, and in many respects different from others throughout the empire. Excepting those parts of the silk towns which are especially set apart for marketing, each house is detached and stands in its own mulberry plantation; partly, I suppose, because they are in consequence removed from noises and bad smells. The houses are generally large, and invariably built of bricks. The pathways which conduct the traveller from one silk town to another are well paved."—*Gray, China*, ii. 228.

"The country establishments of wealthy men furnish the best expression of Chinese ideas of elegance and comfort. In these enclosures the hall of ancestors, library, school-room, and summer-houses are detached and erected upon low plinths, surrounded by a verandah, and frequently decorated with tracery and ornamental carving. Near the rear court are the female apartments and offices, many of the former and the sleeping apartments being in attics. Considerable space is occupied by the quadrangles, which are paved and embellished by fish-pools, flowering shrubs, and other plants."—*Williams, Midd. King.*, i. 733. For detailed description of a country-house see *ibid.* i. 731–3.

"The magnificence of Chinese mansions is estimated in some measure by the ground which they cover, and by the number and size of the courts and buildings. The real space is often eked out by winding and complicated passages or galleries, decorated with carving and trellis-work in very good taste. The walks are often paved with figured tiles. Large tanks or ponds, with the nelumbium, or sacred lotus, are essential to every country-house, and these pools are generally filled with quantities of the golden carp, and other fish. Masses of artificial rock either rise out of the water, or are strewn about the grounds, in an affected imitation of nature, and on these are often planted their stunted trees."—*Davis, Chinese*, i. 367.

"Houses are rented on short leases, and the rent collected quarterly in advance. . . . The yearly rent of the best shops in Canton is from $150 to $400."—*Williams, Midd. King.*, i. 739.

[For arrangement of shops and warehouses see *ibid.* i. 736.]

"All the main dwellings of the Chinese face the south. Houses with street entrance facing the north are constructed to have the front entrance of the dwelling-house on the south."—*Dudgeon, Diet, Dress, etc.*, p. 200.

"The narrowness of the streets in Chinese cities is a source of many inconveniences; few exceed ten or twelve feet in width, and most of those in Canton are less than eight. No large squares having fountains and shrubbery nor any open spaces except the areas in front of temples relieve the closeness of these lanes. . . . At all times porters carrying burdens are impeded by the crowd of passengers, who likewise must pass Indian file lest they tilt against the porters. Ventilation is imperfect where the buildings are packed so closely, and the public necessaries and their offal carried through the streets by the scavengers pollute the air. Drainage is very superficial and incomplete; the sewers easily choke up or get broken and exude their contents over the pathway."—*Williams, Midd. King.*, i. 737.

"The streets are usually paved with slabs of stone laid cross-wise, and except near markets and walls are comparatively clean. They are not laid out straight, and some present a singularly irregular appearance from the slight angle which each house makes with its neighbours; it being considered rather unlucky to have them exactly even. The names of the streets are written on the gateways crossing them, whenever they are marked at all; occasionally, as at Canton, each division makes a separate neighbourhood and has its own name; a single long street will thus have five, six, or more names. The general arrangement of a Chinese city presents a labyrinth of streets, alleys, and byways very perplexing to a stranger who has neither plan nor directory to guide him, nor numbers upon the houses and shops to direct him. The sign-boards are hung each side of the door, or securely inserted in stone sockets; some of them are ten or fifteen feet high, and being gaily painted and gilded on both sides with picturesque characters, a succession of them as seen down a street produces a gay effect. . . . The edicts of government, handbills of medicines and the famous doctors who make them, notices offering rewards for children who are lost or slaves escaped, new shops opened, houses to let, or other events, cover blank walls in great variety, printed on red, black, white or yellow paper. . . . The shrines of the street gods occur in southern cities, located in niches in the wall, with altars before them."—*Ibid.* i. 738. See also *Dudgeon, Diet, Dress, etc.*, p. 199.

"On visiting native cities . . . one is filled with amazement at the state of filth in which the people live, and not only live, but thrive. The streets are narrow and never cleansed; the common sewer lies beneath the flagstones, and through the interstices between the stones can be seen the black, stinking slush in the sewer. The sewerage is not confined in a well-laid cemented drain, but it soaks through the loosely laid, uncemented stones, and thoroughly saturates the ground on which the tumble-down, over-crowded houses are built. Night soil is allowed to remain in wooden buckets inside the houses awaiting collection by the soil merchant, who sells it to the market gardener and the farmer. Urine is accumulated in earthenware jars, and is similarly disposed of. The houses are rarely swept and cleaned, hardly ever repaired. In every corner are filth and rubbish. And yet, in such circumstances—in which the sanitarian could inevitably prophecy typhus and typhoid—the population seems to thrive."—*Manson, Tropical Diseases*, p. 223.

"Streets in the north present a somewhat different, and on the whole less inviting because less entertaining and picturesque, aspect. Their greater width allows carts to pass, and it also offers more room for the garbage, the rubbish, and the noisome sights that are most disgusting, all of which are made worse in rainy weather by the mud through which one flounders."—*Williams, Midd. King.*, i. 741.

"The temples and assembly-halls are the only public buildings in Chinese cities belonging to the people. Their courts and cloisters, with such gardens, tea-houses, and pools as may be accessible, attract constant crowds, and furnish the only places of common resort. The priests derive no small portion of their income from travellers, and their establishments are consequently made more commodious and extensive than the number of priests or the throng of worshippers require."—*Ibid.* i. 738–9.

Williams comments on the "dull appearance of a Chinese city . . . when seen from a distance. . . . Temples, houses, and palaces are nearly of one height; their sameness being only partially relieved by trees mingled with pairs of tall flag-staffs with frames near their tops, which at a distance rather suggest the idea of dismantled gallows."—*Ibid.* i. 746.

"Only a part of the fleets of boats seen on the river at Canton are intended for transportation, a large number being designed for fixed residences, and perhaps half of them are permanently moored. They are not obliged to remain where they station themselves, but the boats and their inmates are both under the supervision of a water police, who register them and point out the position they may occupy. Barges for families, those in which oil, salt, fuel, or other articles are sold, lighters, passage boats, flower-boats, and other kinds, are by this means grouped together, and more easily found."—*Ibid.* i. 749.

"The internal arrangement of dwelling-boats is simple. The better sort are from sixty to eighty feet long, and about fifteen feet wide, divided into three rooms; the stem is sharp, and upholds a platform on which, when they are moored alongside, it is easy to pass from one boat to another. Each one is secured by ropes to large hawsers which run along the whole line at the bow and stern. The room nearest the bow serves for a lobby to the principal apartment, which occupies about half the body of the boat; the two are separated by trellis bulkheads, but the sternmost room, or sleeping apartment, is carefully screened. Cooking and washing are performed on a high stern framework, which is admirably contrived, by means of furnaces and other conveniences above and hatches and partitions below deck, to serve all these purposes, contain all the fuel and water necessary, and answer for a sleeping-place as well. By means of awnings and frameworks the top of the boat also subserves many objects of work or pleasure. The window-shutters are movable, fitted for all kinds of weather and for flexibility of arrangement, meeting all the demands of a family and the particular service of a vessel; nothing can be more ingenious."—*Ibid.* i. 750.

"The handsomest of these craft are called *hwa ting*, or flower-boats. . . . The smaller sorts at Canton are generally known as *tankia* boats; they are about twenty-five feet long, contain only one room, and are fitted with movable mats to cover the whole vessel; they are usually rowed by women. In these 'egg-houses' whole families are reared, live, and die; the room which serves for passengers by day is a bedroom by night; a kitchen at one time, a washroom at another, and a nursery always."—*Ibid.* i. 750–1.

"When their boats become unseaworthy they are still considered landworthy, and are transformed into houses by setting them bodily upon a stone foundation above the reach of the tide, or breaking them up to construct rude huts."—*Ibid.* ii. 16.

"Cave-dwellings still exist as abodes for millions of people. This is well known from the descriptions given by travellers, especially from those supplied by Dr. Von Richthofen (*China*, I. ch. 2)."—*De Groot, Rel. Syst.*, ii. i. 372.

"In Richthofen's *China* there is a picture of [cave] houses in five stories one above another, all of them having arched windows and doors. There is an outside staircase connecting the houses of each story. On the opposite page is another front of a house hollowed out of a loess bank. It is fenced by a low wall on the outside. This house . . . communicates with the outside simply by three windows and a door."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 261–2. *Cf.* EARLY FEUDAL PERIOD.

[For superstitions regarding the height, situation, etc., of dwellings, see REL. IDEAS.]

F O O D.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Animal and Vegetable.—"The peoples of the earliest times ate when they were hungry and threw away the remainder when they had had enough. They ate unskinned flesh and drank blood."—*Fu Hsi shih chi, Kang chien i chih lu*, c. 1, p. 1.

"In ancient times they had no fire. The people ate wild fruits and the flesh of birds and animals."—*Shên Ming shih chi, ibid.* c. i. p. 2.

"In ancient times the people had no cooked rice."—*Huang Ti pên chi, Tsêng chu jên wu lei tien, Yin shih lei*, c. 36, p. 3.

[Yü and Ch'i showed the people how to procure grain as food in addition to flesh meat.]—*Shu ching*, Pt. II. Bk. IV. ch. i. i. ; *Legge, Ch. Class.*, III. i. 77-8.

"When Yao ruled over the empire he ate coarse rice with herb soup."—*Shih chi, Ko chih ching yüan*, c. 24, *Yin shih lei*, p. 10*b*.

"The Emperor Shun said: 'My people [*lit.*, the ploughers; incorrectly, the black-haired people] hunger. You, Hou Chi, must sow the 100 kinds of grain in their seasons.'"—*Shun tien*, c. 1, p. 4.

"Mencius said: 'The Emperor Shun ate cooked rice and masticated herbs.'"—*Hsia Mêng*, c. 6, p. 20.

"I Yin says: 'The best kind of cooked rice was [made from] the corn of Mount Yüan or the grain of the Southern Sea.'"—*Hsü shih shuo wên, Shih lei t'ung pien, Yin shih lei*, c. 23, p. 2*a*.

[The absence of rice in the earliest times (see AGRICULTURE) and the statement given above that there was no cooked rice, seem to indicate that a grain of a different kind to the rice afterwards commonly in use is referred to. But some of the references seem to indicate that rice was in use as food before the end of the Period.]

"P'êng Ch'ien, also known as P'êng Tsu, was skilful in spicing food and in cooking pheasant soup, which he used to serve to the Emperor Yao."—*Wang i chu, Ko chih ching yüan*, c. 24, *Yin shih lei*, p. 11*a*. See also *Ch'u tz'ŭ, Shih lei t'ung pien, Yin shih lei*, c. 23, p. 6.

"When I Yin was first appointed an officer he made wild-goose soup and offered it to the Emperor T'ang in an ornamented three-legged jade dish."—*Tz'ŭ lin hai ts'o, Shih lei t'ung pien*, c. 23, p. 7.

"When King Chou ruled over the empire, he ordered his cook to boil some wild-boar soup, which being not properly done, he killed the cook."—*Liu hsiang hsin hsü, Ko chih ching yüan, Yin shih lei*, c. 24, p. 11*a*.

"*Chi* (齏), seasoned vegetables, was made by putting vegetables in rice spirit."—*Shih wu kan chu, ibid.* c. 24, *Yin shih lei*, p. 13*b*.

"The *Records of Chou* says: 'When Yi Yin was appointed [to be Prime Minister] by T'ang, the latter bestowed upon him cuttle-fish condiment.'"—*Pei t'ang shu ch'ao, ibid.* c. 23, *Yin shih lei*, p. 7*b*.

["Bears' paws and leopards' wombs" are referred to as amongst the "extravagances" which Chou Hsin, the tyrant emperor, would demand.]—*Legge, Ch. Class.*, III. i. 269, note.

Beverages.—["Spirits of the black millet mixed with odoriferous herbs" are mentioned in the *Shu ching*, Pref., 65.]

"Rice-wine was discovered, according to the majority of authors, in the time of Yü."—*Gaubil*, quot. *Legge, Ch. Class.*, iii. ii. 399, note. According to King Ch'êng's "Announcement about Drunkenness" (*Shu ching*, Pt. V. Bk. X.), in the days of early simplicity and virtue, spirits were not used except at the great sacrifices.

"The daughter of the Emperor [Yü] ordered I Ti to brew some wine, which was found to be nice, and she (or he) offered it to Yü, who drank it, but found it sweet, so discharged I Ti, and abstained from good (or fine) wines."—*Chan kuo ts'ê, Shih lei t'ung pien*, c. 23, p. 15.

"I Ti first made wine by using the five spices. After that Shao K'ang [also] made wine of black grain."—*Shih pên, ibid.* c. 23, p. 16.

"P'ing Yüan-chün forced Tzŭ Kao to take wine, saying: 'In the *Proverbs* it says: Yao could drink a thousand *ch'ing* (goblets) of wine; Confucius could drink one hundred *ku* (goblets of 2 to 3 pints' capacity) of wine; and Tzŭ-lo, though loquacious, could still drink one hundred *ho* (wine jars) of wine. The sages of old all could take their drinks—why should you be an exception?'"—*K'ung Ts'ung Tzŭ, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 6*b*.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Animal and Vegetable.—[The stomach and palate of animals were specially esteemed (*Shih ching*, III. ii. II. 2); a preference which is still common, as may be seen in the description which Gerbillon gives of a hunt by K'ang Hsi (*Du Halde*, IV. 293, fol. ed.). The habit of eating the dog was very common in China according to the *Chou li, passim*, and the *Li chi*, VI. v. 5. In two passages Mencius (I. Pt. i. III. 4[8], VII. 24) notices the raising of dogs and pigs for food. Fowls, geese and ducks were eaten. Beef and mutton were placed only on the tables of chiefs and dignitaries who possessed large herds and flocks (*Shih ching*, II. i. V. 2; III. ii. III.). At great feasts eight different dishes of grain were set forth (II. i. V. 2). The turtle was considered a dainty dish (III. iii. VII. 3). The vegetable garden of every husbandman furnished him with cucumbers, pumpkins, and melons (I. xv. I. 6; II. vi. VI. 4). They ate also jujube-dates, which they struck down in the eighth moon, *i.e.*, about end of July (I. xv. I. 6). At the same time they cut down the large pumpkins. The cucumbers, melons, and the leaves of the *k'uei* were eaten in the seventh moon (I. xv. I. 6). They ate habitually the tender shoots of the bamboo (III. iii. VII. 3).]

"Roasted grain and other provisions" are mentioned in the *Shu ching*, Pt. V. Bk. XXIX. 5.

"The common people eat domestic animals, such as the fowl, pig, dog, and sow. A whole one might be taken at a meal."—*Huai-nan Tzŭ, Tsêng chu Jên wu lei tien, Yin shih lei*, c. 36, p. 1*b*.

"The flesh of the ox, sheep, and pig were cooked with flour. They were cut into small pieces and combined with grain, *i.e.*, 2 parts of grain to 1 of flesh were mixed so as to form a solid mass like a cake, which was then boiled."—*Li nei tsê, Yüan chien lei han, Shih wu pu*, c. 389, p. 7*a*.

"In spring they made *kuei* (膾), hashed meat, by using onions; and in autumn, [by using] the mustard plant. Meat or fish cut into small pieces was called *kuei* and into large pieces *hsien* (軒)."—*Nei tsê, ibid.* c. 24, p. 4*b*.

"Raw meat was called *hsien* (羶), and dried meat *k'ao* (薨)."—*Chou li chu, ibid.* c. 24, *Yin shih lei*, p. 1*a*.

"Meat cut and dried was called *fu* (脯): if dried whole it was called *la* (腊). The *fu* was placed in a bamboo basket, and the *la* in a basin. In sacrificing, the *fu* was often served before the minced pickles, whilst the *la* came after the fish."—*Li shu, ibid.* c. 24, p. 3*a*.

"The dried meat maker was in charge of dried meat; and the *fu* (脯) and *la* (腊) of animals hunted in the fields. The Commentary says: 'All animals hunted in the fields, whether birds or beasts, were dried whole without being cut into slices.' The Explanation says: 'The word *la* means evening, as it was put in the sun in the morning and dried by the evening.'"—*Chou li, ibid.* c. 24, p. 4*b*.

"*Ch'i* (肵) was the flesh on the roof of the pig's mouth."—*Shih chuan, ibid.* c. 24. *Yin shih lei*, p. 1*a*.

"The lips of the *hsing-hsing* [monkey] and the [hind] feet of the badger were considered delicacies."—*Lü shih Ch'un ch'iu, Shih lei t'ung pien, Yin shih lei*, c. 23, p. 6*a*.

"Fat flesh and strong wine . . . were called the food which damages the intestines."—*Ibid., Yüan chien lei han, Shih wu pu*, c. 389, p. 23*b*.

"At 60 years of age people cannot eat to repletion without [including] meat [in their diet]."—*Li chi, ibid.* p. 29*a*.

"The cock's liver, the wild goose's kidneys, the bustard's tripe, and the deer's stomach cannot be eaten by men, for they all are injurious."—*Li chi chu, ibid.* c. 388, *Shih wu pu*, p. 23*b*.

"In eating the wolf, one should reject the bowels; the wild cat, the spine; the hare, the lower end of the spine; the fox, the head; the pig, the brain; fish, the bone of the gills; turtle, the passages of its body. In Chêng's Commentary it says: 'Because they are injurious to man.'"—*Nei tsê, Ko chih ching yüan*, c. 21, *Yin shih lei*, p. 3*b*.

"The people ate the goose, but they discarded the flesh of its tail, and also ate the duck in the same manner."—*Nei tsê, Tsêng chu Jên wu lei tien, Yin shih lei*, c. 37, p. 4*a*.

"The King of Ch'i when he eat fowls, eat the feet (or toes) [and had to eat] several thousands before he was satisfied."—*Lü Shih Ch'un ch'iu, Shih lei t'ung pien, Yin shih lei*, c. 23, p. 6*a*.

"Ho-lu [Wang] once had a desire for sea-fish, but could not obtain any alive. So he sent a man to the sea-coast to salt some fish and dry it in the sun—hence it was called dried fish (鯊)."—*Yen fan lu, Ko chih ching yüan*, c. 26, *Yin shih lei*, p. 6*b*.

"Cuttle-fish salted and dried was called *ming hsiang* (明 𩽾), and if dried without being salted *fu* (脯) *hsiang*."—*Mu ts'ao, ibid.* p. 6*b*.

"*Cha* (鮓) was fish preserved with salt and boiled rice. It was [first] made by Shou Mêng of the Wu state."—*Shih wu kan chu, ibid.* c. 24, p. 8*a*.

[The introduction of *kuei* (see *suprâ*), hashed fish or meat, into Wu is attributed to Ho-Lu.]—*Wu Yüeh Ch'un ch'iu, ibid.* c. 24, p. 5*a*.

"In the *Commentary on the Cook* in the *Book of Rites* it says: 'Such as the *hsieh hsü* (蟹 胥), crab *hsü*, of Ch'ing Chou.' The *Shuo Wên* says: '*Hsü* was mince-meat made of crab.'"—*Shu wu i ming su, ibid.* c. 26, *Yin shih lei*, p. 7*b*.

"Young *pieh*, turtle, were not eaten during the sucking period, as that would be injurious [to the eater]."—*Li chi chu, Ku hsiang chai Yüan chien lei han*, c. 388, *Yin shih lei*, p. 15*b*.

[Dried or salted fish (鮑 *pao*) is mentioned in *Ku i hsin shu, ibid.* c. 388, *Shih wu pu*, p. 23*b*.]

"At any of the four seasons viands may be prepared for food, including the *cha yü* (edible *acalepha*) of Ching Chou."—*Chou li P'ao jên chu, Shih lei t'ung pien, Yin shih lei*, c. 23, p. 11*a*.

[Soups with and without vegetables in them are mentioned in *Li chi, Ko chih ching yüan*, c. 24, *Yin shih lei*, p. 10*a*.]

[*Chou* (粥), congee, is mentioned in *T'ai kung chin kuei, Shih lei t'ung pien, Yin shih lei*, c. 23, p. 9*b*.]

"Meat mixed with spices was called soup, which was sometimes made of pheasant or hare, or of fowl, dog, or quail."—*Nei tsê, Tsêng chu Jên wu lei tien, Yin shih lei*, c. 36, p. 4*b*.

"Hua Pên, a native of Chiang Pei, was fond of turtle soup (鼈 肉羹 *pieh ho*)."—*Ch'i hsieh chi, Ko chih ching yüan*, c. 26, *Yin shih lei*, p. 7*a*.

[Cooked rice is mentioned in *Ch'un ch'iu shuo t'i tz'ŭ, Shih lei t'ung pien, Yin shih lei*, c. 23, p. 5*b*.]

"In the middle month of winter rice boiled to the consistence of gruel was used to nourish the aged and weak."—*Li chi, ibid.* p. 9*b*.

"When Yen Ying was Prime Minister of the Ch'i State he eat husked grain."—*Yen Tzŭ Ch'un ch'iu, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 29*b*.

"The Imperial Cook was in charge of the preparation of meals for the king; he used 6 kinds of grain."—*Chou li, ibid.* p. 28*b*. See also *Chou li kuan chu, Gingell*, pp. 9-13.

"In the middle of autumn people ate hemp seeds, using dog's flesh as a digestive; in the latter part of autumn they ate grain, also using the flesh of the dog."—*Li chi, Tsêng chu Jên wu lei tien, Yin shih lei*, c. 37, p. 8*a*.

"The natives of Huai Nan preserved crabs with salt and wine. Into each vessel containing several tens of them they put half a piece of *tsao chia* (皁 莢), a tree whose seeds are used for dye. It could be kept for a year without changing its sweet flavour."—*Kuei t'ien lu, Ko chih ching yüan*, c. 26, *Yin shih lei*, p. 7*b*.

"'Peach *chu* (桋) and plum *chu*.' The Commentary says: '*Chu* means to pickle: the peach and plum could be pickled and preserved until they were dried up.'"—*Nei tsê, ibid.* c. 24, *Yin shih lei*, p. 14*a*.

[I Ya used 5 kinds of spice in preparing food for Duke Huan.]—*Chan kuo ts'ê, Shih lei t'ung pien, Yin shih lei*, c. 23, p. 6*b*.

"In the chapter *Tien Yüan* [of the *Chou li*, there occur the words]: 'The *hsiu* (脩) meat of the Court Butler.' The Commentary says: 'Meat seasoned with ginger and cinnamon and dried was called *hsiu*, and meat not seasoned with ginger or cinnamon, but salted and dried only, was called *fu* (脯), preserved meat.'"—*Chou li, Ko chih ching yüan*, c. 24, p. 2*b*.

[Condiments of 3 prices are referred to in *Fan Tzŭ chi jan, ibid.* c. 23, *Yin shih lei*, p. 7*a*.]

"The imperial cook was in charge of the royal food or viands, amongst which were one hundred and twenty bottles of condiment."—*Chou li, ibid.* p. 7*a*.

"Salt is of two kinds: one got from pools, called *ku* (鹽) salt; the other boiled down from sea or well water, and called *san* (散) salt."—*Chou kuan, Tsêng chu Jên wu lei tien, Yin shih lei*, c. 36, p. 5*b*.

"Salt called *hsien ts'o* (鹹 鹺). Chêng's Commentary says: 'The large kind of *hsien* was called *ts'o*; it was salt with a strong taste.'"—*Li chi, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 1*a*.

[Roast flesh, spiced with pepper and eaten with pickles, is referred to in *Chou kuan, Tsêng chu Jên wu lei tien, Yin shih lei*, c. 36, p. 5*b*.]

"The ox, sheep, deer, and wild deer are all delicious eating, but though they may nourish our bodies they may also foul the breath: so that ginger and cassia must be taken to spice the food."—*T'an kung, ibid.* p. 5*b*.

"The people of Wu were skilful in making soup. They spiced it with sweet or sour pickles; it always first tasted bitter and then sweet."—*Ch'u tz'ŭ, Yüan chien lei han, Shih wu pu*, c. 390, p. 25*a*.

"Tzŭ T'ai-shu once told Chao Chien-tzŭ as follows: 'For the 6 domestic animals (horse, cow, sheep, fowl, dog, and swine) 5 *shêng* (stag, deer, elk, wolf, and hare) and 3 sacrificial meats, the 5 flavours should be served."—*Tso chuan, Ko chih ching yüan*, c. 21, *Yin shih lei*, p. 2*a*.

"The sage regarded eating as one of the 'precious things,' so virtuous kings established the law of eating and drinking whereby to strengthen the weak and preserve robustness, make the body strong and the senses sagacious; but he did not care about seasoning [with] the five flavours or spices nor care to bring delicate or strange foods from far-off countries."—*Mi Tzŭ, ibid.* p. 1*a*.

"*Shui i* (水 醷) was apricot syrup. In the *Li chi*, under the heading *Nei tsê*, the words *shui i* are mentioned."—*Yang Chên wai chi, ibid.* c. 22, *Yin shih lei*, p. 25*a*.

"All kinds of fruit, such as the prune, almond, *ch'a* (a red fruit like the prune), and pear, are pleasant to the taste, but they cannot make people wise."—*Jên wu lei tien, Yin shih lei*, c. 36, p. 5*b*.

"In the second moon people picked the *fan* (蘩) plant (white southern-wood); in the 5th they boiled the prune, and in the 6th the peach."—*Hsia hsiao chêng, Tsêng chu Jên wu lei tien, Yin shih lei*, c. 36, p. 2*a*.

"The 'sesamum lump' (麻 團 *ma t'uan*) was made by Kung Liu, and the 'soup lump' (湯 團 *t'ang t'uan*) by Chou Kung."—*Shih wu kan chu, Ko chih ching yüan*, c. 26, *Yin shih lei*, p. 9*a*.

"Kung Sun-Wei Tzŭ said: 'Those who eat sweet food increase their flesh, but their bones are not benefited by it.'"—*Ku hsiang chai Yüan chien lei han, Yin shih lei*, c. 388, p. 3*b*.

"Liu Hsia-hui on seeing sweet cake said it gave nourishment to old people."—*Huai-nan Tzŭ, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 14*a*.

"In the 8th moon they sustained the old and weak by serving them with thin congee."—*Yüeh ling, ibid.* c. 22, *Yin shih lei*, p. 26*a*.

"Confucius, being once in distress in the country between Ch'ên and Chieh, boiled hay for food without using flour."—*Mi Tzŭ shu, Yüan chien lei han, Shih wu pu*, c. 389, p. 7*a*.

"The Jung viscount Kin-tchi . . . said: 'Our food, our drink . . . are all different from those of the Flowery States.'"—*Lacouperie, Lang. of China*, p. 18.

Beverages.—[In the *Shih ching*, I. vii. VIII. 2; II. ii. III.; III. iii. VII., etc., mention is made of wine (酒, spirits) as the habitual drink. As at the present day, this wine was a fermented drink extracted from rice (I. xv. I. 6). They mixed Chinese pepper (I. xii. II.) with spirits and meat to render them aromatic. Milk is not mentioned in the *Shih ching* as a drink. The present Chinese in general do not drink milk.]

[An infusion of some kind of leaf was drunk at this time. See PERIOD OF DISRUPTION, and *cf.* ABSOLUTE MONARCHY.]

"A jar of spirits, made from the black millet, mixed with odoriferous herbs."—*Shu ching*, Pt. V. Bk. XXVIII. 4.

"秬 is a species of black millet, used in the distillation of spirits. 鬯 is a species of fragrant grass employed to flavour the spirits. The two characters are used here [*Shu ching*, Pt. V. Bk. XIII. 25: 'black millet herb-flavoured spirit'] as a name of the spirit which was made from them."—*Legge, Ch. Class.*, III. ii. 449, note.

"Once when the Emperor Mu was at Sha Yen he asked for [something to] drink, but there being nothing ready, Kao Pên-jung stabbed the neck of the horse on the left side of the coach, and taking its pure blood gave it to the emperor to drink. The emperor drank and enjoyed it, and immediately rewarded him by presenting him with a pair of jewels worn by himself."—*Mu t'ien tzŭ chuan, Yüan chien lei han, Shih wu pu*, c. 391, p. 3*b*.

[For the distinctive foods of different ranks see LAWS OF INT.]

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Animal.—[Common articles of diet probably remained the the same as in the previous Period.]

[Horse and deer-flesh are mentioned in *Ku chin chu, Yüan chien lei han, Shih wu pu*, c. 389, p. 33*b*; ox-flesh, eaten with pickles, in *Huai-nan Tzŭ, ibid.* p. 29*a*; pork and mutton, in *Hou Han shu, ibid.* p. 29*b*; boiled mutton with sweet almond-juice, in *Chih lin, ibid.* p. 38*a*; pig's liver, in *Tung Kuan Han chi, ibid.* p. 28*a*; ribs of bacon, in *Ibid.* p. 16*b*; roast goose, in *San Ch'in chi, ibid.* p. 37*a*; boiled monkey, in *Huai-nan Tzŭ, ibid.* c. 390, p. 23*b*; snake, in *Liu Tzŭ shu, ibid.* c. 391, p. 1*b*; dried meat (乾脯 *kan fu*), in *Tung Kuan Han chi, ibid.* c. 389, p. 16*b*; fried meat, in *Fang yen, Ko chih ching yüan*, c. 21, *Yin shih lei*, p. 3*a*; meat cooked with the bone (殽 *yao*) and cut in large slices (胾 *tzŭ*), in *Shih wén, ibid.* c. 24, *Yin shih lei* p. 1*b*; roast flesh of the male wolf, in *Lü shih Ch'un ch'iu, ibid.* p. 7*b*; venison eaten with cooked rice, in *Tang Chin Hsü yü chang chi, ibid.* p. 3*b*; preserved meat (膊 *po*), in *Fêng su t'ung, ibid.* p. 3*a*; and *t'ing* (脡), raw meat pickled, in *Shuo wén, ibid.* c. 26, *Yin shih lei*, p. 5*a*.]

[That dogs were eaten seems probable from the existence of the specialized occupation of dog-butcher. See *Shih chi, Yüan chien lei han*, c. 358, *Shou yeh pu*, p. 2*b*; and *cf.* DIV. OF LAB.]

[Intestines of fish are mentioned in *T'ien chung chi, Yüan chien lei han, Shih wu pu*, c. 391, p. 17*b*; eels preserved in brine, in *Han shu, ibid.* c. 389, p. 38*b*; *hsien ts'an* (鮮餐), a mixture of rice and fish, in *Chiao shih shuo hu, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 29*a*; *ho ti* (河祇), dried fish, in *Chi chih chi, ibid.* c. 24, p. 4*a*; *tsé* (鮓), preserved fish, called *chêng* (鮸) in the South, also known as *yü hsiu* (魚鏞), and, commonly, as *cha* (鮓), in *Shuo wén, ibid.* p. 8*a*.]

[Mutton soup is mentioned in *Chan kuo ts'é, ibid.* c. 24. *Yin shih lei*, p. 11*a*; meat soup (肉羹 *jou kêng*), in *Han shu, Yüan chien lei han, Shih wu pu*, c. 390, p. 24*a*; dog soup, in *Huai-nan Tzŭ, ibid.* p. 23*b*; owl soup, in *Chiao ssŭ chih, Ko chih ching yüan*, c. 24, *Yin shih lei*, p. 11*a*; camel-hoof soup, in *Tu shih chu, ibid.* p. 11*a*; dragon-soup, in *Shu i chi, ibid.* p. 11*a*; thick (糂 *chan*) and thin congee (酏 i), in *Yang hsiung fang yen, ibid.* c. 22, p. 26*a*; and bean congee, in *Han shu, ibid.* p. 27*b*.]

Vegetable.—[Table rice, made from grain, panicled millet, or black millet, is mentioned in *Lü shih Ch'un ch'iu, ibid.* c. 22, *Yin shih lei*, p. 29*a*; "dried rice," made of mulberry seeds and locusts, in *Wu shu, ibid.* p. 29*a*; parched rice (糗 *ch'iu*), in *Tung Kuan Han chi, Yüan chien lei han, Shih pu*, c. 389, p. 16*b*; meal (wheat and other), in *Han shu, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 29*b*; *hsiang fan* (橡飯), meal made of chestnut oak, in *K'ung Yen tsai ch'iung chi, ibid.* p. 29*b*.]

"In the Nine Classical Books the word vermicelli or wheat flour (麪 *mien*) does not occur. The article referred to in the *Chou Li* was like the *ch'ao mai* (炒麥), roast wheat, of the present day. Only in Wang Mang's time are the words 'eating vermicelli' (啖麪 *tan mien*) first seen."—*Hsüeh ch'ai chan pi, ibid.* c. 25, *Yin shih lei*, p. 1*a*.

"The method of making bean-curd (菽腐 *tou fu*) was never heard of during the Three Dynasties (Hsia, Shang and Chou). In the Han dynasty, [Liu] An, Prince of Huai Nan, first published the method to the world."—*Hsieh ch'o shih i, ibid.* c. 24, *Yin shih lei*, p. 14*b*.

[White salt is mentioned in *Wu shih Wai kuo chuan, Yüan chien lei han, Shih wu pu*, c. 391, p. 11*b*; *Han shih huo chih, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 1*a*; *Lü shih Ch'un ch'iu, ibid.* p. 5*a*; red salt, in *Pao p'o tzŭ, Yüan chien lei han, Shih wu pu*, c. 391, p. 8*a*; salted beans (豉 *ch'ih*), in *I ya, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 15*a*; *Tan ch'ien lu, ibid.* p. 15*a*; *mieh* (醯), condiment made from the elm, in *Po hu t'ung, ibid.* p. 7*b*; from the fruit of the *kou* (枸), a spinous shrub, in *Han shu Hsi nan i chuan, ibid.* p. 7*b*; and from the pearl oyster, in *Han lü, ibid.* p. 7*b*; *soy* (醬 *chiang*), in *Fêng su t'ung, ibid.* p. 7*b*; (The *Fêng su t'ung* says that it was first made by I Fu); *yao chiang* (藥醬), "medicine sauce," in *Han shu, Yüan chien lei han, Shih wu pu*, c. 391, p. 18*b*; 'bitter wine' (苦酒 *k'u chiu*), *i.e.* vinegar (醋 *ts'u*), in *Wei ming ch'én chuan, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 8*b*.]

"In the Nine Classical Books the word *ts'u* (醋), vinegar, does not occur, but there are *hsi* (醯), 'pickles,' and 'seasoning with acid flavours' (和用酸 *ho yung suan*)—nothing more. Only under the Han dynasty is the word *ts'u* first found."—*Hsüeh ch'ai chan pi, ibid.* p. 8*b*.

[Cakes (餅 *ping*) are mentioned in *Chu-ko K'o Lieh chuan, Yüan chien lei han, Shih wu pu*, c. 389, p. 12*a*; *Wu shih Wai kuo chuan, ibid.* p. 12*a*; *Ching Chao Chiu shih*, p. 12*a*; and *Han shu Po kuan piao, Ko chih ching yüan*, c. 25, *Yin shih lei*, p. 4*a*; *chi* cakes (集餅 *chi ping*), wheaten cakes stuffed with spice, in *Wu shih Wai kuo chuan, ibid.* p. 7*b*; steamed cakes (烝餅 *chêng ping*), said to have been made by King Chao of Ch'in, in *Shih wu kan chu, ibid.* p. 8*a*; and persimmon cakes (餅柿 *ping shih*), in *Ch'ün fang p'u, Shih lei t'ung pien, Kuo pu*, c. 84, p. 4*b*.]

"*Hu* (餬) cake was a cake that had been 'raised.' The name was also used for those which had sesame scattered over the upper surface. The names of the steamed cake (蒸餅 *chêng ping*), soup cake (湯餅 *t'ang ping*), wax cake (蠟餅 *la ping*), sugar and bean cake (饊餅 *sui ping*), cash cake (金餅 *chin ping*), rope cake (索餅 *so ping*), etc., were taken from their appearances."—*I ya, Ko chih ching yüan*, c. 25, *Yin shih lei*, p. 5*b*.

["Stone honey" (石蜜 *shih mi*), the dried juice of the sugar cane, is mentioned in *Nan chung pa min chün chih, Shih lei t'ung pien, Kuo pu*, c. 84, p. 20*b*; *Han shu, Yüan chien lei han, Shih wu pu*, c. 391, p. 24*b* (where it is stated that it came from India); *Pên ts'ao, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 11*b* (made of refined sugar mixed with milk); honey (蜜 *mi*), in *Shih chi, Yüan chien lei han, Shih wu pu*, c. 391, p. 25*a*; white honey, in *Pei T'ang shu ch'ao, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 10*a*; purple honey and red honey, in *Han wu nei chuan, ibid.* p. 10*a*; sugar-cane, in *Shih shuo, Shih lei t'ung pien, Kuo pu*, c. 84, p. 21*a*: 21*b*; *Han shu Chiao ssŭ ko, Yüan chien lei han, Shih wu pu*, c. 391, p. 4*a* (where it is stated that the juice is beneficial in cases of intoxication); syrups, in *Hou Han shu, ibid.* p. 5*a*; *Shih pên, ibid.* p. 29*b*; *ju t'ang* (乳糖) and *shih tzŭ* (獅子), sugars, in *T'an yüan, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 13*a*; *mao t'ang* (貍糖), "sugar-lion," in *Han Hsien Tsung Chi chu, ibid.* p. 13*a*; sugared peas (豌 *wan*), in *Shuo wén, ibid.* p. 14*a*; and cream (酪 *lo*), in *I ya, ibid.* c. 22, p. 25*a*.]

[Mulberry seeds as articles of food are mentioned in *Liu Ching-shu I yüan, Shih lei t'ung pien, Kuo pu*, c. 84, p. 33*a*; and palm-tree leaves, in *Tung Kuan Han chi, ibid.* p. 6*b*.]

[Pears and chestnuts are mentioned in *Shuo yüan, ibid.* p. 10*b*; water chestnuts, in *Shih i chi*, p. 27*b*; plums, in *Hsüan ch'ih shuo lin, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 14*b*; "sheep dates" or "sheep arrow dates" (羊矢棗 *yang shih tsao*), in *Shih lei t'ung pien, Kuo pu*, c. 84, p. 7*a*; *yü mên* dates (玉門之棗 *yü mên chih tsao*), in *Han Wu nei chuan, ibid.* p. 7*a*; *chung én* dates (仲恩棗 *chung én tsao*), 4 in. long with purple markings, in *Ta yeh shih i lu, ibid.* p. 6*b*; fruit of date-palm, in *Shén i ching, ibid.* p. 8*a*; oranges (桔 *chieh* = 橘 *chü*) and mandarin oranges (柑 *kan*), in *Kuang chih, ibid.* p. 15*a*; *Ku chin chu, ibid.* p. 15*a*; *Hsü shih shuo, ibid.* p. 13*b*; "Buddha's fingers," in *Shén i ching, ibid.* p 12*a*; *yü kan* (餘甘), a kind of olive, in *Ch'ün fang p'u, ibid.* p. 17*a*; *li chih* (荔枝) and *lung yen* (龍眼), in *Nan fang ts'ao mu chuang, ibid.* p. 32*b*; *Wei Wên Ti chao, ibid.* p. 32*b*; and betel-nut (檳榔 *pin lang*), in *Nan fang ts'ao mu chuang, ibid.* p. 31*b*.]

"The fruit of the cocoa-nut tree was as large as a pumpkin; . . . its taste was extremely pleasant, resembling that of a walnut. It also contained a juice, the drinking of which could cause intoxication. People commonly called it 'King Yüeh's head.' Formerly when the king of Lin Yi was at war with King Yüeh, the former sent a man to decapitate King Yüeh, and his head, when cut off, became a cocoa-nut. At the time of execution King Yüeh was greatly intoxicated, so the juice of the nut has the effect of wine."—*Nan fang ts'ao mu chuang, ibid.* p. 31*a*.

"The best melons (*cucumis*) are those [grown from] Liao Tung, Lu Chiang, or Tun Huang seeds. There are 'black melons,' 'fish melons,' 'dragon's paw melons,' or 'sheep's oil melons.' The large melons of Kua Chou were as large as a *hsü* (measure of 10 *sheng*)."—*Kuang chih, ibid.* p. 22*b*. The "wood-melon" (木瓜 *mu kua*) is referred to in *Su Sung-t'u ching pên ts'ao, ibid.* p. 31*a*; and the "dragon's-liver melon" in *Tung ming chi, ibid.* p. 23*a*.

"Persimmons differed in size and were of various shapes—some resembled the heart of an ox or of a deer, others were like the egg of a duck or of a hen, whilst others were square."—*Ko wu lun, ibid.* p. 3*b*; see also *Tung Kuan Han chi, ibid.* p. 4*a*.

"Grapes were found at Ta Wan. Chang Ch'ien, a commissioner in the West country, was the first to obtain the seeds there and bring them [to Ta Wan]."—*Han shu, ibid.* p. 1*a*. A quotation from the *Pên ts'ao*, in *ibid.* p. 31*b*, also ascribes to Chang Ch'ien the introduction of the walnut.

"The 'nameless tree' was grown in Ling Nan. Its fruit resembled the fruit of the chestnut, and was called 'nameless fruit.' In Persia it was called *a yüeh chün tzŭ* (阿月渾子)."—*Pên ts'ao, ibid.* p. 32*a*.

Beverages.—[Wine (酒 *chiu*) is referred to frequently, as in *Han shih huo chih, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 1*a*; *K'ung Ts'ung Tzŭ, ibid.* p. 6*b*; wine made from dates (糜飲酒 *mi ch'in chiu*), in *Ch'i liu pien, ibid.* p. 14*a*: from wild pears, in *Hua mu k'ao, ibid.* p. 14*b*; from peach kernels, in *Yu yang tsa tsu, ibid.* p. 15*a*: from *ch'ing t'ien* kernels (青田核 *ch'ing t'ien ho*), in *Ku chin chi, ibid.* p. 15*a*; *Shan hu kou shih hua, ibid.* p. 15*a*; sweet wine made from *calamus* (菖蒲酒 *ch'ang p'u chiu*), in *Hou Han shu, ibid.* p. 15*b*; and wine made from *t'ien mên tung* (天門冬), a kind of medicine, in *Wai t'ai pi yao, ibid.* p. 15*b*.]

"Li (醨) was rice-spirit."—*I li Chêng Hsüan chu, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 2*a*.

"White wine (or spirit) was called *sou* (溲), which was spoilt cooking rice. The word *sou* meant 'old,' as when the cooked rice became old it was spoilt. If it did not spoil, the spirit would not be sweet. *Tou* (投) meant to brew again."—*Shuo wén, ibid.* p. 2*b*.

"The grape was not in China until the early Han dynasty."—*Gaubil*, quot. *Legge, Ch. Class.*, III. ii. 399, note.

"Mêng T'o of Fu Fêng, presented a *hsü* (10 *tou*) of grape wine to Chang Jang."—*Tun Huang Chang shih chia chuan, Shih lei t'ung pien, Kuo pu*, c. 84, p. 2*a*.

"Constantly drinking 'bitter tea' (苦茶 *k'u ch'a*) is beneficial to the mind."—*Hua T'o shih lun, Ko chih ching yüan*, c. 21, *Yin shih lei*, p. 5*a*.

"*T'u* (荼 sow thistle) was a bitter tea."—*Shuo wén, ibid.* p. 4*a*.

Period of Disruption (221 *to* 589).—*Table IV.*

Animal and Vegetable.—[Rice, dried meat, pork, seasoned mincemeat, pickled meat preserved with salt, hashed bream and carp, pickled fish, dumplings, etc., continued to be eaten; see *T'sung Kung Hsiao Tzŭ chuan, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 30*a*; *Lu Shên chi ju, ibid.* c. 24, p. 3*a*; *Chi shên lu, ibid.* p. 2*b*; *Shên hsien chuan, Shih lei t'ung pien, Kuo pu*, c. 84, p. 9*b*; *Nan shih, Ko chih ching yüan*, c. 24, p. 1*b*; *Pei hu lu, ibid.* c. 26, *Yin shih lei*, p. 5*b*; *Ch'ing i lu, ibid.* c. 24, p. 6*b*; p. 9*b*; *Kang mu, ibid.* c. 25, *Yin shih lei*, p. 14*b*.]

[Roast ox-heart is mentioned in *Chin shu, Kuang shih lei fu, Yao chuan pu*, c. 28, p. 4*b*; *Shih shuo, Ko chih ching yüan*, c. 24, p. 7*b*; lamb's-eyes soup, in *Ch'ing i lu, ibid.* p. 11*b*; frogs, in *Nan Ch'u hsin wén, ibid.* p. 11*b*; sliced swine's neck, in *Hsieh kun chuan, ibid.* p. 2*a*; roast goldfinch, in *Hsiao chi hsiao tzŭ chuan, ibid.* p. 7*b*; duck soup, in *Nan shih, ibid.* c. 26, *Yin shih lei*, p. 2*b*; cress soup, in *Shih shuo, ibid.* c. 24, *Yin shih lei*, p. 10*b*; *huang han* (黃頷) soup, in *Nan Ch'i shu, Kuang shih lei fu, Yao chuan pu*, c. 28, p. 6*a*; steamed pork, in *Chin shu, Ko chih ching yüan*, c. 26, *Yin shih lei* p. 5*a*; and steamed bear's flesh, in *Nan shih, ibid.* p. 3*b*.]

[Dogs were eaten. See *Ch'i shu, Yüan chien lei han*, c. 358, *Shou yeh pu*, p. 2*b*.]

[The leek (草豆支 *ts'ao ch'ih*) as food is referred to in *Pên t'sao, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 15*b*; salted beans (康伯 *k'ang po*), in *Po wu chih, ibid.* p. 15*b*; fish condiment, in *Chin Wu Ti Yü shan t'ao shu, ibid.* p. 8*a*; crab condiment, in *T'ien chung chi, ibid.* p. 8*a*; "a condiment of 12 flavours," in *Shên hsien shih ching, ibid.* p. 7*b*; bean curd, in *Ch'ing i lu, ibid.* c. 24, *Yin shih lei*, p. 14*b*; curds from sheep's milk, in *Shih shuo, ibid.* p. 10*b*; and salt, in *Pei shih, ibid.* c. 23, *Yin shih lei*, p. 3*a*; p. 3*b*; *Hsing ch'a shêng lan, ibid.* p. 3*a*.]

[Various congees are mentioned: millet congee, milk congee, and congee made of bean-paste and sugar, in *Ch'ing i lu, ibid.* c. 22, *Yin shih lei*, p. 28*a*; "royal congee," made of large red millet, in *Kuo I-kung Kuang chih, ibid.* p. 28*a*; congee made of clay (eaten by famished troops), in *Nan shih, ibid.* p. 26*b*; sesame congee, in *Nan shih, ibid.* p. 28*a*; and red-bean congee, in *Ching Ch'u sui shih chi, ibid.* p. 27*b*.]

"When Chu Ko-liang made an expedition to the South, according to native custom he should, on crossing the Lu River (east of Kiangsi), cut off a man's head to sacrifice to the gods. Liang, however, ordered them to kill a sheep and a pig instead, and, taking wheaten flour cake, painted a man's head on it and used it in sacrificing. This was how the name *man t'ou* (饅頭) bread, or leavened wheat cake, originated."—*Shih wu chi yüan* and *Ch'i hsiu lei kao, ibid.* c. 25, *Yin shih lei*, p. 12*b*.

["Green lotus-leaf dumplings" (綠荷包子 *lü ho pao tzŭ*) are referred to in *Ch'ing i lu, ibid.* p. 13*a*.]

[Cakes of various kinds were eaten: a "ring-cake" (環餅 *huan ping*), made of flour and vermicelli, is mentioned in *Ch'i min yao shu, ibid.* p. 9*a*; "Tartar cake," in *Yu ming lu* and *Hsü Han shu, ibid.* p. 8*b*; leavened wheat cakes, sugar-and-bean cakes, *lao chiu* (牢丸) cakes, and milk cakes, in *Lu Shên chi fa, ibid.* p. 5*b*; and *Nan shih, ibid.* c. 26, *Yin shih lei*, p. 2*b*; steamed cakes, in *Chin shu, Kuang shih lei fu, Yao chuan pu*, c. 28, p. 7*a*; *Ch'i shu, ibid. Ping pu*, c. 28, p. 8*a*; *Wei lüeh, ibid.* p. 8*a*: *Wei chih, ibid. Yao chuan pu*, c. 28, p. 8*a*.]

[Syrups and honey continued to be taken: see *Fan yü tsa lu, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 25*a*; *Nan shih, ibid.* c. 23, *Yin shih lei*, p. 10*a*.]

[Tsung Ming Ti was fond of *chu t'i* (鯇鮧), *Silurus asotius*, steeped in honey.]—*Ibid.* p. 10*a*.

[Fruits continued to form an important element in diet. The fruit of the plantain, plums, peaches, water-chestnut, almonds, peach-nut, grapes, oranges, dates, chestnuts, crab-apple, etc., were eaten; see *Kuei hai kuo chih, Shih lei t'ung pien, Kuo pu*, c. 84, p. 33*b*; *Shu i chi, Chung Ting Kuang shih lei fu, La mei pu*, c. 29, p. 14*a*; *Yu ming lu, ibid. Hua pu*, c. 30, p. 1*a*; *Liang shu, Shih lei t'ung pien, Kuo pu*, c. 84, p. 28*a*; *Hou Chou shu, Chung Ting Kuang shih lei fu, La mei pu*, c. 29, p. 11*b*; *Hsi ching shih chi, ibid. Hua pu*, c. 30, p. 3*b*; *Pei Ch'i shu, Shih lei t'ung pien, Kuo pu*, c. 84, p. 2*a*; *Liang shu, ibid.* p. 13*b*; *Wu chih, ibid.* p. 13*a*; *Shên hsien chuan, ibid.* p. 9*b*; *Hsi ching shih chi, ibid.* p. 9*b*; *Yü Chang Ku chin chu, ibid.* p. 10*b*; *Yu Yang tsa tsu, ibid.* p. 5*b*; and *San Kuo tien lüeh, ibid.* p. 5*b*.]

Beverages.—"The *Tea Record* tells us that tea was not known in China before this date, which may be true as regards the particular species of shrub employed in the preparation of the national drink; but an infusion of some kind of leaf was familiar to the Chows, and its name occurs in the *Erh Ya*."—*Giles, Historic China*, p. 51.

Sun Hao (4th Emperor of the Wu dynasty) "is mentioned in connection with the early use of tea, which he is said to have offered to Wei Chao instead of wine."—*Giles, Bio. Dic.*, p. 691.

"Tea was never heard of in ancient times. In the Chin and Sung dynasties the people of Wu gathered its leaves and boiled them: this was called 'tea congee.'"—*Hsieh Tsung ch'a lun Ko chih ching yüan*, c. 21, *Yin shih lei*, p. 4*a*. In *P'ei wén ch'a shu, ibid.* p. 5*a*, it is stated that its use began in the Eastern Chin dynasty (A.D. 317–419).

"There were two kinds of spirit: rice spirit and plant spirit: the former made of 5 kinds of grain mixed with rice, and the latter of the root, stem, leaves, or fruit of a plant mixed with any kind of berry."—*Fa yüan chu lin, ibid.* c. 22, *Yin shih lei*, p. 4*a*.

"One Chinese peck of *t'ao* (稻) rice (a kind cultivated in the South) distilled into one peck of spirit made the best kind [of wine]; one peck of panicled millet distilled into one peck of spirit, was the next best; and one peck of maize distilled into one peck of spirit, was the inferior kind."—*P'ing t'ang chuan, ibid.* p. 4*a*.

[White wine, red wine, *ling* (酃) spirit, pepper wine (胡椒酒 *hu chiu chiu*), wine made from the flower of the pine tree (松花酒 *sung hua chiu*), chrysanthemum wine (菊花酒 *chü hua chiu*), grape wine (葡萄酒 *p'u t'ao chiu*), wine made from the *nan chu* (南燭) herb, are also mentioned: see *Lo ta ching hao lin yü lu, ibid.* p. 6*b*; *Hsiang chou chi, ibid.* p. 9*a*; *Po wu chih, ibid.* p. 13*a*; *Yüan hua chi, ibid.* p. 13*a*; *Hsi ching tsa chi, ibid.* p. 13*b*; *Ch'ing i lu, ibid.* p. 14*a*; *Shên hsien fu shih ching, ibid.* p. 15*b*.]

"Wang Yüan-sui, Prefect of Nan Jung, mixed the agreeable quality of white wine with the strong quality of red wine into another kind which was purified by white ashes. When it was cut open its flavour was uncommonly pleasant."—*Lo ta ching hao lin yü lu, ibid.* p. 6*b*.

[Spirits were sometimes flavoured with the enlarged stems of *Hovenia dulcis* (枳椇 *chih pei*).]—*I wu chih, ibid.* p. 6*b*.

From the Restoration of Unity to the End of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Animal and Vegetable.—"Wên Ti set an example of simplicity and economy in food."—*Giles, Bio. Dic.*, p. 898?

[The ordinary foods were the same as in the previous period. Leg of mutton is mentioned in *T'ang yü lin, Ko chih ching yüan*, c. 24, p. 2*a*; venison, in *Yün hsien san lu, ibid.* p. 2*a*; deers' tails, in *Lu shan shih shu, ibid.* c. 23, *Yin shih lei*, p. 8*a*; preserved wild boar's flesh, in *Yu Yang tsa tsu, ibid.* c. 24, *Yin shih lei*, p. 9*b*; lamb, in *Tu Yang tsa pien, ibid.* p. 7*b*; minced meat (膾 *kuei*), in *Chin mên sui chieh, ibid.* p. 6*b*; *t'o* (腇), meat with the bone cut away, in *Hsing su, ibid.* p. 1*b*; roast sliced meat, in *Sui shih tsa chi, ibid.* c. 21, *Yin shih lei*, p. 3*a*; a dish made of the '5 acrid foods,' in *Chou ch'u fêng t'u chi, ibid.* c. 26, *Yin shih lei*, p. 9*b*; and pies, in *Ch'ing hsiang tsa chi, Kuang shih lei fu, Ping pu*, c. 28, p. 6*a*.]

[Soup called *huan shê kêng* (換舌羹), made of bamboo shoots and the womb of the white hare, is mentioned in *Yüan shih Yeh t'ing chi, Ko chih ching yüan*, c. 24, *Yin shih lei*, p. 12*b*; "natural soup" (自然羹 *tzŭ jan kêng*), in *Hsü ku hsien ch'ao, ibid.* p. 12*b*; *kan lu* (甘露) soup, in *T'ang*

Ming Huang tsa lu, ibid. p. 12*a*; *hsing* (鉶) soup and *tou* (豆) soup (seasoned beef, mutton, or pork contained in these vessels), in *P'ei Jung-ch'i yü lin, ibid.* p. 10*a*; *ch'én fu* (晨鳧), wild duck soup, in *Kuang shih lei fu, Yao chuan pu*, c. 28, p. 5*a*: soup made with pearls, &c., in *Tu i chih, Ko chih ching yüan*, c. 24, *Yin shih lei*, p. 12*b*; fish, raw fish, and hashed fish, in *Sui T'ang chia hua, ibid.* p. 6*b*; *Ch'ao yeh ch'ien tsai, ibid.* p. 6*a*; *Chien k'ang shih lu, ibid.* p. 6*b*; *Li tê yü shih, Kuang shih lei fu, Yao chuan pu*, c. 28, p. 5*a*; perch (魚尼 *lu*), in *Nan tu yen hua chi, ibid.* p. 4*b*; "tube-dumplings," in *Féng t'u chi, Ko chih ching yüan*, c. 25, *Yin shih lei*, p. 14*a*; *fên t'uan* (粉團) dumplings, in *K'ai Yüan i shih, ibid.* p. 14*b*; "*kuang lang*" (桄榔) vermicelli, in *Shu i chi, ibid.* p. 2*a*; "*fang féng*" (防風) congee, in *Chin luan mi chi, ibid.* c. 22, *Yin shih lei*, p. 28*a*; barley congee, in *Ching Ch'u sui shih chi, ibid.* p. 27*a*; congee made from lard, in *Yü chu pao tien, ibid.* p. 26*b*; and *lo tu* (雜鬧), a kind of congee, in *I wu chih, ibid.* p. 26*b*.]

[Cooked rice is mentioned in *Yu yang tsa tsu, ibid.* c. 22, *Yin shih lei*, p. 31*a*: rice cooked with pork and mutton, in *Fêng t'u chi, ibid.* p. 30*a*; rice coloured in various ways, in *Nao sui lu, ibid.* p. 30*a*; *Tu yang tsa pien, Kuang shih lei fu, Su mi pu*, c. 28, p. 2*a*; corn from the Pei Ming country, in *Shih i chi, ibid.* p. 1*a*; and wheat rubbed with almond, plum, and *nai* juice, in *Yüan An Ch'un ch'iu, ibid. La mei pu*, c. 29, p. 11*b*.]

"In Chin Tzŭ, in T'ai Yüan, there was duck weed which did not die in winter. It was very sweet for eating."—*Yu yang tsa tsu, Ko chih ching yüan*, c. 69, p. 1*b*.

[Pickles and seasonings continued to be used. Pickled vegetables are referred to in *Shêng lei, ibid.* c. 24, *Yin shih lei*, p. 14*a*; *Shih huo chih, ibid.* p. 14*a*; vinegar, in *Kuang po wu chih, ibid.* c. 23, *Yin shih lei*, p. 9*a*: ant-egg condiment, in *Pei hu lu, ibid.* p. 8*a*; bottle-gourd spice, in *Chin kung i hua, ibid.* p. 7*b*; five-coloured salts, in *Pei shih, ibid.* p. 6*a*; salt, in *Yu yang tsa tsu, ibid.* p. 5*a*; *Hui yüan hsiang chu, ibid.* p. 3*a*; *T'ang nan man chuan, ibid.* p. 3*a*; *I chou chi, ibid.* p. 3*a*; *T'ang Li shih ku chuan, ibid.* p. 3*a*; curd or cheese (酥 *su*), in *T'ang shu, ibid.* c. 22, *Yin shih lei*, p. 25*b*; and curd of mare's milk (馬酪 *ma ming*), in *Yu yang tsa tsu, ibid.* p. 25*a*.]

[The number of cakes used was very large. "Red cherry *pi lo*" (餥餭), stuffed wheat-cakes, are mentioned in *Yu yang tsa tsu, ibid.* c. 25, *Yin shih lei*, p. 11*b*; "silvery rolls" (銀餅餤 *yin ping t'an*), made of milk, curds, and fat, in *Chih yen, ibid.* p. 11*a*; *chih hua t'an* (脂花餤), in *Chin mén sui chieh, ibid.* p. 10*b*; thin cakes rolled up with meat, in *Liu shu ku, ibid.* p. 10*b*; "soup cakes" (湯餅 *t'ang ping*), in *K'ai Yüan chi, ibid.* p. 9*b*; steamed cakes, in *Ch'ing hsiang tsa chi, ibid.* p. 8*a*; *Ho pi shih lei, Kuang shih lei fu, Ping pu*, c. 28, p. 8*a*; boiled cakes, in *Ch'i man ts'ung hsiao, Ko chih ching yüan*, c. 25, *Yin shih lei*, p. 8*a*; "4-colour cakes," in *Pei shih, ibid.* p. 7*b*; "5-colour cakes," in *Yu yang tsa tsu, ibid.* p. 7*a*; biscuits, in *K'ung liu t'ieh, ibid.* p. 7*b*; "condolence cake," (胹餥餅 *yen ping*), or "stone-baked cake," (石鼇餅 *shih ao ping*), in *Tzŭ hsia lu, ibid.* p. 7*a*; "*ming ya*" (鳴牙) cakes, in *T'ui kêng lu, ibid.* p. 6*b*; "*érh i*" (二儀) cakes, in *Fêng nien lu, ibid.* p. 6*b*; cakes stuffed with scallions, in *Shih wu yüan shih, ibid.* p. 6*a*; "moon cakes," in *Hsi ch'ao lo shih, ibid.* p. 6*a*; "spring cakes," in *Kuan chung chi, ibid.* p. 5*b*; unleavened cakes, in *Yü chu pao tien, ibid.* p. 3*a*; *Sui shih chi, ibid.* p. 3*b*; cakes made of dates and chestnuts, in *Sui shih tsa chi, ibid.* p. 3*a*; cakes or pastry made of flowers, in *Shan t'ang ssŭ k'ao, ibid.* p. 3*a*; and sugar cake, in *Kuang shih lei fu, Ping pu*, c. 28, p. 7*a*.]

"Cakes baked in an oven were called *shao ping* (燒餅), baked cakes; if steamed in a basket, *chêng ping* (蒸餅), steamed cakes, or *man t'ou* (饅頭), dumplings; if cooked in boiling water, *t'ang ping* (湯餅), boiled cakes, *shih mien* (濕麵), 'damp flour,' or *pu to* (不托); if mixed with flax seeds, *hu ping* (胡餅), or *ma ping* (麻餅), 'flax cakes.'"—*Ch'ing hsiang tsa chi, ibid.* p. 6*a*.

[Stone honey (石蜜 *shih mi*), frosted candy (餹霜 *t'ang shuang*) or ice-candy (餹冰 *t'ang ping*), *la* honey (剌蜜 *la mi*), "juniper-flower honey" (檜花蜜 *kuei hua mi*), of pleasant but somewhat bitter taste; *san lo chiang* (三勒漿 *san lo chiang*), "three *lo* syrup"; sugar cane (柘 *chê*), of 4 kinds, were eaten; see *T'ang Hsüan-chuang Hsi yü chi, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 11*b*; *Wang shao T'ang shuang p'u, ibid.* p. 12*a*; *Hua wu k'ao, ibid.* p. 11*a*; *Lao Hsüeh An pi chi, ibid.* p. 10*b*; *T'ang kuo shih pu, ibid.* p. 25*a*; and *Wang Shao-P'u, Shih lei t'ung pien, Kuo pu*, c. 84, p. 20*a*.]

[The fruits eaten were of many kinds: *ma ju* (馬乳) grapes, yellow, white, and black grapes, "gentleman grapes" (貴人葡萄 *kuei jén p'u t'ao*) from Persia, plums of different colours, almonds, "gold and silver peaches," large yellow peaches, "half-moon-shaped peaches," *lin ch'in* (林檎 a species of *Pyrus*) fruit, oranges, persimmons, mulberries, *t'ien hsien* (天仙) fruit, *kan cha* (甘槎), sweet hill haw, *an lo* (菴羅), *amra* or mango (*Mangifera Indica*) "four-flavoured fruit" (四味菓 *ssŭ wei kuo*), *pu na* (布納) fruit, fruit of the *sung lu nien tzŭ* (送都念子), fruit of the *shih nan* (石南), "auspicious melon" (瑞瓜 *jui kua*), "five-coloured melon," "Wang T'an" (王瓾) fruit, "parrot's tongue" (鸚哥舌 *ying ko shé*), etc.; See *T'ang shu. Shih lei t'ung pien. Kuo pu*, c. 84, p. 1*a*; *Yu Yang tsa tsu, ibid.* p. 2*b*; p. 2*a*; *T'ang shu, ibid.* p. 33*b*; *Shih shuo, Ch'ung ting Kuang shih lei fu, La mei pu*, c. 29, p. 13*b*; *Shu i chi, ibid.* p. 13*a*; p. 11*a*; *T'ang shu, ibid., Hua pu*, c. 30, p. 4*a*; *T'ung tien, ibid.* p. 4*a*; *Yu Yang tsa tsu, ibid.* p. 4*a*; *Chêng Ch'ang chih wên chi, Shih lei t'ung pien, Kuo pu*, c. 84, p. 31*b*; *Kuo i kung kuang chih, ibid.* p. 31*b*; *T'ang shu, ibid.* p. 16*a*; *T'ai Chên wai chuan, ibid.* p. 16*a*; *Yu Yang tsa tsu, ibid.* p. 4*a*; *Ti li chih, ibid.* p. 3*b*; *I wên lei chü, ibid.* p. 33*a*; *Wang Hsiang-p'u Kuo p'u, ibid.* p. 33*a*; *Shih wu kan chu, ibid.* p. 32*a*; *Yin Ch'éng-shih Yu Yang tsa tsu, ibid.* p. 32*a*; *Shih wu kan chu, ibid.* p. 32*a*; p. 33*a*; *Shih i lu, ibid.* p. 32*a*; *Nan chou chi, ibid.* p. 32*b*; *T'ang shu, ibid.* p. 24*b*; *Shu i chi, ibid.* p. 22*b*; and *Lin hai i wu chih, ibid.* p. 32*b*.]

Beverages.—[Grape-wine, originally brought from the West, was now made in China: see *T'ang shu, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 14*a*; *Su Ta-hsiang chi, ibid.* p. 11*a*. Peach-blossom wine is mentioned in *Ch'u hsüeh chi, ibid.* p. 13*a*; "summer cockcrow spirit" (夏鷄鳴酒 *hsia chi ming chiu*), in *Shih ching, ibid.* p. 11*b*; "owl's-brain wine," in *Yu yang tsa tsu, ibid.* p. 11*b*; "dragon's-fat wine," in *Tu yang pien, ibid.* p. 11*a*; *t'i hu* (酏是 酏醐), spirit fermented from cream of mare's milk, in *Fo shu, ibid.* p. 25*b*; *Shih ku chu, ibid.* p. 11*a*; *i ch'un* (宜春) wine, in *T'ang shu, ibid.* p. 8*a*; wine mixed with plum juice (called *chu yen* wine, 駐顏酒), in *Shuo lin, Chung Ting Kuang shih lei fu, La mei pu*, c. 29, p. 14*a*; wine made from the sugar-cane mixed with spirit made from the root of the purple melon, in *Sui shu, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 15*a*; "sheep spirit" (羊酩 *yang ming*), in *Kuang shih lei fu, Yao chuan pu*, c. 28, p. 5*b*.]

"*Yü hsieh* (玉瑟), 'jade scallion,' was the name of the Emperor Yang's wine. The method of making it was obtained from the Tartars."—*Shu wu i ming su, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 16*b*.

[Tea, alone or mixed with spice, continued to be taken. It was looked upon as a digestive and a febrifuge; see *Ti lu man lu, Ko chih ching yüan*, c. 21, *Yin shih lei*, p. 5*a*; *Yeh Hou chia chuan, ibid.* p. 20*a*.]

907-969.

[The food and beverages of this sub-period probably differed in their general natures little, if at all, from that of the whole period. Rice moistened with cream, and with honey, is mentioned in *Wu Tai shih, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 25*b*, and c. 23, *Yin shih lei*, p. 10*a*; gruel (粥 *chou*) and *pu t'o* (不托) cakes, in *Wu Tai shih, Kuang shih lei fu, Ping pu*, c. 28, p. 7*a*; *hsüeh fu ping* (雪膚餅), "snow-skin" cakes, and *ch'ê ku yüan* (徹骨員), "bone-penetrating rolls," in *Chieh ch'éng yü, Ko chih ching yüan*, c. 25, *Yin shih lei*, p. 7*a*; purple wine and green wine, in *Wu Tai shih, ibid.* c. 22, *Yin shih lei*, p. 17*a*; *etc.*]

Sung Period (960 *to* 1280).—*Table VI.*

Animal and Vegetable.—[*Chien tao mien* (剪刀麵), "*chien tao* pastry," and *yüeh érh k'êng* (月兒羹), "*yüeh érh* soup," are mentioned in *Yün hsien san lu, Kuang shih lei fu, Ping pu*, c. 28, p. 8*a*; *hsi* (醯), vinegar for pickling, also called *ts'u* (醋), in *Shih p'in hsü chih, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 8*b*; "red univalve sauce" (紅螺醬 *hung lo chiang*), *kou ch'i* (枸杞), a kind of medlar, and *mei kuei* (玫瑰), rose, sauces, in *Lei ch'ing jih cha, ibid.* p. 8*a*; calabash spice (匏醬 *p'ao chiang*), used to season autumn vegetables, in *Sung shu, ibid.* p. 7*b*; salt, in *Ch'i hsiu lei kao, ibid.* p. 2*a*; *Tai ch'ih shu p'o, ibid.* p. 2*a*; *Yen fan lu, ibid.* p 2*a*; vermicelli (石脂 *shih chih*), in *Shih wu kan chu, ibid.* c. 25, *Yin shih lei*, p. 1*b*; *tsung* (糉), dumplings of glutinous rice done up in leaves, in *Ching Ch'u sui shih chi, ibid.* p. 14*a*; bread containing gold and pearls (bestowed by Chên Tsung upon his ministers), in *Yen i i mou lu, ibid.* p. 13*a*; congee, in *Yao chung chi, ibid.* c. 22, *Yin shih lei*, p. 27*b*; "peach-flower congee" (桃花粥 *t'ao hua chou*), in *Chin ch'éng chieh lu, Chung Ting Kuang shih lei fu, Hua pu*, c. 30, p. 3*a*; and curds from ewe's milk, in *Shan t'ang ssŭ k'ao, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 25*a*.]

[A large number of cakes and dumplings are referred to: *ching tun* (京飩), in *Nan Yüeh chih, ibid.* c. 25, *Yin shih lei*, p. 13*b*; *hun t'un* (餛飩), pork dumplings seasoned, rolled in flour, and steamed, in *Yen fan lu, ibid.* p. 13*b*; large and small *juan chih* (軟指), in *Wên Mou-chao Chin chih, ibid.* p. 9*b*; leavened wheat cakes, in *Yen fan lu, ibid.* p. 6*a*; *Lo chung chi wên, Kuang shih lei fu, Ping pu*, c. 28, p. 7*a*; *Yüan hua chi, ibid.* p. 8*a*; white *ch'i sou* (起溲) cakes, in *Hsü Ch'ang chi chi, ibid.* p. 7*b*; *pi lo* (畢羅) cakes called *po po* (波波) in the North, and *mo mo* (磨磨) in the South, in *Chi yün, ibid.* p. 7*a*; honey cakes (蜜糕 *mi kao*), in *Sung mo chi wên, ibid.* p. 4*a*.; sugared cakes, in *Kuei chih lu, ibid.* p. 7*a*; sugar-cane and stone-honey, in *T'ai p'ing yü lan, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 11*b*; sugar, in *Chi yün, ibid.* p. 11*b*; honey ("earth-honey" from the North and "wood honey" from the South), in *Erh ya i, ibid.* p. 11*a*; and "precipice honey" (崖蜜 *yai mi*), in *Yen fan lu, ibid.* p. 11*a*.]

[Fruits formed an important article of food. The pineapple (波羅菓 *po lo kuo*) is referred to in *Kuang yü chi, ibid.* p. 11*a*, as produced in the Kiungchow district; the *chi k'o têng* (給客橙) or *lu chieh* (盧柑), a kind of orange, in *Hua mu chih, Shih lei t'ung pien, Kuo pu*, c. 84, p. 13*b*; the fig (無花菓 *wu hua kuo* or 映日菓 *ying jih kuo*), in *Pên ts'ao, ibid.* p. 31*b*; dates and chestnuts, in *Sung shu, ibid.* p. 11*b*; and the "hooked nose peach" (勾鼻桃 *kou pi t'ao*), in *Yeh chung chi, Chung Ting Kuang shih lei fu, Hua pu*, c. 30, p. 3*b*.]

Beverages.—[Tea was largely drunk. It was taken mixed with aromatic herbs (*Ch'a su, Ko chih ching yüan*, c. 21, *Yin shih lei*, p. 8*b*), and was considered best when the leaves had been dried in the sun (*T'u Lung-k'ao P'an yü shih, ibid.* p. 9*a*) and not wrapped in paper (*Hsü tz'ŭ-shu ch'a su, ibid.* p. 10*a*). It might be mixed, in the proportion of 3 to 1, with *mu hsi* (a kind of *olea fragrans* with reddish flower), jasmine, rose, cinnamon rose, epidendrum, lotus-flower, orange, becho-nut, putchuk or apricot flower, picked when in full bloom, and kept in sealed chinaware vessels (*Ch'un fang p'u, ibid.* p. 10*b*); and should be made with good water properly boiled (*Chu ch'üan hsiao p'in, ibid.* p. 10*b*), roasted over a slow fire and boiled over a "lively" fire (*Yin hua lu, ibid.* p. 10*b*), spring water being better than river water, and river water than well water (*Ch'a ching, ibid.* p. 10*b*), and should be removed when the sound of the boiling water was like that of low waves or the murmuring of pine trees, and the bubbles like crabs' eyes (*Ch'a su, ibid.* p. 11*a*.]

[Wine is mentioned in many places, *e.g.*, *Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 24*a*; *chên i* (眞一) wine, made of rice, wheat, and water, in *Tung p'o chi, ibid.* p. 17*a*: "bamboo-leaf wine" (竹葉酒 *chu yeh chiu*), a nine-times fermented wine of I Ch'êng, in *Shan t'ang ssŭ k'ao, ibid.* p. 16*a*; "eternal Spring wine" (長春酒 *ch'ang ch'un chiu*), in *Kan chu, ibid.* p. 8*b*; *ping t'ang ch'un* (冰堂春 *ping t'ang ch'un*), "ice-hall Spring," ["Spring" referring to the season when made], in *I t'ung chih, ibid.* p. 8*b*; and *li hua ch'un* (梨花春), "pear-blossom Spring," in *Ch'ang lo chi, Chung Ting Kuang shih lei fu, La mei pu*, c. 29, p. 15*b*.]

Mongol Period (1280 *to* 1368).—*Table VII.*

Animal and Vegetable.—According to Odoric of Pordenone "the land hath great store of bread, of wine, of rice, of flesh and of fish of all sorts, and of all manner of victuals whatever that are used by mankind."—*Simcox*, ii. 232.

"*Ch'i sou* (起溲) is wheaten flour mixed with water."—*Yün hui, Kuang shih lei fu, Ping pu*, c. 28, *p. 7b. Cf.* previous Period.

Marco Polo's "general impression of the abundance and cheapness of all the necessaries of life, sometimes makes way for a more particular admiration, as of pheasants at a penny apiece, or the 'delicate living' evidenced by eating flesh and fish at the same meal."—*Simcox*, ii. 223.

"Human flesh was eaten" during the miserable state of things which prevailed at the end of the Yüan dynasty.—*Ibid.* ii. 231.

Beverages.—"The omission of any notice of tea probably indicates that the Mongols had not yet acquired a taste for that beverage, and remained faithful to the spiced rice wine."—*Ibid.* ii. 218.

[Marco Polo says that most of the people of Cathay drink wine brewed of rice and flavoured with spices, very intoxicating.]—*Yule, Marco Polo*, i. 427.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Animal and Vegetable.—[The ordinary articles of food probably underwent but little variation. Mutton is referred to in *Ch'ing Chou tsa chi, Ko chih ching yüan*, c. 26, *Yin shih lei*, p. 4*b*; dried pork with sauce (called 猪紅 *chu hung*, "red pork"), in *Shih wu kan chu, ibid.* c. 24, p. 1*b*; paté of beef and salted beans, in *Shih wu kan chu, ibid.* c. 26, *Yin shih lei*, p. 4*b*; suet of eggs and butter, in *Shih wu kan chu, ibid.* c. 24, p. 8*a*; "ginger duck" (薑鴨 *chiang ya*), duck stuffed with ginger and seasoned with the "5 flavours," in *Shih wu kan chu, ibid.* p. 5*b*; painted eggs, in *Ching Ch'u sui shih chi, ibid.* p. 6*a*; pressed unsalted dried fish (鱃 *hsiao*), in *Ming tao tsa chih, ibid.* p. 6*a*; mince made of hashed crab and sturgeon (酒浴 *chiu yü*), in *Shih wu kan chu, ibid.* c. 24, p. 7*a*; *yü chu kêng* (玉筯羹), "jade chop-sticks soup," made of boiled mare's milk, in *Shih wu kan chu, ibid.* p. 11*b*; jerked mutton gruel (糝 *san*), in *Shih ching, ibid.* c. 26, *Yin shih lei*, p. 5*a*; meat congee (臘粥 *la chou*), in *Shih wu kan chu, ibid.* c. 22, *Yin shih lei*, p. 27*b*; and bean curd (菽乳 *shu ju*), made by cooking pulse with milk, in *Shu wu i ming su, ibid.* c. 24, *Yin shih lei*, p. 14*b*.]

"In 1616 there was a famine, and a dog for eating was dearer to buy than a young man for a servant."—*Simcox*, ii. 249.

1642. "Human flesh was sold in the streets of the starving city [K'ai-fêng Fu]."—*Ibid.* ii. 250.

[Salt is frequently mentioned: see *I t'ung chih, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 5*b*; p. 6*a*; *Ssŭ kung chi, ibid.* p. 6*a*, etc. Vinegar, made from rice, was of two kinds, ordinary vinegar (醋 *ts'u*) and red vinegar (珠兒滴 *chu érh ti* or 紅醋 *hung ts'u*): see *Shih wu yüan shih*, and *Shih wu kan chu, ibid.* p. 9*b*. Eel condiment (盧鮒醬 *lu fu chiang*) is mentioned in *Yang Shên wai chi, ibid. p.* 8*a*.]

[Cakes, sugars, etc., were of numerous kinds. *Po yeh* (薄夜) is mentioned in *Shu wu i ming su, ibid.* c. 25, *Yin shih lei*, p. 6*a*; *chien fêng hsiao yu* (見風消油), a kind of *yü ping* (浴餅), a cake eaten at the time of bathing a newly-born child, in *Ch'ien ch'io lei shih, Kuang shih lei fu, Ping pu*, c. 28, p. 7*b*; candy, in *I t'ung chih, Ko chih ching yüan*, c. 23, *Yin shih lei*, p. 15*a*; "wheat-sprout candy" and "sesame candy" (which had changed names since the Later Feudal Period), in *Shêng-an Wai chi, ibid.* p. 13*a*; fruit, coloured with copper and preserved in honey (冥菓 *ming kuo*), in *Tan ch'ien lu, ibid.* p. 9*b*; "bitter honey" (苦蜜 *k'u mi*), also called *huang lien* (黃連) honey, "pear-flower" honey, and *ho shou wu* (何首烏) honey (of a dark-red colour), in *Shih wu kan chu, ibid.* p. 10*b*.; hill honey (said to be inferior to hive honey), in *Shu wu i ming su, ibid.* p. 9*b*; and ordinary honey, in *Ming wu k'ao, ibid.* p. 9*b*; *T'ai p'ing kuang chi, ibid.* p. 9*b*, etc.]

"The Liao aborigines of Ling Nan were fond of 'honey *chi*' (蜜鷄 *mi chi*). That was the mouse in the womb when its body was red and could move. It was soaked in honey to be served at table, and could still move about the dish. When held in chopsticks and chewed, it made a *chi chi* sound; so that it was called 'honey *chi*.'"—*Shêng-an Wai chi, ibid.* c. 26, *Yin shih lei*, p. 8*b*.

[The usual fruits were eaten. See *Shih lei t'ung pien, Kuo pu*, c. 84, p. 31*b*.]

Beverages.—Tea was the usual drink. "Among liquors, those having a clear colour and strong taste were best: those having a golden colour and bitter taste were next; and those having a black colour and sour taste were inferior."—*Tsui hsiang jih yüeh, Ko chih ching yüan*, c. 22, *Yin shih lei*, p. 22*b*.

"The *san pai* (三白), 'three white,' wine was made by Mr. Ku of Wu, by using good rice, water, and leaven; it had a cooling flavour."—*Shih wu kan chu, ibid.* p. 17*b*.

[Cocoanut wine is mentioned in *Sun kung t'an pu, ibid.* p. 15*b*; "reed wine" (蓆酒 *lu chiu*), [apparently so called because it was sucked through a reed], in *Shêng-an Wai chi, ibid.* p. 16*a*; *wên chang* (文章) "despatch (?) wine," in *Shih wu kan chu, ibid.* p. 15*b*; "lamb wine" (羊羔酒 *yang kao chiu*), in *Shih wu kan chu, ibid.* p. 11*b*; and "autumn dew white" [wine] (秋露白 *ch'iu lu pai*), in *Shih wu kan chu, ibid.* p. 9*a*.]

Narcotics.—Chêng Ho (d. *circ.* 1431) "has been said by some to have introduced the practice of opium-smoking into China."—*Giles, Bio. Dic.*, p. 112.

"Tobacco was introduced into China over 200 years ago, and although it was stringently objected to and edicts issued against it, it soon became common throughout the country."—*Dudgeon, Diet, Dress, etc.*, p. 115.

[Tobacco was prohibited to Manchus in 1641.]—*Gray, China*, ii. 149.

Manchu Period (1644 *to* —).—*Table IX.*

Animal.—"The articles of food which the Chinese eat, and the mode and ceremonies attending their feasts, have aided much in giving them the odd character they bear abroad, though uncouth or unsavoury viands form an infinitesimal portion of their food, and ceremonious feasts not one in a thousand of their repasts. Travellers have so often spoken of bird's-nest soup, canine hams, and grimalkin fricassees, rats, snakes, worms, and other culinary novelties, served up in equally strange ways, that their readers get the idea that these articles form as large a proportion of the food as their description does of the narrative. In general, the diet of the Chinese is sufficient in variety, wholesome, and well cooked, though many of the dishes are unpalatable to a European from the vegetable oils used in their preparation, and the alliaceous plants introduced to savor them."—*Williams, Midd. King.*, i. 771–2.

"The proportion of animal food is probably smaller among the Chinese than other nations on the same latitude, one platter of fish or flesh, and sometimes both, being the usual allowance on the tables of the poor. Rice, maize, Italian millet, and wheat furnish most of the cereal food; the first is emphatically the staff of life, and considered indispensable all over the land."—*Ibid.* i. 772. See also *Dudgeon, Diet, Dress, etc.*, pp. 77–9.

"There are . . . no people in the world that consume so little butcher's meat, or so much fish and vegetables."—*Davis, Chinese*, i. 332.

"The meats consumed by the Chinese comprise, perhaps, a greater variety than are used in other countries; while, at the same time, very little land is appropriated to rearing animals for food. Beef is not a common meat, chiefly from a Buddhistic prejudice against killing so useful an animal. Mutton in the southern provinces is poor and dear compared with its excellence and cheapness north of the Yangtsz' River, where the greater number of Mohammedans cause a larger demand for it. The beef of the buffalo and the mutton of the goat are still less used; pork is consumed more than all other kinds, and no meat can be raised so economically. Hardly a family so poor that it cannot possess a pig; the animals are kept even on the boats and rafts, to consume and fatten upon what others leave. Fresh pork probably constitutes more than half of the meat eaten by the Chinese; hams are tolerably plenty, and a dish called 'golden hams,' from the amber appearance of the joint, makes a conspicuous object in feasts. Horseflesh, venison, wild boar, and antelope are now and then seen, but in passing through the markets, mutton, pork, fowls, and fish are the viands which everywhere meet the eye." "Rats and mice are, no doubt, eaten now and then, and so are many other undesirable things, by those whom want compels to take what they can get; but to put these and other strange eatables in the front of the list gives a distorted idea of the every-day food of the people." "The blood of ducks, pigs, and sheep is used as food. . . . It is coagulated into cakes for sale, and in cooking is mixed with the meats and sauces. The blood of all animals is eaten without repugnance so far as concerns religious scruples, except in the case of Buddhist priests."—*Williams, Midd. King.*, i. 776–8. See also *Dudgeon, Diet, Dress, etc.*, pp. 77–9.

[Eating the flesh of the dog appears to have lasted from at least the time of Mencius to the present day, but it is said that in the North it is not now used as food (*cf.* Later Feudal Period, and v. *Davis, Chinese*, ii. 337; *Giles, China and the Chinese*, p. 207; etc.).]

[Brown bear known, and its paws regarded as a delicacy. Common cat and rat not much eaten. Dogs reared expressly for the table, but their flesh is expensive. *Hwang yang* (*antilope gutturosa*), or dzeron of Mongolia. Flesh of wild ass highly prized, but difficult to procure. Frozen carcass of wild boar brought to Peking in winter. Black pig common meat south of Yangtzŭ. Alpine hare, chicken, geese, ducks, pigeons, wild fowl, including wild duck, teal, grebe, wild goose, plover, snipe, heron, night-heron, egret, ibis, partridge, pheasant, ortolan or rice-bird, etc., etc. Chicken's and pigeon's eggs. A large sort of bat is eaten in Ssŭ Ch'uan. Frogs in great numbers. Oil and flesh of whale used for food. Sturgeon brought from Songari, etc. Young of hammer-headed and zebra shark, and of skate, regarded as delicacies. Eels, mullet, alewives or file-fish, bream, gudgeon, etc., etc. Several species of serrani [a kind of cod], called *shih pan* by natives and garoupa by foreigners. Shad. Crangons, prawns, shrimps, crabs, and other kinds of crustacea. *Lung-hai*, or "dragon-crab." Three or four kinds of cuttle-fish. King-crab (*Polyphemus*). Many species of *Helix* and *Lymnea*. Two or three kinds of fresh-water shell-fish (*Mytilus*) and snails (*Voluta*). Seaweed and other kinds of fuci boiled and used for food. "It may with truth be said that the Chinese eat nearly every living thing found in the water, some of the hideous fishing frogs and gurnards alone excepted."—*Williams, Midd. King.*, i. 317–39, 347–57. See also below.]

"The native Chinese are pork-sellers, the Mohammedans are the mutton-sellers. In the north, beef, mutton, and pork in the large cities are partaken of, alternating perhaps with a sirloin of camel, horse, mule or donkey, for these animals, when they sustain a fracture or severe accident, or are incapacitated for further work by reason of age, supply cheap meat to the poorer classes. The mutton is of first-rate quality. The beef is inferior to that of England, but would compare favourably with that of the Continent. The extensive prevalence of the Buddhist faith has had an influence inimical to the consumption of butcher's meat. Strict religionists of this sect ought not to eat meat wherein life has existed. Such at least is the theory—in their practice they break every precept of the gospel of Shakyamuni. . . . The pork is for the most part eaten fresh."—*Dudgeon, Diet, Dress, etc.*, pp. 77–9.

"A numerous class, who are followers of a god named Hong-Yuen-Shuee, refuse to eat ducks." "Non-consumers of ducks are . . . in a very decided majority."—*Gray, China*, ii. 180–1.

"Pigeons are regarded as a delicacy by the Chinese. They are generally placed upon the table at banquets in honour of marriages, and at private festivals; and they are served daily, as a rule, at restaurants, as an attractive *entremet*."—*Ibid.* ii. 189.

"Fish forms a large portion of the diet of th Chinese people, especially of the south. As many as one-tenth, perhaps, derive their food from the water. . . . Many fish that are in Europe not deemed worthy of being caught . . . form . . . the staple food of a large section of the inhabitants. . . . Smoked fish do not find favour with the Chinese. . . . Shell-fish are largely cultivated, and add considerably to the food supplies of the people. Oysters are very successfully cultivated. . . . The dried fins of a species of *Zygœna* are esteemed as food. At the International Fisheries Exhibition, held in London in 1883, over 300 species of fish from Swatow, in the south of China, were exhibited, nearly all of which are edible. . . . Fish-maws, especially cod-fish, are largely eaten, and form a large article of commerce. A large trade is also carried on in dried or salted fish roes, among which the roes of the mullet are both the most plentiful and the best. Various sauces are made of fish and eaten as a relish by poor people, as, for example, crabs. In the South Formosa . . . collection in the same exhibition about 200 species of mollusca are given, two dozen species of crabs, and nearly a hundred species of various kinds of fish, the large majority of which are of good eating and many considered delicacies. Cuttle-fish, dried jelly-fish, sharks' fins are among the marine food supplies. The fins of the shark in soups form a great delicacy for the table. Anchovies, eels, crabs, shrimps, prawns, are caught in very large quantities. Dried holothuria (bicho-de-mar), dried stomachs of fish, dried shell-fish, dried prawns and shrimps, shrimp husks, and shrimp sauce form large articles of food and commerce. The cartilaginous dried skins of a fish allied to the sturgeon is used for food. The bones of fish boiled and clarified are also used as an article of food. Cow's and deer's sinews boiled with eggs, shrimps, etc., are taken by invalids as a restorative tonic. The bicho-de-mar is a marine slug, or trepang, sometimes two feet long, but commonly from four to ten inches, and in girth two or three inches, prepared by drying and smoking and used as a dainty. . . . The sea-slugs are dried and smoked, soaked in warm water for several days to cleanse them, and afterwards boiled in soups, stews, etc., like dried fish maws (sharks' stomachs dried in the sun), which are similarly treated. . . . Birds' nests are the nests of a small swift known as the Salangan (*Collocalis brevirostris* or *esculenta*), elaborated by the bird from a sea-weed (*Gelidium*) found in the East Indies and the Straits, stewed into a jelly, and forming the chief ingredient of a costly and greatly-prized soup at all feasts of ceremony. These nests are rather brackets for the nests. They come from Java and other islands of the Malayan archipelago. They are formed of the salivary secretion of the bird. [See also *infra, Narcotics, etc.*]." "Fish are not the only produce of the sea that is thus utilized for food, but the entire marine vegetable world is also laid under contribution."—*Dudgeon, Diet, Dress, etc.*, pp. 92–6.

"The farmyard poultry are the same in China as with us. . . . All sorts of poultry and game are brought down frozen from Mongolia to Peking in winter, and include antelope, pheasants, partridges, wild boar, fowls, etc. China itself, from its dense population and scarcity of cover and protection, is not rich in game. . . . Large numbers of birds, particularly sparrows, are caught by gins, birdlime, and hawks, and sold for food."—*Ibid.* p. 85.

"Among reptiles eaten by the Chinese, the hind legs of the large frog (*Rana esculenta*: 'field chicken' in Chinese) are consumed. . . . Silkworms, and locusts in seasons of plague, are boiled and eaten."—*Ibid.* p. 85.

"The chrysalids [of the silk cocoon] are not thrown away as refuse, but are eaten by the workers as food of an excellent kind."—*Gray, China*, ii. 224.

"Insect food is confined to locusts and grass-hoppers, grubs and silkworms; the latter are fried to a crisp when cooked. These and water-snakes are decidedly the most repulsive things the Chinese eat."—*Williams, Midd. King.*, i. 780.

"Of preserved meats and extracts, none exist in China. Salt, sugar, honey, and simple drying, are plans that are adopted in relation to fruits. Drying is the one most usually adopted. . . . Nearly everything in China is preserved by being dried and salted, or dried and candied."—*Dudgeon, Diet, Dress, etc.*, pp 85–7. And see *ibid.* and *Williams, Midd. King.*, i. 775, for details of dried fruits, preserves, etc.

"It seems incredible to speak of a country without milk and dairy produce. It is remarkable that a third of the race should, after weaning, never again take to that food which is the natural nourishment of the young of all mammalia, not at least until they reach their second childhood, when, if their means permit, they hire a wet nurse or purchase the milk of women, to be had in many Chinese towns. . . . The milk of childhood is supposed to have peculiar strengthening, sustaining, and restorative properties. Cow's milk is not drunk, for much the same reason that its flesh is not eaten, one of the additional reasons adduced being its supposed phlogistic or heating character. In Peking alone, perhaps of all the great cities of Northern China, are cows to be seen, tied along with their calves, on the streets in large numbers. Veal cannot be had." "*Koumiss*, or fermented mare's milk, is unknown in China Proper."—*Dudgeon, Diet, Dress, etc.*, pp. 79–80, 83.

"As there is no milk, so there is no butter in China." "Eggs are largely consumed in China. . . . They are taken raw, or boiled, or poached, or more frequently made into omelettes with vegetables. . . . Pigeon and plover's eggs are added to soups. Duck's eggs are preserved in a coating of lime, clay, spices, and rice husk mixed together, which excludes the air. After a while the yolk becomes of a deep green, nearly black colour. The longer the eggs are kept in this covering the darker becomes the colour of the yolk, and the greater the supposed delicacy. They are invariably on the table at all dinners of ceremony, and are to be seen on the street exposed for sale. . . . Duck's eggs in a state much less advanced than this are also to be had."—*Ibid.* pp. 83–5. Dyed eggs were eaten at birth of a child. See *Gray, China*, ii. 184.

Vegetable.—"The cereals, rice, wheat, millets, maize, and such like, form the mainstay of the people." "*Rice* is the principal article of food among the southern Chinese. In the north, wheat and the millets compete with it as the chief staple of food. One and a half pounds daily is the allowance for an able-bodied man, boiled and mixed with salted vegetables or preserves to give it a flavour. . . . It is used by the Chinese along with various kinds of peas and beans in the north and fish in the south, substances rich in flesh-forming material. It is . . . very remarkable and worthy of particular notice that the Chinese . . . should have hit upon a combination of food giving a due proportion of heat-givers as in starchy food, to be consumed along with flesh-formers, as in fish and seeds of leguminous plants which have a highly nitrogenous character. As this combination of rice and fish holds good in the south, so in like manner with the cereals and pulse in the north, where the combination is precisely identical. . . . The Chinese have succeeded . . . in the attainment of the maximum of nourishment with the minimum of cost."—*Dudgeon, Diet, Dress, etc.*, pp. 68–9. For details see pp. 70–3.

"The albuminoid principle in peas and beans is made into cheese in the form of the so-called bean-curd. [For method of making, see ARTS.] This bean-curd takes the place in China of milk, cheese and butter in Europe. It is largely used by the Chinese when vegetables are not very plentiful. This substance enters into the composition of many articles of food. Every variety of bean is used as food. . . . Vermicelli is often made from beans as well as wheaten flour. . . . Green beans (*lü tow Phaseolus angulatus*) are . . . also manufactured into cakes. . . . Bean-sprouts, the germinated bean of the plant, are artificially raised for food in winter. These beans are also boiled with flour, allowed to ferment, mixed with salt and reboiled, and after a time sun-dried, pressed and strained, and constitute the well-known soy which has become the basis of all, or nearly all, of the meat sauces and condiments of the world. . . . Soy is believed by the Chinese to excite appetite and to correct any injurious qualities of food. . . . Spread between layers of wheaten cakes and otherwise placed in food, a rich and appetising relish is obtained. Pease-pudding and pea-soup are not found in China. In fact, except at dinners of ceremony, soups do not form a portion of their diet. The Mohammedan butchers in the north prepare a flavoured mutton soup or sauce, which is frequently used as a substitute for soy."—*Ibid.* pp. 73–5.

[Many nuts and seeds of fruits were eaten or used in the composition of various foods (cakes, soups, teas, etc.). See *ibid.* pp. 75–7; *Williams, Midd. King.*, i. 357–65; *Davis, Chinese*, i. 328; etc.]

"China is rich in fruits—apples, pears, apricots, plums, cherries, peaches, grapes, oranges, persimmons, dates, figs, jujubes, and most of these of several varieties. The grape is peculiar to the north, being grown between 30° and 40°, N. Lat. The orange belongs to the south. . . . The kernels of stone fruits (cherry, plum, apricot, peach) are eaten."—*Dudgeon, Diet, Dress, etc.*, p. 87.

"The catalogue of fruits comprises most of those occurring elsewhere in the tropic and temperate zones, and China is probably the earliest home of the peach, plum and pear."—*Williams, Midd. King.*, i. 774.

"The natives consume enormous quantities of pickles of an inferior quality, especially cabbages and onions, but foreigners consider them detestable. The Chinese eat but few spices; black pepper is used medicinally as a tea, and cayenne pepper when the pod is green."—*Ibid.* i. 775.

"The Chinese have a long list of culinary vegetables. . . . The consumption of cabbage, broccoli, kale, cauliflower, cress, colewort, and other cruciferous plants is enormous; a great variety of modes are adopted for cooking, preserving and improving them. The leaves and stems of many plants besides these are included in the variety of greens, and a complete enumeration of them would form a curious list. . . . Garlics, leeks, scallions, onions, and chives are eaten by all classes, detected upon all persons, and smelt in all rooms where they are eating or cooking. . . . Most of these vegetables are inferior to the same articles in the markets of Western cities, where science has improved their size or flavour. Several aquatic plants increase the list. . . . The sweet potato is the most common tuber; although the Irish potato has been cultivated for scores of years, it has not become a common vegetable among the people except on the borders of Mongolia."—*Ibid.* i. 773–4. And see *Dudgeon, Diet, Dress, etc.*, pp. 89–91.

"The Chinese eat largely of salads. These are commonly made of turnips, cabbage, radish, lettuce, cucumber, etc."—*Dudgeon, Diet, Dress, etc.*, p. 89.

"The Chinese pits of ice enable them thus to preserve vegetables fresh when otherwise they would be out of season. Even the delicate grape is in this way preserved fresh throughout nearly the whole year."—*Ibid.* pp. 89–91.

"Various species of the melon or gourd family (*Cucurbitacea*) are largely cultivated . . . and form in the hot season agreeable fruits and vegetables."—*Ibid.* pp. 91–2.

"*Cryptogamic* (flowerless) plants are largely cultivated and eaten . . . The common mushroom (*moh kwo*) is never absent from the feast. . . . The fungus called *fu ling* is found adhering to the roots of fir trees, or in the ground apart from the trees. They are used as food, made with rice flour into cakes. The fungus called *muh rh* (wood ear), growing on trees, is similarly used. Various kinds of lichen or mosses are also largely consumed by the better classes. Various sorts of sea-weed are eaten in soups or . . . alone with sauces. The Chinese are very fond of them, especially of the *Plocaria candida* or Ceylon moss."—*Ibid.* p. 88.

"In regard to condiments, spices, and flavourers, the Chinese use principally capsicums, garlic, onion, ginger, cardamoms, nutmeg, aniseed, cassia, cloves, pepper, etc. These are used in confectionery, in seasoning dishes, and as medicines. Mustard is not much employed . . . and its place as a counter-stimulant is supplied by the moxa and other forms of external irritation."—*Ibid.* pp. 87–8.

"Vinegar (*ts'u*) is extensively used. . . . The Chinese seem to consume vinegar with everything."—*Ibid.* p. 97.

"The consumption of sugar (*t'ang*) is enormous. It is an important ingredient in most dishes, and the variety and quantity of confectionery and cakes in different forms manufactured from and with it is astonishing. It is said that next to rice it is one of the chief constituents of nearly all the Chinese vegetable meals." "Honey, too (*feng mi*), is somewhat largely used." "From the roots and dried stems of the lotus or water-lily (*Nelumbium*) a kind of arrow-root is produced which is somewhat largely eaten."—*Ibid.* pp. 97–8.

"*Common salt* (*yen*) in China is of a very coarse, dirty-white, moist description. . . . Salt is chiefly consumed . . . in the form of salted vegetables, fish, and fruits."—*Ibid.* pp. 98–100.

"The stacks of salt along the river arrest the attention of the voyager; the immense quantity of this article collected at this city [Tientsin] is only a small portion of the amount consumed in the interior."—*Williams, Midd. King.*, i. 86.

Narcotics, etc.—"Tobacco (smoke-leaf, tanpaku) is universally used by men and women from the period of puberty, which is somewhat early. The tobacco is very mild, has less strength and flavour than that commonly used in Europe. None is chewed, and but comparatively little taken in the form of snuff." "China tobacco is much milder than the lightest home tobacco; the *shui yentai* (water pipe) purifies and mellows the smoke. There is no eating of the dry leaf with moist quicklime as in India, nor is there anything resembling the Indian *hookah*, in which is consumed a paste of tobacco mixed with the spices and charcoal."—*Dudgeon, Diet, Dress, etc.*, pp. 114–6.

"Cigars . . . are being imported from Manila in steadily increasing quantities, and find favour among many of the wealthier Chinese."—*Williams, Midd. King.*, i. 776.

"Snuff is largely used."—*Ibid.* i. 776.

"Opium is now largely cultivated in China and introduced (by treaty right) into the open ports. Both the growth and consumption seem extending."—*Dudgeon, Diet, Dress, etc.*, p. 116.

"It is unquestionable that the smoking of opium does a great deal of physical harm, and causes a vast waste of money and energy; but even the Chinese admit that the initial responsibility for its use by smokers was as much theirs as ours; and in any case they have during recent years deliberately extended the evil by allowing the undisguised cultivation of the poppy on a wholesale scale in China itself. Indian opium does not now represent one quarter of the total consumption."—*Parker, China*, p. 92.

"Many articles of food are sought after by this sensual people for their supposed aphrodisiac qualities, and most of the singular productions brought from abroad for food are of this nature. The famous bird's-nest soup [first used during this Period] is prepared from the nest of a swallow (*Collocalia esculenta*) found in caves and damp places in some islands of the Indian Archipelago; the bird macerates the material of the nest from seaweed (*Gelidium* chiefly) in the crop, and constructs it by drawing the food out in fibres, which are attached to the damp stone with the bill. The nest has the same shape as those which chimney swallows build . . . they rarely exceed three or four inches in the longest diameter. The operation of cleaning is performed by picking away each morsel of dirt or feathers from the nest, and involves considerable labour. After they come forth perfectly free from impurities they are stewed with pigeon's eggs, spicery, and other ingredients into a soup; when cooked they resemble isinglass, and the dish depends upon sauces and seasoning for most of its taste. [The habit of eating them began in Fukien, and may have been introduced from Burma. The best—large and yellow—came from that country, those procured from Fukien being small and white.] The biche-de-mer, tripang, or sea-slug, is a marine substance procured from the Polynesian Islands; it is sought after under the same idea of its invigorating qualities, and being cheaper than the bird's-nest is a more common dish; when cooked it resembles pork-rind in appearance and taste. Sharks' fins and fish-maws are imported and boiled into gelatinous soups that are nourishing and palatable; and the sinews, tongues, palates, udders, and other parts of different animals are sought after as delicacies. A large proportion of the numerous made dishes seen at great feasts consists of such odd articles, most of which are supposed to possess some peculiar strengthening quality."—*Williams, Midd. King.*, i. 780-1.

"Betel-nut (*Areca catechu*) is used very much as a masticatory, and is supposed to sweeten the breath, rectify and strengthen the stomach, and preserve the teeth. The leaves are not chewed with lime as in India. . . . The stimulant effects of betel, like those of tea, are not very great in China."—*Dudgeon, Diet, Dress, etc.*, p. 114. Williams (*Midd. King.*, i. 776) says it is "made up of a slice of the nut and the fresh leaf of the betel-pepper with a little lime rubbed on it."

[For the 8 sorts of food offered to the Emperor at certain dates, see LAWS OF INTERCOURSE.]

Beverages.—"The common beverages are tea and arrack, both of which are taken warm; cold water is not often drunk, cold liquids of any kind being considered unwholesome. . . . Coffee, chocolate and cocoa are unknown, as are also beer, cider, porter, [foreign] wine, and brandy."—*Williams, Midd. King.*, i. 776. For further particulars concerning tea (which is taken without milk or sugar) see *Dudgeon, Diet, Dress, etc.*, pp. 108-9.

"It is remarkable that the grape, although abundant, is not used in this country for the production of wine."—*Davis, Chinese*, i. 329.

The liquor taken by the Chinese "is known as toddy, arrack, saki, tsiu, and other names in Eastern Asia, and is distilled from the yeasty liquor in which boiled rice has fermented under pressure many days. Only one distillation is made for common liquor, but when more strength is wanted, it is distilled two or three times, and it is this strong spirit alone which is rightly called *samshu*, a word meaning 'thrice fired.'"—*Williams, Midd. King.*, i. 808.

"In regard to the consumption of spirits and wine, no more temperate nation exists on the globe, intoxication being almost unknown; and yet, nevertheless, there is a comparatively large consumption. . . . Spirit is more largely drunk all over China than is generally believed by us; the impression that opium has taken the place of spirits is quite erroneous." "Besides the *samshoo*, the Chinese have what is called a yellow wine, not unlike our weak sherry, which is largely consumed hot out of small wine-cups at feasts of ceremony. It is the only alcoholic beverage drunk on such occasions, and is much less injurious than the *samshoo*, which, being a strong spirit and possessing a sufficiently inflammatory character, is not heated." "There is no wine, in our sense of the word, in China."—*Dudgeon, Diet, Dress, etc.*, pp. 110-3.

[A toddy made from the juice of the cocoa-nut is drunk in Hainan and on the adjacent coasts. Leaves of many plants, *e.g.*, *Rhamnus theezans*, are used by the poor as a makeshift for true tea.]—*Williams, Midd. King.*, i. 360, 364.

"The Tartars are said still to preserve a remnant of their pastoral state, in their predilection for a strong liquor which is distilled from mutton."—*Davis, Chinese*, i. 330.

"The Chinese do not seem to sustain any damage from their use as a beverage of pure hot or warm water." "Their food, particularly their rice gruel and fresh vegetables, contains a large quantity of water, much more so than European food."—*Dudgeon, Diet, Dress, etc.*, pp. 103-8.

"Notwithstanding their general repugnance to eating and drinking what is cold, none better understand than the Chinese of the north the use of ice during hot weather."—*Davis, Chinese*, i. 330.

"The Chinese drink all their liquors heated. . . . In the northern provinces, however, they cool their melons and other fruits on masses of ice."—*Laou-seng-urh*, p. 113, note 14.

"Among other beverages in use, the best known is the summer drink known as acid congee, made of rice water, into which a little sugar, vinegar and ice has been placed. This and tea are sold everywhere on the streets. . . . The water-melon, which consists almost entirely of water, and which is largely consumed in summer, may without much impropriety be considered a grateful and, when iced, as it usually is, a cooling beverage."—*Dudgeon, Diet, Dress, etc.*, p. 110.

C L O T H I N G.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

[The invention of clothing—garments, hats, stockings, shoes, etc.—is ascribed to the legendary rulers Fu Hsi, Huang Ti, etc., and their Ministers. See *Wu yüan, Ko chih ching yüan*, c. 15, *Kuan fu lei*, p. 2*a*; c. 16, *Kuan fu lei*, p. 1*a*; *Ch'ün shu k'ao so, ibid.* c. 13, *Kuan fu lei*, p. 1*a*; *Ti wang shih chi, ibid.* c. 15, *Kuan fu lei*, p. 2*b*; *Ku chin chu, ibid.* c. 16, *Kuan fu lei*, p. 9*a*; *Wu yüan, ibid.* c. 18, *Kuan fu lei*, p. 1*a*; *Chia yü, ibid.* c. 15, *Kuan fu lei*, p. 2*b*; *Wu yüan, ibid.* c. 15, *Kuan fu lei*, p. 2*b*; *Lü shih Ch'un ch'iu, ibid.* p. 2*b*; *Shih pên, ibid.* c. 13, *Kuan fu lei*, p. 11*b*; *T'ung tien li p'ien, ibid.* p. 11*b*; *Wu yüan, ibid.* c. 16, *Kuan fu lei*, p. 4*b*; p. 1*a*; *Ta tai li, ibid.* c. 17, *Kuan fu lei*, p. 2*b*.]

"'The kings of ancient times had no hemp nor silk; they wore feathers and skins.' Ch'êng's Commentary [says]: 'This refers to the very earliest periods.'"—*Li yün, ibid.* c. 15, *Kuan fu lei*, p. 2*a*.

"The people . . . clad themselves in silk and their own coarse homestuffs, according to the means of each. And all this previous to the dynasty of Chow."—*Giles, Historic China*, p. 4. But see next extract.

"All the ancient writers agree in saying that Yao, Chun and Yu were clothed in simple cloth in summer and in lambskin in winter. Their head-dress, or rather the band which they folded round the head, was similarly of cloth in summer and skin in winter. The silk which the wife of Hoang-ti had discovered had disappeared. The celebrated and learned author of the Choue-ouen has proved that all the characters into the formation of which the ideogram for silk enters, do not go back before the Tcheou dynasty, and that all those which refer to the clothes of the ancients are only composed of the ideograms for hair and hemp."—*Mém. conc. les Chin.*, i. 225.

"The people of the earliest periods were simple, and chiefly wore deerskin, as they were pleased with its markings."—*Po hu t'ung, Ko chih ching yüan*, c. 16, *Kuan fu lei*, p. 1*b*.

"The *ch'iu* (裘) was a garment made of fur. The people of ancient times clothed themselves with skins of animals, and the fur garment was made in imitation of them."—*Shuo wên, ibid.* p. 1*a*.

"The dark clothes worn by the ancients were garments made of lambskin, and the yellow clothes garments made of fox skin. Although birds and beasts were plentiful, they chose the fur of the fox and lamb only, because [their skins] were both light and warm."—*Po hu t'ung, ibid.* p. 1*b*.

"The wild tribes with their coats buttoning on the left."—*Shu ching*, Pt. V. Bk. XXIV. 13.

"The people of ancient times did not know how to make clothes, so the sages made them—for winter, lustring and plain silk, which were both light and warm; for summer fine and coarse hemp fabrics, which were both clean and cool. They were made both to fit the body and be agreeable to the skin."—*Mo Tzŭ, Ko chih ching yüan*, c. 15, *Kuan fu lei*, p. 2*a*.

"When [King] Yao ruled over the kingdom, in winter he wore a cloak of deerskin, and in summer a garment of creeping *dolichos* (葛 *ko*)."—*Han Tzŭ, ibid.* p. 2*b*; see also *Shih li ssŭ chuan, ibid.* c. 16, *Kuan fu lei*, p. 2*b*.

"Kao Yao [Minister to Shun] chose the he-goat skin garment to wear."—*Shih Tzŭ, ibid.* p. 2*b*.

"From the time of the Three Kings down to the end of the Chou dynasty the common people wore the short serge garment (短褐 *tuan ho ju*), a short, warm garment surrounding the loins, and the long robe (深衣 *shên i*)."—*Ku chin chu, ibid.* p. 9*a*.

"Hwang Tî, Yâo, and Shun (simply) wore their upper and lower garments (as patterns to the people), and good order was secured all under heaven."—*I ching*, App. III. Sect. II. ch. 2. 15; *Legge, Yî King*, pp. 383-4.

"In antiquity fur was used for clothing and skin for head-coverings; then the name *mao* was introduced. So the *Shih ming* says: 'Hat (帽 *mao*) means head-covering (冒 *mao*).'"—*T'ung tien, Ko chih ching yüan*, c. 14, *Kuan fu lei*, p. 12*b*.

"The *huang shou* (黃收) was a cap worn by the Emperor [Yao]."—*Wu Hou ching, ibid.* c. 13, *Kuan fu lei*, p. 2*a*.

"The cap of the Hsia dynasty was called *mu ch'ui* (毋追). Its framework was made of varnished cloth covered with black cloth; in front it was 4 inches broad, and it was 3 inches high. The cap of the Shang dynasty was called *chang fu* (章甫) and was made, like the *wei mao* of the Chou and the *mu ch'ui* of the Hsia, of black cloth."—*San li t'u, ibid.* p. 2*a*. Under the Yin dynasty scholars wore the *hsü* (*Giles, Dic.*, No. 4734).

"The 'hair-binding' cap (束髮冠 *shu fa kuan*) was made by the ancients. The likenesses of the 3 ancient kings (T'ien Wang, Ti Wang, and Jén Wang) were chiefly painted [representing them] wearing this cap. It was called 'hair-binding' because it just covered the wearer's coiffure."—*Ch'ien ch'io lei shu, Ko chih ching yüan*, c. 13, *Kuan fu lei*, p. 7*a*.

"All caps or crowns (冕 *mien*) were made round in front and square at the back; the inside was red, and the outside plain (natural or original colour of the material)."—*San li t'u, ibid.* p. 11*b*.

"The *t'ou k'uang* (黃紘) were balls made of yellow cotton-silk strung on thread and fastened on the crown or cap so that they hung down about the ears [to prevent undesirable sounds from being heard]."—*Shih wu kan chu, ibid.* p. 11*b*.

"The *shên i* (深衣), long coat, was the costume of the ancient sages. It may be ascertained from the classics that it originated with Yu Yü Shih [Shun]. It was made of 50 *shêng*, measures of cloth, bleached with lime, and then cut up to make the coat. The upper and lower garments were made according to the ancient system."—*Shên chang ts'o yao, ibid.* c. 15, *Kuan fu lei*, p 6*a*.

"Court dress was introduced by Yu Yü Shih; thus the *Kuo yü* says: 'Court dress was worn when attending Court.'"—*Ku chin chu, ibid.* c. 16, *Kuan fu lei*, p. 4*b*.

"The 'perspiration coat' (汗衫 *han shan*), or shirt, was the inner garment worn during the Three Dynasties. In the *Book of Rites* it is called *chung tan* (中單), 'inner single [garment].' When Kao Tsu of the Han dynasty fought against Ch'u, on returning to his tent his coat was soaked with perspiration, so he changed the name to 'perspiration coat.'"—*Shên chang ts'o yao, ibid.* p. 11*b*.

"Yü made the *ju* (褕), a short, warm garment encircling the loins."—*Wu yüan, ibid.* p. 12*a*.

"Yi Yin was the first to introduce wide sleeves for women."—*Wu yüan, ibid.* c. 15, *Kuan fu lei*, p. 11*a*. For the introduction of long sleeves, see RESTORATION OF UNITY.

"The *lü* (綠), waist-cord or belt, of princes and Great Ministers was of five colours."—*Tsa chi, ibid.* c. 17, *Kuan fu lei*, p. 2*b*.

"Yao made the jade girdle ornament (玉佩 *yü p'ei*)."—*Wu yüan, ibid.* p. 12*a*.

"The *shang* (裳), lower garment, was the dress for the lower part of the body; its outside was made of gauze, and inside of lustring. Its colour, for an emperor or prince, was vermilion; for a Great Minister, white; for an inferior officer, natural colour or yellow. The various colours of the *shang* were seven in all, its front and back parts being different—three for the front, and four for the back. On it were embroidered 4 figures: water-grass, rice, axes, and 黼."—*Shên chang ts'o yao, ibid.* c. 18, *Kuan fu lei*, p. 1*a*.

"Yü was the first to make trousers (袴 *k'u*)."—*Wu yüan, ibid.* p. 4*b*.

"The 'calf-nose' breeches (犢鼻褌 *tu pi kun*) were made of 3 feet of cloth, the shape being like the nose of a calf. For the front and back parts one roll each was used, for the middle two angular pieces were cut out and sewn together—which was the same as the cow's head breeches (牛頭子褌 *niu t'ou tzŭ kun*) of the present time, and was otherwise called *shao tzŭ* (梢子)."—*Lei ch'ing jih cha, ibid.* p. 7*a*.

"Yi Yin made the lined gown (夾襖 *chia ao*)."—*Wu yüan, ibid.* c. 16, *Kuan fu lei*, p. 8*a*.

"Wên Tzŭ said: 'When Wên Wang punished Tsung his stocking was tied on his girdle.' From this it is known that the stocking was already introduced in the Shang dynasty."—*Chih ku tzŭ, ibid.* c. 18, *Kuan fu lei*, p. 7*b*.

"The people of the Three Dynasties . . . wore a horn-shaped stocking tied to the legs with bands. The concubine Wu of the Emperor Wên of the Wei Kingdom changed it to one made of gauze; after this it was embroidered with figures, and remained unchanged even to the present time"; but the band was dropped: see following extracts.—*Chung hua Ku chin chu, ibid.* p. 7*b*.

"The sock, or stocking (襪 *wa*), was the foot covering introduced under the Three Dynasties: its outside was made of crimson gauze, and its inside of cheap thin crimson silk. It was put on before putting on the shoe. It differed from that of the present day by having a band."—*Shên chang t'so yao, ibid.* p. 7*b*.

"The *Shih lu* says: 'In the Three Dynasties they [shoes] were made of skin or leather; those with single soles were called *li* (履), and those with double soles *hsi* (舄). Those belonging to the sacrificial robe were called *hsi*; to the Court dress, *li*; and to ordinary dress, *lü* (屨).'"—*Shih wu chi yüan, ibid.* p. 9*b*. But see below.

"The *li* (履), shoe, in the Hsia and Shang dynasties was made of grass."—*Shih lu, ibid.* p. 16*a*; *Kuo ssŭ hua lun, ibid.* p. 10*b*. See also LATER FEUDAL PERIOD, PERIOD OF DISRUPTION, and RESTORATION OF UNITY.

"Yi Yin [*circ.* 1766 B.C.] was the first to make the grass shoe (屩 *chüeh*)."—*Chung hua Ku chin chu, ibid.* p. 18*a*. See also LATER FEUDAL PERIOD and ABSOLUTE MONARCHY.

"Before the Three Dynasties people went barefoot; after the Three Dynasties they began to wear wooden overshoes."—*Kuo ssŭ hua lun, ibid.* p. 12*b*.

"Yü, of Hsia, when going up hill, sat on a hand-cart and used an iron spike like an awl to nail on under his wood-soled clogs. It is thought this was the same as the wooden shoe having a nail under the sole of the present time."—*Shih wu yüan shih, ibid.* p. 12*b*.

"King Wân dressed meanly."—*Shu ching*, Pt. V. Bk. XV. 9.

"Mih-tsze tells us that Yuĕ [a builder, afterwards Prime Minister to Wu Ting] wore coarse clothes of hair cloth, with a rope for a girdle."—*Legge, Ch. Class.*, III. i. 250, note.

"In Sui Jên's time women began to do up their hair into a coiffure; by Shun's time the head-dress was added, and in the time of Wên Wang there were further added artificial flowers made of plumage and long tail feathers, and the 'walking shake.'"—*Êrh i shih lu, Ko chih ching yüan*, c. 55, *Hsiang lien ch'i wu lei*, p. 6*a*.

[For the ornaments painted and embroidered on official robes, see ÆSTHETIC PRODUCTS, *Object-decoration*.]

[For ordinary hair-pins see also IMPLEMENTS, and for ornamental hair-pins see *Object-decoration* and *Fashions*.]

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

"Uniformity of costume was already established, and, as now, the chief mandarin of the district gave the signal for all under his government to begin or leave off their summer hats.

It was one of the duties of the Minister of Instruction to secure uniformity of costume, which the Han commentators supposed to have been desired as a check on the extravagance of the well-to-do."—*Simcox*, ii. 64.

"The people of the southern States cut their hair and go without clothes; those of the northern States wear turbans and fur garments."—*Lieh tzŭ, Yen shan wai shih*, c. 7, pp. 9-10.

"They appear to have worn shoes of leather, and stockings, and hats and caps, in addition to robes of silk."—*Giles, Historic China*, p. 12.

[References to sandals, clothes of hair-cloth, woven caps, shoes, *etc.*, occur in *Mencius*.]

Persons dying in old age "are dressed in an outer attire professedly borrowed from very high antiquity. . . . It consists of a long cloak of deep blue-brownish silk. Around the neck and on both lapels it has a plain white or bright blue hem about eight centimetres in breadth; the garment overlaps to the right, and the lapel is fixed on the shoulder and under the arm by means of strings, so that the hems cross over the breast. The sleeves are very spacious and long and, at the extremities, lined with a blue or white material which is folded over the wrists like cuffs. This gown is called *ch'im i* [*shén i*] (深衣) or 'deep garment.' It is frequently mentioned under this name in the ancient books of rites, which shows that it must have been one of the principal articles in the wardrobe of the ruling classes during the Chou dynasty. Commentators say it bore this name because, when worn, it *deeply* concealed the body. A picture of the dress, as it is supposed to have looked in those ancient times, is given in ch. 79 of the Khienlung edition of the *Li ki*."—*De Groot, Rel. Syst.*, i. i. 52. Its invention is attributed to Shun: see previous Period.

"Make the upper garment (衣 *i*) of lotus leaves, and gather *hibiscus mutabilis* to make the lower garment (裳 *shang*)."—*Ch'u tz'ŭ, Ko chih ching yüan*, c. 18, *Kuan fu lei*, p. 1*a*.

"The skirt (裙 *ch'ün*). In ancient times the upper and lower garments were made in one piece, but Wên Wang of the Chou dynasty ordered women to wear the skirt, and above the skirt to add the *ti* (翟), a garment adorned with feathers. They were both made of lustring."—*Ku chin chu, ibid.* p. 1*b*.

"The *Ch'uan sou ching* says: 'When Lao Tzŭ left Chou and Tso T'zŭ was in Wei, they wore the *ko* (袼), dolichos, kerchief and single shirt, and did not wear hempen clothes, but the short coat bound by the skirt. They did not wear the Taoist costume.'"—*Yen fan lu, ibid.* p. 2*a*.

"K'ung Chih had a hempen robe (縕 袍 *yün p'ao*) without lining."—*K'ung is'ung tzŭ, ibid.* p. 6*b*.

"The embroidered square collar (刺 方 領 繡 *la fang ling hsiu*), Chin Chüeh's Commentatory [explains], was the lady's straight collar of the present time."—*Kuang Chou wang chuan, ibid.* c. 15, *Kuan fu lei*, p. 11*a*.

"In the Three Dynasties the people wore the *lan shan* (襴衫), lower shirt. . . . In the time of the Emperor Wu of Chou they added the *lan* to the lower end of the coat."—*Kuo ssŭ hua lun, ibid.* c. 16, *Kuan fu lei*, p. 9*b*.

"The *k'u* (袴), trousers, was the lower garment of the ancients. King Wu of Chou made it of cotton cloth, and called it *hsi* (褶), and King Ching made it of pongee, and called it *k'u*; it had no seams, and was the garment of the lower people."—*Ku chin chu, ibid.* c. 18, *Kuan fu lei*, p. 4*b*. And see following Period.

"The *k'un* (褌), trousers, were . . . made by Wên Wang of Chou. When they reached to the knees they were called *pi i* (裨衣)."—*Chung hua Ku chin chu, ibid.* p. 6*b*.

"'Wearing the ordinary garment (祖 *jih*) they played at Court.' The Commentary [says]: 'The ordinary garment is one worn next to the body.'"—*Tso chuan, ibid.* c. 15, *Kuan fu lei*, p. 7*b*.

"The 'perspiration garment' (汗 衣 *han i*) was a garment worn next to the body for absorbing perspiration and dirt. In the Odes it is called 'soaker' or 'sweater' (澤 *tsé*), as it absorbed the moisture of perspiration; sometimes it was called 'despised [for being] bare' (鄙 袒 *pi t'an*) or 'ashamed at being bare' (羞 袒 *hsiu t'an*); it was cut from 6 feet of cloth, and just covered the breast and back, the meaning of the name being that those who felt ashamed or were despised for having their bodies bare, put it on."—*I yu, ibid.* p. 7*b*. *Cf.* previous Period.

"Confucius said: 'In my youth I lived in Lu, and wore a *fêng yeh* (逢 掖) garment.' The Commentary [says]: '*Fêng* means large, and *fêng yeh* was a single garment with large sleeves.'"—*Li chi Ju hsing p'ien, ibid.* p. 7*b*

"Lao Lai-tzŭ served his parents filially. When 70 years old, wearing the five-coloured mottled garment, he frolicked like a baby in order to please his parents."—*Kao shih chuan, ibid.* p. 8*a*.

"The Duke of Chou settled the clothing of the Emperor, the colour of which followed the four seasons" (spring, azure; summer, red, etc.).—*Wu yüan, ibid.* p. 2*b*.

"The ancients wore the fur garment (裘 *ch'iu*) underneath, covering it with a silken fabric one."—[*Wu ching*] *yao i, ibid.* c. 16. *Kuan fu lei*, p. 1*a*.

"The feudal princes, wearing the axe-marked fur garment, took the oath in a field. It was embroidered by mixing lamb-skin and fox-skin to make the axe marks."—*Wu ching yao i, ibid.* p. 1*b*.

"In the Odes of Tai Tung it says: 'The garments of the [fur of the] bear and grisly bear.' From this we see that the fur of the bear and grisly bear were also used as materials for garments. In the Confucian *Analects* it says: 'The white silk garment and young deerskin garment'—showing that garments were also made of young deerskin."—*Ch'ün shu k'ao so, ibid.* p. 2*a*.

"A fur garment made of the fur of the 'heavenly rat' [a kind of rat whose fat cures deafness] was called 'heaven-deer fur garment.'"—*Kuang chih, ibid.* p. 2*b*.

"King Wu was very extravagant; he ordered that only officials wearing marten-fur skirts and bear-skin garments should be admitted to the Court. On this account [a] bear-fur cost 1,000 gold [taels]. Meritorious Ministers used to purchase one for 1,000 *chung* of rice."—*Kuan Tzŭ, ibid.* p. 2*b*.

[The various ceremonial robes, etc., worn by the king are described in *Chou li kuan chu*: see *Gingell*, pp. 13-17.]

[Officers wore sheep-skins and lamb-skins braided with white silk (*Shih ching*, I. ii. VII). In many Courts the garment which was worn uppermost was garnished with cuffs of leopard-skin (I. vii. VI; x. VII). The prince of a State wore a white fox-fur at the Royal Court, and on his return to his own dominions when he announced in his ancestral temple what gifts he had received from the Son of Heaven; after which he no more wore it (I. xi. V). The prince "wearing an embroidered robe over worn at the Court of P'ei by the officers (I. iii. XII). The robes of the feudal princes were generally of embroidered silk (I. xiv. I; IV. i. [iii.] VII). Red was adopted by the kings of Chou for the garments of the princes and officers at their Court (I. xiv. II. i; II. iii. V. 4). The officers at the Courts of the feudal princes wore a red collar to their principal robe (I. x. III. i).]—*Legge, Ch. Class.*, IV. i. 28, 133, 182, 197, 60, 220; ii. 606; i. 221; ii. 289; i. 176.

[One of the feudal princes appears wearing a cap of skin adorned with precious stones (*Shih ching*, I. v. I. 2). Their officers had in summer a cap woven from the straw of the *t'ae* plant, and in winter one of black cotton (II. viii. I. 2). Husbandmen wore, in summer, caps of straw (IV. i. [iii.] VI). These caps were fastened on the heads with strings (I. viii. VI. 2), like those of the Chinese at the present day. A princess of the State of Wei had her upper robe of a green colour, and the under one of yellow (I. iii. II). In a time of mourning the cap and garments were required to be white (I. xiii. II). Beyond the Court, dresses were of various colours, with the exception of red. Caps of spotted deer-skin were worn (I. xiv. III. 2). Girdle-pendants of silk of various colours are mentioned, and men and women who were rich attached to them precious stones (I. vii. IX; I. vi. X. 3; v. V. 3; and see Legge's note to I. vii. VIII. 3).]—*Legge, Ch. Class.*, IV. i. 92; ii. 409, 604; i. 156, 41, 216, 223, 136, 123, 102, 135.

"The ordinary fur garment (褻 裘 *hsieh ch'iu*) was a garment worn on common days or in private. It was made of fox's or badger's fur. As it was used for its warmth, it was longer than any other fur garment, and as it was also used for its convenience in doing work, the right sleeve was short. Children did not wear it, as it was too warm for them."—*Shên chang chü yao, Ko chih ching yüan*, c. 16, *Kuan fu lei*, p. 1*b*.

"The artists of ancient times, drawing men's things, used 4 colours, *viz.*, yellow, white, azure, and purple, for the upper and lower garments, but never green, as that colour was appropriated for women's garments."—*Fei hsüeh lu, ibid.* c. 18, *Kuan fu lei*, p. 21*b*.

"In antiquity, common people when advanced in age might wear silk garments; the rest only wore hempen clothes; so the common people were called 'cotton cloth clothes' (*i.e.*, simple citizens)."—*Fan tzŭ chi jan, ibid.* c. 15, *Kuan fu lei*, p. 9*a*.

"When the prince of the Chêng State entertained the King of Chou, the latter bestowed upon him a mirror-girdle (鑾 鑑 *p'an chien*) belonging to the Empress. The Commentary [says]: . . . 'the *p'an* was a girdle adorned with a mirror.' It is now used by the Tanguts of the West, but was really handed down from ancient times."—*Shih wu yüan shih, ibid.* c. 17, *Kuan fu lei*, p. 6*b*.

"The girdles of the ancients were diverse: 'large girdle,' 'shallow girdle', 'loose girdle,' 'white silk girdle,' 'boiling silk girdle,' 'embroidered silk girdle,' 'fine silk girdle,' and 'diversified girdle.' The *Ta tai li* says: 'The embroidered dress of the Emperor Huang had a large girdle.' Kou Tzŭ said: 'The *fêng* (逢) garment [a wide-sleeved garment] had the shallow girdle.' Chien Pu-i said: 'The *pao* (袍) garment [a long garment] had the loose girdle.' Here the shallow girdle alluded to is the loose girdle."—*Ch'ün shu k'ao so, ibid.* p. 7*a*.

"The girdle ornament for the Emperor was of white jade with a dark-coloured string; for a prince, of *shan hsüan* jade with a red string; for a Great Minister, of *shui ts'ang* jade with a black string; for an Heir Apparent, of fine jade with a variegated string; and for a scholar, of beautiful stone with a purple string. The Commentary [says]: *Shan hsüan* and *shui ts'ang* were the marks of jade. The string was used for tying the girdle ornament. They were attached to each other."—*Li chi, ibid.* p. 10*b*.

"In ancient times there were the 'merit girdle-ornament' (德 佩 *tê p'ei*) and the 'business girdle-ornament' (事 佩 *shih p'ei*): the first had its right and left parts adorned with jade, and the latter its left part adorned with a silk napkin and its right with an archer's thumb ring and the like. The left girdle ornaments were 5 in number, and the right, 6; for the left, representing the male, was an odd number, and the right, representing the female, was an even number. The left ones were small, and the right large, for the left [hand] was not so strong as the right. The 'business girdle-ornament' was adjusted before the 'merit girdle-ornament,' as business was done first and merit came afterwards."—*Ch'ün shu k'ao so, ibid.* p. 11*a*.

"When Confucius departed from Lu he wore as a girdle-ornament an ivory ring 5 inches in circumference."—*Li chi, ibid.* p. 12*a*.

"Tzŭ Ssŭ had a silver girdle-ornament (銀 佩 *yin p'ei*)."—*Yen t'ieh lun, ibid.* p. 12*a*.

"The boy wore a *hsi* (觿) on his girdle. The Commentary [says]: 'The *hsi* was a bodkin made of ivory; it was a girdle ornament for a man and not for a boy only.'"—*Shih wei fêng, ibid.* p. 14*b*.

"On the left girdle ornament was worn the small ivory bodkin (小 觿 *hsiao hsi*), and on the right the large ivory bodkin (大 觿 *ta hsi*)."—*Li nei tsé, ibid.* p. 14*b*.

[Dandies wore at the girdle an ivory pin or spike, used for loosing knots, and they also wore a ring of ivory or archer's thimble (*Shih ching*, I. v. VI).]—*Legge*, IV. i. 103.

[All the feudal princes wore red shoes (*Shih ching*, I. xv. VII; III. iii. VII. 2), embroidered with gold (II. iii. V. 4). In general, shoes made of the fibre of the dolichos plant were worn in summer (I. viii. VI. 2; II. v. IX. 2), and leather shoes in winter.]—*Legge, Ch. Class.*, IV. i. 242; ii. 547, 289; i. 156; ii. 353.

[Ch'un Shên had three thousand retainers with pearl-embroidered shoes (*Giles, Dic.*, No. 6952).]

"The outside of a shoe was made of pink gauze and the inside of leather; the top was adorned with embroidered figures; the seams were covered with embroidered edges, and the two sides of the shoe had strings or laces to bind them on the feet. Sometimes they were made with a single sole."—*Shên chang ts'o yao, Ko chih ching yüan*, c. 18, *Kuan fu lei*, p. 10*b*.

"In the *Ancient and Modern Commentary* (古 今 注 *Ku chin chu*) it says: 'The Emperor Wên of Wei first made silk shoes for his favourite Tuan Ch'iao-hsiao'; but the *Shao I* [part] of the *Book of Rites* says: 'Though the nation were poor the superior man did not put on silk shoes.' From this it is evident that silk shoes were already used in the Chou dynasty."—*Shih wu chi yüan, ibid.* p. 12*a*.

"The *pu chieh* (不 借), 'not borrowed,' were grass shoes. As every one could easily obtain them without the trouble of borrowing they were called 'not borrowed.'"—*Wu tsung chih, ibid.* p. 11*a*.

"Liu Hsi made them [the *pu chieh*] of leather. Yang Hsiung made them of hemp, but in the *Shih wu chi yüan* it says: 'in the Hsia and Shang dynasties they were made of grass; but in the Chou of hemp. . . .' The *Ch'ien fu lun* says they were made of leather."—*Shu wu i ming su, ibid.* p. 11*b*. See also following Period.

"The *li* (履), shoe, . . . in the Chou dynasty [was made of] hemp."—*Shih lu, ibid.* p. 16*a*. See also EARLY FEUDAL PERIOD, DISRUPTION, and RESTORATION OF UNITY.

"Wên Wang of Chou made it [the *chüeh* (屩), grass shoe] of hemp."—*Chung hua Ku chin chu, ibid.* p. 18*a*. See also EARLY FEUDAL PERIOD and ABSOLUTE MONARCHY.

"The wooden shoe originated in the time of Wên Kung of Chin."—*Tung fang shuo so yü, ibid.* p. 12*b*.

"In Ch'ing Ch'i there was a kind of peach tree; at the time of its blooming it had fibres hanging down 2 or 3 feet long, which were gathered and mixed with resin and then woven into shoes. When sent to the capital, the people there did not know what they were."—*Ch'ing chou tsa chi, ibid.* p. 12*b*.

"They collected money to buy provisions and *fei chü* (屝 屨). The Commentary [says]: '*Fei chü* were straw sandals.'"—*Tso chuan, ibid.* p. 14*b*.

"In the Spring and Autumn Annals it says: 'The *kuan chü* (菅 屨) was a sort of straw sandal worn by mourners.'"—*Tsao lin, ibid.* p. 14*b*.

"In Chiang Nan there was *mang* (芒), grass, which was gathered by the poor people to weave into sandals. The ground there was very low and wet, and as this grass was durable, even water-tight, the natives chiefly wove [their shoes out of] it."—*Yü t'ang hsien hua, ibid.* p. 15*a*.

"The *chü* showed the *ch'i* (綦). The Commentary [says]: 'The *ch'i* was the ornament on the top of a sandal, and was thread used in ornamenting the shoe.' Chu Tzŭ said: 'The *ch'i* was the band on the edge of the shoe. In ancient times people used it to tie round their feet, but now it was made more convenient, and the band was only sewn on the shoe like a false band.'"—*Nei tsê, ibid.* p. 15*a*.

"Wood was used for the sole of the shoe on account of the dryness [thus secured for the feet], so that there need be no fear of getting [them] wet. [This shoe was] therefore called *hsi* (舃), wooden soled shoe or slipper."—*Ku chin chu, ibid.* p. 15*a*.

"The shoe with a double sole was called *hsi* (舃), and with a single sole *chü* (屨). The colour matched the colour of the garment. In summer it was made of *dolichos tuberosus*, and in winter, of leather."—*San li t'u, ibid.* p. 15*a*. See also *Shih kuan li, ibid.* p. 14*a*.

"When the King of Ch'u went out he wore a leather cap and leopard *hsi* (舃). Tu Yü's Commentary [says]: 'The leopard *hsi* was the shoe made of leopard-skin.'"—*Tso chuan, ibid.* p. 15*a*

[Women of the ordinary class wore their garments undyed, and a veil or coiffure of a greyish colour (*Shih ching*, I. vii. XIX).]—*Legge, Ch. Class.*, IV. i. 146.

[Princes and dignitaries habitually wore ear-plugs or stoppers, not suspended from the ears, but from a comb in the hair, coming down to cover the ears (*Shih ching*, I. v. I. 2; II. viii. I. 3). The *Shih ching* I. iv. III. criticizes the elaborate toilet of a Chinese lady who wore plates of gold in the braids of her hair, and had six precious stones on each of her ear-pendants. Her comb is of ivory, and her robe is embroidered in silk of various colours. The ode says that she wore no false hair. The toilet of Chinese ladies was made before a mirror which must have been of metal (I. iii. I. 2).]—*Ibid.* IV. i. 92; ii. 410; i. 76, 38.

"The Emperor Huang made the cap and diadem, but the head-dress for women had no ornament attached to it; only in the Chou dynasty was the hairpin added—but nothing more."—*Shih wu yüan shih, Ko chih ching yüan*, c. 13, *Kuan fu lei*, p. 8*a*.

[The wives of dignitaries twisted their hair on the sides of the head, or they curled it (*Shih ching*, II. viii. I. 4). As a sign of sadness, they let it hang loose (II. viii. II. i). Widows cut their hair, preserving a lock on each side of the head (I. iv. I).]—*Legge, Ch. Class.*, IV. ii. 410, 411; i. 74.

[While a boy or young man's parents were alive, his hair was parted into two tufts from the *pia mater*, and brought down as low as the eyebrows on either side of the forehead (*Shih ching*, Bk. IV. Ode i.).] See also below.

[Until children reached their majority their hair was twisted up in two horns on the top of the head (*Shih ching*, I. viii. VII. 3). This bifurcated coiffure is still that of Chinese maid-servants, often designated, because of this peculiarity, by a character which has the form of our Y. At sixteen, boys assumed the cap called *pien* (*ibid.*).]—*Ibid.* IV. i. 158.

[Men and women used pomade for their hair (*Shih ching*, I. v. VIII. 2), and wore at their side an ivory comb. The hair of Chinese children was habitually in a dirty state, and of such a nature as easily to become matted, which produced a disagreeable malady. It was probably to avoid this matting that people in easy circumstances carried about them a comb in the times described in the *Shih ching*.]—*Ibid.* IV. i. 105.

"The two bands belonging to the cap of a young man were tied and made a knot under the chin; it was called neckband, and that which hung from it was called a tassel (綏 *sui*)."—*Li shu, Ko chih ching yüan*, c. 13, *Kuan fu lei*, p. 1*b*.

"The swordsmen wore the *ch'ui* (垂) cap with the *man hu* (曼 胡) throatband. The Commentary says: 'The *ch'ui* cap was not higher than the cap [itself], and was like the present-day kerchief. *Man hu* meant "coarse."'"—*Chuang Tzŭ, ibid.* p. 1*b*.

[The Emperor wore a black cap with black tassel; princes a white cap with white tassel; and great ministers and lesser officials a shining colour cap with shining colour tassel.]—*Wei Liao Tzŭ, ibid.* p. 1*b*.

"That man in the capital wore the *t'ai* (臺) cap [made of leather] and the *tzŭ ts'o* (緇 撮), which, the Commentary says, was a black cloth cap."—*Shih hsiao ya, ibid.* p. 2*a*. See also *Mao shih, ibid.* c. 14, *Kuan fu lei*, p. 18*b*.

"The *kao shan* (高 山) cap was a cap worn by the king of Ch'i. When Ch'in destroyed Ch'i, the king of the former state bestowed upon the herald of court ceremonies the cap of the conquered king."—*Tu tuan, ibid.* p. 4*a*.

"The *hsieh ch'ai* (獬 豸) was a fabulous sheep caught by the king of Ch'u, of whose skin he made caps. When Ch'in

destroyed Ch'u he bestowed these caps upon his judge, prime minister, and censor to be worn by them."—*Yü fu chih, ibid.* p. 4*b*.

"The *wu* (武) cap, otherwise called *fan* (繁) cap, was the *tai* (大) cap of present times. It was an article of military costume. But the caps for the Shih Chung and Chung Ch'ang Shih (titles of eunuchs) had golden locusts and fur tails added for their adornment. In former ages, King Wu Ling of Chao was the first to adorn the cap with marten fur and figures of locusts. When Ch'in destroyed Chao this cap was bestowed upon the Shih Chung."—*T'u tuan, ibid.* p. 5*a*.

"The 'kingfisher cap' (翡冠 *yü kuan*) was made of the plumage of kingfishers."—*Tso chuan chu, ibid.* p. 6*a*.

"When King Ch'êng was going to be capped, Prince Chou sent a man to Ling Ling to find figured bamboos to make a cap of."—*Chou shu, ibid.* p. 6*b*.

"Yüan Hsien wore a cap of birchwood bark,"—*Shih wu yüan shih, ibid.* p. 6*b*.

"There was an officer in charge of the felicitous and mourning costumes of the Emperor. Amongst the felicitous ones were the dragon-robe and crown worn when worshipping previous kings; the pheasant robe and crown for ancestral worship and rites observed before going hunting; the tiger robe and crown for sacrificing to the 4 cardinal points, hills and streams; the embroidered robe and crown for sacrificing to the gods of the land and grain, and for the 5 sacrifices [doorsill in spring, furnace in summer, door in autumn, way in winter, and central chamber in the middle of the year]; and the dark robe and crown for sacrificing to loyal ministers."—*Chou li, ibid.* p. 12*b*.

"The Records say: '[With regard to] the *yü tsao* (玉藻 of the Emperor, the *yü* were the pendant jade [beads] hung on the front and back parts of the crown, and the *tsao* was the variegated silk-thread [used] for stringing the beads. Thus the *tsao* was used to string the *yü* and the *yü* to adorn the *tsao*, and the combination of the two was called *yü tsao*."—*Yün hsien shih lüeh, ibid.* p. 12*b*.

"Tzŭ Yü of Ch'u made a redstone ceremonial cap (瓊弁 *ch'iung pien*) with jade tassel (玉纓 *yü ying*)."—*Tso chuan, ibid.* p. 17*a*.

"The *t'ung mao* (桐帽), paint-tree hat, was really made by the people of Shu; it was made of the wood of the *jatropha curcas* covered with varnish."—*Yen lou yu shih, ibid.* c. 14, *Kuan fu lei*, p. 17*a*.

"The *t'ai li* (臺笠), cyprus bark hat, and black silk cap. The Commentary [says]: *T'ai* was a sort of cyprus."—*Mao shih, ibid.* p. 18*b*.

"In Kuei Chou there were sunflower or hollyhock plants which could be used to make *li* (笠), rain-hats, which were called *k'uei li* (葵笠), 'hollyhock hats.'"—*Kuei Chou t'u ching, ibid.* p. 18*b*.

"There was fine rattan, which was woven into rain-hats (笠 *li*). The area of this hat was 2 feet 4 inches and it was covered with black lustring sewn round the brim to give shelter from wind or sun; it was called 'cloud hat' (雲笠 *yün li*). Another made of bamboo splints, densely covered with the leaves of a shrub, was called 'leaf hat' (葉笠 *yeh li*). Yet another, made of bamboo splints, but covered with stork's feathers, was called 'feather hat' (羽笠 *yü li*). These three were convenient and light, and resembled those customarily worn by the Taoist sect."—*T'u Lung-yu Chü chien, ibid.* p. 18*b*.

"Kuan Tzŭ said: 'The farmer wore on his head a *mao p'u*' (茅蒲), which was a reed rain-hat."—*Shu wu i ming su, ibid.* p. 19*a*.

"Kuan Tzŭ said: 'The farmer wore a *po ch'ih*' (薄襏), which was a cloak woven of leaves for sheltering from the rain. Others called it 'rough durable garment' (麤堅衣 *ts'u chien i*), as it was suitable for doing hard work in."—*Shu wu i ming su, ibid.* c. 15, *Kuan fu lei*, p. 10*b*.

"The Jung viscount Kin-tchi . . . said: '. . . our clothes are . . . different from those of the Flowery States.'"—*Lacouperie, Lang. of China*, p. 18.

[For mourning costume see FUNERAL RITES; and for the dress of different ranks see LAWS OF INT.]

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

"From the Han, Wei, and Six dynasties down to the T'ang, the garments worn in the imperial palace were generally narrow; and were not only convenient for walking and serving, but also economical."—[*Yang*] *Shêng-an Wai chi, Ko chih ching yüan*, c. 15, *Kuan fu lei*, p. 11*b*.

"In the time of Ch'in Shih Huang they used robes of three colours, purple, crimson and green, for the dress of officials of the first three classes, but the common people only wore white."—*Kuo ssŭ hua lun, ibid.* c. 16, *Kuan fu lei*, p. 9*b*; see also *Chung hua Ku chin chu, ibid.* p. 4*b*, where it states that the material in both cases was lustring.

"In Ch'in and Chin times they called clothes without ornamental borders *ch'ung chüeh* (褣裾), and in Kiang and Hsiang they called short-lined clothes *t'ung yin* (筒褖)."—*Yu hsien chüeh tai yü, ibid.* c. 15, *Kuan fu lei*, p. 1*b*.

"*Lai sha* (癩裟) were ragged clothes, and *lang sang* (稂褬), worn-out ones."—*Chi yün, ibid.* p. 1*b*.

[The following articles of clothing are referred to in literature dealing with Ch'in and Han times:—White foxskin garment (*hu pai ch'iu* 狐白裘), in *Shih chi, ibid.* c. 16, *Kuan fu lei*, p. 3*a*; *Han shu K'uang hêng chuan, ibid.* p. 3*a*; yellow *ch'an yü* (襜褕), a single garment with straight skirts, in *Han chien pu i chuan, ibid.* c. 15, *Kuan fu lei*, p. 8*a*; *jang* (禳), the garment worn by a cook, in *Ma Kao Chung hua Ku chin chu, ibid.* p. 8*a*; a garment made of five-coloured hair figured with dragons, in *Han shu, ibid.* p. 10*a*; *chu yü* (諸于), a garment with a large skirt, in *Han shu Yüan Hou chuan, ibid.* p. 11*a*; *chi kuang mao ch'iu* (吉光毛裘), a yellow garment, water- and fire-proof, made of the hair of the "fabulous horse," in *Shih chou chi, ibid.* c. 16, *Kuan fu lei*, p. 3*a*; a similar garment made of *ch'ih êrh* (赤兒) skin, in *Wu lei hsiang kan chih, ibid.* p. 3*a*; garments made of leopard, badger, and bamboo-rat skin, in *Han shu, ibid.* p. 3*a*; *chia sha* (袈裟) [with several aliases], surplice, in *Shuo yüan, ibid.* c. 15, *Kuan fu lei*, p. 13*b*; and various ecclesiastical garments, in *Fa yüan chu lin, ibid.* p. 12*a*; *Hsiang chiao shih pien*, p. 13*b*; long thin rose-coloured satin upper garment (worn by a maid), in *Han Wu Ti nei chuan, ibid.* p. 12*b*; the "5 lower garments," "7 middle garments," the "large garment," and the "upper garment," in *Chieh t'an ching, ibid.* p. 12*b*; "golden *ta shu*" (裕褕), loincloth, a warm single garment surrounding the loins, in *Han Wu Ti nei chuan, ibid.* c. 18, p. 22*a*; silk robes, in *Shih chi, ibid.* c. 16, *Kuan fu lei*, p. 6*b*; satin robe figured with storks, in *Ssŭ wang i shih, ibid.* p. 7*a*; *han ju* (汗襦), "perspiration jacket" [with different names in different places], in *Fang yen, ibid.* p. 12*a*; embroidered vest or cape (霞帔 *hsia p'ei*) [introduced by the Emperor *Ch'in Shih*; the *Shih lin kuang chi, ibid.* p. 15*a*, says the name began to be used in the Chin dynasty], in *Wu yüan, ibid.* p. 15*a*; and garments for animals, in *Shih huo chih, ibid.* c. 15, *Kuan fu lei*, p. 11*a*.]

[A single leather garment was worn as a protection from wind and rain. See *Li ling shu, ibid.* c. 53, *Chü ch'u ch'i wu lei*, p. 22*b*.]

"The gown (襖 *ao*) was made in the shape of the robe (袍 *p'ao*). On the day of the winter equinox the Emperor Wên of the Han dynasty granted leave to the imperial attendants, maids of honour, and all officials to wear a gown mostly made of five-coloured embroidered gauze of variegated silk. This was when the name [*ao*] was first introduced."—*Ku chin chu, ibid.* c. 16, *Kuan fu lei*, p. 8*a*.

"The *Shih lu* says: 'In the Three Dynasties there was no *pei* (帔), but in the Ch'in time there was a silk *p'ei* made of thick lustring, and in the Han dynasty it was made of gauze.'"—*Shih lin kuang chi, ibid.* p. 15*a*. See also PERIOD OF DISRUPTION, RESTORATION OF UNITY, and MANCHU PERIOD.

"[As regards] the shirt or short coat (衫子 *shan tzŭ*) the [legendary] Emperor Huang made the upper and lower garments, but for a woman the upper and lower garments were made in one, as she had only one (her husband) to be honoured. In the first year of the Emperor Shih [of Ch'in] a decree was issued ordering that all imperial maids and attendants should wear the *shan tzŭ*, which was also called the 'half garment' (半衣 *pan i*), for it was in demand for its convenience while attending or serving."—*Ku chin chu, ibid.* p. 9*a*. It was made of cotton. *ibid.* p. 9*a*.

"In the 1st year of Shih Huang he ordered the imperial maids to wear the 5-coloured flowery gauze skirt. Down to the present time women at a banquet still wear the short skirt."—*Chung hua Ku chin chu, ibid.* p. 2*a*.

"In the time of the Emperor Hsien women were fond of wearing the skirt long, but the upper [garment] was very short."—*Wu hsing chih, ibid.* c. 18, *Kuan fu lei*, p. 1*b*.

"The *kun* (褌) were the *k'u* (袴), trousers. Of old, a man's *k'u* had no waistband, but a woman's had. It was made in the time of the Emperor Chao of the Han dynasty, and the Empress-Dowager Shang Kuan ordered that both men and women should wear it."—*I yao, ibid.* p. 5*a*. The *Shih chi, Shih lin kuang chi, ibid.* p. 5*a*, says the word *k'u* was first used at the time when the wife of Chao So concealed the posthumous heir to the throne in her breeches.

"In Ch'i and Lu the *k'u* (袴), trousers, were called *ch'ien* (褰), underclothes; in Kuan Hsi they were called *k'u*; the small *k'u* were commonly called by the people of Ch'u *fu jung shan* (芙蓉衫), '*hibiscus shirt*.'"—*Fang yen, ibid.* p. 5*a*. See also *Han shu, ibid.* pp. 5*a*, 5*b*, and *cf.* previous Period. Embroidered trousers are mentioned in *Han kuan i, ibid.* p. 5*b*. Trousers were tied round the waist: *I ya, ibid.* p. 5*a*.

"The Emperor Chang of Han made [the *k'u*, trousers] of thin satin, and added a lower ornamental border called *k'ou* (口)."—*Ku chin chu, ibid.* p. 4*b*. And see preceding Period.

"In Wei Lo women wore no trousers; they only covered their legs with silk; the middle part was strengthened with coarse silk. It was called *tsun* (鐏). The shape was that of the single garment with the straight skirt."—*Shuo wên, ibid.* p. 6*b*.

"The King of the Chao Wa country, with his hair undressed, wore a gold-leaf cap; from his chest hung a silk-adorned handkerchief, and his waist was girdled with figured silk called 'press-waist' (壓腰 *ya yao*)."—*Ying yai shêng lan, ibid.* p. 22*a*.

[Buddhist priests wore red cloth garments. See ECCLESIASTICAL.]

[Girdles, buckles, etc., were of various kinds. A gold *hsi p'i* (犀毘), girdle-clasp, is mentioned in *Han shu, ibid.* c. 17, *Kuan fu lei*, p. 2*a*; a girdle (繫腰 *hsi yao*) of resonant jade, in *Chieh ch'êng yü, ibid.* c. 18, *Kuan fu lei*, p. 22*a*; long belt worn by women, in *Tan ch'ien tsa lu, ibid.* c. 17, *Kuan fu lei*, p. 2*a*; *li* (離), the belt of a jacket, in *Han shu Pan chieh yü fu, ibid.* p. 2*a*; *p'an* (鞶), leather girdle, in *Shên chang ts'o yao, ibid.* p. 3*a*; this began to be made of silk during the reign of the 2nd Emperor of the Ch'in dynasty; *pei tai* (貝帶), jewelled girdle, in *Shih chi, ibid.* p. 7*a*; *wei* (韋), leather girdle, worn by undergraduates, and changed for the *ko* (革), skin girdle, on becoming graduates, in *Hou Han Chou P'an chuan, ibid.* p. 7*a*; bluestone girdle (青石帶 *ch'ing shih tai*), in *Yü huan wei lüeh, ibid.* p. 10*a*; amber girdle ornament, in *Tung an chi, ibid.* p. 12*a*; and others, in *Wang Mang chuan chu, Pei wang hsiao ch'ao, Shuo wên*, and *Hou Han Li i chih, ibid.* pp. 15*a*–15*b*.]

"The ivory bodkin for the jade girdle ornament of the Han dynasty was marked with sleeping silkworms from tip to tail, but its end was curved and sharp."—*Ni ku lu, ibid.* p. 14*b*.

[Socks or stockings (襪 *wa*) are referred to in *Shuo wên, ibid.* c. 18, *Kuan fu lei*, p. 7*b*; *Wang fu ch'ien fu lun, ibid.* p. 8*a*; *Kao wên hui fu yü Wên hui shu, ibid.* p. 8*a*; *Wu hou ching, ibid.* p. 8*b* (the *yä t'ou wa* 鴉頭襪 "crow's head sock," worn by female agriculturists); etc.]

"In the Ch'in dynasty it [the *chüeh*" (屩), grass shoe] was made of silk, and the imperial maids and attendants were ordered to wear it."—*Chung hua Ku chin chu, ibid.* p. 18*a*. But the *chüeh* worn by Shih Wei-lang in the imperial park were of grass: see *Han Pu shih chuan, ibid.* p. 18*a*. See also EARLY and LATER FEUDAL PERIODS.

"The Emperor Wên of Han when he went to Court wore *pu chieh* shoes."—*Shu wu i ming su, ibid.* p. 11*b*. See preceding Period.

"In ancient times the shoe was made of leather, and covered the foot only. Wu Ling, King of Chao, was fond of the Tartar costume, so he changed the shoe (履 *lü*) into the *ti* (䩜), which reached up the leg—the present boot (靴 *hsüeh*)."—*Ming i k'ao, ibid.* p. 18*b*.

"*Sa* (鞜) were children's shoes; *ti* (鞮), leather shoes; *ts'u* (麤), grass shoes; and *hung* (絇), hempen shoes."—*Shuo wên, ibid.* p. 10*a*.

[Other shoes are mentioned in—*Kuo ssŭ hua lun, ibid.* p. 10*b* (shoes of silk and of leather substituted for grass ones of former times); *Ku i chuan, ibid.* p. 10*b*; *Chan kuo ts'ê, ibid.* p. 11*b* ("pearl shoes"); *Shih i chi, ibid.* p. 11*b* (shoes of red jade); *Tan ch'ien lu, ibid.* p. 13*a* ("embroidered mandarin-duck," *i.e.*, the "couched-tiger-head" shoe embroidered); *Pao P'u Tzŭ, ibid.* p. 15*b* (red jade slippers); *Pi ts'ung, ibid.* p. 17*a* (gilt-tipped shoes); *Fêng su t'ung, ibid.* p. 20*b* (wooden overshoes or pattens, 木屐 *mu chi*).]

"The cap (冠 *kuan*) was the head-dress; it was the generic name applied to the ceremonial bonnet (弁 *pien*) and coronet (冕 *mien*)."—*Shuo wên, ibid.* c. 13, *Kuan fu lei*, p. 1*a*.

"The disposition of the *hsieh chai* (獬豸), a fabulous animal, was to gore dishonest people, so that the high provincial authorities made their caps in imitation of the shape of its horn."—*Han kuan i, ibid.* p. 4*b*.

"Liang Ch'i changed the imperial . . . costume, making the head-band low and the cap narrow."—*Hsü Han shu, ibid.* p. 7*b*.

"The head-dress of foreign or Western countries was made of wool, and called felt hat. It was the same as the felt broad-brimmed hat of the present time. Both the people of Ch'in and Han were fond of wearing it."—*Shih lu, ibid.* c. 14, *Kuan fu lei*, p. 16*b*.

"In the Han dynasty the ladies in the palace and those in the favour of the Emperor first had granted them permission to wear greenish or red-silk *hibiscus matabilis* bonnets."—*Shih wu yüan shih, ibid.* c. 13, *Kuan fu lei*, p. 8*a*; see also *Ts'ui Pao Ku chin chu, ibid.* p. 8*a*.

[Mention is made of caps of various kinds. "The *t'ung t'ien* (通天) cap was the cap for the Emperor" (*K'uei yung tu tuan, ibid.* p. 2*b*); the *ch'üeh fei* (却非) was worn by the *P'u Shê*, or Prime Minister, in the Ch'in dynasty (*Yü fu chih, ibid.* p. 3*b*); another cap worn by high officials was the *ch'üeh ti* (却敵) cap, see *Tu tuan, ibid.* p. 3*b*; the *fang shan* (方山) cap, worn by dancers at religious ceremonies, is mentioned in *Tu tuan, ibid.* p. 4*a*; and in *Shih wu kan chu, ibid.* p. 4*a*; the *tiao shan* (貂蟬), "sable-locust" cap, with figures of locusts and a sable tail for ornament, in *Han kuan i, ibid.* p. 5*a*; the *hu pén* (虎賁) cap, with 2 pheasant's tails stuck in it, in *Han kuan i, ibid.* p. 6*a*; the *ho* (鶡), pheasant, cap, worn by military officers, in *Ch'in ching, ibid.* p. 6*a*; "bamboo-bark cap" (the *ch'iao wei* 鵲尾, "magpie's tail" cap of Manchu times), in *Han shu, ibid.* p. 6*b*; caps shaped like shields (arising out of Fan K'uai's action at Hung Mên), in *Chin shu, ibid.* p. 7*a*; the *chiao jang* (交讓) cap, in *Han chi, ibid.* p. 7*a*; crowns (冕 *mien*), 8 inches broad and 6 inches wide both in ancient and modern times, in *San li t'u, ibid.* p. 13*a*; the "unicorn casque" (麟韋之弁 *lin wei chih pien*), in *Han shu, ibid.* p. 17*a*; leather or skin casque (皮弁 *p'i pien*), made of deerskin and shaped like two hands closing together, in *Yen Shih-ku Han shu chu, ibid.* p. 15*b*; and in *Yü fu chih, ibid.* p. 15*b*, where it is described, and the *wei mao* (委貌) cap, worn by Princes and Great Ministers whilst performing the rites of the chase, referred to.]

[Caps had strings (紘 *hung*) and tassels (纓 *ying*): see *Shuo wên, ibid.* p. 1*b*; *Han shu Chiang ch'ung chuan, ibid.* p. 1*b*.]

"The *Shih ming* [says]: 'The *chin* (巾), kerchief, means to keep, as it was for keeping the position of the four classes (scholar, farmer, workman, and merchant). It is said in the *I Li* that at 20 a boy attains to manhood; if a scholar he [then] wears the cap, and if one of the common people, the kerchief. Thus in ancient times those of or above the rank of scholar wore the cap, but not the kerchief, which was only for the common people. In the Ch'in dynasty the people were called 'black heads,' and in the Han servants were called 'green heads.' It is evident from what the *Han Records* says that the kerchief was the [head] dress of menials. But in subsequent ages it became the common dress both of low and high born, and was called the *yen chin* (燕巾), 'swallow kerchief.'"—*Cho kêng lu, ibid.* c. 14, *Kuan fu lei*, p. 1*a*. The *Chou Ch'i ming i k'ao, ibid.* p. 12*a*, says the people were called "black heads" because they wore black headkerchiefs.

"The headkerchief (幘 *tsê*) of ancient times was an article of attire for those of inferior rank who were not entitled to wear the cap."—*Ying Shao Han kuan i, ibid.* p. 6*a*.

"That which covered the coiffure was called *tsê chin* (幘巾), head-cloth; it was also known as *Ch'êng lu* (承露), a 'dew-catcher,' or *fou chi* (覆髻), 'coiffure-protector'—these were common names in Chao and Wei."—*Yang Hsiung fang yen, ibid.* p. 6*a*.

"In ancient times they had the cap (冠 *kuan*) but no head-cloth (幘 *tsê*); this was made in the Ch'in dynasty as a head-dress for a military officer, and they also made a dark red turban to distinguish the high-born from the low."—*Yü fu chih, ibid.* p. 6*b*. See also *Yü fu tsa shih, ibid.* p. 6*b*, where it is ascribed to the reign Yen Hsi (A.D. 158–167) of the Emperor Huan of the Han dynasty.

"As the Emperor Yüan of Han had plenty of hair on his forehead he did not like it to be seen by others and used a skull-cap or head-band (抹幘 *chin tsê*) to wrap round his head. In ancient times the shell of caps was made hard, and covered the head from the forehead to the top, like the ceremonial cap of the present day. But in subsequent ages they made the cap small, so that it just covered the knot of hair. Putting on the head-band before wearing the cap, and covering with the kerchief after having put on the head-band and cap—this was in imitation of the dress of the Emperor Yüan of Han."—*K'uei yung tu tuan, ibid.* p. 1*a*.

"The headkerchief (頭巾 *t'ou chin*) was not heard of in ancient times, until Wang Mang of Han, who had a bald head, began to wear it, or sometimes used a piece of black gauze to wrap round his head [lit. hair]; whence the fashion arose; but it was different from that of the present time."—*Chu shih yin k'ao, ibid.* p. 1*b*. And see SUNG PERIOD.

"In the time of the Emperor Ling [A.D. 168–190], Chang Chiao collected 160,000 men, who all wore the yellow kerchief or turban (黃巾 *huang chin*)."—*Hou Han shu, ibid.* p. 5*a*.

[A "drying-room" for clothes is mentioned in *Sung Pu Tzŭ Yang yüan yüan su, ibid.* c. 15, *Kuan fu lei*, p. 2*a*. See HABITATIONS.]

Period of Disruption (221 *to* 589).—*Table IV.*

[Clothing generally underwent little if any change. Fur and skin garments are mentioned in *Hsi ching tsa chi, Ko chih ching yüan*, c. 16, *Kuan fu lei*, p. 3*a*; *Ch'i shu, ibid.* p. 3*b*; *Pei shih, ibid.* p. 3*b*; gauze robes of various colours, in *Yü t'an pi chi, ibid.* p. 7*a*; *Yeh chung chi, ibid.* p. 7*a*; a "gold-beast robe" (金獸袍 *chin shou p'ao*), in *Lau I-kung ch'i shih, ibid.* p. 7*a*; "phœnix-tail robe" (鳳尾袍 *fêng wei p'ao*) in *Ch'ing i lu, ibid.* p. 7*b*; robes of silk, pongee, and cloth, in *Nan shih, ibid.* p. 8*b*; *Wai shu, ibid.* p. 7*b*; woven jackets and "duck and drake" jackets, in *Hsi ching tsa chi, ibid.* p. 12*a*; a grass garment, in *Chin shu, ibid.* c. 18, *Kuan fu lei*, p. 1*b*; silk skirt without ornamental borders, in *Ming Tê Ma Huang hou chuan, ibid.* p. 2*b*; embroidered skirts adorned with pearls, in *Chên chu ch'uan, ibid.* p. 3*a*; *Pei shih, ibid.* p. 3*a*; "thousand-fold skirts of red cloud-like gauze," in *Ch'ing i lu, ibid.* p. 4*a*; cotton skirts, in *Hsi ho chi, ibid.* p. 4*a*; *Nan shih, ibid.* c. 15, *Kuan fu lei*, p. 9*a*; gold-thread trousers, in *Yeh chung chi, ibid.* c. 18, *Kuan fu lei*, p. 5*b*; checked trousers, in *Ch'ing i lu, ibid.* p. 6*a*; "lined black-spotted embroidered trousers," in *Pei chiang chi, ibid.* p. 6*a*; "trousers of everlasting harmony" (worn by newly-married couples), in *Mou ch'ên tsa ch'ao, ibid.* p. 6*a*; yellow light gauze trousers, in *Nan shih, ibid.* p. 7*a*; trousers embroidered with gold-thread, in *Hsi ching tsa chi, ibid.* p. 7*b*; a garment made of storks' feathers, in *Shih shuo, ibid.* c. 16, *Kuan fu lei*, p. 3*b*; and a lion-skin riding jacket, worn by the body-guard near the chariot, in *Nan shih, ibid.* c. 18, *Kuan fu lei*, p. 22*b*; *Wên Ch'ang tsa lu, ibid.* p. 23*a*.]

"The Emperor Ming of Wei proposed that the robe adorned with the marks of axes and 黼 of princes and Great Ministers should be much less elaborate than those of the Emperor—for example, for the Emperor embroidered marks should be used, and for the princes and Great Ministers woven marks. When the Chin governed the empire this system was kept unchanged."—*Chin shu, ibid.* c. 15, *Kuan fu lei*, p. 3*a*.

"In the Northern Ch'i State the Emperor wore a crimson robe; a high minister generally a yellow figured-silk robe; and all the officials, scholars, and common people had the same costume."—*Ku chin chu, ibid.* c. 16, *Kuan fu lei*, p. 4*b*.

"The Emperor Wên of Wei bestowed upon the imperial maids crimson-coloured silk drawers; these were the *k'un* (褌) of the present time."—*Chung hua Ku chin chu, ibid.* c. 18, *Kuan fu lei*, p. 6*b*.

"In the reign Yung Chia (A.D. 307–13] of the Chin dynasty they made a *p'ei* (帔), vest or cape, of dark rose colour."—*Shih lin kuang chi, ibid.* c. 16, *Kuan fu lei*, p. 15*a*. See also ABSOLUTE MONARCHY, RESTORATION OF UNITY, and MANCHU PERIOD.

"The eunuch Ma Chou sent a memorial to the throne requesting that on the day of the winter equinox an extra small and short gown should be allowed to be worn. His request was granted by decree, and it became established as a permanent custom."—*Chung hua Ku chin chu, ibid.* p. 8*a*.

"Formerly the common people as well as officials used a piece of square silk cloth in front of their chests, called *chia liang* (裌兩)."—*Ch'i pên chi, ibid.* c. 18, *Kuan fu lei*, p. 22*a*; see also *Tz'ŭ lin hai ts'o, ibid.* p. 22*b*.

[Girdles and girdle ornaments are frequently mentioned; see *Ch'ing i lu, ibid.* c. 17, *Kuan fu lei*, p. 2*a*; *Chin shu, ibid.* p. 3*a*; *Pei shih, ibid.* p. 7*b*; *Wei lüeh, ibid.* p. 10*a*; *Nan shih, ibid.* p. 10*a*; *Chih Yü-chüeh i chu, ibid.* p. 12*b*; *Huan fêng chuan, ibid.* p. 12*b*; etc.]

[Hemp stockings are mentioned in *Chin Hui Ti ch'i chü chu, ibid.* c. 18, *Kuan fu lei*, p. 8*a*; jade shoes, in *Nan shih, ibid.* p. 11*b*; leather and silk shoes, in *Yen t'ieh lun, ibid.* p. 11*b*; *Wei Wu nei shih ling, ibid.* p. 12*a*; *Nan shih, ibid.* p. 12*a*; grass shoes, in *Ku chin chu, ibid.* p. 13*a*; *Chih Ku Tzŭ, ibid.* p. 13*b*; *Ch'ing i lu, ibid.* p. 13*b*; *Yen lou yu shih, ibid.* p. 16*b*; *Cho kêng lu, ibid.* p. 16*b*; boots, skin and other, in *Nan shih, ibid.* p. 18*b*; *Ch'ün shu k'ao so, ibid.* p. 19*a*; wooden shoes, in *Chin shu, ibid.* p. 20*b*; *Pi ts'ung, ibid.* p. 20*b*; *Chiao chou chi, ibid.* p. 21*a*; and spiked shoes, in *Chin shou, ibid.* p. 20*b*; p. 21*a*.]

"The *lü* (履), shoe, . . . in the reign Yung Chia of the Chin dynasty . . . was made of silk."—*Shih lu, ibid.* p. 16*a*. See also EARLY and LATER FEUDAL PERIODS and RESTORATION OF UNITY.

"The shoes of the Six dynasties [A.D. 420–589] were mostly made of grass."—*Pi ts'ung, ibid.* p. 12*b*.

[A large variety of hats and caps were worn. The *wei mao* (委貌), a ceremonial cap made of black silk, is mentioned in *Chin shu, ibid.* c. 13, *Kuan fu lei*, p. 2*a*; the *yüan yu* (遠遊) cap, worn by an heir apparent, in *Chin shu, ibid.* p. 3*a*; *Liang shu, ibid.* p. 3*a*; cap or hat of otter's fur, in *Nan shih, ibid.* p. 6*b*; hats made of silver, in *Ch'ing i lu, ibid.* p. 7*b*; *t'o yo* (橐籥), the cap worn by a Taoist priest, in *Ch'ing i lu, ibid.* p. 11*a*; crowns (冕 *mien*), sometimes very elaborately adorned, in *San li t'u, ibid.* p. 11*b*; *Chin shu, ibid.* p. 13*b*; *T'ung tien, ibid.* p. 13*b*; casques (弁 *pien*) of skin, etc. (which now were adorned with the hairpin in addition to the tassel), in *Hui yüan hsiang chu, ibid.* p. 16*a*; *Chin shu, ibid.* p. 15*b*; p. 16*b*; *Yeh chung chi, ibid.* p. 17*a*; *Hsi ching tsa chi, ibid.* c. 14, *Kuan fu lei*, p. 12*b*; *Chung hua Ku chin chu, ibid.* p. 12*b*; *Sung shu, ibid.* p. 13*a*; yellow silk-thread hat (黃綸帽 *huang lun mao*), in *Nan shih, ibid.* p. 14*a*; *wên mao* (溫帽), "warm hat," adapted from the mountaineer's hat and worn at the winter solstice, in *Chung hua Ku chin chu, ibid.* p. 14*a*; "lotus-leaf hat" (蓮葉帽 *lien yeh mao*), worn by grey-haired carriers, in *Pei shih, ibid.* p. 14*a*; "dragon-fly hat" (蜻蜓帽 *ching t'ing mao*), in *Chuang lou chi, ibid.* p. 15*a*; light gauze hat, in *Ch'ing i lu, ibid.* p. 15*b*; ceremonial and other caps, in *Yün shu, ibid.* p. 17*b*; *Pei shih, ibid.* p. 18*a*; *li tzŭ* (笠子), broad-brimmed hat, in *Shih lin kuang chi, ibid.* p. 18*b*; etc.]

"The tail of the marten or of the yellow rat was hung on the imperial attendants' head-cloths."—*Liu Chên-ta Wei Wên Ti chien, ibid.* p. 7*a*.

[Kerchiefs (巾 *chin*) and headkerchiefs (幘 *tsê*) are frequently mentioned: see *Chin shu, ibid.* p. 3*b*; *Nan shih, ibid.* p. 4*a*; *Yü Chang chi, ibid.* p. 4*a*; *Lei ch'ing jih cha, ibid.* p. 4*b*; *Yü fu chih, ibid.* p. 6*b*; *Wu tsa tsu, ibid.* p. 7*a*; *Nan shih, ibid.* p. 7*a*; and for felt turbans, *Chin shu, ibid.* p. 12*a*.]

From the Restoration of Unity to the End of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

[Fur garments are mentioned in *K'ung liu t'ieh, Ko chih ching yüan*, c. 16, *Kuan fu lei*, p. 3*b*; *Ming huang tsa lu, ibid.* p. 3*b*; *Li Po Wan yüeh chin ling shih hsü, ibid.* p. 4*a*; light gauze seamless garments, in *K'ung liu t'ieh, ibid.* c. 15, *Kuan fu lei*, p. 11*b*; light "dragon" silk garment, in *Tu Yang tsa pien, ibid.* p. 11*b*; surplice of gold-foil, in *Chao yeh ch'ien tsai, ibid.* p. 14*a*; *pien shan* (褊衫), "narrow" or "petty" garment, to cover the arms, in *Shuo yüan, ibid.* p. 14*b*; *k'uan i* (寬衣), "loose garment," embroidered with silk, in *Yüan shih pi shu, ibid.* p. 14*b*; garments woven out of cotton, with figures of hills and streams, in *Ch'i hsiu lei kao, ibid.* p. 15*a*; *na i* (衲衣), cassock, in *Chih tu lun, ibid.* p. 15*a*: garment embroidered with gold thread, in *Pei shih, ibid.* c. 16, *Kuan fu lei*, p. 7*a*; a robe with characters on it in gold and silver, in *Chi chih chi, ibid.* p. 7*a*; purple robe adorned with gold characters, in *T'ang shu, ibid.* p. 7*a*; embroidered robes adorned with bank notes, in *T'ang ch'ê fu chih, ibid.* p. 7*a*; "gold" (金 *chin*) and "black" (烏 *wu*) robes, in *Li shih chuan, ibid.* p. 7*b*; *lan shan* (襴衫), dress worn by graduates (originated at this time), in *Shih wu yüan shih, ibid.* p. 10*a*; *pan pei* (半臂), "half-arm," called *ch'o tzŭ* (綽子), in Chiang and Huai (introduced in the Sui dynasty as a garment for scholars), in *Shih lu, ibid.* p. 13*b*; *p'ei* (帔), mantle worn by women after marriage, in *Shih wu yüan shih, ibid.* p. 15*b*; *mei* (袂), a woman's waist-garment, in *Tan ch'ien tsung lu, ibid.* p. 16*a*; *pi* (韠畢), knee-cover, or knee-pad (the 韍 *fu* of the *Shuo wên*), in *Kuo Chih -hsüan T'ang yün, ibid.* c. 17, *Kuan fu lei*, p. 15*b*; *Ch'ün shu k'ao so, ibid.* p. 15*b*; *fu* (韍), a leather *pi*, in *Shên chang ts'o yao, ibid.* p. 16*a*: network gauze skirts, in *Chung hua Ku chin chu, ibid.* c. 18, *Kuan fu lei*, p. 3*a*; skirts made of birds' feathers, which appeared to be of different colours from different sides, in *Wu hsing chih, ibid.* p. 3*b*; trousers with knitted figures on them, in *Sou shên chi, ibid.* p. 5*b*; silk trousers, in *Hai mo hui yen, ibid.* p. 6*a*; violet "flower-grass" trousers, in *Chieh ch'êng yü, ibid.* p. 7*a*; crimson silk trousers, in *Tz'ŭ lin hai ts'o, ibid.* p. 7*a*; and painted waterproof garments, in *T'ang shu Tu Ya chuan, ibid.* c. 15, *Kuan fu lei*, p. 10*b*.]

"The Chinese grown-up people and children dress in silk, summer and winter. . . . In winter, men cover themselves with two, three, four, or five pairs of drawers, or even more, according to their means. Their object is only to keep the lower part of the body warm, because of the great moisture of the climate. . . . But in summer they wear a single tunic of silk, or something of the same kind. They do not wear turbans."—*Reinaud, Relation des Voyages, etc.*, i. 21–2.

"The *Pi t'an* says: 'Chinese clothing, from the Northern Dynasty onwards, followed that of the Tartars, having narrow sleeves, and the colours most in demand being crimson and green. In the reigns Wu Tê [618–27] and Chêng Kuan [627–50] it was kept unchanged, but in the K'ai Yüan period [713–42] it was somewhat extended.' The *T'ung tien* says: 'Chou Yü-wên was the first to add the undershirt (襕 *lan*) inside the lower part of the Court dress. From that time it became the fashion [to wear this underskirt].'"—*Shih wu yüan shih, Ko chih ching yüan*, c. 16, *Kuan fu lei*, p. 4*b*.

Wên Ti "set an example of simplicity and economy in . . . dress."—*Giles, Bio. Dic.*, p. 898.

"The Emperor Wên of Sui first fixed yellow as the particular colour of the Emperor's clothes."—*Wu yüan, Ko chih ching yüan*, c. 15, *Kuan fu lei*, p. 3*a*.

"The Emperor Yang fixed the colour of the clothes for all the ranks of officials. Those of the 3rd degree wore purple; of the 5th, vermilion; of the 6th and lower degrees, green; a clerk, azure; the common people, white; and merchants, black."—*Hsüan lan, ibid.* p. 3*a*.

The same emperor "made long sleeves [in women's costume]."—*Wu yüan, ibid.* c. 16, *Kuan fu lei*, p. 12*b*. For the introduction of wide sleeves see EARLY FEUDAL PERIOD.

"The costumes of the Empresses of the T'ang dynasty were of 3 kinds: the first was called *wei i* (褘衣), embroidered robe, worn when attending Court; the second, *chü i* (鞠衣), worn when rearing silkworms; and the third *li i* (禮衣), worn at meetings or at dinner parties. The present dynasty preserved the names only of garments formerly worn [called] dragon, phœnix, pearl, and beautiful-plumage garments and embroidered vest."—*Ch'ün shu k'ao so, ibid.* c. 15, *Kuan fu lei*, p. 5*b*.

"Chang Yün of T'ang, otherwise known as Mr. Hung Yai, used to wear garments made of the fibre of the red plantain. When he was walking in the street people could not tell his age."—*Tung Ch'i chi shih, ibid.* p. 10*a*.

"The *tai wei* (an officer in charge of military affairs) Chang Sun Wu Chi, proposed [for consideration of the Throne] that anyone wearing the robe (袍 *p'ao*) should add to it the underskirt (襴 *lan*). Crimson, purple and green colours [should] follow the rank, white being appropriated to the common people."—*T'ang ch'ê fu chih, ibid.* c. 16, *Kuan fu lei*, p. 5*a*.

"Li Tê-yü, Magistrate of Huai Nan Province, ordered that all the women within his locality should make the four-feet sleeves 1 foot 5 inches wider, and that the skirts, which trailed along the ground 4 or 5 inches, should be decreased to 3 inches."—*Hsin chih, ibid.* c. 18, *Kuan fu lei*, p. 2*a*.

"For the skirt of a woman not more than 5 rolls [of material] should be used, and the train should not be longer than 3 inches."—*T'ang kuan fu chih, ibid.* p. 2*a*.

"The *kao* (縞) was a white-coloured [silk] garment worn by men; the *ch'i* (縩) was an azure and mugwort-coloured garment worn by women."—*Shih chu, ibid.* p. 21*a*.

"A piece of ox-skin, painted with vermilion varnish, for covering the neck was called 'neck-protector' (固項 *ku hsiang*)."—*Ch'i man ts'ung hsiao, ibid.* p. 22*a*.

"In the *Song of the Frontier*, written by a T'ang poet, it says: 'The gold-adorned girdle is heavy; the embroidered silk-sewn ear-cover (耳衣 *êrh i*) is cold.' The ear-cover or ear-cap was the same as the ear-warmer (暖耳 *nuan êrh*) of the present time."—*Tan ch'ien lu, ibid.* p. 22*a*.

"In the reign K'ai Yüan [713–42] an order was issued that concubines of princes and those of lower rank might wear the *p'ei* (帔) on ordinary occasions."—*Shih lin kuang chi, ibid.* c. 16, *Kuan fu lei*, p. 15*a*. See also ABSOLUTE MONARCHY, PERIOD OF DISRUPTION, and MANCHU PERIOD.

[Girdles and belts continued to be worn. Various kinds are mentioned in *T'ang chiu shih, ibid.* c. 17, *Kuan fu lei*, p. 1*a*; *Sui shu, ibid.* p. 2*a*; p. 3*b*; *Pei shih, ibid.* p. 3*b*: *Chung hua Ku chin lu, ibid.* p. 3*b*; p. 4*a*; *Chü fu chih, ibid.* p. 3*b*; *Yu Yang tsa tsu, ibid.* p. 7*b*; *Ming huang tsa lu, ibid.* p. 7*b*; *Tu yang pien, ibid.* p. 8*a*; *Lung chiang mêng yü lu, ibid.* p. 9*b*; *T'ang po kuan chih, ibid.* p. 14*a*; etc.]

[References occur to hats, caps, and headkerchiefs of numerous kinds. The *t'ung t'ien* (通天) cap continued to be used by the Emperor on ceremonial occasions: see *T'ang shu, ibid.* c. 13, *Kuan fu lei*, p. 2*b*; the gauze hat is mentioned in *Chung hua Ku chin chu, ibid.* c. 14, *Kuan fu lei*, p. 14*b*; hat of black wool, in *Chao yeh ch'ien tsai, ibid.* p. 15*a*; "mat-hat," afterwards changed into a felt hat, in *Li Chi-wêng Tzŭ hsia lu, ibid.* p. 15*a*; "jade leaf bonnet," in *Ming huang tsa chi, ibid.* c. 13, *Kuan fu lei*, p. 8*a*; hat in the shape of a stork made of gold wire and adorned with pearls (worn by singing girls), in *Su Ê Tu yang pien, ibid.* p. 8*a*; cap of black bear-skin, in *K'ung liu t'ieh, ibid.* p. 10*b*; crown hung with white beads, in *T'ung tien, ibid.* p. 13*b*; kerchiefs, in *Chao yeh ch'ien tsai, ibid.* c. 14, *Kuan fu lei*, p. 2*a*; *Ch'in tsai ssŭ chi i, ibid.* p. 2*a*; *K'ung liu t'ieh, ibid.* p. 2*b*; *fu yu chin* (拂油巾), "anti-grease kerchief," in *Huan hua lü ti chih, ibid.* p. 4*a*; white gauze kerchiefs (接羅 *chieh li*), in *Yen fan lu, ibid.* p. 4*b*; green headkerchiefs (worn by criminals), in *T'ang shih, ibid.* p. 5*a*; red headkerchiefs, in *T'ung tien, ibid.* p. 7*b*; deer-skin headkerchief, in *K'ung liu t'ieh, ibid.* p. 8*a*; cowl (幞頭 *po t'ou*) (round, square, with soft or hard "feet," *i.e.*, the cloth folded into the shape of a horn), in *Shên chang chü yao, ibid.* p. 8*b*; the same with the "feet" adorned with pearl beads strung on silver wire, in *Lo chung chi i, ibid.* p. 10*a*; *chieh li* (嚇蘿), a cap made out of herons' plumes and called *lu kun* (鷺緄), "heron dress," in *Êrh ya chu, ibid.* p. 17*b*.]

[Suleyman says that the Chinese women go out with their heads uncovered, but the men wear a kind of cap.]—*Reinaud, Relation des Voyages, etc.*, pp. 23, 24, 47.

"Ma Chou proposed that in binding [the head-cloth on] both sides of the head 3 folds should be made to represent the three powers (Heaven, Earth and Man), and 2 folds on the front 'feet' to represent the dual principles (*yin* and *yang*). This was granted by a decree."—*T'ang shih, Ko chih ching yüan*, c. 14, *Kuan fu lei*, p. 9*a*.

[Stockings, socks, shoes, boots, leggings, etc., were worn. Stockings with the leg embroidered are mentioned in *Chung hua Ku chin chu, ibid.* c. 18, *Kuan fu lei*, p. 8*a*; *Chih hsü ko tsa tsu, ibid.* p. 8*b* (stockings were now commonly called "knee trousers"); *T'ai chên wai chuan, ibid.* p. 8*a*; "thousand thickness" stockings, in *Ch'ing i lu, ibid.* p. 8*a*; knee-caps and leg-guards, in *Yü tung hsü lu, ibid.* p. 8*b*; gaiters (偪 *pi*), in *I ya, ibid.* p. 9*a*; puttees (縢 *t'êng*), in *Ming i k'ao, ibid.* p. 9*a*; silk "gold-thread" shoes, in *Ch'ing i lu, ibid.* p. 12*a*; leather shoes and cotton shoes, in *Ts'ui Shih Ssŭ min yüeh ling, ibid.* p. 12*a*; a "bird's-head shoe," adorned with pearls and with sandal-wood sole, in *Lang hsüan chi, ibid.* p. 14*a*; "figured shoe" (文履 *wên li*), in *Tsao lin, ibid.* p. 14*b*; *Ch'ün shu k'ao so, ibid.* p. 17*b*; ornamented sleeping shoes, containing aromatic powders, in *Ts'ai lan tsa chih, ibid.* p. 17*b*; sheepskin boots with the bandage ornament (on the shoe the string or lace was dropped, remaining only as an ornament), in *Chi yüan, ibid.* p. 19*a*; leather boots, in *Shu wu i ming su, ibid.* p. 20*a*; deerskin boots, in *T'ang shu, ibid.* p. 19*a*; rush-boots, in *T'ung chih, ibid.* p. 20*a*; water-proof boots, in *Shih wu yüan shih, ibid.* p. 20*a*; and pattens, in *Lei ch'ing jih cha, ibid.* p. 21*a*; *I ya, ibid.* p. 21*a*.]

"Some said that Ma Chou [A.D. 601–48] first made it [the *lü* (履), shoe,] of hemp and called it *hsieh* (鞋)."—*Shih lu, ibid.* p. 16*a*. See also EARLY and LATER FEUDAL PERIODS and PERIOD OF DISRUPTION.

[The *Pi ts'ung, ibid.* p. 17*a*, says that the four kinds of shoes, *lü, hsi, hsi*, and *chi* were nearly alike, and were worn by both men and women, but when the practice of foot-binding (see BODILY MUTILATIONS) was introduced were appropriated to men.]

907–960.

"The costumes of the Empresses of the Later Chou dynasty [were as follows]: when gathering cocoons they wore the 'golden pheasant' garment (鷩衣 *pieh i*); when hearing instructions, the 'silver pheasant' garment (鶡衣 *chao i*); and when visiting their parents, the 'bird garment' (翟衣 *tz'ŭ i*)."—*Tan yen lu, Ko chih ching yüan*, c. 15, *Kuan fu lei*, p. 5*b*.

[Garments painted to represent clouds and red mist are mentioned in *Wu Tai shih, ibid.* p. 11*b*.]

"In the later years of Wang Yen of Shu most people wore small hats which only just covered the crowns of their heads; when they stooped down the hats forthwith fell off; they were called 'brain-hurting hats.' On account of this bad name Wang Yen forbade it to be worn. He himself was fond of wearing a large hat."—*Wu Tai shih, ibid.* c. 14, *Kuan fu lei*, p. 15*b*.

"The ancients used 3 feet of black gauze to wind round their heads and called it 'head-cloth' (頭巾 *t'ou chin*). The common people used a cheap black silk-gauze to wrap up their hair in; this was also the head-dress of the military class. Later on [the Emperor] Wu Ti of the Later Chou cut it down to the *po t'ou* (襆頭), hood, or cowl."—*Erh i shih lu, ibid.* p. 8*b*.

Sung Period (960 *to* 1280).—*Table VI.*

[Upper classes wore garments made of sable or skin of the silver rat; lower classes of "sheep-rat" and "sand-fox"; see *Yeh lung liao chih, Ko chih ching yüan*, c. 16, *Kuan fu lei*, p. 2*b*. Garments were adorned differently to suit the seasons: see *Shih i chi, ibid.* c. 15, *Kuan fu lei*, p. 9*b*, and *cf.* DECORATION OF PRODUCTS.]

"At night, if one wore lambskin garments, the cold would pierce through by the 2nd watch; if fox-skin garments, one

could bear the cold till the 3rd watch; if marten-fur garments, to the 4th watch—this was frequently proved by the people of the North."—*Chieh an man pi, ibid.* c. 16, *Kuan fu lei*, p. 2*b*.

"When the Emperor retired from the Court to his private hall he wore a gauze hat and vest, [so] it is evident that the latter had already been introduced at the beginning of the dynasty."—*Chu tzŭ yü lu, ibid.* p. 14*a*.

"The upper and lower garments of the imperial maids of the Emperor Hui Tsung of the Sung dynasty were musk coloured and made of gold gauze."—*Chiao shih lei lin, ibid.* c. 15, *Kuan fu lei*, p. 11*b*.

"The yellow gauze upper garment (黃 羅 襬 *huang lo lo*) was the dress of a nurse."—*Sung shu, ibid.* p. 11*b*.

"The *chü* (袪) was the cuff of the present time, and the *mei* (袂) the sleeve."—*Ssŭ-ma Wên Kung shu i chu, ibid.* c. 16. *Kuan fu lei*, p. 12*b*.

[For girdles, etc., see *Ko ku yao lun, ibid.* c. 17, *Kuan fu lei*, p. 4*b*; *Hsü wén chien chin lu, ibid.* p. 4*b*; etc.]

"T'ai Tsu of the Sung dynasty arranged the costumes of all his officers. To the censors and judges' caps he added the *hsieh ch'ai* (獬 豸). On the 1st day of the 1st moon or at the winter solstice, when going to attend court, the censor rode on horseback, wearing uniform, and capped with the black *ch'ai* cap."—*K'ung liu t'ieh, ibid.* c. 13, *Kuan fu lei*, p. 4*b*. *Cf.* LATER FEUDAL PERIOD.

"The bonnet of the ancients was made of varnished gauze, adorned with gold, silver, pearls, feathers, or variously coloured flowers—but there was no fixed rule. In Jên Tsung's time [1023–64] the bonnet and comb [worn] in the palace were changed to those made of white horn: the former was 3 feet long and sometimes reached down to the shoulder, whilst the latter was one foot long. Someone remarked that this was contrary to usage, and Jên Tsung also disliked it as being too wasteful. In the 10th moon of the 1st year of the reign Huang Yu [1049], a decree was issued that neither inside the palace nor outside should the bonnet and comb be made of horn, that the bonnet should not be broader than one foot, nor longer than four inches, and that the comb should not be broader than four inches. Accordingly no one dared to transgress this rule throughout [the Emperor's] lifetime. Afterwards, however, extravagance became general [again]: the bonnet was not only made of white horn but also of fish-skulls, and the comb also of ivory and tortoise shell."—*Yen i i mou lu, ibid.* p. 8*b*.

"In the 12th intercalary moon in the first year of Ch'ien Tê [963] a decree was issued that in the equipage of the Emperor no pearls or jade should be used to adorn the crown."—*Ch'ang pien, ibid.* p. 14*a*.

"At the beginning of the present dynasty scholars wore deerskin caps, made after the skin casque, and without a kerchief. Afterwards the topless headkerchief made of purple gauze was seen—it was called *é tzŭ* (額 子), 'forehead'; and later on *chü jén* graduates began to use long-topped headkerchiefs of thin purple silk hanging down to the back, in order to distinguish the official dress from that of the common people. At the present time scholars also wear the 'flower-top' headkerchief of the common people. By degrees, *fu* (幅), 'roll of cloth,' and *hsiao yao* (逍 遙), 'roaming far,' kerchiefs came to be made."—*Mi Fei Hua shih, ibid.* c. 14, *Kuan fu lei*, p. 2*b*.

"The *t'ung ting* (桶 頂), square-topped hat, was the [head] dress of a retired officer."—*Chu tzŭ yü lu, ibid.* p. 16*a*.

[For hats made of white gauze see *Yen fan lu, ibid.* p. 13*a*; and for a "golden dragon" hat see *Shan t'ang ssŭ k'ao, ibid.* c. 13, *Kuan fu lei*, p. 8*a*.]

"Later [see ABSOLUTE MONARCHY] the Sung dynasty began to make various kinds [of headkerchiefs], such as round ones representing heaven, and square ones representing earth."—*Chu shih yin k'ao, ibid.* c. 14, *Kuan fu lei*, p. 1*b*.

"The *pu lan* (不 闌) band was a band worn by the girls of Man to tie their hair. It was like a band of thread; *pu lan* meant variegated."—*Ch'i man ts'ung hsiao, ibid.* c. 17, *Kuan fu lei*, p. 14*a*.

"The way of binding the head-cloth (幞 頭 *po t'ou*) was to cut a piece of gauze [large enough] to cover the head with all the hair, and to bind two 'feet' [horns] on the back of the head."—*Yen fan lu, ibid.* c. 14, *Kuan fu lei*, p. 9*a*.

"In ancient times there were the *hsi* (舃), *lü* (履), and *chü* (屨), but no boot; so the word boot (靴 *hsüeh*) is never seen in the Classics. Wu Ling-wang changed the shoe into the boot, and it is worn to the present day. During the current dynasty in the reigns Chêng Ho (1111–18) and Hsüan Ho (1119–26) of Hui Tsung they changed the boot back into the shoe, but in the time of Kao Tsung the mistake of the Chêng Hsüan reigns was rectified, and the shoe again changed into the boot."—*Hsüeh ch'ai chan pi, ibid.* c. 18, *Kuan fu lei*, p. 18*b*.

"At the close of the reign Hsüan Ho [1119–26] the soles of women's shoes were pointed; they were made of two colours of silk cloth and called 'variegated to the bottom.'"—*Lao hsüeh an pi chi, ibid.* p. 17*b*.

"Kao Tsu of the Sung dynasty was fond of wearing the toothed wooden shoe. It is recorded in the *Southern History* that it was the same as the wooden shoe [without heel] of the present time."—*Lei ch'ing jih cha, ibid.* p. 12*b*.

[For embroidered boots, etc., see *Wei Wu yü Yang piao shu, ibid.* p. 18*b*; *Mu jung huang yü Ko ho shu, ibid.* p. 18*b*.]

[Women's shoes became smaller in conformity with the deformed foot. *Cf.* previous Period.]

LIAO AND KIN.

"Like the later Mantchus, the Kin required their Chinese subjects, under penalty of death, to shave their heads and wear Tartar dress."—*Simcox*, ii. 174.

[The wearing of clothing made of gold thread was forbidden.]—*Hsü t'ung tien ch'i yao*, c. 20, *Hsing*, p. 7*b*. *Cf.* LAWS OF INT.

"By the custom of Liao there was made a cover for the shoulders and back called *ku ha* (賈 哈); its two ends were pointed and its shape like a winnowing fan. Those which hung down to both shoulders were made of embroidered silk or marten fur."—*Hsü pi chi, Ko chih ching yüan*, c. 18, *Kuan fu lei*, p. 22*a*.

"By the custom of the Chin [Kin] dynasty women wore a lower garment called 'embroidered skirt' (錦 裙 *chin ch'ün*); the left and right sides were left open for a space 2 feet wide; this was encircled by iron wire bound with variegated silks. Over it was worn the single skirt."—*Chêng tzŭ t'ung, ibid.* p. 4*a*.

"When the ruler entered the court he wore a head-cloth (幞 頭 *po t'ou*) of thin embroidered gauze."—*Chin chih, ibid.* c. 14, *Kuan fu lei*, p. 11*a*.

"By the custom of the Chin [Kin] dynasty the people of both the upper and lower classes wore boots with pointed toes."—*Chou hsien fei yüan lu, ibid.* p. 10*a*.

Mongol Period (1280 *to* 1368).—*Table VII.*

"Sumptuary regulations were . . . introduced, distinguishing the dress of officials and literati from that of the common people—a measure which may have been connected with . . . other attempts to obliterate the sharp distinction between Mongols and Chinese."—*Simcox*, ii. 230. See LAWS OF INTERCOURSE.

"The costumes of the female attendants of the Empress and of the concubines were regulated by a fixed rule. For the Empress there were 280 attendants wearing embroidered robes with marks of flying wild geese or beasts; for a [superior] concubine, 200 attendants wearing red pongee robes with marks of clouds on the shoulder; and for a concubine of the 4th rank, 80 attendants wearing green silk robes adorned with gold thread. These were called *k'ung luan chao yi* (控 鸞 昭 儀) 'manifesting grace and beauty.'"—*T'ao Tsung-i Yüan shih yeh t'ing chi, Ko chih ching yüan*, c. 16, *Kuan fu lei*, p. 6*a*.

"In Han and Wei times men who had entered the priesthood wore the red cloth *chia li* (迦 梨) garment and all kinds of Mu Ling Buddhist garments, whose colour, in imitation of [the dress of] the Indian priests, was black. In the later Chou dynasty the emperor, disliking the bad omen of black garments, prohibited the wearing of all kinds of black clothes, but allowed yellow ones to be worn. Queen Wu of the T'ang dynasty was the first to bestow upon the Buddhist priest Fa Lang a purple *chia so*. Further, Wên Tsung of the Yüan dynasty, had a favourite Buddhist priest Hsin Hsiao, and bestowed upon him a yellow garment. Hence all his acolytes wore yellow. But the costume of the present time was as follows: The *Shan* priest wore grey; a preaching priest, red; and a *yü chia* (瑜 伽) priest, white onion colour. The *yü chia* was the priest of the present time who receives guests."—*Shan t'ang ssŭ k'ao, ibid.* c. 15, *Kuan fu lei*, p. 15*a*.

[A Buddhist priest who wore paper clothes is mentioned in *Pien i chih, ibid.* p. 15*a*.]

[The Emperor Ming Tsung wore plain felt garments.—*Ch'ing i lu, ibid.* c. 16, *Kuan fu lei*, p. 8*b*.]

[The "flower-bud" lower garment (花 蕊 之 裳 *hua jui chih shang*) is mentioned in *Yüan shih Yeh t'ing chi, ibid.* p. 4*a*.]

"In the Yüan dynasty on a certain occasion all the officials were entertained in the Ch'ang Ch'un palace; and a eunuch who was serving the banquet had a bad cough; as the emperor disliked him being dirty he ordered him to cover his face with a piece of gold gauze, only his two eyes being allowed to be exposed; it hung down to the chest. From that time it became the rule for waiters at banquets to wear it."—*Chieh ch'êng yü, ibid.* c. 18, *Kuan fu lei*, p. 22*b*.

"The secondary consort of the Yüan dynasty and the wife of a Great Minister wore the *ku ku* (姑 姑), 'paternal aunt,' bonnet, and those next in rank the fur bonnet (皮 帽 *p'i mao*). The *ku ku* being more than two feet high and made of red gauze was [evidently] an imitation of the *chin pu yao* (金 步 搖) bonnet of the T'ang dynasty."—*Ts'ao mu tzŭ, ibid.* c. 13, *Kuan fu lei*, p. 9*a*.

"The *ku ku* (顧 姑) bonnet was plaited of iron wire. . . . For a lady (wife of a high official) it was more than 3 feet long, and made of red or green embroidered silk, sometimes adorned with pearls and jade."—*Hu Shih Chên chu ch'uan, ibid.* p. 9*a*.

"The senior Taoist priest of Ch'ing Chêng wore the *kai t'ien* (蓋 天), 'heaven-covering,' cap."—*Wu yü t'u, ibid.* p. 11*a*.

"The round hat (圓 帽 *yüan mao*). Shih Tsu of Yüan went out hunting; and as he disliked the sun's rays shining in his eyes, he put the leaf of a tree in front of his Tartar hat. Later Yung Ku-la put 2 pieces of felt in front and behind the hat, which is the one now called 'large eave' (大 簷 *ta yen*) hat."—*Shih wu kan chu, ibid.* c. 14, *Kuan fu lei*, p. 16*a*.

"In the *Yü fu chih*, 'History of Clothing,' it says: 'Officers as well as the people wore the hat whose brim was round, or round in front and square behind, or the *lou tzŭ* (樓 子), "tower hat" or "top hat," which were made after the fashion of the ancient helmet. The *lou tzŭ* was the same as the five-coloured hat or gold-thread hat worn by village children in the South at the present time. It was [an imitation of] the custom of the Yüan dynasty.'"—*Lei ch'ing jih cha, ibid.* p. 16*a*.

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

T'ai Tsu "restored the dress of the T'ang dynasty."—*Giles, Bio. Dic.*, p. 193.

"In the 3rd moon of the 23rd year of the reign Hung Wu, the Emperor noticed that the uniforms of all the ministers who attended the Court were very handy and daily becoming shorter and narrower, which was contrary to the ancient system, so he ordered Li Yüan-ming, President of the Board of Rites, to consult so as to make them according to the present form but to keep the ancient style. He reported that all garments worn by officials from the collar to the lower border of the garment should reach to within one foot from the ground and the sleeves should be so much longer over the hand as to be able to fold back to the elbow; the width was [to be] one foot, and the cuff 9 inches. The garments for princes and husbands of an imperial princess were [to be] the same; and for old people and licentiates [also] the same, but the length of the sleeve so as not to fold back to the elbow by 3 inches; for the common people, the garment reached to 5 inches from the ground; for military officers also to 5 inches from the ground, but the sleeves were [to be] longer than the hand by 7 inches; their width was to be 1 foot, and the cuffs just large enough to admit the fist; for soldiers the garment was to reach to 7 inches from the ground, the sleeves longer than the hand by 5 inches; the width of the sleeve 7 inches, and the cuffs just large enough to admit the fist. These rules were published throughout the Empire."—*Ch'i hsin lei kao, Ko chih ching yüan*, c. 15, *Kuan fu lei*, p. 4*a*.

"The present dynasty ordered women to wear a wide-sleeved coat of red colour. Those worn by the 5th and higher ranks were made of hempen cloth, silk, thin satin, and gauze; and of the 6th rank and under, thin satin gauze, pongee, and cheap thin silk."—*Shih wu kan chu, ibid.* c. 16, *Kuan fu lei*, p. 11*a*.

"The Taoist priests used to wear black ecclesiastical garments (青 法 衣 朝 服 *ch'ing fa i ch'ao fu*). The officer of a Taoist priest and a Taoist priest writer wore the garments with green ribbons and gold ornaments."—*Shih wu kan chu, ibid.* c. 15, *Kuan fu lei*, p. 15*b*.

[Girdles of various kinds are mentioned in *Shih wu kan chu, ibid.* c. 17, *Kuan fu lei*, pp. 6*a*, 13*a*.]

"For the black cloth cap they afterwards used black gauze and varnish; it had 5 peaks on its left side to represent the 5 constant virtues."—*Shih wu kan chu, ibid.* c. 13, *Kuan fu lei*, p. 2*b*.

"The *hsieh ch'ai* (獬 豸) cap of the present dynasty was different from that of ancient times. The cap for censors and provincial judges was the *Liang* (樑) cap adorned with gold *hsieh ch'ai*."—*Shih wu kan chu, ibid.* p. 4*b*.

"The crown of the empresses of the present dynasty was a round frame covered with beautiful feathers—it was adorned with 9 dragons, 4 phœnixes, and 12 plants in blossom, and the broader part on each side with 12 golden flowers."—*Shih wu kan chu, ibid.* p. 9*b*.

"The custom of the people in Yünnan was to carry on their heads a *tz'u kung* (次 工), which was made like a fisherman's rain hat (笠 *li*), [but] covered with black felt. When relatives or friends took leave before long absence they did not kneel down—the only ceremony they performed was to wear the *hsien kung*."—*Shu wu i ming su, ibid.* c. 14, *Kuan fu lei*, p. 19*a*.

[The rain-hat (笠 *li*) was worn: see *Shih wu kan chu, ibid.* p. 18*b*. For headkerchiefs of various kinds see *Shên wén ch'u chêng chi, ibid.* p. 3*a*; *Ch'i hsiu lei kao, ibid.* p. 3*a*; *Wang Ta-chiao Kung chiu shih, ibid.* p. 3*a*; *Lei ch'ing jih cha, ibid.* p. 3*b*; *Lü yün t'ing tsa yen, ibid.* p. 8*a*; *Shih wu kan chu, ibid.* p. 11*b*; and for the comb (笏 *hsiao*), also called *mo t'ou* (陌 頭) and *yen* (帨), *I ya, ibid.* p. 11*b*.]

Manchu Period (1644 *to* —).—*Table IX.*

"Dress, like other things, undergoes its changes in China, and fashions alter there as well as elsewhere, but they are not as rapid or as striking as among European nations. The full costume of both sexes is, in general terms, commodious and graceful, combining all the purposes of warmth, beauty, and ease which could be desired, excepting always the shaven crown and braided queue of the men and the crippled feet of the women, in both of which fashions they have not less outraged nature than deformed themselves. . . . The Chinese dress has remained, in its general style, the same for centuries; and garments of fur or silk are handed down from parent to child without fear of attracting attention by their antique shapes. [See also *Davis, Chinese*, i. 352.] The fabrics most worn are silk, cotton, and grass-cloth for summer, with the addition of furs and skins in winter; woollen is used sparingly, and almost wholly of foreign manufacture."—*Williams, Midd. King.*, 759.

"The adaptability of the Chinese dress to the season and ever-varying changes of temperature is remarkable."—*Dudgeon, Diet, Dress, etc.*, p. 142; and see pp. 142–3.

"The men's dress is . . . becoming and comfortable. The hands, feet, and front of the chest are specially well protected. . . . The long robes and over-trousers give ample protection to the abdomen and lower extremities—parts left to a great extent exposed and uncared for in our costume. The Chinese never require cholera belts in summer, prophylactic measures adopted by Europeans in the East against diarrhœa and dysentery. Their dress supplies their place. What is perhaps wanted to make the Chinese dress perfect is some woollen jacket for internal wear. Foreign cast-off flannels are much esteemed by the servants of foreigners, who at the ports may frequently be found wearing them. . . . Tight short clothes are an abomination to the Chinese."—*Ibid.* pp. 147–9.

"The universal colour among the common people for their cotton fabrics is blue. Their inner garments and their stockings are of white cotton. So are their handkerchiefs, which they invariably carry up their sleeves. . . . Harmony of colours is a striking feature of the Chinese dress. In the dresses of the upper classes a rich variety of colour prevails. Great harmony in the selection and arrangement of colours is shown."—*Ibid.* p. 148.

"Pink and green, two colours often worn by women, are confined exclusively to them, and never seen on men."—*Davis, Chinese*, i. 359.

"Length of garments is the first thing that is remarked about Chinese dress. They are clothed with long flowing garments down to the feet. No part of the body except the face is exposed. They look upon nude figures, whether they be paintings or statuary, as barbarous. . . . The Chinese dress covers the hands and just reaches to the foot without touching the ground. It exposes no part of the body to the vulgar gaze. It is so with men, women, and children in China."—*Dudgeon, Diet, Dress, etc.*, pp. 151–2.

"After length, the *looseness* of the Chinese dress is perhaps its next characteristic, concealing the figure and form of the body. Chinese garments are adapted to every movement of the body, and do not interfere with its development." "The looseness of Chinese dress adds to its warmth, for besides the air in the textures themselves, they enclose a large portion of air between the clothes and the body; and moreover, being loose, they permit a certain amount of friction on the skin. . . . The loose furs worn so extensively in winter in the cold north contain a large quantity of air in their bulk, and thus not only bar the passage of heat from the body, but absorb and retain what they receive from the body."—*Ibid.* p. 152.

"Another characteristic of the dress is its *plainness* and *simplicity*. There is little art or tailoring required in making it, so much so that every woman can cut out her own clothes and those required in the family." "Combined with this simplicity is *cheapness* and *economy*, in at least the dress of the common people." "The Chinese dress is also well adapted *to the station in society of the individual and his calling*."—*Ibid.* pp. 152–3.

"The principal articles of dress are inner and outer tunics of various lengths, made of cotton or silk, reaching below the loins or to the feet; the lapel on the right side folds over the breast and fits close about the neck, which is left uncovered. The sleeves are much wider and longer than the arms, have no cuffs or facings, and in common cases serve for pockets. A Chinese, instead of saying 'he pocketed the book,' would say 'he sleeved

it.' In robes of ceremony the end of the sleeve resembles a horse's hoof, and good breeding requires the hand to be kept in a position to exhibit the cuff when sitting. In warm weather one upper garment is deemed sufficient; in winter a dozen can be put on without discommodity, and this number is sometimes actually seen upon persons engaged in sedentary employments .... Latterly, underwear of flannel has become common among the better dressed, who like the knitted fabric so close-fitting and warm. The lower limbs are comparatively slightly protected; a pair of loose trousers, covered to the knee by cloth stockings is the usual summer garment; tight leggings are pulled over both in winter and attached to the girdle by loops; and as the trousers are rather voluminous and the tunic short, the excess shows behind from under these leggings in a rather unpleasant manner. Gentlemen and officers always wear a robe with the skirt opened at the sides, which conceals this intermission of the under apparel. The colours preferred for outer garments are various hues of buff, purple or blue."—*Williams, Midd. King.*, i. 759–61.

"The summer garment of the better classes is a long loose gown of light silk, gauze, or linen, hanging free at ordinary times, but on occasions of dress gathered in round the middle by a girdle of strong wrought silk, which is fastened in front by a clasp of agate, or of the *jade*, which the Chinese call *yu*. In an oppressive climate, when the thermometer is at 80° or 90°, there is much ease and comfort in the loose sleeves, and the freedom from restraint about the neck, by which this dress is distinguished. . . . To the girdle are fastened . . . the fan-case, tobacco-pouch, flint and steel, and sometimes a sheath with a small knife and pair of chopsticks. They are very proud of displaying a watch, which is inserted in an embroidered silk case or pouch."—*Davis, Chinese*, i. 348–9.

"The winter dress, being nearly as loose as that of summer, is less calculated to promote warmth and comfort than the European costume, and at the same time more unfavourable to bodily activity and exertion. Over a longer dress of silk or crape, which reaches to the ankles, they wear a large-sleeved spencer, called *ma-kwa* (or riding-coat), which does not descend below the hips. This is often entirely of fur, but sometimes of silk or broad-cloth, lined with skins. The neck, which in summer is left quite bare, is protected in winter with a narrow collar of silk or fur; their loose dresses always fold over to the right breast, where they are fastened from top to bottom, at intervals of a few inches, by gilt or crystal buttons (the latter in mourning) with loops."—*Ibid.* p. 349.

"Buttons in China mostly consist of a double cord made by rolling up a shred of the material of the garment; this double cord is sewed upon the edge, and ends in a knot or small metal globule that serves as a button. On the opposite edge of the garment a similar double cord ends in a loop serving for a button-hole."—*De Groot, Rel. Syst.*, i. i. 49.

"The trousers, which are worn by both sexes, are fastened round the waist; only children's are fastened by the shoulders. Round the waist the men wear a girdle, which serves to tighten the long robes and increase the warmth by preventing the escape of the heat generated in the body, and it secondarily subserves the purpose of forming a large breast pocket into which things are placed, and at the same time affords an attachment for the numerous articles of daily use, and for pockets which the long robes render inconvenient." "The trousers, overtrousers, and stockings are brought together by a band at the ankle, which serves the purpose of strengthening, and adds neatness and warmth to the leg, and does not seem to interfere with the return of blood by the veins. . . . Although the Chinese women wear trousers . . . over them, in public and among the upper classes, they always wear long robes and skirts, thus concealing the lower extremities, as in the West. . . . The Chinese ladies' skirts are . . . divided into four parts, closely plaited; but over the division between each two parts hangs a broad piece of embroidered silk or satin, of the same colour as the rest of the skirt, with a black satin border, at the corners of which are butterflies cut out in outline, discovering some bright colour beneath. Although with their narrow skirts the divisions may facilitate walking, sitting or getting into sedan chairs, there is no approach to a divided skirt in the sense in which this term is usually understood."—*Dudgeon, Diet, Dress, etc.*, pp. 155–7.

"The Chinese cannot be said to have any underclothing, except the inner garments be so considered; and these, as a rule, are not often changed."—*Ibid.* p. 159.

"The great sin of the Chinese costume is the paucity of white linen, and consequently of washing."—*Davis, Chinese*, i. 351.

"The common people wear cotton instead of coarse silk and linen."—*North-China Daily News*, Dec. 15th, 1885.

"Only in the present dynasty was the embroidered vest (褶衣 *hsia p'ei*) allowed to be worn if it had been bestowed as an act of grace by the Emperor, but the straight *p'ei* was generally worn by the common people."—*Shih lin kuang chi, Ko chih ching yüan*, c. 16, *Kuan fu lei*, p. 15*a*. See also ABSOLUTE MONARCHY, PERIOD OF DISRUPTION, and RESTORATION OF UNITY.

"The ordinary dress of men among the labouring classes is extremely well suited to give full play to the body: it consists in summer of only a pair of loose cotton trousers tied round the middle, and a shirt or smock, equally loose, hanging over it. In very hot weather the smock is thrown off altogether, and only the trousers retained. They defend the head from the sun by a very broad umbrella-shaped hat of bamboo slips interwoven, which in winter is exchanged for a felt cap; and in rainy weather they have cloaks of a species of flags or reeds, from which the water runs as from a pent-house. A large portion of the peasantry wear no shoes, but some are furnished, particularly those who carry heavy burthens, with sandals of straw to protect the feet."—*Davis, Chinese*, i. 359–60.

"The cost of a cotton suit need not exceed five dollars, and a complete silken one, of the gayest colours and best materials, can easily be procured for twenty-five or thirty. Quilted cotton garments are exceedingly common, and are so made as to protect the whole person from the cold and obviate the need of fires. In the north, dressed sheepskin robes furnish bedding as well as garments, and their durability will long make them more desirable than woven fabrics."—*Williams, Midd. King.*, i. 761.

"Sheep are reared in the north by Mohammedans, who prepare the fleeces for garments by careful tanning."—*Ibid.* i. 321.

"The furs of all these [weasel, otter, etc.], and also the sea-otter, are prepared for garments, especially collars and neck-wraps."—*Ibid.* i. 326.

Squirrels' skins "are prepared for the furriers, and women wear winter robes lined with them."—*Ibid.* i. 327.

"The long dense fur of the *Pteromys alborufous* makes beautiful dresses, the white tips of the hair contrasting prettily with the red ground."—*Ibid.* i. 327–8. For other furs and skins used, see *Dudgeon, Diet, Dress, etc.*, p. 138.

"The leaves [of the bamboo] are sewed into rain-cloaks for farmers and sailors."—*Williams, Midd. King.*, i. 359.

"At the present day, the coir, fibres of the cocoanut, bamboo leaves, and reeds are made into various articles of dress among the lower classes, and especially among fishermen. In wet weather many of the agriculturists wear a cape of these instead of umbrellas, to protect the head and shoulders, and throw the rain off the body. Hats are made of bamboo and straw, sandals of straw, largely worn . . . and summer clothes of grass cloth. Bamboo clothing is made from the finest branches of the tree, worn in summer next the skin to keep the light cotton shirt or inner jacket from irritating the skin when moist from perspiration; sometimes worn without the upper cotton garment over the upper part of the body. . . . Straw braid, made from a bright yellow straw, and of which there is a large trade in the north, is used in the manufacture of hats."—*Dudgeon, Diet, Dress, etc.*, p. 137.

Felt "is made of the wool and hair of various animals, and manufactured into . . . hats, caps, shoes, socks, stockings, for the lining of boots. . . . Cows', goats', horses', and camels' hair and wool are extensively used in the preparation of these articles of dress. . . . A fabric is now manufactured from camels' wool from Mongolia, where the Bactrian camel abounds, which a few years ago was utterly useless for anything, save in the preparations of felt, on account of the absence in Europe of proper machinery for separating the wool from the hair of the fleece. A large trade is now carried on in this article from the port of Tientsin."—*Ibid.* pp. 138–9.

"Woollen clothing has never been manufactured in China. . . . It is now being somewhat largely used, and a native factory for its manufacture was established some years ago in Kansuh. Considerable quantities are imported from Russia, and called *kala*, in imitation of the sound of the first three letters of the word cloth. The difficulty and trouble of protecting it against moths, which swarm in China, and particularly its enhanced price over cotton, will always militate against its extensive use by the common people."—*Ibid.* p. 139.

"Cotton appears to have been introduced into China; it is now extensively grown. Large quantities are used in the manufacture of fabrics of this substance. The summer and winter garments of the common people are made entirely of it. In winter their cotton clothes are wadded with cotton wool placed in thin layers between the outer and inner layers which go to make up their garments, and then stitched to keep it in position. The clothes of the people being roomy, permit of this addition. It gives, of course, an unnatural size to their persons, but is extremely warm and comfortable, and takes the place of fur among the better classes. . . . Clothes of all sorts, bedding, etc., are made of cotton cloth and padded."—*Ibid.* pp. 139–40.

"Silks, satins, crapes, and gauzes form the rich material of the dresses of the wealthy, literary, and official classes. From the black satin skull-cap and the velvet collar, worn by all classes of the Chinese, down to the satin boots, which may be worn by all classes, but which are obligatory on all mandarins when on duty, paying visits of ceremony, etc., the dress of the upper classes may be said to be entirely of the cocoons of the silk-worm."—*Ibid.* p. 142.

"Dresses of ceremony are exceedingly rich and handsome."—*Davis, Chinese*, i. 350. For full description, see *De Groot, Rel. Syst.*, i. i. 53–4.

The *t'ao p'ao* (套袍) "constitutes the true sacerdotal attire of the *pater familias* in his quality of high priest of the family." It consists of two parts, a *nei tao* (內套), or "inner cloak," and a *wai t'ao* (外套), or "outer cloak." There was a special one for winter and another for summer.—*De Groot, Rel. Syst.*, i. i. 49; for description and for the hat and silk boots worn with the *t'ao p'ao*, see *ibid.* pp. 49–50.

"He [a general] wore a long satin coat with embroidered breastplate, and a similar square of embroidery on the back, with the horseshoe cuffs, forced upon the Chinese by the Manchus when the present dynasty came to the throne, falling over his hands. High official boots, an amber necklace of very large beads reaching to his waist, and aureole-shaped official cap with large red tassel, completed his costume."—*Little (Mrs. A.), Int. Ch.*, pp. 273–4.

"The ancient Chinese wore the hair long, bound upon the top of the head, somewhat after the style of the Lewchewans; and taking pride in its glossy black, called themselves the *black-haired race.* [This is an error.] But in 1627 the Manchus, then in possession of only Liautung, issued an order that all Chinese under them should adopt their coiffure as a sign of allegiance, on penalty of death; the fashion thus begun by compulsion is now followed from choice. [A turban (*p'a*) was at first worn to conceal this objectionable badge of loyalty (*Giles, Dic.*, No. 8540).] The fore part of the head is shaved to the crown and the hair braided in a single plait behind. Labourers often wind it about the head or knot it into a ball out of the way when bare-backed or at work. The size of the queue can be enlarged by permitting an additional line of hair to grow . . . . The people are vain of a long thick queue, . . . nothing irritates them more than to cut it off. Men and women oftener go bare-headed than covered, warding off the sun by means of a fan; in winter felt or skin skull-caps, hoods, and furs protect them from cold."—*Williams, Midd. King.*, i. 761–3.

"The hats, caps and shoes are also in strict accordance with variations of temperature. In summer straw, in winter felt, are the materials of which the head coverings are made."—*Dudgeon, Diet, Dress, etc.*, p. 144.

"The summer cap is a cone of finely-woven filaments of bamboo, or a substance resembling chip, and surmounted, in persons of any rank, by a red, blue, white, or gilded ball at the apex or point of the cone. From the insertion of this ornamental ball descends all around, over the cap, a fringe, or rather bunch of crimson silk or of red horse-hair; in front of the cap is sometimes worn a single large pearl." "The winter cap, instead of being a cone, fits closer to the shape of the head, and has a brim, turned sharply up all round, of black velvet or fur, and rising a little higher in front and behind than at the sides. The dome-shaped top is surmounted by the same ball as in the other case, denoting the rank of the wearer; and from the point of insertion descends a bunch of fine crimson silk, just covering the dome. On the commencement of the cold or hot weather, the first person in each province, as the Tsoong-tŏ, or Viceroy, assumes his winter or summer cap; the circumstance is noticed in the official gazette, or court circular, and this is the signal for every man under his government to make the same change. . . . Within-doors they usually wear in cold weather a small skull-cap, either plain or ornamented."—*Davis, Chinese*, i. 346.

"Wonderful straw hats from Chengtu, two yards in circumference; and with the straw braid so fine in the centre of the crown that it has all to be sewn together standing edgewise, not flat, as is usual with hats."—*Little (Mrs. A.), Int. Ch.*, pp. 259–60.

"Stockings of cotton or silk, wove and not knit, are worn by all who can afford them; and, in winter, persons of a certain rank wear boots of cloth, satin or velvet, with the usual thick white sole, which is kept clean by *whiting* instead of *blacking.*"—*Davis, Chinese*, i. 349–50.

"The shoes are made of silk or cotton, usually embroidered for women's wear in red and other colours. The soles are of felt, sometimes of paper inside a rim of felt, and defended on the bottom by hide. These shoes keep the feet dry and unchilled on the tiles or ground. . . . The thick soles render it necessary for ease in walking to round up their ends, which constrains the toes into an elevated position so irksome that all go slipshod who conveniently can do so."—*Williams, Midd. King.*, i. 761. See also *Dudgeon, Diet, Dress, etc.*, pp. 142–3, 144.

"The shoes worn by foot-binding women of the present time being made of silk was in imitation of the system of the Liang period. Those made of sheepskin and gold foil were an imitation of the designs of the Three Dynasties [Hsia, etc.]. They were very fashionable and artful. Those made of rushes and of hemp were common to both ancient and modern times."—*Lei ch'ing jih cha, Ko chih ching yüan*, c. 18, *Kuan fu lei*, p. 17*a*.

"In wet weather leather boots are worn."—*Dudgeon, Diet, Dress, etc.*, p. 138.

"The poorer classes in the south of China never wear shoes; chair-coolies, however, and weight-carriers in general usually have sandals to protect their feet from the stones."—*Giles, Historic China*, p. 218.

"The Chinese ladies' dress hangs gracefully from the shoulders. The human figure is quite concealed. There is no tightening at the waist. There is no exposure of the neck, breast, shoulders, and arms. The dress is exceedingly graceful, comfortable, and convenient. . . . The Chinese [women] wear a broad band [called *wei yao*] wadded in cold weather, which encircles the waist and lower part of the chest, and supports, and to some extent also gently compresses, the breasts."—*Dudgeon, Diet, Dress, etc.*, p. 146; see also pp. 155–7.

The Manchu women have preserved their feet the natural size. "In other respects . . . they dress nearly as the Chinese, and paint their faces white and red in the same style."—*Davis, Chinese*, i. 359.

"The dress of women is likewise liable to few fluctuations, and all ranks can be sure that the fashion will last as long as the gown. The garments of both sexes among the common people resemble each other more than in Western Asia. The tunic or short gown is open in front, buttoning around the neck and under the arm, reaching to the knee, like a smock-frock in its general shape. The trousers among the lower orders are usually worn over the stockings, both being covered, on ceremonial occasions, by a petticoat reaching to the feet."—*Williams, Midd. King.*, i. 763–4. For dress of gentlewomen see *ibid.* p. 765, and *De Groot, Rel. Syst.*, i. i. 53–4.

"The head-dress of married females is becoming and even elegant. The copious black hair is bound upon the head in an oval-formed knot, which is secured in its place and shape by a broad pin placed lengthwise on it, and fastened by a shorter one thrust across and under the bow. The hair is drawn back from the forehead into the knot, and elevated a little in front by combing it over the finger; in order to make it lie smooth the locks are drawn through resinous shavings moistened in warm water, which also adds an extra gloss, at the cost, however, of injury to the hair. In front of the knot a tube is often inserted, in which flowers can be placed. The custom of wearing them is nearly universal, fresh blossoms being preferred when obtainable, and artificial at other times. Having no covering on the head, there is more opportunity than in the west to display pretty devices in arranging the hair. A widow is known by her white flowers, a maiden by one or two plaits instead of a knot, and so on; in their endless variety of form and ornament, Chinese women's head-dresses furnish a source of constant study."—*Williams, Midd. King.*, i. 764.

"Matrons wear an embroidered fillet on the forehead, an inch or more wide, pointed between the eyebrows, and covering the front of the hair though not concealing the baldness which often comes on early from the resinous bandoline used. This fillet is embroidered, or adorned with pearls, a favourite ornament with Chinese ladies. The women along the Yangtsz' River wear a band of fur around the head, which relieves their colourless complexions. A substitute for bonnets is common in summer, consisting of a flat piece of straw trimmed with a fringe of blue cloth. The hair of children is unbound, but girls more advanced allow the side locks to reach to the waist and plait a tress down the neck; their coarse hair does not curl, and the beautiful luxuriance of curls and ringlets seen in Europe is entirely unknown. False hair is made use of by both sexes, the men being particularly found of eking out their queues to the fullest length. Gloves are not worn, the long sleeves being adequate for warmth; in the north the ears are protected from freezing by ear-tabs lined with fur, and often furnished with a tiny looking-glass on the outside."—*Ibid.* i. 764–5.

A writer in a recent number of the *North China Herald* describes the dress worn by a Chinese lady at her wedding, of which he was a witness, as follows:—"At length we were admitted to inspect the bride, whose four hours' toilette was just completed, and a marvellous spectacle truly was the figure, seated motionless in the centre of the room. Gorgeously elaborate was her array from head to foot, the former crowned with a helmet-like erection of a material resembling turquoise-enamel, wrought into the finest filigree work, from which projected glittering artificial beetles and butterflies, and other quaint rich ornaments, the whole surmounted by three large round tufts of crimson silk, arranged tiara-wise. From the brim of this headgear fell all round strings of pearl and ruby beads, about half a yard in length. Just visible through these, at the back, were broad loops of jet black hair, stiff and solid as polished ebony, and decorated with artificial pink roses. Her principal vestment was a long tunic, whose foundation fabric of crimson satin was scarcely discernible amidst its embroidery of gold; a corner turned back, lined with emerald satin, revealed an underskirt panelled in brilliant red and blue silk, this also profusely trimmed with gold embroidery. A belt of scarlet satin, studded with

tablets of white cornelian, crossed the waist behind. From the front edge of her head-dress a red silk veil fell almost to the ground, adding much to her preter-human aspect."

"No people are, perhaps, more given to decorating their clothes and their persons than the Chinese. Among all classes ornamentation is aimed at and highly appreciated. Among the poor people a flower in the hair, a butterfly on the shoe, a little narrow printed edging round their skirts or openings of their jackets or sleeves, will often suffice. . . . As we ascend in the social scale we find a corresponding richness and elaborateness of all kinds of embroidery, the work of the skilful Chinese women. . . . Every part of a woman's dress is highly and tastefully embroidered, particularly the collar of the dress, the breast and side openings, along the bottom of the skirt, and the sleeves and shoes. The silks are themselves most ornamentally wrought with medallions of dragons, butterflies, characters for longevity, etc. Gold and silver thread enters largely into these embroideries. Every part of the dress and the person is honoured by having some distinctive decoration. Upon the head is bestowed an amount of decoration beyond the mere style of putting it up, and consisting of natural and artificial flowers, gold, silver, pearls, jade, glassware, imitation jade, and precious stones."—*Dudgeon, Diet, Dress, etc.*, p. 149. See also DECORATION OF PRODUCTS.

"The Chinese wear no nightclothes, but sleep in a nude condition. The very poorest have no bedding, and sleep on the mat in their clothes, with a brick for their pillow. A little higher in the scale the people possess a mattress and use their clothes for coverlet. . . . Higher still, there are wadded cotton or woollen coverlets as well as mattresses."—*Ibid.* p. 186. The usual custom is to take off the outer garments only.

"Nor will it readily be accepted by some of our oldest sinologues that in some part of China, as is contended by ladies from certain parts, women slaves are obliged to dress as men, a fact which throws some light on that intense curiosity shown on some occasions to ascertain whether European ladies are in reality men or women."—*N. C. Herald*, Dec. 5th, 1900.

"After twenty years' experience and practice among the Chinese I can safely assert that I have found no diseases resulting from errors in clothing except such as were dependent upon incorrect and superstitious notions of the people, and which ought not to be attributed to wrong principles of dress. . . . The only tight place in the costume, always excepting the small foot, is at the ankle, where the garter binds the trousers and socks together. But even from this tightening I have not seen varicose veins or ulcerous sores result. These affections are found, but they are more the results of constitutional weakness and the trades followed than the effect of binding the leg. In Peking the Shantung water-carriers tie a bandage round the calf of the leg, called *kwo t'ui*, for support."—*Ibid.* pp. 159–60.

The costume composed of the *shêng shan* (生衫) and *shêng mao* (生帽), said to have been the "usual dress for boys of fashionable families" in the Chou dynasty, is now "no more worn, except on the stage, in historical plays, and by young children on special festive occasions, such as New Year's day."—*De Groot, Rel. Syst.*, i. i. 59.

[For illustrations of Chinese costume, see *Alexander, Costume of China; Picturesque Representations of the Dress and Manners of the Chinese; Chambers, Designs of Chinese Buildings*, Plates xix., xx., xxi.; *Mason, Costume of China*; etc.]

[For official dress of Chinese ladies, see *N. and Q. on C. and J.*, i. 76, 107, 143.]

[For descriptions of the separate articles of dress, see *Dudgeon, Diet, Dress, etc.*, pp. 160–186.]

[For sumptuary laws relating to clothing, see also LAWS OF INTERCOURSE.]

IMPLEMENTS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

[The invention of a very large number of implements is ascribed to mythical and legendary rulers, and this ascription obscures the real date of their invention. See *Wu yüan, Shih wu kan chu, Shih wu yüan shih, Ku shih k'ao, Shih pên, Pai shih lei pien, Shih i chi*, and a large number of extracts given in *Ko chih ching yüan*, cc. 28-9, 48-58.]

Household Utensils, Furniture, etc.—"Yao of T'ang made the stove."—*Wu yüan, Ko chih ching yüan*, c. 49, *Jih yung ch'i wu lei*, p. 14*a*.

"The lampstand was made by the Emperor Yao."—*Wu yüan, ibid.* c. 50, *Jih yung ch'i wu lei*, p. 13*b*.

[The lantern (燈籠 *têng lung*), also called 篝 *kou*, originated in the Hsia dynasty.]—*Shih wu yüan shih, ibid.* p. 14*b*.

[The invention of the wax candle is attributed to Ch'êng T'ang, founder of the Shang dynasty, 1766-1753 B.C.]—*Wu yüan, ibid.* p. 15*a*.

"Shun of Yü, to make eating implements, cut wood from the hills, and the material thus obtained he sawed up and cut into shape, and then blackened them with varnish. He then offered them to the palace as eating implements."—*Han Fei Tzŭ, ibid.* p. 12*b*.

Chou Hsin "was the first, we are told, to use ivory chopsticks." His Minister remonstrated, saying that these would be followed by "cups of gem," etc.—*Legge, Ch. Class.*, III. i. 269, note.

"In the time of the Shang dynasty there was a *chin péng tsun* (金鵬尊), golden Rukh vase or goblet, with four hornless dragons coiled all around it. Its dark green colour was superior to that of any other vessel. It was a rare piece of work."—*Ni ku lu, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 20*a*.

"The *hu* (壺), 'vase,' was a round implement [used by] K'un Wu."—*Shuo wên, ibid.* c. 74, *Ch'i yung pu*, p. 8*b*.

"The vase of the Emperor Huang's time was preserved until the time of [the Emperor] Yao. It was used for keeping agate stones."—*Yün fu, ibid.* p. 11*a*.

"The men of the Hsia dynasty used jade wine-cups."—*Yün hui, Ko chih ching yüan*, c. 51, *Jih yung ch'i wu lei*, p. 10*b*.

"When Yü made wine-vases, he coloured them black outside and red inside."—*Han Fei Tzŭ, ibid.* p. 12*a*.

"For drinking there must be [drinking] implements—this was the custom from of old. In the earliest times and most undeveloped parts of the world people have always known how to dig up clay to make cups for drinking purposes, and as time went on there were various kinds [of drinking cups], such as *tsun* (樽), a vase for libations, *lei* (彝), a porcelain wine vase, *chan* (醆), a goblet, *chia* (斝), a three-legged goblet with an ear, and the like; made of jade, or gold, or wood, and painted with figures of birds or beasts, or engraved with representations of clouds or thunder. . . . They were of different shapes and sizes. The *ssŭ kuang* (兕觥), goblet made of rhinoceros horn, was a goblet used for drinking wine forfeits. In more recent times, [the style of these cups] was very extravagant; some were made of vitreous substance, some of amber; some of lotus-nuts, or banana-leaves, to represent phœnixes and parrots. The difference in their names was due to the different ways of making them. When compared with those of ancient times they were far more elaborate."—*Ch'i min tsung jao, ibid.* p. 12*a*.

"During the Hsia dynasty they used the *chan* (琖), wine-cup; during the Shang, the *chia* (斝), goblet; and during the Chou, the *chio* (爵), wine-cup."—*Ming T'ang wei, ibid.* p. 12*b*.

"The large drinking vessel was called *wu* (武), and the small one, *wên* (文)."—*Tsui hsiang jih yüeh, ibid.* p. 12*b*.

[Gourds as drinking vessels are mentioned in *I shih chuan, ibid.* c. 52, *Jih yung ch'i wu lei*, p. 23*b*; and see next extract.]

[Duke Liu, the ancestor of the kings of Chou, who lived in the 18th century before our era, . . . drank from a hollow gourd (*Shih ching*, III. ii. VI. 4).]

"The steamer (甑 *tsêng*) was an implement for steaming rice. In ancient times the steamer was made of earthenware by a potter, but now was of wood, after the method of later generations—very handy for holding things and conveying them."—*Ch'i yung chih kuei, Ko chih ching yüan*, c. 52, *Jih yung ch'i wu lei*, p. 1*a*.

"In the Shang dynasty there were the *kêng wu* (庚午) caldron, and the *ju yi* (父巳) caldron."—*Shêng An wai chi, ibid.* p. 3*b*. See also LATER FEUDAL PERIOD.

"They [Yao, Shun, etc.] cut wood to make pestles and dug earth to make mortars, which articles were a real benefit to the people."—*I chi tz'ŭ, ibid.* p. 7*b*. See also *Shih wu yüan shih, ibid.* p. 7*b*, where it is said that mortars were now made of wood and stone.

"Dishes were already made in the Hsia dynasty, and T'ang [founder of the Shang dynasty] first engraved them with characters."—*Pai shih lei pien, ibid.* p. 11*b*.

"*Kuan p'an* (盥盤), a shallow wash-basin," is described in *Ch'ün shu k'ao so, ibid.* p. 12*a*.

"In the *Annals of Lü Shih* it says: 'Yao gave orders to beat the drum,' which was made of material obtained from deerskin stretched upon a *yao* (缶), earthenware vessel. From this it may be seen that crockery was introduced as early as the time of Yao."—*Pai shih lei pien, ibid.* p. 17*b*.

"The large bells and drums fill the ear."—*Shih ching*, IV. iii. i.

"Yü of Hsia made the *an* (案), table."—*Wu yüan, Ko chih ching yüan*, c. 53, *Chü ch'u ch'i wu lei*, p. 3*a*. They sat on mats spread on the ground and leaned on low tables; see following Period.

"Yü of Hsia made the screen (扆 *p'ing*)."—*Wu yüan, ibid.* p. 10*a*.

"When Han destroyed Liang I he obtained a jade 'tiger-head' pillow. It was said to have been offered as tribute by the Tan Ch'ih country. Under its edge were seal characters, saying: 'Pillow of the Emperor Hsin.' It was a pillow used by the Emperor and Han Chi. It was a 'precious thing' handed down from the Yin dynasty."—*Shih i chi, ibid.* c. 54, *Chü ch'u ch'i wu lei*, p. 3*a*.

"Yao made the hair-rug (毯 *t'an*)."—*Wu yüan, ibid.* p. 14*a*.

"Yü of Hsia made a mat of *yin chiang* (茵蔣), an aquatic plant."—*Han Tzŭ, ibid.* p. 8*b*.

"Sui Jên invented the *chi* (笄), hairpin. The daughter of Nü Wa made the *chi* of Honan bush or bamboo to pin up the hair. In Yao's time it was made of copper to put through the hair crosswise, but Shun made it of ivory or tortoiseshell."—*Shih lu, ibid.* c. 55, *Hsiang lien ch'i wu lei*, p. 2*a*.

"In the *Explanation of the Odes* it says: 'The elephant-bone for scratching the head was used for a head-dress, and called *t'i* (揥), that which secures the hair.' In the *Yü tien k'ao* it says: 'The ivory *t'i* was like the small comb of the present time'; but on reading in the *Wei Fêng* [a chap. in the *Book of Odes*], 'wearing the ivory *t'i*', one learns that it was commonly worn on the body by men and women for scratching the dirt from the hair."—*Shu wu i ming su, ibid.* p. 16*a*.

"Yi Yin made the oil-brush (油刷 *yu shua*), and Shao K'ang the *lüeh tzŭ* (掠子), a kind of brush."—*Wu yüan, ibid.* p. 16*a*.

"In the *Record of Hsüan Chung* it says: 'Yin Shou, a minister of Yao, made the looking-glass (鏡 *ching*).'"—*Pai shih lei pien, ibid.* c. 56, *Hsiang lien ch'i wu lei*, p. 1*a*.

"Hu Tsêng said: 'The ancient mirrors were daubed with gold-paste and rubbed with pearl-powder. If the sun was reflected in them the rays could shoot through a wall or partition. Also, if heated with gold smoke, cleansed with gem water, or kept in mud, they would not become obscure.'"—*Wang Tu-ku Ching chi, ibid.* p. 1*a*.

"Fans are recorded as having been used to keep the dust from the wheels of the chariots as far back as . . . 1106 B.C. Ivory fans were invented by the Chinese 991 B.C."—*Little (Mrs. A.), Int. Ch.*, p. 441.

"Shun . . . made 5 'bright fans' (明扇 *ming shan*). Kao Tsung of Shang . . . made a 'pheasant-tail fan', (雉尾扇 *chih wei shan*)."—*Ts'ui Pao Ku chin chu, Ko chih ching yüan*, c. 58, *Yen shang ch'i wu lei*, p. 10*b*.

"Shuo K'ang of the Hsia dynasty made the dustpan and broom (箕帚 *chi chou*)."—*Ku pên, ibid.* p. 25*a*.

"The *t'o* (柝), watchman's stick," is mentioned in *Chêng ssŭ nung chu, ibid.* c. 49, *Jih yung ch'i wu lei*, p. 10*a*.

[For the flat iron used by Chou Hsin as an instrument of torture, see *Pai shih lei pien, ibid.* p. 13*a*.]

[For targets, see *Pai pien, ibid.* c. 41, *Wu pei lei*, p. 23*b*.]

"Chang Pu said: 'Respecting the target, the centre of it was called *ku* (鵠), bull's-eye; the centre of the *ku*, *chêng* (正); and the centre of the *chêng*, *chi* (槷). The area of the target was 4 square feet; of the *ku*, 2 square feet; of the *chêng*, 4 square inches; and of the *chi*, 2 square inches.'"—*Liu jih ch'ing cha, ibid.* p. 25*a*.

[For the dimensions and colouring of the king's target, see *Wên kung yü lu, ibid.* p. 25*a*.]

"The *kêng* (綆), otherwise called *yü* (縆), was a well-rope. In the ancient books it is written *kêng* (絙)."—*Shih wu kan chu, ibid.* c. 49, *Jih yung ch'i wu lei*, p. 8*b*.

"The *ch'iang* (繈) was an implement for stringing cash, and the *min* (緡) was a fine cord used for the same purpose."—*Shih wu kan chu, ibid.* p. 8*b*.

[Round bamboo baskets (篚 *fei*) were used to send manufactured fabrics from Yen Chou province to the capital.]—*Legge, Ch. Class.*, III. i. 99, and 102, note. *Cf.* DISTRIBUTION.

[The invention of varnish is ascribed to Shun.]—*Wu yüan, Ko chih ching yüan*, c. 50, *Jih yung ch'i wu lei*, p. 25*b*.

"Hsien yüan [Huang Ti] was the inventor of the clepsydra (刻漏 *k'o lou*); and Chou Kung of its division into [five] watches."—*Lo Ch'i Wu yüan, ibid.* c. 1, *Kan hsiang lei*, p. 11*b*.

Writing Implements.—"In the time of the Three Dynasties (Hsia, Shang, and Chou) people used varnish to write on slips of bamboo. It was inexpressibly inconvenient and difficult."—*Pi ts'ung, ibid.* c. 39, *Wên chu lei san*, p. 1*a*. See also ABSOLUTE MONARCHY.

"Shun of Yü made a pen, and by using varnish wrote on slips of square bamboo."—*Wu Yüan, ibid.* c. 37, p. 1.

Boats, Carriages, etc.—"The ancients, seeing the falling leaves, learnt how to make boats."—*Shih pên, ibid.* c. 28, *Chou chü lei*, p. 1*a*.

"Yü of Hsia wished to make a 'single-log boat' (獨木船 *tu mu ch'uan*) [or 'dug-out'], and cut down a tree for that purpose."—*Shu chi, ibid.* p. 6*a*.

"Seeing the tail of the hawk, they made the rudder (柁 *to*) in imitation of it."—*Ming wu k'ao, ibid.* p. 14*b*.

"Yü of Hsia made the rudder (舵 *to*), and added the bamboo boat-cover (篷 *p'êng*), stone anchor (碇 *ting*), sail (帆 *fan*), and mast (檣 *ch'iang*)."—*Wu yüan, ibid.* p. 14*b*.

"Yao [first] made the painter [of a boat] (維牽 *wei ch'ien*)."—*Wu yüan, ibid.* p. 15*a*.

"In Yü's time Hsi Chung harnessed horses to carriages."—*Ch'iao Chou Ku shih k'ao, ibid.* c. 29, *Chou chü lei*, p. 1*a*.

"Wang Su said: 'In ancient times the carriage had one yoke (for a horse); the men of Hsia harnessed two horses to it and called it *li* (驪); the Yin added one young horse and called it *ts'an* (驂); and the Chou added still another horse and called it *ssŭ* (駟), a team of 4 horses.'"—*Kuang po wu chih, ibid.* p. 1*b*.

"The ancient sages, seeing the sail whirling, knew how to make a wheel. As a running wheel could convey things, so they also made the body of the cart. The cart and wheel fitted together could travel interminably; it could carry heavy loads and go a long distance; so all the people of the world shared in the advantages it gave."—*Hou Han Chü fu chih, ibid.* p. 1*b*.

"Ch'i Kung could make 'flying carts' which could travel far by wind. In the time of T'ang the west wind blew Ch'i Kung's cart to Yü Chou, where T'ang destroyed his cart and would not let the people know [? how to make it]. After ten years, when there was an east wind, T'ang made another for him and sent him back with a reward."—*Ti Wang shih chi, ibid.* p. 2*a*.

"Hsia Hou on the same plan as the 'phœnix carriage' (鸞車 *luan ch'ê*) made the 'hooked carriage' (鉤車 *kou ch'ê*); and Hsi Chung made the Hsia carriage, on which were erected the flag and banner with dragon and tortoise marks on it, by which to distinguish between high rank and low."—*T'ung tien, ibid.* p. 8*b*.

"The phœnix carriage was the *lo* of Yu Yü Shih; the hooked carriage, the *lu* of Hsia Hou Shih; the *ta lu*, the chariot of the Yin; and the *chêng lu*, the chariot of the Chou. The Commentary [says]: 'The phœnix carriage was a carriage having bells and a phœnix; the hooked carriage was a carriage having a *chü yü*:—*chü* meant a railing in front of the carriage, and *yü* referred to the body of the carriage.'"—*Li chi, ibid.* p. 13*b*.

"Yü of Hsia invented the hand-carriage (輦 *nien*)."—*Wu yüan, ibid.* p. 30*a*.

"At the close of the [reign of] Hsia [Hou Shih (= Yü)] the hand-carriage was invented. The 'Regulations of the Board of War' says: 'The hand-carriage of Hsia was borne by 20 men; of Shang, by 18; and of Chou, by 15.'"—*Ch'ün shu k'ao so, ibid.* p. 30*a*.

"The hand-carriage for the Queen had a small cover made of feathers for giving shelter from the sun."—*T'ung tien, ibid.* p. 30*a*.

"The Shang dynasty on the same system as the 'hooked carriage' made the *ta lu* (大輅), 'large chariot.'"—*T'ung tien, ibid.* p. 8*b*.

"With the naves of their wheels bound with leather, and their ornamented yokes,
With the eight bells at their horses' bits all tinkling,
[The princes] come and assist at the offerings."—
Shih ching, IV. iii. ii.

"Yü of Hsia when passing over mountains sat in a *ch'iao*

(轎), sedan. The Prince of Nan Ao sat in a sedan when passing over mountains. Hung Ching-lu called it a carriage for travelling in mountainous country which could also be used on level ground. . . . There is no doubt that the *ch'iao* was a sedan." But the word seems also to have indicated a small wooden sledge used to cross mud.—*Shan chia ch'ing shih, Ko chih ching yüan*, c. 29, *Chou chü lei*, p. 34*a*.

Agricultural Implements.—"The *Book of Chou* says: 'In the time of Shên Nung it rained rice-seeds. These were sown by the Emperor [Shên Nung], who then made the hoe and spade in order to clear the fields of weeds. The five kinds of grain were then produced. The hoe (鋤 *ch'u*) also was made by Shên Nung.'"—*Shih wu chi yüan, ibid.* c. 48, *Kêng chih ch'i wu lei*, p. 4*b*.

"In the time of Yü, the great flood spread over the world. Yü took the *pén* (畚), bin or earth-basket, and *ch'a* (臿), beetle or rammer, and taught the people [the work of drainage]."—*Huai-nan Tzŭ, ibid.* p. 5*b*.

"When I Yin began earth-work, the long-legged men were sent to tread the *hua* (鍤), spade."—*Huai-nan Tzŭ, ibid.* p. 6*a*.

"The *hua* (鍤), two-pronged spade, differed somewhat from the *ch'an* (鑱), pick. The latter was narrow but thick, and could only be used straight, whereas the *hua* was broad and thin, and could be used in any way. A farmer of old used to say: 'In opening up uncultivated land the pick should be used, but in turning the soil of cultivated land it is better to use the spade.'"—*Wang Chi San ts'ai t'u hui, ibid.* p. 6*a*.

"Kung Liu [first] made the *hu tou* (斛斗),"—a bucket used for baling, having a rope at each side, the ends of which are held by two men; it is also used for baling out boats.—*Wu yüan, ibid.* p. 8*b*.

"The hu (斛 or 瓠) was a small bucket made of wood. To its sides were attached two cords. People used it for baling water, so it was called *hu t'ung* (斛桶), 'baling bucket.'"—*Shih wu yüan shih, ibid.* p. 8*b*.

[Locks are mentioned in *Li chi, Yüeh ling, Ko chih ching yüan*, c. 49. *Jih yung ch'i wu lei*, p. 9*a*.]

"The *ling* (鈴), bell, was hung on a flag. A movement of the latter caused it to make a sound."—*Tso chuan chu, ibid.* p. 10*b*.

"'A girl should have a needle and a *su*.' The Commentary explains: '*Su* was a long needle.'"—*Kuan Tzŭ, ibid.* p. 11*b*.

[Stone needles are said to have been in use. See *ibid.* p. 12*b*.]

"The bellows were made by Chou Kung. The handle of the wooden blower was just the same as the stick for blowing the fire called 'fire cane.'"—*Shih wu kan chu, ibid.* p. 14*a*.

"Shih Yi (a censor) made a fire-blower (a bellows made of wicker)."—*Wu yüan, ibid.* p. 14*a*.

"In the Book of Rites it says: 'All the people in the palace had their bedrooms provided with charcoal stoves. The stove was made after the pattern of [that used in] the 3 dynasties (Hsia, Shang, and Chou)."—*Shih wu yüan shih, ibid.* p. 14*a*.

"Kung Liu made beeswax, or yellow wax (黃蠟 *huang la*)."—*Shih wu kan chu, ibid.* p. 22*a*.

"Deer-glue was of a light green colour; the glue of the white horse, red; of the white ox, flame-red; of the rat, cake-colour; and of the rhinoceros, yellow."—*K'ao kung chi, ibid.* p. 24*a*.

"All goblets holding one pint were called *chio* (爵); two pints, *ku* (觚); three pints, *chih* (觶); four pints, *chio* (角); five pints, *sa* (散); one *shih*, *hu* (壺); and five pecks, *wu* (甒)."—*Li Ch'i chu, ibid.* c. 51, *Jih yung ch'i wu lei*, p. 12*b*.

"Prince Huan of the Ch'i State once invited all his ministers to drink wine, and gave an order saying: 'Anyone coming late must drink as a forfeit a *ching ch'êng* (經程) of wine.' The Commentary says: 'The large wine vessel was called *ching ch'êng*.'"—*Han Shih wai chuan, ibid.* p. 12*b*.

"Amongst articles made by the potter was a *ching* (經) for wine. The people of Chin An (Shansi and Shensi) put wine into a vase made like an earthen jar; its neck was small and its muzzle round. The body being small could only contain one peck. It was used for holding wine."—*Hou ching lu, ibid.* p. 12*b*.

"The potter made the *hsien* (甗), a steamer without a bottom, which could hold 2 *hu* (1 *hu* = 6 pecks 4 pints); it was half an inch thick and its rim one inch."—*K'ao kung chi, ibid.* c. 52, *Jih yung ch'i wu lei*, p. 1*b*. See also *Tso chuan, ibid.* p. 1*b*.

"In the Chou dynasty there were the *nai tzŭ* (乃子), *kuo shu* (虢叔), *chu lü* (諸旅), *tou tê* (竇德), and *yü yüan* (聿遠) caldrons."—*Shêng An wai chi, ibid.* p. 3*b*. See also previous Period.

"The cauldron with legs was called *i* (鉹), and that without legs *fu* (釜), pan."—*Shih chuan, ibid.* p. 3*b*.

"The implement called *wei* (磑) was made of bamboo and plastered over with mud, and was used for hulling rice from grain. The implement called *mo* (磨), mill, was cut out of pieces of stone (an upper and a nether one), and was used for grinding rice or wheat to make flour. These two were first used in the Chou dynasty."—*Shih wu yüan shih, ibid.* p. 7*a*.

"Yung Fu made the pestle and mortar."—*Shih pên, ibid.* p. 7*b*. But see previous Period.

"The *i* (匜) was a vessel holding water for washing the hands; it resembled a peck [measure], but its handle had a loop."—*Li chi Ch'i wu t'u, ibid.* p. 12*a*.

"Ropes, crockery, and 'water implements.'"—*Tso chuan, ibid.* p. 17*b*.

[A jasper jar is mentioned in *Tso chuan, ibid.* p. 18*a*.]

"The name *p'ing fêng* (屏風), door-screen, was invented in the Chou dynasty."—*San li t'u, ibid.* p. 10*a*. But see previous Period. Other screens are mentioned in *Li chi, ibid.* p. 10*a*, and *Shih chi chu, ibid.* p. 10*b*.

"The duke of Chou made the curtain (簾 *lien*) of bamboo splints."—*Wu yüan, ibid.* p. 14*b*. Numerous other curtains are mentioned.

"A curtain enclosing on 4 sides like a room was called *wu* (幄); it was a tent occupied by the king."—*Chou li chu, ibid.* p. 21*b*.

"*Man* (幔), awning, means *man* (漫), to spread; it was made in the Chou dynasty."—*Shih wu kan chu, ibid.* p. 22*a*.

"The *ch'in i* (寢衣), bed cover, was the modern quilt (被 *pei*)."—*K'ung chu, ibid.* c. 54, *Chü ch'u ch'i wu lei*, p. 1*a*.

"The large quilt was called *ch'in* (衾); the single one, *ch'ou* (裯). People sometimes made the quilt of embroidered silk or white silk or mulberry-bark cloth."—*Shên chang ts'o yao, ibid.* p. 1*a*.

"'The quilt, made of beautiful plumage and pearls, had a brightness equal to [sun] light.' Wang I's Commentary [says]: 'The meaning here is that the bed-quilt was adorned with feathers of the male and female kingfisher and with pearls and gems in the shape of flowers which were as bright as [sun] light.'"—*Ch'u tz'ŭ, ibid.* p. 1*a*.

"The *ju* (茵), otherwise called *tzŭ* (茲), was . . . a mat made of rushes."—*Hsing su, ibid.* p. 8*a*.

[For the dragon's beard mat (龍茲 *lung tzŭ*) see *Shu wu i ming su, ibid.* p. 8*a*; the 筵 *yén*, mat (spread on a table), 席 *hsi* (spread on the floor), *Chou li, ibid.* p. 10*b*, where it says: "the ancients sat on mats, sometimes three-fold, sometimes twofold"; 浦筵 *p'u yen*, rush mat, *San li t'u, ibid.* p. 10*b*; 竫 *tien*, bamboo mat, *Wu yüan, ibid.* p. 10*b*.]

"A clothes horse made of bamboo poles was called *yi* (箷). The *Ch'ü li* says: 'The *yi chia* (箷枷), which the sexes must not use together'—alluding to the [same] *yi*."—*Hsing su, ibid.* p. 16*b*; see also *Li Nei tsê, ibid.* p. 16*b*.

"The *p'an* (槃) [a bag hung at the girdle for holding a napkin and handkerchief] for men was made of leather, and for women of silk."—*Chou li, ibid.* p. 17*a*.

"The padded mat (縵帛 *man po*) was made of plain silk"—*Han Fei Tzŭ, ibid.* p. 13*b*.

[Spirits were kept in vases or bottles of baked earth (*Shih ching*, III. ii. VII. 2).]

[Common people drank from horns, either unpolished or carved (*Ibid.* II. vii. I. 4; I. xv. I. 8). Princes used cups formed of a precious stone (III. i. V. 2). Wooden and earthenware stands for meats are mentioned (III. ii. I. 8; IV. ii. IV. 4).]

[Spits, stew-pans, and wooden spoons, used in cooking, are mentioned in *ibid.* III. ii. I. 7; II. 2; I. xiii. IV. 3; II. 5, IX. 7; i.]

[A metal-bound coffer used as a receptacle for important archives is mentioned in *Shu ching*, Pt. V. Bk. VI.]

[Keys were used to lock apartments, chests, etc.]—*Ibid.* Pt. V. Bk. VI. 9.

[Tortoise-shell hairpins (玳瑁簪 *tai mei tsan*) are mentioned in *Shih chi, Ko chih ching yüan*, c. 55, *Hsiang lien ch'i wu lei*, p. 1*a*; "broad hairpins" (叙子 *ch'ai tzŭ*), made in imitation of the *chi* (笄) (see following extract and following Period), first of ivory and then of tortoiseshell, in *Chung hua Ku chin chu, ibid.* p. 3*a*; jade ear-rings (玉珥 *yü êrh*), in *Chou shu, ibid.* p. 8*b*; earrings made of gold wire and of pearls, in *Sung mo chi wên, ibid.* p. 9*a*; face-powder (粉 *fén*), in *Ku chin chu, ibid.* p. 11*b* [the first use of face-powder is placed by some in the Ch'in dynasty: see *I yao, ibid.* p. 12*a*]; rouge (燕脂 *yen chih*; also called 紅藍 *hung lan*), in *Ku chin chu, ibid.* p. 13*a*; comb (櫛 *chieh* and 樟櫛 *chan chieh*), in *Yü tsao, ibid.* p. 14*b*; ditto (梳 *shu*), in *Êrh i shih lu, ibid.* p. 15*a*; comb-case (梳匣 *shu hsia*), in *Shih wu kan chu, ibid.* p. 16*a*; dish-cloths and hand-towels (紛 *fén* and 帨 *tui*), in *Li Nei tsê, ibid.* p. 17*a*; bath-towels (絺 *ch'ih* and 綌 *ch'i*), in *Li Yü tsao, ibid.* p. 17*b*; stone mirror (石鏡 *shih ching*), also called "moon mirror" (月鏡 *yüeh ching*), in *Shih i chi, ibid.* c. 56, *Hsiang lien ch'i wu lei*, p. 12*a*; fans, in *Shih pên, ibid.* c. 58, *Yen shang ch'i wu lei*, p. 10*b*; *Shih i chi, ibid.* p. 11*a*; and a toothed staff (齒杖 *ch'ih chang*), in *Chou li, ibid.* p. 16*a*.]

"The *Yu-hsüo*, or Child's Guide to Knowledge, tells us that to the Emperor Hsien Yüan, who came to the throne B.C. 2697, we are indebted for" the invention of the fan; "while the *Kuang-shih-lei-fu*, a well-known cyclopædia of antitheses, defers the invention to the reign of Wu-wang, the first ruler of the Chou dynasty, or more than a thousand years later. Other authorities declare for the Emperor Shun, B.C. 2255."—*Giles, Historic China*, pp. 296–7. See previous Period.

"... possessed such other material luxuries as fans, mirrors of metal, flat-irons, and bath-tubs. But it is often difficult to separate truth from falsehood in the statements of Chinese writers with regard to their early history."—*Ibid.* p. 12.

[Umbrellas and banners are mentioned by Min Sun, one of Confucius' disciples, in conversation with Tzŭ-kung. See *Legge, Ch. Class.*, i. Prol. p. 115.]

[Bowstring rings, girdle ornaments, women's ear-rings and pearls are referred to in connection with the mourning for Tzŭ-ch'an. See *ibid.* i. Prol. p. 118.]

[Mats, drums, boilers, earthenware pans, bamboo-cup, bowls and cups of willow-wood, axes, bills, etc., are mentioned in the works of *Mencius*.]

"The *chi* (笄), hairpin, was not only for the head-dress of a girl, but in ancient times was also used by young men. It is said in the *San li t'u* that for a scholar it was made of bone, for an official of ivory, and was the same as the hairpin of the present time. In the *Chronicles of Tso* it says: 'Fan Wu-tzŭ once was angry with Wên Tzŭ and struck him with a cane, breaking his *chi*. At that time Wên-tzŭ was still a boy and had not yet reached manhood.'"—*Wu tsa tsu, ibid.* p. 2*b*.

"When Tzŭ Kung [Tuan-Mu Tz'ŭ] was passing through Yin he saw there an old man engaged in the vegetable gardens and field allotments, where he had dug an underground passage to a well, from which he filled his jar and brought it up to water them. With great labour he produced but little effect. Tzŭ Kung remarked: 'There is a contrivance called a *hsieh* (械), water-raising machine, with which you could water a hundred allotments in a day. It is made of wood, the after part being heavy and the fore part light, and it could raise water like a pump, and the process is as quick as [that indicated by the bubbles rising in] boiling water. Its [common] name is *chieh kao* (桔槔), well-sweep.'"—*Chuang Tzŭ, ibid.* p. 7*a*.

"A *chieh kao* (桔槔), well-sweep, was an implement for drawing water."—*T'ung su wên, ibid.* p. 7*a*.

"In sacrificing the *chên* (縝) was attached to the ox or cow The Commentary says: Chêng Ssŭ-ming says: 'The *chên* was a nose-string for leading the ox.'"—*Chou li Ti kuan Fêng jên, K'ang Hsi Tzŭ tien, Ssŭ pu*, p. 22*b*.

[After referring to the use of the target and arrow in Yao and Shun's time, the *Pai pien* says: "By the Chou dynasty there were targets of bear, tiger, deer, and jackal-skin, and 3 or 5 *chêng*. In subsequent ages it was made simpler, and had only the bull's-eye." (See *Ko chih ching yüan*, c. 41, p. 23*b*.)]

[The invention of the abacus is ascribed to the Duke of Chou: see *Liu Fêng Shih shih, ibid.* c. 49, *Jih yung ch'i wu lei*, p. 7*b*.]

[The gnomon, plummet-line, mason's rule, mats for laying out buildings, measuring-rod, *etc.*, are mentioned in the *Chou li*.]

"The compass was made by the Duke of Chou. At first he had governed well, and the Yüeh Shang country [Tongking] sent messengers from afar to offer tribute of a white pheasant, two black pheasants, and an ivory tusk. As the Ambassador missed his way home, the Duke of Chou bestowed upon him 2 rolls of figured variegated silk and 5 *pien* (輧) carriages, made so as always to point to the south, and ordered him to drive to the South."—*Hou Han Hêng chien chiu chi, Ko chih ching yüan*, c. 29, *Chou chü lei*, p. 24*a*. This is, however, regarded by many authorities as a fable.

Writing Implements.—"In the days of Confucius, pieces of bamboo pared thin, palm leaves, and reeds, were all used for writing upon with a sharp stick or stile."—*Williams, Midd. King.*, i. 599–600.

[The writing-knife (削 *hsüeh*) for scratching characters on slips of bamboo, is mentioned in *K'ao kung chi t'ung*, c. 1, p. 44*b*. Its efficiency and durability are also referred to.]

"Even several centuries subsequent to Confucius slips of bamboo were still used, on which the characters were scratched or engraved. These were gradually superseded by the silk texture."—*Wylie, Ch. Researches*, p. 208.

"About the third century before Christ, silk and cloth were employed, and hair pencils made for writing."—*Williams, Midd. King.*, i. 600.

[Ink is mentioned in *Wu yüan, Ko chih ching yüan*, c. 37, p. 20*a*; and the inkstone, in *Wu yüan, ibid.* c. 38, *Wên chü pu êrh*, p. 1*a* (but see *I shih chi shih*, p. 692); *Wu chi chih Ts'ung chêng chi, ibid.* p. 2*a*; *etc.*]

Carriages.—[Carriages are referred to in *Wu yüan, ibid.* c. 29, *Chou chü lei*, p. 1*b*; *Tso chuan, ibid.* p. 15*b*; *Chou shu yü hui, ibid.* p. 2*a*; *Chou li, ibid.* p. 2*b*; p. 5*a*; *Yen fan lu, ibid.* p. 6*a* (where it is stated that the ancients stood in their carriages instead of sitting in them); *Po ku t'u, ibid.* p. 6*a*; *Ch'ün shu k'ao so, ibid.* p. 6*b*; *Shih pên, ibid.* p. 7*a*; *Shêng An wai chi, ibid.* p. 7*b*; *Chou li chu, ibid.* p. 22*b*; *Tso chuan, ibid.* p. 8*a*; *T'ung tien, ibid.* p. 8*b*; *Shi i chih, ibid.* p. 22*b*; *Tso*

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Furniture, Utensils, etc.—[They slept on couches or stands raised from the ground. The mats spread on the ground or floor served as tables, where the meal was set out.]—*Legge, Ch. Class.*, IV. ii. 305, and i. Prol. p. 147, note.

[The "chair," in early works, was probably the small, low table 几 which was placed on a mat on the ground and could be used as a table or as a chair—but was really a table. The character used in early books is this 几, which used to be read *i*, the same sound as the word 椅 now used for "chair." People ordinarily sat, or squatted, on mats, in the way that the Japanese do in modern times.]

"They took their places on the mats and leaned on the stools."—*Shih ching*, Pt. III, Book II, Ode vi. 4.

[The *chi* (几), low table, is mentioned in *Ch'u li, Ko chih ching yüan*, c. 53, *Chü ch'u ch'i wu lei*, p. 1*a*.]

"The *chi* (几), low table, was of the same class as the *an* (案), stand or bench. It was 5 feet long, 1 foot 2 inches high, and 1 foot broad; both ends were [coloured] red, but the middle part was black. In ancient times, when people sat down [on the ground] a *chi* was placed for them—this was an article for leaning on. It was not, however, provided for any but nobles, to whom it was given as a mark of respect. It had been handed down from ancient times. Moreover, the stool for a man was placed on the right, whilst that for a spirit was placed on the left—a distinction which must not be overlooked."—*Ch'i wu ts'ung t'an, ibid.* p. 1*a*.

"Duke Chao made the chair (椅 *i*)."—*Wu yüan, ibid.* p. 4*a*. But see previous extracts.

"There were no chairs in those days."—*Journ. N.-C. B.R.A.S.*, N.S. xxiv. 258.

"Halls were matted. . . . there were low tables."—*Ibid.* p. 262.

"Mêng Ch'ang once went on a tour through the Five States. On reaching Ch'u he was offered an ivory bed."—*Chan kuo ts'ê, Ko chih ching yüan*, c. 53, *Chü ch'u ch'i wu lei*, p. 6*b*.

'Lao Lai-tzŭ, when his parents were dead, lived on the south of Mêng Shan as a hermit, where he made a bed of *ch'i* (杞), willow-wood."—*Kao shih chuan, ibid.* p. 8*a*.

"Lu Wang made the *t'a* (榻), a long narrow bedstead."—*Wu yüan, ibid.* p. 9*b*.

"旌 is the name of a peculiar kind of flag, used among other purposes to mark out places or paths."—*Legge, Ch. Class.*, III. ii. 573, note.

[The "dragon's fat lamp," whose "light extended 100 *li*," is mentioned in *Shih i chi, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 11*b*.]

"The Emperor Mu of the Chou dynasty made a lamp called 'Longevity' (*i.e.*, which never went out) to light him [to longevity], and set candles made of *fan* (蟠), woodlice, fat throughout the palace."—*Shih i chi, ibid.* p. 12*a*.

"In eating broth with vegetables in it, the *chia* (梜) was used; if without vegetables, no *chia* was used. The Commentary says: 'The *chia* is a chopstick, and was otherwise called *chia t'i* (梜提).'"—*Chou li* [*chi*], *ibid.* p. 17*a*.

"The people of the Ch'u State took for sale to those of Chêng pearls contained in a chest made of *mu lan* wood [a tree bearing yellowish seed-like flowers] perfumed with cinnamon and pepper, variegated with pearls and jewels (or jade), ornamented with red jasper, and regularly covered with kingfishers' feathers. The people of Chêng bought the chest, but returned the pearls."—*Han Tzŭ, ibid.* 26*b*.

"The *hu* (壺), vase, was used in two rites in the Chou dynasty—the *yen li* and the *tai she*. [These were rites used on electing a great minister or scholar.] If [it was the rite for electing] a great minister, a square vase was used, which indicated that a minister should be upright; if for a scholar, then a round vase was used, which indicated that an official ought to be obedient."—*Ch'ien ch'io lei shu, ibid.* c. 74, *Ch'i yung pu*, p. 8*b*.

"The *hsi hu* (洗壺), 'washing-vase,' contained one *huo* (斛), or ten pecks; its mouth was one foot wide, and the height of its neck 5 inches." "The *fang hu* (方壺), 'square vase,' [also] contained one *huo*; its body was round, but its feet and mouth were square." "The *yüan hu* (圜壺), 'round vase,' [also] contained one *huo*; its body was square, its legs and mouth round."—*San li t'u, ibid.* p. 9*a*. A gold vase is mentioned in *Yen Tzŭ, ibid.* p. 9*b*.

chuan, ibid. p. 23*a*; *Shih wu yüan shih, ibid.* p. 35*a* (where the origin of the bamboo screen, 簟 *p'ing*, used on carriages to keep out the dust is recorded); *Wei tzŭ Wêng tu shu tsa ch'ao, ibid.* p. 35*a* (where horse-cloths are also mentioned); reins (轡 *p'ei*) in *Shih ming, ibid.* p. 35*b*; etc.]

[田 車, hunting chariots, constructed with a view to special lightness and rapidity, are mentioned in the commentary of the *Shih Ching* and on the Stone Drums of the Chou dynasty. Black bows were used for shooting game. See *Journ. N.-C.B.R.A.S.*, N.S. viii. 150.]

[Light carriages, called "auxiliary carriages," were used in driving and keeping the game together in hunting.]—*Li Chi*, iii. ii. 24; *Legge, Lî Kî*, i. 221, note 1.

"An 'easy carriage' was small. Its occupant sat in it, and did not stand."—*Legge, Lî Kî*, i. 66, note.

Duke Ch'ao "put a carriage and a pair of horses at Confucius' disposal" for his expedition to the Court of Chou.—*Legge, Ch. Class.*, i. Prol. p. 64.

[Various carriages and chariots are described in *Chou li kuan chu:* see *Gingell*, pp. 18–24, and *Shih ching*, I. ii. i; x. i; II. viii. iii; etc. Wheel-aids are mentioned in *ibid.* II. iv. VIII. 9, 10, and an ornamented yoke in *ibid.* III. iii. VII. 2.]

Boats.—[The habit of fishing had made them construct boats which they directed with oars (*Shih ching*, II. v. I. 6). The boats were of cypress-wood (I. iii. I. 1; iv. I. 1), of willow (II. iii. II. 4), and of pine (I. v. V. 4). III. i. II. 5 mentions a bridge of boats, made by king Wên to pass the river Wei in Shen Si.]—*Legge, Ch. Class.*, IV. ii. 333; i. 38, 73; ii. 280; i. 102; ii. 435. For propulsion of boats by oars see also *Journ. N.-C.B.R.A.S.*, N.S. viii. 151, 154.]

[Boats and racing boats are mentioned in *Yüeh ti chuan, Ko chih ching yüan*, c. 28, *Chou chü lei*, p. 5*a*; *Hsing Ch'u Sui shih chi, ibid.* p. 5*a*; *Tu ch'êng chi shêng* (various kinds described), *ibid.* p. 5*a*; *Ch'ing po tsa chih, ibid.* p. 5*b*; *Yü lin, ibid.* p. 6*a*; *Mu T'ien tzŭ chuan, ibid.* p. 6*a*; *Shih wu kan chu, ibid.* p. 6*a*; *Kuang po wu chih, ibid.* p. 6*a*; *Jên Fang Shu i chi, ibid.* p. 6*a*; *etc.*]

Agricultural Implements.—[The principal instruments of cultivation, the plough with its share, the hoe or spade, the scythe or sickle, are mentioned in *Shih ching*, II. vi. VIII; IV. i. [ii.] I; [iii.] V. and VI.]—*Legge, Ch. Class.*, IV. ii. 380, 583, 600, 603.

"In Kwan-Chung's work, which is ascribed to the 7th century before Christ, but bears marks in it of later authorship, we find mentioned a large variety of iron implements used in the house and on the farm. They are such as plough, rake, spade, sickle, needle, lancet, wheel tire, nail, *etc.*"—*Journ. P.O.S.*, i. 2-3.

"Shu Chün [first] made the long-tooth harrow (耖 *ch'ao*) and the harrow (耙 *p'a*)."—*Lo Ch'i Wu yüan, Shih lei t'ung pien*, c. 17, *Jên shih pu*, p. 1*a*. (Litho. edit. of 17th year of Kuang Hsü.)

"The people of Ch'i and Lu called the four-tooth harrow *ch'ü* (耰 a kind of plough)."—*Liu Hsi Shih ming, ibid.* p. 1*b*.

"The harrow (耙 *p'a*) was made square or in the shape of the character 人; it resembled the plough, and was also drawn by an ox, only the cross-piece was broad, with many teeth. It was used after the plough [had been used]. The plough being used for furrowing up the earth, its merit lay in the depth it reached; and the harrow being used for breaking up the clods its merit lay in its shallowness."—*Nung chêng ch'üan shu, K'ang Hsi Tzŭ tien*, c. 18, *P'a tzŭ*, p. 111*b* (2nd edit. of 7th year of Tao Kuang).

"Lo Hsi set in order [invented] the *pên chü* (畚 挶), basket for carrying soil. The Commentary says: 'The *pên* was a *k'uei lung* (簣 籠), bamboo basket.'" The name was also applied to a grain-bin.—*Tso chuan, Ko chih ching yüan*, c. 48, *Kêng chih ch'i wu lei*, p. 12*b*.

"The hoe (鋤 *ch'u*) means 'to assist,'—it cleared away the weeds, and so assisted the corn to grow. The people of the Ch'i State called the handle of the hoe *chiang* (橿) [a kind of durable wood used for hoe-handles], it being both durable and straight; its head was called *hao* (鶴), 'crane,' it being like the head of a crane."—*Liu Hsi I ya, ibid.* p. 4*b*.

"The *ch'ien* (僉), a kind of flail, was used for threshing corn. By the people living in Sung and Wei it was called a *nieh shu* (攝 戈), a frame for threshing grain, but was also called *tu* (度), pole. In the west of Kuan [Shensi] it was called *pang* (梆), or *p'u* (枹), flail. In Ch'i, Ch'u, Chiang, and Hui, it was called *yin* (柣), pole, or *po* (桲), flail."—*Fang yen, ibid.* p. 9*a*.

"The *t'ien tang* (田 盪), field-leveller, was an instrument used for equalizing the soil. Its handle was made of a forked piece of wood, and was 6 feet long. At the lower end it was crossed by a horizontal bar more than 5 feet long. When a field had been ploughed and harrowed and the soil was still uneven, it was necessary to use this instrument, which was [drawn] evenly over the field so as, by agitating the soil, to cause the earth and water to combine and make the concave and convex parts of the same level, so that the blades of grain might easily grow up."—*San ts'ai t'u hui, ibid.* p. 11*a*.

"The *p'ing pan* (平 板), levelling-board, was an implement for smoothing the ground so as to give a surface to the field before transplanting [into it] the young [rice] shoots. . . . Its length and breadth were equal, and on it were two bolts, from which cords connected it with the yoke of the ox. Sometimes it was dragged by a man to smooth ground which required levelling before it was fitted to receive the seed. The farmers, instead of this, sometimes used an inverted bench."—*San ts'ai t'u hui, ibid.* p. 11*a*.

"The *fêng* (鋒) was an agricultural implement. Its iron head was narrower than those of the plough or pick, but sharper. Its handle was similar to that of a plough, and its point as sharp as a spear. Therefore it was called *fêng*—a name derived from its sharpness. If the ground was hard and dry, it was used before ploughing, so as to save the strength of the ox. An old agricultural rule says: 'In *fêng*-ing [breaking up] the ground [merely for ploughing purposes] one should *fêng* deeply, but in *fêng*-ing it for [planting] paddy-sprouts, one should not *fêng* deeply.'"—*Wang Ch'i San ts'ai t'u hui, ibid.* p. 10*b*.

"In Chêng's Commentary it says: 'The *kou lien* (鉤 鐮), reaping-hook, was [an implement] held close to the ground whilst in use.'"—*Chou li, ibid.* p. 6*b*.

"The *ku shan*, grain-scythe, was smaller than the ploughshare—one man could hold it. It was used after the ploughing had been done and could be used where the plough and ploughshare could not reach."—*Kuan* [*Chung-*] *tzŭ Hsiao k'uang chu, ibid.* p. 1*b*.

"The *chia* (枷), flail, derives its name from *chia* (加), 'to add,' because [it was made by] adding a head to the club. It was used for thrashing the ears of corn to get out the grain."—*I ya, ibid.* p. 8*b*.

"Chou Kung-chin said: 'The farmers of the present time use the *chia* (枷), flail, for threshing grain.' This implement was called *p'u* (桴) in ancient times."—*Tz'ŭ lin hai ts'o, ibid.* p. 9*a*.

"[There was] an instrument used for threshing corn [which] the people of Wu called *lien chia* (連 枷), flail, but the people of Ch'u called it *tiao hua* (掉 花), ear-shaker."—*Yü tung tsŭ lu, ibid.* p. 9*a*.

"The method of making the *lien chia* was by using four poles tied with hide and three feet long by four inches broad; sometimes it was made of a single club only—this had a long wooden handle to which was fitted a wheel, and by turning the latter the grain could be beaten out."—*Nung sang t'ung chüeh, ibid.* p. 9*a*.

"The sickle (鐮 刀 *lien tao*) was an implement effective in cutting down thick grass."—*Fêng su t'ung, ibid.* p. 6*b*.

"The sickle or reaping hook (刈 鉤 *i kou*) to the eastward of Kuan (Shensi) was called *lien* (鐮); it was otherwise called *ch'ieh* (鍥)."—*Fang yen, ibid.* p. 6*b*.

"The *chih* (鉣), sickle or reaping-hook, was a short sickle (鐮 *lien*) used for reaping grain."—*Shou wên, ibid.* p. 6*b*.

"The *ch'ieh* (鍥), sickle, was like a sword, but its upper part was curved, and also like a sickle (鐮 *lien*), but its lower part was straight. The back of the *ch'ieh* was as thick as a finger, and its blade was about one foot long; its handle was two palm-breadths long. It was also called 'curved sword' (彎 刀 *wan tao*). It was used for cutting grass or growing grain, sometimes for chopping fuel or bamboos, and was a useful implement to the farmer."—*San ts'ai t'u hui, ibid.* p. 6*b*.

"The ploughshare was 5 inches broad. Two ploughshares made a double colter." The Commentary says: "The ploughshare was the iron at the end of a plough; the iron was 5 inches in breadth." The explanation says: "The ploughshare was the prong, as it broke things like a prong."—*Chou li Tung kuan K'ao kung chi Chiang jên, K'ang Hsi Tzŭ tien, Lei tzŭ pu*, c. 18, p. 111*b*. [Ed. of 7th year of Tao Kuang.]

"The cart-maker made a plough (*lei*); the *tzŭ*, or wooden part to which the share was fastened, was one foot one inch long, the straight middle part was 3 feet 3 inches, and its upper hooked part was 2 feet 2 inches." The Commentary says: "The *lei* is the agricultural plough; the *tz'ŭ* is the fork at the lower end of the plough."—*Chou li Tung kuan K'ao kung chi Chü jên, ibid.* p. 110*a*. [Ed. of 7th year of Tao Kuang.]

"A handle made of bent wood was called a *lei*, plough; and a plough with a point attached to it was called a *ssŭ*, ploughshare."—*Tsêng yün, Ko chih ching yüan*, c. 48, *Kêng chih ch'i wu lei*, p. 1*a*.

Sericultural Implements.—"The *ts'an k'uang* (蠶 筐), silkworm basket, was circular but rather long and shallow, and had an edge. It was so finely made that it could confine ants. It was used when silkworms were being separated, when it was put into a bamboo framework, so that it was easy to take it out and feed them."—*San ts'ai t'u hui, ibid.* p. 12*b*.

"The *tsu po* (簇 箔), frame on which silkworms spin their cocoons, was a support made of pine boards, 6 feet long and 3 feet wide. Thin bamboos were used to make a 'horse-eye' frame, into [the meshes of] which bundles of reeds were stuck at intervals, neither densely nor too sparsely. Small leafless bamboos were also used to construct a cross-frame, on the under side of which the reed screen was placed, bamboo laths being made to pierce its surface, and the two tied together—so that the silkworms could crawl on the reeds and not come to harm if they fell."—*T's'an shu, ibid.* p. 13*a*.

Fishing, Fowling, and Hunting Implements.—"The *Shih ku wên* (石 鼓 文), *Written Account of the Stone Drums*, says: 'Of what kind were the fish?' 'They were the tench and the carp.' 'How did we pack them?' 'With the poplar and the willow.' *T'o* (橐) means to pack up. The fishermen of the present time commonly use poplar leaves or the leaves of the broad-leaved bamboo to pack their fish for market. This is what the *Book of Changes* refers to when it says: 'There are the fish in the pack.' In Tung P'o's *Song of the Stone Drums*, it says: 'The fish is a bream, strung on a willow [twig].' Here [*i.e.*, in the quotation from *Account of the Stone Drums*] to pack is used instead of to string, but to string fish and to pack them were not the same, and should not be taken to mean the same thing."—*I tan yüan tsung lu, ibid.* p. 23*a*.

"The stakes (椮 *shên*) set up to catch fish were called *ts'ên* (涔). The Commentary says: 'At the present time people make these traps by piling up wooden logs in the water. The fish, feeling cold, take shelter under them, and are caught by means of a bamboo screen.'"—*Êrh ya, ibid.* p. 23*b*.

"As regards *ch'ien* (栫), the *Shuo wên* says: 'It means to close up water by piling wooden logs.' In the *Poem of the River*, also, it is stated: To close up water with wooden logs [he made] a *ts'ên* (涔), pile, and completed the enclosure with a net and fish-trap—all these were fishing implements. Thus in Shu [one of the Three Kingdoms] they had the name *yü ch'ien* (魚 栫), fishing barricade."—*Tz'ŭ lin hai ts'o, ibid.* p. 23*b*.

"The *ti ti chu kan* (簹 籊 竹 竿), long tapering bamboo fishing-rod, was used for river fishing in Honan [*lit.*, in the Ch'i, a tributary of the R. Wei in Honan]."—*Shih wei fêng, ibid.* p. 21*b*.

"The *ssŭ min* (絲 緡), silken cord, was a fishing-line."—*Shih chuan, ibid.* p. 21*b*.

"The people of the Lu State were fond of fishing. They used cinnamon bark for bait, forged gold to make hooks, which were variegated with silver or green colours, and used a fishing-line ornamented with feathers of the turquoise kingfisher [or, a line stained with red or green colours]."—*Ch'üeh Tzŭ, ibid.* p. 22*a*.

"The fishermen [were in the habit of] putting the hair of the small monkey on the four corners of their nets—by which means they succeeded in taking large numbers of fish. It is said that the fish, seeing this [hair] were attracted to it as a man is attracted towards embroidery."—*Wên ch'ang tsa lu, ibid.* p. 21*a*.

"[After the season at which] the wild dove transformed itself into the falcon, the *wei lo* (鮠 羅) was set. The Commentary says: 'The *wei* was a fowling-net.'"—*Li chi, Wang chih, ibid.* p. 20*a*.

"A small net with a long handle was called *pi* (畢)."—[*Li chi*], *Yüeh ling chu, ibid.* p. 20*a*.

"The net for catching birds was called *lo* (羅), for catching hares, *chüeh* (罝), for catching deer, *méng* (罟), for catching wild boar or pigs, *luan* (羉). The *pi* (畢), [also a fishing-net], was a kind of *ch'ung* (罿), bird-trap; the *ch'ung* was a *cho* (罦), bird-snare; and the *cho* was a *fu* (罦), which was a kind of spring-net for catching birds."—*Êrh ya, Shih ch'i ti liu, Chüan chung*, p. 8*a*.

"The *ku hua* (罟 擭), snare, was used for shutting in and capturing birds and beasts. At the present time it is called a *k'ou wang* (扣 網), running-noose net."—*Ming wu k'ao, Ko chih ching yüan*, c. 48, *Kêng chih ch'i wu lei*, p. 20*a*.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Furniture.—Chairs "were first used in China in the Buddhist period."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 258.

"The *an* (案) was a kind of table, and the *hsüan* (檈) was a round *an*."—*Shuo wên, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 23*b*.

"The people of the Ch'ên, Ch'u, Sung, and Wei States called the *an* (案), table, *hsieh* (梫)."—*Fang yen, ibid.* p. 23*b*.

"The Emperor Wu of Han first imitated the northern foreigner in making the sofa (交 椅 *chiao i*)."—*Wu yüan, Ko chih ching yüan*, c. 53, *Chü ch'u ch'i wu lei*, p. 4*a*.

"The Emperor Wu made a *ch'i pao* (七 寶), 'seven precious things,' bed, and a *tsa pao* (雜 寶), 'variegated precious things,' table."—*Hsi ching tsa chi, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 23*b*.

"Shih Hu . . . used a jade table on which to transact official correspondence."—*Yeh chung chi, ibid.* p. 23*b*.

"In the Pai Chang Mountain there was a stone chamber, in which there was a stone table with two stone books on it."—*Liu Ching-shu I yüan, ibid.* p. 23*b*.

"Under the Han system the Emperor used the jade *chi* (几), bench; in winter it was covered with embroidered silk and was called 'silk bench' (綈 几 *t'i chi*). The benches for all the princes was made of bamboo or wood, covered in winter with carpets for them to lean on, but they had no right to use the embroidered silk cushion."—*Hsi ching tsa chi, Ko chih ching yüan*, c. 53, *Chü ch'u ch'i wu lei*, p. 2*a*.

"Ts'ao Ts'ao made the inclined bench (欹 案 *wo an*), leaning on which he perused his books."—*San kuo chih, ibid.* p. 3*b*.

"The *Sou shên chi* says: 'The *hu* (胡) seat was an article of furniture of the Turfan tribes.' But the *Fêng su t'ung* says: 'King Wu Ling was fond of the Turfan costumes; he made the *hu* seat, which was then originated.' It was the present sofa (交 椅 *chiao i*)."—*Pai shih lei pien, ibid.* p. 4*a*.

"A board large enough for one person to sit on was called *p'ing* (枰), stool, and one 8 feet long, *ch'uang* (牀), bed."—*Fu ch'ien t'ung su wên, ibid.* p. 6*a*.

"The Emperor [Wu of Han] made a bed of coral."—*Han wu nei, ibid.* p. 6*b*. Also one of Huo Ch'i pearls: *Tung an chi, ibid.* p. 6*b*.

"A bedstead 3 feet 5 inches high was called a *t'a* (榻)."—*Fu ch'ien t'ung su wên, ibid.* p. 9*b*.

[Other bedsteads are mentioned in *Shih i chi, ibid.* p. 7*b*: *Hsieh Ch'êng Han shu, ibid.* p. 9*b*.]

"'To set the *fu i* (黼 依).' Shih Ku's Commentary says: 'Figures of axes painted in black and white were called *fu*; and *i* (依), read *i* (扆), was [an article] shaped like a screen, but curved, and painted with the *fu* markings or figures. It was set by a window."—*Han Yen Chu chuan, ibid.* p. 10*a*.

[Screens of various kinds are mentioned in *Han Wu ku shih, ibid.* p. 10*b*; *Kuo Tzŭ-hêng Tung ming chi, ibid.* p. 10*b*; *Hsieh Ch'êng Hou Han shu, ibid.* p. 11*a*; curtains, in *Yang Hsiung Fang yen, ibid.* p. 14*b*; *Tung ming chi, ibid.* p. 15*b*; *Hsi ching tsa chi, ibid.* p. 15*b*; *San ch'in chi, ibid.* p. 15*b*; *Shih chi, ibid.* p. 16*a*; *Wang Shên Wei shu, ibid.* p. 16*b*; *Fêng su t'ung, ibid.* p. 16*b*; *Han shu, ibid.* p. 17*a*; *P'ei Ching-jên Ch'ien Ch'in chi, ibid.* p. 22*a*; quilts and pillows, in *Kung Sun-hung chuan, ibid.* c. 54, *Chü ch'u ch'i wu lei*, p. 1*b*; *Tung ming chi, ibid.* p. 3*a*; *Lo Shên fu chu, ibid.* p. 3*a*; *Hu yuan, ibid.* p. 5*a*; mattresses, in *Fêng su t'ung, ibid.* p. 14*b*; *Shên i ching, ibid.* p. 13*a*; *Pi han lu, ibid.* p. 13*a*; p. 13*b*; *Wu lei hsiang kan chih, ibid.* p. 13*b*; steps (to get into bed by), in *Fu ch'ien t'ung su wên, ibid.* p. 15*a*; *Tung fang shuo chuan, ibid.* p. 12*b*; mats of different kinds, in *Shih i chi, ibid.* p. 8*b*; *Han shu, ibid.* p. 8*b*; *Han Wu ku shih, ibid.* p. 10*b*; *Tung ming chi, ibid.* p. 11*a*; napkin-box and embroidered bag, in *Han Wu nei chuan, ibid.* p. 17*a*; stone spittoon, in *Tung ming chi, ibid.* c. 58, *Yen shang Ch'i wu lei*, p. 7*b*; and [gold spittoon and silver-rimmed spittoons, in *Wei Wu shang tsa wu su, ibid.* p. 7*b*.]

Household Utensils, etc.—"In the time of Wang Mang there was a curious man named Chü-Wu Pa. When he slept he used a drum as a pillow, and when he ate he used iron chopsticks."—*Hou Han shu, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 18*a*.

"There were 50 lacquered spoons and 100 pairs of lacquered chopsticks."—*Tung kung chiu shih, ibid.* p. 18*b*.

"Liu Piao had 3 wine vessels. The largest was called *po ya* (伯 雅), 'elder beauty,' the next, *chung ya* (仲 雅), 'middle beauty,' and the last, *chi ya* (季 雅), 'younger beauty.'"—*Tien lun, ibid.* p. 20*a*.

"When Ch'ên, king of Ho Chien, entertained his royal relatives, he displayed [many] precious implements, amongst which was a red jade goblet. There was none like it in the central kingdoms, and it was said to have come from the West."—*Chia lan chi, ibid.* p. 20*b*.

"In the Ch'ang Lo palace there was a wine-pond, whereon the Han Emperor Wu sailed his boat. To the north of the pond there was a high terrace, on which he showed off [his power and wealth] before the western tribes, giving them wine to drink out of an iron cup, which was so heavy it could not be lifted"—and thus mocking them.—*San p'u huang t'u, ibid.* p. 20*b*.

"[Miss Chao] Ho-tê presented [her sister Miss Chao] Fei-yen with a goblet made from a scented univalve, which was a product of the Southern Seas."—*Hsi ching tsa chi, ibid.* p. 20*b*.

"Wang Yen-ch'ing, king of the Min rebel state, spent a whole night drinking. He used a thin silver plate, which was very

soft, just like a slice of pumpkin, to make a cup, so the name given to it was *tsui ju ni* (醉如泥), 'so drunk as to be like a clod' [*i.e.*, unconscious]."—*Wu kuo ku shih, ibid.* p. 22*b*.

[Wine-bottles, wine vessels, goblets, etc., are mentioned in *Li Chi Wéng tzŭ hsia lu, Ko chih ching yüan*, c. 51, *Jih yung ch'i wu lei*, p. 4*a*; *Shan chia ch'ing shih, ibid.* p. 4*a*; *Yen Shih-ku Han shu chu, ibid.* p. 4*a*; *Yang Hsiung Chiu chén, ibid.* p. 4*b*; *Han shu Wén San-wang chuan, ibid.* p. 5*a*; *Tz'ŭ lin hai ts'o, ibid.* p. 6*a*; *Shén i ching, ibid.* p. 6*a*; *Han shu Kao Ti chi, ibid.* p. 6*a*; *Lei ch'ing jih cha, ibid.* p. 8*a*; *Ko ku yao lun, ibid.* p. 8*a* (coconut cups); *Pai shih lei pien, ibid.* p. 8*b*; *etc.*]

[Basins, bowls, jars, etc., are mentioned in *Shuo wén, ibid.* p. 16*a*; *Ch'in chia ch'i yü chia shu, ibid.* p. 16*b*; *Ch'ieh lan chi, ibid.* p. 19*a*; *Shih wu yüan shih, ibid.* c. 52, *Jih yung ch'i wu lei*, p. 13*b*; *I shih chi, ibid.* p. 14*b*; *Po ku t'u, ibid.* p. 15*a*; *Han wu hsing chih, ibid.* p. 17*b*; *Ch'ün sui lu, ibid.* p. 19*b*; *Han hsin chuan, ibid.* p. 20*a*; *Han Su Wu chuan, ibid.* p. 20*b*; *Shih wu yüan shih, ibid.* p. 21*a*; steamers, cauldrons, pans, *etc.*, in *Fang yen, ibid.* p. 1*b*; *Po ku t'u, ibid.* p. 1*b*; *Shih wu yüan shih, ibid.* p. 2*b*; *Shuo wén, ibid.* p. 3*b*; *Han shu chu, ibid.* p. 4*a*; *Féng shih Chien wén lu, ibid.* p. 4*a*; *Pai shih lei pien, ibid.* p. 4*b*; grain-roller, in *Pai shih lei pien, ibid.* p. 7*b*; pestle and mortar, in *Lü Shih Ch'un ch'iu, ibid.* p. 7*b*; grain-hamper, in *Fang yen, ibid.* p. 9*a*; bamboo peck-measure, in *Lei ch'ing jih cha, ibid.* p. 9*a*; and chamber-pots, in *Yen shih ku Han shu chu, ibid.* p. 24*a*; *Kuang po wu chih, ibid.* p. 24*a*.]

"On the south side of the altar dedicated to the sacrifices *fêng* and *shan* there was a white jade plate, in the middle of which was a jade tortoise."—*Han Kuan i, Shih lei t'ung pien*, c. 74, *Ch'i yung pu*, p. 5*a*.

"In the fourth year of the reign T'ai K'ang the prefect T'ao Huang sent to the throne, accompanied by a memorial, the [pair of] crystal plates, one white and the other purple, offered [as tribute] by Wang Fan-hsiung of the Lin country."—*Chiao Chou tsa shih, ibid.* p. 5*a*.

"Vitreous, amber, and ivory plates."—*Ku yüeh fu, ibid.* p. 5*a*.

"[In possession of] one of the foreign tribes lying to the north-west there was a silver plate 50 *chang* broad."—*Shén i ching, ibid.* p. 5*a*.

"The Han emperor Ming Ti used a plate of red jade to hold red cherries, which he bestowed on his ministers. On seeing them in the moonlight, the red cherries and the plate being the same colour, they thought the plate was empty."—*I wên lei chü, ibid.* p. 6*a*.

[A copper plate is mentioned in *Shih chi, ibid.* p. 6*b*.]

"In the Hsiao Yao palace at Ch'ang An there was a washing-basin, 1 *chang*, 2 *ch'ih* in area."—*Shu chêng chi, ibid.* p. 8*a*.

"The [modern] water-basin was the *hsi* (洗), earthenware basin, of ancient times. It was 3 feet high and the diameter of its mouth 1 foot 5 inches."—*San li t'u, ibid.* p. 8*a*.

"Wang Tzŭ-p'ing had 12 jade vases."—*Yün fu, ibid.* p. 9*a*.

"To the question: Why is an entertainment called 'bamboo-mat' (筵 席 *yen hsi*), *i.e.*, 'bamboo-mat' (*yen*) and 'mat' (*hsi*), the reply is: In ancient times people sat on mats spread on the ground; when they ate and drank [had an entertainment], if they did sit on a mat they must sit on a bamboo-mat [they did not use the *hsi* but the *yen*]. Though the people of subsequent ages had tables and chairs, they retained the names *yen* and *hsi* [for an entertainment]."—*Chia li ta ch'êng*, c. 1, *Ming li t'ou la*, p. 17*b*.

[Jars, vases, etc., are mentioned in *Hua yen kuo chih, Shih lei t'ung pien*, c. 74, *Ch'i yung pu*, p. 11*b*; *Shih shuo, ibid.* p. 12*a*; *Ch'ieh lan chi, Ko chih ching yüan*, c. 49, *Jih yung ch'i wu lei*, p. 8*a*.]

"The Emperor Shih of the Ch'in dynasty added a phœnix head of gold and silver at the end [of the 釵 *ch'ai*, broad hairpin: see previous Period] and made the handle of tortoise-shell. It was called the 'phœnix broad hairpin' (鳳 釵 *fêng ch'ai*)."—*Chung hua Ku chin chu, ibid.* c. 55, *Hsiang lien ch'i wu lei*, p. 3*a*.

[Other hairpins are described in *Shuo wén, ibid.* p. 1*b*; *Tung ming chi, ibid.* p. 3*a*; artificial flowers, in *Wu yüan, ibid.* p. 7*a*; *Hsü Han shu Yü fu chih, ibid.* p. 7*a*; finger-rings, in *Han chiu i, ibid.* p. 9*b*; bracelets, in *Hsü Chü Shih wu yüan shih, ibid.* p. 10*a*; "eyebrow black," in *Chuang t'ai chi, ibid.* p. 12*b*; and cosmetics, in *Yen fan lu, ibid.* p. 13*a*.]

"The end of the ivory bodkin was sharp, and could be used for loosening a knot."—*Shuo wén, ibid.* c. 17, *Kuan fu lei*, p. 14*b*.

[Handkerchiefs, napkins, etc., are mentioned in *Shih wu yüan shih, ibid.* c. 55, *Hsiang lien ch'i wu lei*, p. 17*b*; *Chih kuai, ibid.* p. 17*b*; mirrors, in *Shén i ching, ibid.* c. 56, *Hsiang lien ch'i wu lei*, p. 2*a*; *Hou shan t'an ts'ung, ibid.* p. 2*a*; *Ch'ien ch'io lei shu, ibid.* p. 4*b*; *Yu yang tsa tsu, ibid.* p. 7*b*; *Liang Ssŭ kung chi, ibid.* p. 8*a*; p. 10*b*; *P'ao P'u Tzŭ, ibid.* p. 8*b*; *Tung ming chi, ibid.* p. 9*b*; *Shih i chi, ibid.* p. 10*b*; *Ssŭ kung chi, ibid.* p. 10*b*; and a mirror on stand, in *Wu yüan, ibid.* p. 12*b*.]

[For fans of various sorts see *Hsieh Tzŭ Mou ch'ên ch'ao, ibid.* c. 58, *Yen shang ch'i wu lei*, p. 11*a*; *Sou shên chi, ibid.* p. 12*b*; *Ts'ui Pao Ku chin chu, ibid.* p. 14*a*; *etc.*]

[Staffs are mentioned in *Han K'ung Kuang chuan, ibid.* p. 17*b*; *I sou, ibid.* p. 17*b*; *Shih chi, ibid.* p. 17*b*; *Han Ch'ang I Wang chuan, ibid.* p. 17*b*; *Shu tu fu chu, ibid.* p. 18*a*; *Pei hu lu, ibid.* p. 18*a*; *Ko ku yao lun, ibid.* p. 19*a*; *Wu Tang Shan chi, ibid.* p. 19*b*; *Fa hsien chi, ibid.* p. 19*b*; fly brushes, in *Tung ming chi, ibid.* p. 24*a*; and besoms, in *Han Kao chi, ibid.* p. 25*a*; *Hsi yü chuan, ibid.* p. 25*a*; etc.]

"The *lou* (漏), clepsydra, was made of copper to contain water, and a bamboo was divided into 100 *k'ê* (刻), [15 minutes], for measuring the length of the day and night."—*Shuo wén, ibid.* c. 1, *Kan hsiang lei*, p. 11*b*.

"When evening came, in the palace of the Han dynasty candles were distributed."—*Han I shih, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 12*b*. Some were made from the oil of the *cassia lignea* (China cinnamon): see *Shih i chi, ibid.* p. 12*a*; and of the fat of the man-fish: see *Shih chi, Ko chih ching yüan*, c. 50, *Jih yung ch'i wu lei*, p. 21*b*.

"In the imperial park of the emperor Hsüan of the Han dynasty there was a beautifully-made 'goose-foot' lamp [stand]."—*Lei shu, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 11*b*.

"Ting Huan, a clever workman of Ch'ang An, made an 'ever full' lamp, engraved with 9 dragons and 5 phœnixes, varied with the *hibiscus mutabilis*, lotus, lotus-root, and the like."—*Hsi ching tsa chi, ibid.* p. 11*b*.

"In the Nine Classics there is the word *chu* (燭), 'candle,' such as 'when walking at night take a candle,' 'grasping a candle and sitting in a corner,' and 'do not burn a candle down to the handle,' but there is not the word 'lamp,' *têng* (燈). In the Han dynasty the 太 乙 *t'ai i* (name of a lamp) was lit from evening until daybreak, and there were 7-branch, 100-branch lamps, and the like."—*Hsüeh ch'i chan pi, Ko chih ching yüan*, c. 59, *Jih yung ch'i wu lei*, p. 8*a*.

[Lanterns of many kinds are named: see *Han Wu nei chuan, ibid.* p. 10*b*; *Hsi ching tsa chi, ibid.* p. 11*a*; *Ho pi shih lei, ibid.* p. 10*b*; *Sui shih tsa chi, ibid.* p. 11*b*; *Tung ming chi, ibid.* p. 12*a*; p. 19*a*; *Po ku t'u, ibid.* p. 18*a*. Oil is mentioned in *Ko ku yao lun, ibid.* p. 19*a*; p. 21*a*; white wax, in *Shih wu kan chu, ibid.* p. 22*a*; beeswax, in *P'i ya, ibid.* p. 22*a*; *Hua i niao shou k'ao, ibid.* p. 22*b*; *Sui shih chi, ibid.* p. 24*a*; *Mêng hua lu, ibid.* p. 24*a*; glue and varnish, in *Shih chou chi, ibid.* p. 24*a*; *Tung ming chi, ibid.* p. 24*b*; *Han shu Chao Hou chuan, ibid.* p. 25*b*; *Huai-nan Tzŭ, ibid.* p. 25*b*; *Yu huan chi wên, ibid.* p. 25*b*; *Ch'ün fang p'u, ibid.* p. 25*b*; *Shih i chi, ibid.* p. 26*a* (*bis*).]

"The *lü* (旅) was a round basket for rice, but in the Ch'in dynasty it was called *shao* (稍), 'a basket for holding rice when steaming it.'"—*Shuo wên, Shih lei t'ung pien*, c. 74, *Ch'i yung pu*, p. 1*a*.

"The *k'uang* (筐), square open basket, was made of bamboo; it was 3 feet long, 1 foot broad, 6 inches deep, and 3 inches high (*sic*). It was an implement used in sacrificing."—*San li chiu t'u, ibid.* p. 1*a*.

[Baskets of different kinds are referred to in *Fêng su t'ung, Ko chih ching yüan*, c. 54, *Chü ch'u Ch'i wu lei*, p. 21*a*; "drying frame" or clothes-horse (簨 *kou*), in *Shih wu yüan shih, ibid.* c. 58, *Yen shang ch'i wu lei*, p. 6*a*; p. 6*b* (where it is stated that it originated in the Ch'in dynasty); *Fang yen, ibid.* p. 6*b*; and *huo lung* (火 籠), "fire-frame," in *Hsi ching tsa chi, ibid.* p. 6*b*.]

"When carrying things they did not use the shoulder, but a piece of wood like a half cangue (枷 *chia*) tied round the neck by a band, or sometimes a strip of leather was used to bind it round the forehead. The name was *pei lung* (背 籠), 'back-frame.'"—*Chi man ts'ung hsiao, ibid.* p. 21*a*.

[Locks are mentioned in *Hou Han shu, ibid.* c. 49, *Jih yung ch'i wu lei*, p. 9*b*; ladders, in *Shih chi chu, ibid.* p. 10*a*; watchman's clapper, in *Shuo wên, ibid.* p. 10*a*; *Tz'ŭ lin hai ts'o, ibid.* p. 10*b*; ditto and gong, in *Wên hsüan, ibid.* p. 10*b*; sleigh-bells, in *Shih i chi, ibid.* p. 10*b*; needle, in *Chuang Tzŭ, ibid.* p. 11*b*; needle and thread, in *Po hu t'ung, ibid.* p. 11*b*; *Hsi ching tsa chi, ibid.* p. 11*b*; *Hsing ch'u sui shih chi, ibid.* p. 11*b*; *Shih i chi, ibid.* p. 12*a* (*bis*); *Wu chih, ibid.* p. 12*b*; thread, cord, rope, and wire, in *Po hu t'ung, ibid.* p. 8*a*; *Yün fu, ibid.* p. 8*a*; *Chuang Tzŭ, ibid.* p. 9*a*; *Hsi ching tsa chi, ibid.* p. 13*a*; *Hsing Ch'u sui shih chi, ibid.* p. 13*a*; flat-iron, in *Tan ch'ien tsung lu, ibid.* p. 13*b*; water-pump and water-pipes, in *Hou huan kuan chuan, ibid.* p. 15*a*; money-box, in *Tsou Chang-ch'ien yü Kung Sun-hung shu, ibid.* p. 15*b*; "water-guide," in *Chih ku tzŭ, ibid.* p. 15*b*; the latter, also called "thirsty hare" (渴 兔 *k'o t'u*), was a suction-pipe used with the *fan ch'ê* (翻 車), or irrigating machine, in agriculture: see *Chang Jang chuan, ibid.* c. 29, *Chou chü lei*, p. 29*b*.]

Writing Implements.—"By the time of the Ch'in and Han dynasties they had become well acquainted with the advantages to be derived from the use of paper and ink for copying and writing. [The materials] were much lighter and easier [to write with] than those previously used."—*Pi ts'ung, ibid.* c. 39, *Wên chu lei san*, p. 1*a*.

"Under the First Emperor, if we can believe tradition, the materials of writing had undergone a radical change. A general, named Mêng T'ien, added to the triumphs of the sword the invention of the camel's-hair brush, which the Chinese use as a pen. The clumsy bamboo tablet and stylus were discarded, and strips of cloth or silk came into general use, and were so employed until the first century A.D., when paper was invented by Ts'ai Lun. Some say that brickdust and water did duty at first for ink."—*Giles, Hist. of Ch. Lit.*, p. 80.

"When Mêng T'ien made the pencil, he used mulberry wood for the handle, deer's hair for the centre, and wool for the outside."—*Ma Kao Chung hua Ku chin chu, Ko chih ching yüan*, c. 37, p. 1.

"In the beginning of the second century of our era paper was invented, the pencil having already been brought to a considerable degree of perfection."—*Wylie, Ch. Researches*, p. 208.

"The pencil used in writing was then perfected."—*Journ. P.O.S.*, ii. 148–9.

"Curiously enough, it was during the reign of this uncompromising enemy to literature [Shih Huang-ti] that the brush pencil as at present used in China for writing purposes was invented, an invention which implies that about this time a substitute was found for the bamboo tablets which had up to that period served the purposes of paper. At first this new material was a kind of closely woven silk."—*Douglas, Lang. and Lit.*, p. 81.

"This was soon found to be as unsuitable for general purposes, from its expense, as the tablets had been from the cumbrousness; and shortly after the establishment of the Han dynasty, when the decrees of Shih Hwang-ti were reversed, and every encouragement was given by the State to men of letters, the Marquis Tsae 'invented the manufacture of paper from the inner bark of trees, ends of hemp, old rags, and fishing nets.'"—*Ibid.* pp. 81–2. It is said to have been identical with the papyrus of Egypt (*Boulger, Short Hist.*, p. 18). Cotton paper may have been brought from India, where it was in use more than a hundred years before (*Williams, Midd. King.*, i. 600).

"In ancient times all books and deeds were recorded on slips of bamboo, and when silk was used it was called paper. Both were inconvenient—the latter was too dear and the former was too heavy. It occurred to Ts'ai Lun, whose *tzŭ*, style, was Ching Chung, whilst he was magistrate of Shang Fang, to use bark, hemp-root, rags, and nets to make paper."—*Hou Han Huan chê chuan, ibid.* c. 37, p. 8.

"Works were then [Western Han] written on scrolls, and continued to be so down to the tenth or eleventh century, when printing came into general use."—*Wylie, Ch. Researches*, p. 209.

"Under the fashions in vogue during the Han dynasty the pens used by the Emperor were tipped with various precious stones."—*Hsi ching tsa chi, Ko chih ching yüan*, c. 37, p. 3.

"Ts'ao Pao put a blue metal pen in his bosom when sleeping, and recited from a book when walking."—*Tung kuan han shih, P'ei wên yün fu*, c. 93, *Ssŭ chih yün*.

"When Wên shu was sent by his father to pasture the sheep, he pulled flags out of the marsh and cut them into sheets for writing."—*Han shu Lu Wên-shu chuan, ibid.* c. 16, *I hsien yün, Pien tzŭ pu*.

"The people of Shu (Ssŭch'uan) made paper of hemp; the people of Min (Fukien), of a small bamboo; the people of the North, of mulberry bark; the people of Yen Chi (a district of Chekiang), of rattan; the people near the sea, of sea moss; the people of Chê, of wheat stalks or rice straws; the people of Wu (Kiangsu), of cocoons; and the people of Ch'u (Hunan and Hupeh), of the mulberry tree (*Broussonetia papyrifera*)."—*Su I-chien Chih p'u, Ko chih ching yüan*, c. 37, *Wên chü pu*, p. 11.

"Everywhere throughout the Empire paper was made of bark, but the people of Shu only used the method of Ts'ai Lun. Of note-papers there were the *yü-pan, kung-yü, ching-hsieh*, and *piao-kuang* [kinds]. The *yü-pan* and *kung-yü* were made of old rags, worn-out shoes, and twisted hemp, but the *ching-hsieh* and *piao-kuang* were only made of twisted hemp."—*Fei Chu-chien Chih p'u, ibid.* p. 12*b*.

"According to the system of the Han dynasty, the bamboo writing-tablet was 3 feet long: the shorter one was half this length; so that the small bamboo tablet was called a 'foot-tablet.'"—*Yang Shen wai chi, ibid.* p. 18*b*.

"In the time of Wu Ti of the Han dynasty Chih Chih offered [to the Emperor] a *ma-kan* stone suitable for making an inkslab. It was shiny. If the white hairs [of a pen] were rubbed on it they turned quite black."—*Tung p'o shih chu, ibid.* p. 8*a*.

"When one of my forefathers was at Yen he obtained two tile-inkslabs: the larger one was a foot and a half in length and 8 inches in breadth; the middle was shaped like a calabash; its back was raised a little (humped up a little); and it had 6 seal characters on it, which said: 'Made in the 15th year of of the reign Chien An.' The smaller one had in the centre several small round flowers; its back also had 6 seal characters on it, which said: 'Made in the reign Hsing Ho of the Great Wei State.'"—*Jung Chai hsü pi, ibid.* p. 8*b*.

"At the close of the Han dynasty there was a pen-box engraved from pure gold and ornamented with gems [selected by the connoisseur] Ho, and alternating pearls [selected by the connoisseur] Sui, and figured with the feathers of the male and female kingfisher."—*Ho kung Hsi ching tsa chi, Shih lei t'ung pien*, c. 12, *Wén chü tsung pu*, p. 21*a*.

Carriages.—[Carriages were of many kinds; there were now both "sitting" and "standing" carriages: see *Lei ch'ing jih cha, Ko chih ching yüan*, c. 29, *Chou chü lei*, p. 35*a*; the *chin kên* (金 根), Emperor's carriage, is mentioned in *Tung Pa Yü fu chih, ibid.* p. 16*a*; *Ch'ün shu k'ao so, ibid.* p. 16*a*; *Sung shu li chih, ibid.* p. 16*a* (where it says this was the "mulberry root" carriage of the Yin dynasty adopted by the Ch'in and Han); *Hsü kuang chü fu ja, ibid.* p. 16*b*; see also *Fêng su t'ung, ibid.* p. 6*b*; "phœnix-flag" carriage, in *T'ung tien, ibid.* p. 17*a*; *Ch'ün shu k'ao so, ibid.* p. 17*a* (and cf. Restoration of Unity); "skin-hood" carriage, in *T'ung tien, ibid.* p. 17*a*; ditto and *tao* (道) and *yu* (游) carriages, in *Shang lin fu, ibid.* p. 17*a*; "evil-averting" carriage, in *Ku chin chu, ibid.* p. 17*b*; carriages with dust-guards [distinguished according to rank of owner: see Laws of Intercourse], in *Han shu, ibid.* p. 5*a*; and covers, in *Han shu Ch'ên Tsun chuan, ibid.* p. 22*b*; *ta chia* (大 駕), 81 in number, and *fa chia* (法 駕), 36 in number, imperial travelling carriages, in *Ch'ün shu k'ao so, ibid.* p. 8*b* (*bis*); p. 9*a*; *hsiang ch'ê* (象 車), "elephant carriage," in *Hsi ching tsa chi, ibid.* p. 15*b*; "large carriage" (大 車 *ta ch'ê*) or "ox carriage" (牛 車 *niu ch'ê*), used on marshy ground, "juniper carriage" (柏 車 *po ch'ê*), used in hilly country, and "sheep carriage" (羊 車 *yang ch'ê*), used in the palace grounds, in *Ch'ün shu k'ao so, ibid.* p. 25*b*; "deer carriage" (鹿 車 *lu ch'ê*), in *Fêng su t'ung, ibid.* p. 26*b*; "bamboo carriage" (笨 *pên*), of which the inner part was constructed of bamboo, in *Tz'ŭ lin hai ts'o, ibid.* p. 26*b*; "flying-cloud carriage" (飛 雲 車 *fei yün ch'ê*), in *Chü lei tsou shu, ibid.* p. 27*b*; "shoulder-carriage" (肩 輿 *pei yü*), or palanquin, in *K'ung shih tsa shuo, ibid.* p. 32*a*; "travelling-cart" (步 輿 *pu yü*), in *Chou Ch'ien Yü fu tsa shih, ibid.* p. 32*b*; bamboo helmet-shaped barrow or cart (竹 兜 *chu tou*), in *Wu yüan, ibid.* p. 32*b*; sedan-chair (轎 *chiao*) [attributed to the Emperor Ch'in Shih], in *Wu yüan, ibid.* p. 33*b*; bridles, trappings, etc., in *Han shu Po kuan piao, ibid.* p. 35*a*; *K'uei Yung Tu tuan, ibid.* p. 35*b*; *Shan t'ang ssŭ k'ao, ibid.* p. 35*b*; and saddle (鞍 *an*), in *Shuo wên, ibid.* p. 36*a*.]

"In ancient times there was a carriage whose crossbar was attached to a horse for travelling; after this there was the hand carriage, which was fitted with poles borne on men's shoulders; as Huang Fu-mi says: 'Chieh [end of Hsia dynasty] was a tyrant, as he harnessed men to the carriage. This was when the hand carriage originated.' Having the hand carriage, people made the barrow of bamboo. Improvements commenced after this. An, prince of Huai-nan, said: 'Passing over the mountain in a sedan.' The name sedan was then introduced."—*Yên fan lu, ibid.* p. 34*a*.

Boats, etc.—[Boats of various sorts are frequently referred to: in *Han shu, ibid.* p. 2*a*; *Huai-nan Tzŭ, ibid.* p. 2*a* (dragon-boat with head of *i*, aquatic bird, on bow); *Shan hai ching, ibid.* p. 2*b*; *Shuo wén, ibid.* p. 3*b* (航 *fang*, barge); *Han shu chu, ibid.* p. 4*b* (armed ship and turret ship); *Shih i chi, ibid.* p. 6*b* (螺 舟 *lo chou* or 淪 波 舟 *lun po chou*, apparently a submarine); *Shu i chi, ibid.* p. 6*b*; *Fei Yen wai chuan, ibid.* p. 6*b*: *Huai-nan Tzŭ, ibid.* p. 12*a* (iron ships); *Hua shan chi, ibid.* p. 12*a* (ditto); *Hou Han shu, ibid.* p. 12*b* (skin-boats); *T'ai p'ing ch'ing hua, ibid.* p. 12*b*; sculls, in *Tung ming chi, ibid.* p. 13*a*; tow-ropes, in *Shih ming, ibid.* p. 15*a*; *Tsuan wên, ibid.* p. 15*b*; weather-cocks (綄 *wan*), in *Huai-nan Tzŭ, ibid.* p. 16*a*; mooring-stakes, in *Yen Shih-ku Han shu chu, ibid.* p. 16*a*; and rafts, in *Lei ch'ing jih cha, ibid.* p. 16*b*.

"The large galley used on rivers and lakes was called *ko* (艐); the small *ko* was called *ch'a* (艖), skiff; the small *ch'a*, *mao* (艚); the small *mao*, *t'ing* (艇); the long and narrow boat [with 2 masts], *t'ai* (艓); the short and deep boat, *ho* (舸); the small and deep boat, *mao* (艗); and the square boat, *huang* (艎)."—*Yu hsien chüeh tai yü, ibid.* p. 4*a*.

Fishing, Hunting, and Fowling Implements.—"The pith of the *ti* (荻), aquatic reed, tied half-way up the fishing line (*lit.*, hook line) was called a *fu tzu* (浮 子), float. On seeing it sink, the fishermen knew that there was a fish on the hook"—*Chi lê p'ien, ibid.* c. 48, *Kêng chih ch'i wu lei*, p. 21*b*.

"By making a fishing-line of cocoon silk, a hook of a sharp needle, a rod of a branch of bramble or of the dwarf bamboo, and using a grain of cooked rice as bait, one can catch a whole cartload of fish."—*Lieh Tzŭ, ibid.* p. 22*a*.

"The emperor Wu of the Han dynasty once towards the end of autumn sailed (or floated) in a *ling yi* (靈 鵝 *lit.*, spiritual fish-hawk) boat on the Lin Pond. He used a hook made of pure gold, a fishing-line made of white silk, and red carp for bait."—*Han Wu ku shih, ibid.* p. 22*a*.

"The *tsung ku* (緵 罟), drag-net, was called *chiu yü* (九 罶), net with nine bags or compartments—which was a fishing-net. The Commentary says: 'At the present time the hundred-bag *ku* is also called *lei* (罍). The people of Kiang Tung now call it *tsung* (緵).'"—*Êrh ya, Shih ch'i ti liu, Chüan chung,* p. 8*a*.

"'Spreading the *chu lu* (罣 罳).' The Commentary says: '[This was] a fishing-net.'"—*Chang Héng Hsi ching fu, Ko chih ching yüan,* c. 48, *Kêng chih ch'i wu lei,* p. 20*b*.

"The *wang* (罔) was a *ku chi* (罟 屬), which was a net [made of hair] for catching fish."—*Chang I Kuang ya, ibid.* p. 20*a*.

"A *chao* (罩), coop, was an implement used for catching [mud-] fish [by covering them with it]."—*Shuo wên, ibid.* p. 21*b*.

"The *min* (罠) was a net for catching stags, and the *ti* (罤) a net for catching hares."—*Tso ssŭ fu chu, ibid.* p. 20*a*.

"The *yu ssŭ tsêng* (遊 絲 罾), 'flying silk dart' [a dart or arrow with a silk cord to pull it back after it had been shot from the bow], was also called a *han* (罕), bird-net, which was a net used for catching birds [by bringing it down] from above. The *hai* (罳) was a small net for catching [small] birds."—*Shih wu kan chu, ibid.* p. 2*b*.

Agricultural Implements.—"Chao Kuo [2nd century B.C.] first used the ox-plough. It was much better than using the plough and plough-share [used formerly]."—*Ch'i min yao shu, ibid.* p. 2*a*. See also LATER FEUDAL PERIOD.

"Huang Fu-lung was Prefect of Tun Huang. The people there did not understand agriculture, so he taught them to make a *lou li*, sowing-plough, which saved them half their labour."—*Wei lüeh, Ko chih ching yüan, ib'd.* p. 2*a*. See also *Giles, Bio. Dic.*, No. 7348, and following extracts.

"The *lou ch'ê*, sowing-machine, was in shape like a plough with three legs; on the top was fixed the *lou tou*, sowing vessel (or basket). It was drawn by an ox. One man held the *lou* and shook it as he walked, causing the seeds to fall down."—*Ch'i min yao shu, Ko chih ching yüan,* c. 48, *Kêng chih ch'i wu lei,* p. 2*a*.

"The *t'a* (撻), sweeper, was a field-besom (耨 *sui*). It was used after the sowing machine (耬 *lou*) to spread the soil evenly, so that the paddy could easily sprout."—*Nung sang t'ung chüeh, Shih lei t'ung pien,* c. 17, *Jên shih pu,* p. 1*b*.

"The *kuei* fork (挂 爻 *kuei ch'a*) was used for separating wheat. It was used in the country to the north of the Yellow River (*ho nei*)."—*Shuo wên, Ko chih ching yüan,* c. 48, *Kêng chih ch'i wu lei,* p. 9*b*. For the explanation of *ho nei*, v. *Mencius*, Bk. I, Pt. I, ch. 3, i.

"The *ch'ui* (箠), bin, was of split bamboos placed so as to form a circular enclosure for holding grain."—*Shuo wên, Ko chih ching yüan,* c. 48, *Kêng chih ch'i wu lei,* p. 10*a*.

"The *hua* (鐷) is a two-pronged *ch'a* (鍤), spade."—*Hsü Shih shuo wên, ibid.* p. 6*a*.

"The Han emperor Ling ordered Pi Lan to make a revolving machine which was tied on to an instrument to draw water for the purpose of irrigating the north and south land outside the city. So it might also be said that Pi Lan was the inventor [as well as Ma Chün: see following period.]"—*Pai shih lei pien, ibid.* p. 7*b*.

"The people of Chêkiang gave to the water-raising machine the name of 'dragon-bone machine' (龍 骨 車 *lung ku ch'ê*)."—*Wang Fêng lu Ming wu t'ung, ibid.* p. 7*b*.

"The system of making the *fan ch'ê* (翻 車), water-mill, was as follows: Besides the *ya lan mu* (壓 欄 木), or resting-rail, and *lieh hsien chuang* (列 檻 樁), or upright poles supporting it, the body of the machine was a trough made of *shu* (枝) [wood], about 2 *chang* in length, and in breadth varying from 4 to 7 inches, its height being about one foot. In the trough a passage-plank (行 道 板 *hsing tao pan*) was fitted, which was the same width as the trough, but one foot shorter at each end [so as to admit of the insertion of] a large and a small wheel. The 'dragon-bone' shutters travelled all round over the passage-plank and the two wheels. On the river-bank was placed a wooden frame, to which was fitted a large axle with four handles on both sides. The men irrigating the fields leaned on this frame, their feet treading upon the handles, and as the 'dragon-bone' shutters were constantly passing along the passage-plank, the water was thus raised up to the top of the bank."—*San ts'ai t'u hui, ibid.* p. 8*a*.

"The water-mill (水 轉 翻 車 *shui chuan fan ch'ê*) resembled in general the water tread-mill (人 踏 翻 車 *jên t'a fan ch'ê*), though it differed in details. Where it was to be used, the strength and general condition of the water had to be taken into consideration. It worked continuously night and day, and was thus a great improvement on the tread-mill. There was also a kind of water-mill worked by an ox, which was double as powerful as the tread-mill."—*San ts'ai t'u hu, ibid.* p. 8*a*.

Sericultural Implements.—"The *huo* (矍) was an instrument for reeling silk."—*Shuo wên, ibid.* p. 16*a*.

"The *ching chia* (經 架), throwing-frame, was an implement for drawing silk. Winding-reels (*huo*) were first placed in the upper and lower frames, and on a horizontal bamboo pole rings were arranged to guide all the silk threads through the 'raft-frame' (簟 *p'ai*), which was in front of the throwing-frame. An operator walked up and down guiding the threads into a single strand [on the hooks of an upright stranding-frame] From this they were removed to the shuttle (機 杼 *chi chu*)."—*San ts'ai t'u hui, ibid.* p. 16*a*.

"The *wei ch'ê* (緯 車), 'woofing machine' [worked by foot], was called by the people of the Chao and Wei States the *li lu ch'e* (轣 轆 車), 'groove (concave edge) pulley machine,' but in Eastern Ch'i and Hai Tai it was called *tao kuei* (道 軌), 'grooved wheel.'"—*Fang yen, ibid.* p. 16*a*.

"The *Shuo wên* explains *t'ing* (綎) [as follows]: 'To *sui* (繐) silk is to *kuan* (莞) it. The *kuan* is a *fu* (莩).' This shows that the *fu* machine was a spinning machine. The silk was placed in the *t'ing*, and the *t'ing* on the *fu* (spinning) machine; it was turned by treading and [the process] was called spinning."—*Liu shu ku, ibid.* p. 16*a*. The *t'ing* was an iron tube set in a bamboo tube, which revolved as the spinning wheel revolved.

"The way to make a *nien mien chou* (撚 綿 軸), 'axle or roller for twisting floss silk' [was as follows]:—A small roller was made of wood or stone, a small axle about a foot in length being fixed to it. The floss silk was then first hung to a crotch, and the crotch held in the left hand, whilst with the right the silk was guided on to the roller, which being suspended in the air, the floss silk was twisted into a thread, and then wound round the axle. After this it could be used on the warping cylinder as silk thread. It could be used by women and girls, taking the place of their skilled labour in weaving and spinning."—*San ts'ai t'u hui, ibid.* p. 16*b*.

"The *mien chü* (綿 矩), floss-silk square frame, was made of a wooden frame a little more than a foot square. It was used for spreading out the floss-silk, and so was called a *mien chü*. It could also be made by bending a bamboo into a curve—this was the kind chiefly used in the south. The floss-silk [when on the frame] being hollow and having a round outside surface, was called *chu tu mien* (豬 肚 綿), 'pig's belly silk.' Another kind made on a large tube of bamboo was called *t'ung tzŭ mien* (筒 子 綿), 'tube-silk.' In the north the people used tiles of various sizes, but these did not equal the wooden frame for convenience."—*San ts'ai t'u hui, ibid.* p. 16*b*.

"The *hu tzŭ* (笎 子), winding-reel, was a weaving implement. The *Shuo wên* says: 'The winding-reel was used for receiving the thread.'"—*Kan chu, ibid.* p. 19*a*.

"The *k'ou* (篧), healds (of a loom), were implements used in weaving." They were made of bamboo-splints.—*Shuo wên, ibid.* p. 19*a*.

Period of Disruption (221 to 589).—*Table IV.*

Furniture, Household Utensils, etc.—"'The *chi* (几), stool, sat on by Shih Hu.' From this we see that the *chi* was [now] a thing for sitting on, and was not of the same family as the *an* (案), table or bench."—*T's'ung chung chi, Ko chih ching yüan,* c. 50, *Chü ch'u ch'i wu lei,* p. 1*a*; see also *San chia ch'ing shih, ibid.* p. 2*b*, where it is stated that the *chi* was the ancient *yang ho* (養 和). For carving and decoration of the *chi*, see DECORATION OF PRODUCTS.

"The Heir Apparent, at his marriage, on worshipping [Heaven] for the first time had a lacquered memorial table with gilt feet."—*Tung kung chiu shih, Shih lei t'ung pien,* c. 73, *Ch'i yung pu,* p. 23*b*.

"Amongst the implements used by the Emperor was a lacquered and painted table."—*Wei Wu-shih Tsa wu su, ibid.* p. 23*b*.

[Beds and bedsteads of different styles and materials are referred to in *Hou Wei shu, Ko chih ching yüan,* c. 53, *Chü ch'u ch'i wu shih,* p. 6*b*; *Hsi ching tsa chi, ibid.* p. 7*a*; *Chin Tung kung chiu shih, ibid.* p. 8*a*; *Nan shih, ibid.* p. 8*a*; quilts, in *Hsi ching tsa chi, ibid.* c. 54, *Chü ch'u ch'i wu lei,* p. 1*b*; *Tung kung chiu shih, ibid.* p. 1*b*; *Ch'êng chai tsa chi, ibid.* p. 1*b*; *Nan shih, ibid.* p. 1*b*; pillows, in *Hsi ching tsa chi, ibid.* p. 3*a*; *Yün fu, ibid.* p. 3*b*; *Wei Wu shang tsa wu su, ibid.* p. 5*a*; *Chin Tung kung chiu shih, ibid.* p. 5*a*; *Pei shih, ibid.* p. 5*b* (salt pillows); *Ch'ing i lu, ibid.* p. 7*a*; and mattresses, in *Hsi ching tsa chi, ibid.* p. 12*b*; *Lo fu tsa lu, ibid.* p. 13*a*; etc.]

[Screens of various sorts, some constructed of costly materials and very elaborately ornamented, are mentioned in *Hsi ching tsa chi, ibid.* p. 10*b* (*bis*); *Wei chih, ibid.* p. 11*a*; *Chi shih chu, ibid.* p. 11*a*; *Chin Tung kung chiu shih, ibid.* p. 11*b*; p. 15*a*; *Chin shu, ibid.* p. 11*b*; *Nan shih, ibid.* p. 11*b*; *Ch'ing i lu, ibid.* p. 12*a*; *Ts'ung chung chi, ibid.* p. 13*a*; light-screens (幌 *huang*), in *Pei t'ang shu ch'ao, ibid.* p. 23*a*; *Ts'ung chung chi, ibid.* p. 23*a*; partition-screens, in *Chin shu, ibid.* p. 23*a*; *Lieh nü chuan, ibid.* p. 23*a*; curtains of different sorts and materials, in *Nan shih, ibid.* p. 15*a*; *Wei lüeh, ibid.* p. 17*a*; *Nan shih, ibid.* p. 17*b*; *Ch'ing i lu, ibid.* p. 19*a*; *Tso ssŭ wu tu fu, ibid.* p. 20*a*; *Ts'ung chung chi, ibid.* p. 20*a*; *Wang Tzŭ-nien Shih i chi, ibid.* p. 21*a*; *Chin shu, ibid.* p. 21*a*; *Tung kung chiu shih, ibid.* p. 21*b*; curtain hooks, in *Tsao lin, ibid.* p. 20*b*; *Hsi ching tsa chi, ibid.* p. 20*b*; curtain poles, in *Nan shih, ibid.* p. 20*b*; mosquito curtains, in *Nan shih, ibid.* p. 20*b*; and mats and rugs, in *Nan shih, ibid.* c. 54, *Chü ch'u ch'i wu lei,* p. 14*b*; *Wei lüeh, ibid.* p. 15*a* (氈 罽 *t'a têng*); *I yüan, ibid.* p. 15*a*; *Sung chiang chih, ibid.* p. 15*a*; *Shên hsien chuan, ibid.* p. 8*b*; *Hsi ching tsa chi, ibid.* p. 8*b*; p. 11*a* (*bis*); *Wang Yin Chin shu, ibid.* p. 11*a*; *Nan shih, ibid.* p. 11*b*; *Pei hu lu, ibid.* p. 11*b*; *Ti li chih, ibid.* p. 11*b*; *Chu ching chao yeh chi, ibid.* p. 11*b*.]

[Boxes and chests are mentioned in *Nan shih, ibid.* p. 16*b* (thrice); *San yü t'ieh, ibid.* p. 16*b*; bags, in *Chin chung ching pu, ibid.* p. 17*a*; *Yu Yang tsa tsu, ibid.* p. 17*b*; *Hsü Ch'i hsieh chi, ibid.* p. 17*b*; *Po wu chih, ibid.* p. 18*b*; *Hsieh shih shih yüan, ibid.* p. 18*b*; and purses, in *Chin shu, ibid.* p. 19*a*; *Ming i k'ao, ibid.* p. 19*b*.]

"When the heir apparent married a wife, he had a clothes-trunk [made of bamboo] with lacquered pattern and mounted with gold."—*Tung kung chin shih, Shih lei t'ung pien,* c. 73, *Ch'i yung pu,* p. 26*b*.

"On the night of the 15th of the 1st moon a *chiu hua* lantern (九 華 燈) was lit; its light could be seen for more than 100 *li*."—*Hsi ching tsa chi, ibid.* p. 11*b*.

[Bells are mentioned in *Ch'i shu, Ko chih ching yüan,* c. 49, *Jih yung ch'i wu lei,* p. 10*b*; *Chin shu, ibid.* p. 10*b*; locks, in *I yüan, ibid.* p. 9*b*; needles, in *Ch'ing i lu, ibid.* p. 12*a*; *Liang shu, ibid.* p. 12*b*; *Pai shih lei pien, ibid,* p. 12*b*; flat iron, in *Tung kung chiu shih, ibid.* p. 13*b*; *Kuang yün tsao, ibid.* p. 13*b*; stoves, in *Li chi wêng tzŭ hsia lu, ibid.* p. 14*a*; *Nan shih, ibid.* p. 14*b* (*bis*); candles, in *Hsi ching tsa chi,* c. 50, *Jih yung ch'i wu lei,* p. 16*b*; *Tung kung chiu shih, ibid.* p. 16*b*; *Yang K'an chuan, ibid.* p. 16*b*; *Pi shu man ch'ao, ibid.* p. 17*b*; wicks, in *Fu wên lu, ibid.* p. 17*b*; oil, in *Po wu chih, ibid.* p. 19*a*; *Pei shih, ibid.* p. 12*a*; *Ch'ing i lu, ibid.* p. 12*b*; *Ch'ün fang p'u, ibid.* p. 20*b*; *Wan shu chi, ibid.* p. 30*a*; copper pincers, in *Nan k'ang chi, ibid.* c. 58, *Yen shang ch'i wu lei,* p. 23*a*; ear-pick, in *Ch'ing i lu, ibid.* p. 23*a*; tooth-pick, in *Pai shih lei pien, ibid.* p. 23*b*; deer's-tail brush (held by Buddhist preachers), in *Shih ts'ang chih kuei, ibid.* p. 23*b*; *Chin shu. ibid.* p. 23*b*; hemp-cord flick (麻 繩 拂 *ma shêng fu*), in *Nan shih Sung Wu Ti chi,* p. 24*b*; 'dragon's-beard flick' (龍 鬚 拂 *lung jan fu*), in *Wu lei hsiang kan chih, ibid.* p. 24*b*; and brooms, in *I yüan, ibid.* p. 25*a*.]

[Wine goblets, drinking cups, etc., were of various kinds and materials: see *Liang chou chi, Ko chih ching yüan,* c. 51, *Jih yung ch'i wu lei,* p. 4*b*: *Pei shih, ibid.* p. 4*b*; *Ch'ing i lu, ibid.* p. 4*b*; p. 14*b*; *Chiu p'u, ibid.* p. 15*b* (made out of bamboo roots); *Lei ch'ing jih cha, ibid.* p. 15*b*; *Ho pi shih lei, ibid.* p. 16*a*; *Ch'iung shên pi yüan, ibid.* p. 16*b*.]

"The *ti ch'iao pei* (抵 鵲 杯), 'magpie cup,' was an implement belonging to Yüan Tzŭ-ch'êng, Magistrate of Fang Chou."—*T'ao Ku Ch'ing i lu, Shih lei t'ung piao,* c. 73, *Ch'i yung pu,* p. 19*b*.

"In the Chi Pin country there was a *chao shih pei* (照 世 杯), magic cup, which was transparent. On looking into it one could know all that was happening in the empire."—*Wu hsüeh p'ien, ibid.* p. 19*b*.

[The *chin p'o lo* (金 叵 羅), a kind of gold cup, is mentioned in *Pei shih, ibid.* p. 19*b*.]

[A wine-cup made of jade from the K'un Lun Mountains is mentioned in *Ch'ing Chou tsa chi, ibid.* p. 20*a*.]

["A golden wine-goblet of two pints capacity" is mentioned as having been hung up by the Emperor Hsiao Wu in the Hua Lin Park as a prize for archers, in *Pei shih, ibid.* p. 20*b*.]

"Cups were made from spiral univalve shells. Owing to their spiral shape they were capable of holding [a large quantity of] wine. There was one which could hold more than three cups of wine, which was called the 'nine-spiral cup' (九 曲 螺 杯 *chiu ch'ü lo pei*)."—*Ch'ing i lu, ibid.* p. 21*a*.

"To the north of Nan Ssŭ Chou, on the Kan hill, was a phœnix's nest. Once, during a terrible storm, a young phœnix fell from the nest, whereupon the people of the South cut off the beak to make a cup, which was called the 'phœnix cup' (鳳 凰 杯 *fêng huang pei*)."—*Ch'in ching, ibid.* p. 21*b*.

"[A vessel] as large as a *tou*, peck, was used by the fishermen to contain (*lit.*, pour) wine; it was called the 'crab cup' (蟹 杯 *hsieh pei*)."—*Fu Kung Hsieh pu, ibid.* p. 21*b*.

"Ko Hung cut down a *Gleditschia sinensis* tree to make a wine-cup."—*Shên hsien chuan, ibid.* p. 22*b*.

[Chopsticks (箸 *chu*) are mentioned in *Chin shu, ibid.* p. 17*a*.]

"The emperor T'ai Wu made twelve plates (or dishes) of yellow gold, which were inlaid with white silver and ornamented with red jasper, pearls, and jade."—*Hou Wei shu. ibid.* c. 74, *Ch'i yung pu,* p. 5*a*. Liu Mu-chih served betel-nut on a gold plate: *Man shih, ibid.* p. 6*a*.

"Anyone who ate food contained in a plate made of red gold would live for ever."—*Pao-p'u Tzŭ, ibid.* p. 5*a*.

"Tung Yen used a crystal plate to hold ice."—*San fu huang t'u, ibid.* p. 5*b*.

"When Shên Yi was introduced by somebody in the audience with Lao Chün (Lao Tzŭ), [the latter] presented him with a gold bowl and jade plate."—*Shên hsien chuan, ibid.* p. 6*a*.

"Among the imperial implements there was a pure silver plate and also a wash-basin of 5-gallons (石 *shih*) capacity."—*Wei wu shih tsa wu su tsao, ibid.* p. 8*a*.

[A gold wash-basin and a vitreous bowl containing beans used for cleansing purposes are mentioned in *Shih shuo, ibid.* p. 8*a*.]

"The tea-pot made of earthenware was best; that made of tin next best."—*Fêng K'o pin chieh ch'a chien, Ko chih ching yüan,* c. 51, *Jih yung ch'i wu lei,* p. 3*b*. Other tea-pots are mentioned in *Hsü T'z'ŭ-shu Ch'a su, ibid.* p. 3*b*.

[Dishes, bowls, pitchers, plates, etc., are referred to in *Pai shih lei pien, ibid.* p. 18*a*; *Fou t'u têng chuan, ibid.* p. 18*b*; *Pei shih, ibid.* p. 19*b*; *Nan shih, ibid.* p. 20*b*; *Ch'ing i lu, ibid.* p. 17*a*; *Po ku t'u, ibid.* p. 16*a*; *Shên i ching, ibid.* c. 52, *Jih yung ch'i wu lei,* p. 9*b*; *Ssŭ wang i shih, ibid.* p. 13*b*; *Nan shih, ibid.* p. 13*b*; p. 14*a*; p. 15*b*; p. 20*b*; *Pei shih, ibid.* p. 21*b*; strainers, steamers, and wine-warmers, in *Shih wu yüan shih, ibid.* p. 1*b*; *Wên chuan, ibid.* p. 1*a*; *Ch'ing i lu, ibid.* p. 1*a*; *Ch'i shu, ibid.* c. 51, *Jih yung ch'i wu lei,* p. 14*b*; pans, saucepans, etc., in *Pai shih lei pien, ibid.* c. 52, *Jih yung ch'i wu lei,* p. 4*b*; *Wu hou ching, ibid.* p. 4*b*; *Po ku t'u, ibid.* p. 4*b*; *Pei shih, ibid.* p. 5*a*; p. 6*a*; pestles and mortars and pestles for beating clothes, in *Lieh hsien chuan, ibid.* p. 8*b*; *Yen chiao chi wên, ibid.* p. 8*b*; *Tan ch'ien tsung lu, ibid.* p. 8*b*; *Wu hsing chi, ibid.* p. 8*b*; *Tung kung chiu shih, ibid.* p. 8*b*; *Ching Chou chi, ibid.* p. 8*b*; spittoons (唾 壺 *t'o hu*) (of jade, crystal, etc.), in *Shih wu yüan shih, ibid.* c. 58, *Yen shang ch'i wu lei,* p. 7*b*; *Chiao Chou chi, ibid.* p. 8*a*; *Nan shih, ibid.* p. 8*a*.]

"The 'chopstick vase' (筯 瓶 *chu p'ing*) in Wu was now made with a short neck and small hole, which just admitted a chopstick. The old copper vase was good, but those made at the Kuan Ko Ting kiln were impossible for daily use."—*T'u lung hsiang chien, ibid.* p. 7*b*.

[Mirrors made of various materials in various styles and sizes are mentioned in *Wei shu, ibid.* c. 56, *Hsiang lien ch'i wu lei,* p. 5*a*; *Ch'ing i lu, ibid.* p. 2*b*; *Lung chi yü ti yün shu, ibid.* p. 5*a*; *Chin Tung Kung chiu shih, ibid.* p. 5*a*; *Ts'ung chung chi, ibid.* p. 5*a*; *Nan shih, ibid.* p. 5*a*; p. 8*b*; *Hsi ching tsa chi, ibid.* p. 7*b*; *Ku chin chu, ibid.* p. 10*b*; *Wei Wu shang tsa wu su, ibid.* p. 11*a*; and mirror-stands and cases, in *Chin Tung Kung chiu shih, ibid.* p. 12*b*; *Shih shuo, ibid.* p. 12*b*; *Ch'ing i lu, ibid.* p. 13*a*.]

"The emperor Hsüan put away the *shên tu* (身 毒) precious mirror [a mirror which detected poison in things reflected in it] in an amber case."—*Hsi ching tsa chi, Shih lei t'ung pien,* c. 73, *Ch'i yung pu,* p. 26*b*.

"Umbrellas of some sort were first mentioned in Chinese writings about A.D. 300. They came into use in the 6th century."—*Cycle,* 1st series, p. 257. They are said to have been first of silk, and to have come into use after canopies. "Silk umbrellas gave way in the latter part of the fourth century A.D. to those made of paper."—*Journ. N.-C.B.R.A.S.*, N.S. xxi. 179, note.

[Hairpins are mentioned in *Chin ching tsa chi, Ko chih ching yüan,* c. 55, *Hsiang lien ch'i wu lei,* p. 1*a*; *Fei yen wai chuan, ibid.* p. 1*a*; *Chiang piao chuan, ibid.* p. 1*b* (rhinoceros hairpin); *Ch'ing i lu, ibid.* p. 1*b*.; *Chuang t'ai chi, ibid.* p. 2*a*; *Hsi ching tsa chi, ibid.* p. 3*a*; *Chin ling, ibid.* p. 3*b*; artificial flowers, in *Tung kung chin shih, ibid.* p. 5*b*; *Tan ch'ien lu, ibid.* p. 5*b*; *Ts'ai lan tsa chih, ibid.* p. 6*a* (made into a woman's head-dress called 步 搖 *pu yao*, "walking-shake"); gold ornament, in *Chin chung hsing shu,* ibid. p. 7*b*: finger-rings, in *Hsi ching tsa chi, ibid.* p. 9*b* (*bis*); *Nan shih, ibid.* p. 9*b* (diamond and gold); *Hu su chuan, ibid.* p. 10*a*; *Pai shih lei pien, ibid.* p. 10*a* (inlaid with agate); bracelets, in *Nan Ch'i shu, ibid.* p. 10*b* (amber); face-powder, in *Fei Yen wai chuan, ibid.* p. 12*a*; *Ti li chih, ibid.* p. 12*a*; *Ching Chou chi, ibid.* p. 12*a*; rouge, in *Niang hsüan chi, ibid.* p. 13*b*; ointment, in *Liang shu, ibid.* p. 14*a*; fragrant oil, in *Hsiang p'u, ibid.* p. 14*b*; oil of roses, in *Chi t'an lu, ibid.* p. 14*b*; herb-oil, in *Chuan fang lüeh chi, ibid.* p. 14*b*; salve, in *Wên ch'ang tsa lu, ibid.* p. 14*b*; combs (tortoiseshell, ivory, etc.), in *Chin Tung kung chin shih, ibid.* p. 15*a*; *Ch'ing i lu, ibid.* p. 15*b* (*bis*); p. 16*a*; comb-cleaner, in *Kuang po wu chih,*

ibid. p. 15*b*; perfume bags, in *Nan shih, ibid.* p. 16*b*; *Chin shu, ibid.* p. 16*b*; *Ts'ung chung chi, ibid.* p. 16*b*; handkerchiefs, in *Nan shih, ibid.* p. 18*a*; *Tung kung chiu shih, ibid.* p. 18*a* *Li Chao Han lin chih, ibid.* p. 18*a*; fans, in *P'ei ch'i yü lin, ibid.* c. 58, *Yên shang ch'i wu lei*, p. 11*a*; *Chin shu, ibid.* p. 11*b* *Nan shih, ibid.* p. 11*b*; *Ling piao lu i, ibid.* p. 11*b* (peacock-feather fans) (*bis*); *Hsi ching tsa chi, ibid.* p. 11*b*; *Chin shu, ibid.* p. 12; *Kuang po wu chih, ibid.* p. 12*a*; *Ch'i shu, ibid.* p. 12*b* (palm leaf fans); *Ts'ung chung chi, ibid.* p. 13*a*; *Ch'ing i lu. ibid.* p. 13*b*; *Mêng hua lu, ibid.* p. 13*b*; *Lei ch'ing jih cha, ibid.* p. 14*a*; *Nan shih, ibid.* p. 15*a* (picture fan); *Ch'i shu, ibid.* p. 15*a*; *Liu Yüan-ch'ing Hsien i pien, ibid.* p. 15*b*; walking-sticks and staffs, in *Lieh nü chuan, ibid.* p. 19*a*; *Nan shih, ibid.* p. 20*a*; and cord (silk and other), in *Yu Yang tsa tsu, ibid.* c. 49, *Jih yung ch'i wu lei*, p. 8*a*; *Shuo hu, ibid.* p. 8*b*.]

"In the first year of the reign I Hsi [405] the use of cheap silk gauze fans was forbidden."—*Chin shu, Ko chih ching yüan*, c. 58, *Yen shang ch'i wu lei*, p. 12*a*.

"Of the history of fans in China, and their gradual development from the primitive bird's wing or unelaborated leaf, there is positively nothing to record, unless perhaps it be the publication by the Emperor Ngan Ti, of the Chin dynasty (A.D. 405), of a strange enactment against the use of silk in the manufacture of these articles." "Hsieh Ling-yün credits this enactment to the Emperor Hsiao Wu of the same dynasty, who reigned from A.D. 373–397. The date given is taken from the *Kuang-shih-lei-fu*."—*Giles, Historic China*, p. 279.

[Drying frames of various sizes (for handkerchiefs, clothes, quilts, etc.) are mentioned in *Tung kung chiu shih, Ko chih ching yüan*, c. 58, *Yen shang ch'i wu lei*, p. 6*b*; *Nan shih ibid.* p. 6*b*; incense-urns, in *Hsi ching tsa chi, ibid.* p. 1*a*; *Chin Tung Kung chiu shih, ibid.* p. 1*b*; *Hsi ching tsa chi, ibid.* p. 1*b*; *Wang yen ming hsiang chi, ibid.* p. 2*a*; *Wei Wu shang tsa wu su, ibid.* p. 2*a* (gold, silver, and brass); *Hsü yüan chia i, ibid.* p. 2*b*; *Ts'ung chung chi, ibid.* p. 2*b*; *Hsiang p'u, ibid.* p. 2*b* ("incense-beast," 香獸 *hsiang shou*); *Ch'ing i lu, ibid.* p. 3*a*; *Yü t'ang hsien hua, ibid.* p. 3*a*; *Pai shih lei pien, ibid.* p. 3*b*; two-handled tripod stove (兩耳彝爐 *liang érh i lu* or 敦 *tun*), in *Yün yen kuo yen lu, ibid.* p. 3*b*; incense-spoon, in *Ch'ing i lu, ibid.* p. 6*a*; sceptres (如意 *ju i*), in *Ch'i wu tsung lun, ibid.* p. 8*a*; *T'u lung wên fang chü ch'ien, ibid.* p. 8*a*; *Ts'ai lan tsa chih, ibid.* p. 8*b*; *Hu tsung pieh chuan, ibid.* p. 8*b*; *Shih ch'ung pen shih. ibid.* p. 9*a*; *Nan shih, ibid.* p. 9*a*; *Kai wên chi, ibid.* p. 9*a*.]

Writing Implements.—[Pens made of various materials are mentioned in *Shih i chi, ibid.* c. 37, *Wén chü pu*, p. 3; *Shih shuo, Shih lei t'ung pien*, c. 12, *Wên hsüeh pu*, p. 22*b* (rats' whiskers); *Ko Hung Hsi ching tsa chi, ibid.* c. 12, *Wén chü tsung pu*, p. 21*a*; *Lung chi yü ti shu, ibid.* c. 37, p. 1 (vitreous substance); *Liang shu, ibid.* p. 3; writing-paper, in *Shih shuo, ibid.* p. 9 (made of silkworm cocoons); *Wên fang ssŭ p'u. ibid.* p. 8 (of mulberry roots); *Nan fang ts'ao mu chuang, P'ei wên yün fu*, c. 34. *Ssŭ chih yün, Chih tzŭ pu* (of bark and leaves of honey-tree); *Wén fang ssŭ p'u. Yün fu shih i*, c. 31, *Ssŭ chih yün, Chih tzŭ pu* (fancy note-paper); *Shih i chi, Ko chih ching yüan*, c. 37, *Wén chü pu*, p. 8 ("seaweed paper"); *Ch'ing i lu, ibid.* p. 17*b* (made of aloe-wood and water-marked with figures of hills, flowers, etc.); *Tan yang chi, ibid.* p. 9 ("silver-bright" or "frosty and bright"); ink, in *Tung t'ien ch'ing lu, ibid.* p. 20*a* (made of varnish-black mixed with pine-soot); *Po chia shih chu, ibid.* p. 21*b*; *Chao Shih mo ching, ibid.* p. 20*a*; inkslabs, in *Yen chien, ibid.* c. 38, *Wén chü pu ch'i*, p. 10*a*; *Yen fan lu, ibid.* p. 1*b*; *Liang shu, Kuang shih lei fu*, c. 15, *Tsa wu pu*, p. 7*b*; *Pei shih, Shih lei t'ung pien*, c. 20, *Wén hsüeh pu*, p. 25*b*; (in Wei and Chin times the inkstones were mostly concave, as being more suitable for grinding the liquid ink: see *Tung t'ien ch'ing lu, Ko chih ching yüan*, c. 37, *Wên chü pu*, p. 20*a*).]

"In the time of the Wei and Chin dynasties the ashes of burnt millet was mixed with the black of [burnt] pine to make ink."—*Hsi ching tsa chi, K'ang Hsi tzŭ tien*, c. 5, *Ch'ou chi chung, Mo tzŭ*, p. 36*b*. Reprint of 7th year of Tao Kuang.

"筆 *pi*, 'bamboo stylus,' pen, was sometimes written 毛 (bamboo combined with hair)."—*Chi yün, K'ang Hsi tzŭ tien*, c. 17, *Chü pu*, p. 13*a*.

Carriages.—[Carriages are mentioned in *Chin shu yü fu chih, Ko chih ching yüan*, c. 29, *Chou chü lei*, p. 15*b*; *Chin shu, ibid*, p. 16*b* (*bis*); *I ya, ibid.* p. 17*b* ("balustrade carriage," 檻車 *hsien ch'ê*); *Chin shu, ibid.* p. 17*b* (hunting carriage 獵車 *lieh ch'ê*); *Wei shou hou Wei shu, ibid.* p. 18*b*; *Chin shu, ibid.* p. 18*b* ("sitting" and "standing" carriages; the latter, the military carriage of ancient times, being now most used) (*bis*); *I ya, ibid.* p. 20*a* (travelling carriage, with place for sleeping); *Chin hsien ts'an i, ibid.* p. 20*b*; *Yüan Tzŭ Chêng shu, ibid.* p. 20*b* ("mother-of-pearl carriage," 雲母車 *yün mu ch'ê*, also called "calf carriage," 犢車 *tu ch'ê*); *Shih chi, ibid.* p. 20*b*; *Chin shu, ibid.* p. 20*b*; *Nan shih ibid.* p. 20*b* ("black-wheeled" or "dark-wheeled" carriage, 早輪車 *tsao lun ch'ê*); *Nan shih, ibid.* p. 21*a* (varnished-wheel carriage, 漆輪車 *ch'i lun ch'ê*); *Chin shu, ibid.* p. 21*a* ("azure-covered carriage," 青蓋車 *Ch'ing kai ch'ê*); *Chin shu, ibid.* p. 21*a* (*ditto*); *Shu wu i ming su*, ibid. p. 21*a* (*ditto*); *Pi Ling-yün chuan, ibid.* p. 8*a*; *Shih wu kan chu, ibid.* p. 8*a* ("long-eaved" carriage, 長簷車 *ch'ang yen ch'ê*, made in the Liang dynasty); *Ch'ün shu k'ao so, ibid.* p. 9*a* (various carriages used on various occasions); *Pei Ch'i shu, ibid.* p. 12*b* (hand-cart or carriage, 挽車 *wan ch'ê*); *Chin shu, ibid.* p. 22*b* ("completely-screened" carriage, 通幔車 *t'ung man ch'ê*, drawn by an ox—the "calf-carriage" but with a screen); *Pei shih, ibid.* p. 23*a*; *Nan shih, ibid.* p. 24*b* ("compass carriage" or "guide-carriage," 指南車 *chih nan ch'ê*); *Shu chêng chi, ibid.* p. 24*b* (*ditto*); *Chin shu, ibid.* p. 25*a* ("drum-carriage registering distances," 記里鼓車 *chi li ku ch'ê*—a wooden man struck the drum at the end of each *li*); *Chin shu, ibid.* p. 26*a* ("sheep-carriage," 羊車 *yang ch'ê*); *Shu chih, ibid.* p. 26*a* ("mule carriage," 騾車 *lo ch'ê*); *Chu-ko Liang chi, ibid.* p. 29*a* ("wooden ox," 木牛 *mu niu*, a carriage shaped in front like an ox's head, pushed by one man); *Hou shan t'an ts'ung, ibid.* p. 29*a* ("flowing horse," 流馬 *liu ma*, a large carriage pushed by 4 men); *Chin shu, ibid.* p. 30*b*; *Ts'ung chung chi, ibid.* p. 30*b* (hunting carriage with revolving top); *Ch'ing i lu, ibid.* p. 31*b* ("shooting-star chariot" 流星輦 *liu hsing nien*, with 20 wheels); *Chin shu, ibid.* p. 33*a* (barrow); *Wei Wên Ti chao, ibid.* p. 16*b* (carriage cover); tortoiseshell harness is mentioned in *Nan shih, ibid.* p. 35*a*; harness made of embroidered silk, in *Nan shih, ibid.* p. 35*a*; leather breast-plate, girths, cuirass, and mirror on horse's forehead, in *Pai pien, ibid.* p. 35*a*; reins, in *Hsi ching tsa chi, ibid.* p. 36*a*; bridle, head-strap, tether, and traces, in *Cho shih tsao lin, ibid.* p. 36*a*; halter, in *Hsi ching tsa chi, ibid.* p. 36*a*; saddles (sometimes elaborately decorated), in *Hsi ching tsa chi, ibid.* p. 36*a*; *Chung hua ku chin chu, ibid.* p. 36*b*; *Yung ch'ang chi, ibid.* p. 36*b*; *Ch'ing i lu, ibid.* p. 37*a*; mudguard, in *Shêng an wai chi, ibid.* p. 38*a*; *Pei shih, ibid.* p. 38*a*; whips, in *Hsiao Fang têng San shih kuo ch'un ch'iu, ibid.* p. 38*b*; and *Shih shuo, ibid.* p. 38*b*; *Ching Chou chi, ibid.* p. 39*a*.]

Boats, etc.—[Boats and junks of different kinds are mentioned or described in *Hsi nang chü yu, ibid.* c. 28, *Chou chü lei*, p. 2*b*; *San fu huang t'u, ibid.* p. 7*a*; *Ma Kao chung hua ku chin chu, ibid.* p. 7*b* ("red dragon," 赤龍 *ch'ih lung*, and "galloping horse," 馳馬 *ch'ih ma*); *Nan shih, ibid.* p. 8*a* ("thousand *li*," 千里 *ch'ien li*, junk); *I hsi Ch'i chü chu, ibid.* p. 7*b* (four-deckers); *Nan shih, ibid.* p. 8*a* ("bream-boat"); *Liang shih, ibid.* p. 8*a* ("black-dragon," 青龍 *ch'ing lung*, and "white tiger," 白虎 *pai hu*, junks, covered with ox-skin); *Wu chih, ibid.* p. 10*a* (flat-bottomed boat); punting-poles, in *Ching chou chi, ibid.* p. 14*a*; sails and halyards, in *T'an yüan t'i hu, ibid.* p. 15*a*; *Wu Shih wai kuo chuan, ibid.* p. 15*a*; *Nan yüeh chih*, ibid. p. 15*a*; hawser, in *Nan shih Chu Ch'ao-shih chuan, ibid.* p. 15*b*; anchors, in *Chiao Hung-su Shu k'an wu, ibid.* p. 16*a*; *Lei ch'ing jih cha, ibid.* p. 16*a*; weather-cock, in *Wên hsüan, ibid.* p. 16*a*; and raft, in *Tz'ŭ lin hai ts'o, ibid.* p. 17*a*.]

Agricultural Implements.—"The *su* (鉓) is a long pick (鑐 *ch'an*); and the pick is an instrument for breaking up the earth."—*Ch'ên Mou-jên Shu wu i ming su, ibid.* c. 48, *Kêng chih ch'i wu lei*, p. 3*a*.

"The long pick (長鑐 *ch'ang ch'an*) was narrower than the plough-share (犁鑐 *li ch'an*). It was made with a long handle, and was accordingly named 'long pick.' The long pick had a curved handle pointing downwards, on the upper part of which was a wooden cross-piece resembling a staff, which was held in both hands, the foot being used to tread on the pick [and so press it into the earth]. The handle, following the sharp point of the pick, entered the soil, and being drawn back again the earth was broken up. In ancient times this was called *ch'i hua* (蹊鏵), a large foot-spade, but now it is called *t'a li* (踏犁), 'treading (foot) plough.'"—*Wang Ch'i San ts'ai t'u hui, ibid.* p. 3*a*.

"In the States of Sung and Wei the harrow (耙 *p'a*) was called *ch'ü na* (渠拏) whilst others called it *ch'ü su* (渠疏)." *Fang yen, Shih lei t'ung pien*, c. 17, *Jên shih pu*, p. *ib*.

"The *ch'ien* (杕), crowbar, belonged to the spade class (i.e., digging implements)."—*Yü p'ien, Ko chih ching yüan*, c. 48, *Kêng chih ch'i wu lei*, p. 6*a*.

"The *ch'ien* (杕), was made either of iron or wood, and was used for digging sand or soil. In the *Fang yen* [it is stated that]: 'When made of iron it was called *t'iao ch'ien* (跳杕), 'prizing crowbar'; when of wood, *ch'ien pu* (杕部 = 棓), 'flail.'"—*Hsü Chü Shih wu yüan shih, ibid.* p. 6*a*.

"When the head of the *ch'ien* was made of smelted iron, it was called *t'ieh ch'ien* (鐵杕), 'iron crowbar,' and was used only for digging earth; when it was made of pointed wood, it was called *mu ch'ien* (木杕), 'wooden pole,' and was used for lifting corn. Besides these there was a wooden *ch'ien* with an iron blade, used for making mounds or dykes in a field. Another was made of bamboo, and was called by the people of Huai *chu yang ch'ien* (竹揚杕), 'bamboo lifting-*ch'ien*.' [This was a long pointed pole, which was stuck into bundles of grain-stalks, which were shaken on the point of the pole, the grain falling down and the chaff being blown away.] This differed slightly from the *yang lan* (颺籃), carrying-basket [pole] of Chekiang."—*Wang Ch'i San ts'ai t'u hui, ibid.* p. 6*b*.

"Ma Chün was the most skilful official in the world. He lived in the capital [of the Wei state] where there were many places suitable for making gardens, but no water to water them, Consequently he made a 'turning wheel' (翻車 *jan ch'ê*). and got children to turn it; the water [thus raised] could pour out by itself [on the fields or gardens] in a continuous stream. It was a hundred times better than the ones commonly in use."—*Wei lüeh, ibid.* p. 7*a*.

Weaving Implements.—"The ancient looms which had 50 thread-holders had 50 treadles, and those which had 60 thread-holders, 60 treadles. There was a man named Ma, who, regretting the waste of time and labour, changed [the system of the loom] so that it worked with 12 treadles only. At the present time the weaving-girls weave pongee using only 2 treadles—and thus save much labour."—*Fu tzŭ, ibid.* p. 18*b*.

Hunting and Fishing Implements.—"The wooden enclosure or trap (槎椏 *ch'a chih*) was an implement used to catch beasts. It had been in use since the time when the emperor Wên of the Wei State used to go hunting. On the wooden stakes being pulled up the deer was liberated [for the chase]."—*Shu wu i ming su, ibid.* p. 24*a*.

"The *k'ung hou* (空喉) was an implement for catching dogs." It was used when taking a dog to sell for food.—*Hou ch'ing lu, ibid. p.* 24*a*.

"In the time of the Chin dynasty the people of Ch'ien T'ang made a *hung* (泓), or bamboo dam. With it they could catch a million fish in a year, so it was called the *wan chiang hung* (萬匠泓), or 'million-worker dam.'"—*Yu yang tsa tsu, ibid.* p. 23*a*.

"Sun Hung-i said: 'A piece of straight wood placed crosswise and fitted with two feet (legs) that is a *chi* (几), stool to lean on.'"—*Yü lin, Ko chih ching yüan*, c. 53, *Chü ch'u ch'i wu lei*, p. 1*b*.

"In the south of Ying Chou (Chih li) there was the Chin Luan Monastery where was a 'precious' bench (几 *chi*) covered with white unfigured sarcenet."—*Shih i chi, ibid.* p. 2*b*.

"The cord seat (繩牀 *shêng chuang*) was a seat woven out of cords—this was what was commonly called a sofa (交椅 *chiao i*)."—*Hsüeh lin, ibid.* p. 4*a*.

[Lanterns are referred to in *T'ien Pao i shu, ibid.* c. 50, *Jih yung ch'i wu lei*, p. 16*a*; lampwicks, in *T'ang shu, ibid.* p. 15*a*; candles, in *Chin T'ang shu, ibid.* p. 16*a*; *K'ai Yüan i shih, ibid.* p. 10*b*; *Tu Yang tsa pien, ibid.* p. 17*a* (fragrant wax candle); sandal-wood candlesticks, in *T'ien Pao i shih, ibid.* p. 18*b*; oil, in *Tso mêng lu, ibid.* p. 19*a*; glue, in *Shih i chi, ibid.* p. 24*b*; *Shui ching chu, ibid.* p. 24*b*; *Pên ts'ao kang mu, ibid.* p. 24*b*; *Tz'ŭ lin hai ts'o, ibid.* p. 24*b*; charcoal, in *T'ien Pao i shu, ibid.* p. 27*b*; *Tê Tsung chi, ibid.* p. 27*b*; *Lao hsüeh an pi chi, ibid.* p. 27*b*; *K'ai Yüan i shih, ibid.* p. 28*a*; *Ch'ing po tsa chih, ibid.* p. 28*a*; *Sui shih chi, ibid.* p. 28*a*; *Yu Yang tsa tsu, ibid.* p. 28*b*; *Ch'i hsiu lei kao, ibid.* p. 28*b*.]

"At the festival of the 15th day of the first moon the Emperor Jui Tsung . . . made a lantern covered with variegated silk; the disk of the lantern was 20 *chang* in height; and under it Imperial maids danced and sang."—*Ch'ao yeh ch'ien tsai, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 11*a*.

"By placing a lantern lit with the fat of the venomous serpent under the water all the sea creatures could be seen."—*Hai lu sui shih, ibid.* p. 11*a*.

"The 'lantern of the genii' was a kind of tree resembling the *sterculia platanifolia*, which could be lit like a candle—[its light] lasting for several *k'o*," *i.e.*, perhaps an hour in all.—*Hai lu sui shih. ibid.* p. 11*a*.

"In a monastery in the Kiang-ning district there was an 'inextinguishable lamp' (長明燈 *ch'ang ming têng*) of the Chin dynasty. After years had elapsed, its flame became light-green, but gave no heat. When the Sui subdued the Ch'ên, the light was still unextinguished."—*Sui T'ang chia hua, ibid.* p. 11*b*.

[A lamp made from fish-oil, called the "greedyfish lamp" (*ch'an yü têng* 饞魚燈) is mentioned in *K'ai Yüan i shih, Ko chih ching yüan*, c. 50, *Jih yung ch'i wu lei*, p. 12*a*.]

"Lady Han Kuo made a candelabrum with a hundred branches; it was 80 *chang* high and spread its rays for a distance of several tens of *li* around."—*T'ien pao i shu, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 12*a*.

[Beds and bedsteads are mentioned in *Shih ming, Ko chih ching yüan*, c. 53, *Chü ch'u ch'i wu lei*, p. 5*b*; *Chêng tzŭ t'ung, ibid.* p. 6*a* (炕 *k'ang*, "stove-bed" of N. China); *K'ai Yüan i shih, ibid.* p. 7*a* (agate bed); *K'ung liu t'ieh, ibid.* p. 7*a* (crystal bedstead inlaid with gold and silver); *Ho pi shih lei, ibid.* p. 7*a*; *Yu Yang tsa tsu, ibid.* p. 7*a* (made of sandalwood inlaid with figures of flowers); *T'ang shu, ibid.* p. 7*b*; *Nan Yo chi, ibid.* p. 7*b* (white-jade bedstead); *Yu Yang tsa tsu, ibid.* p. 8*b*; quilts (embroidered, etc.), in *Tu Yang tsa pien, ibid.* c. 54, *Chü ch'u ch'i wu lei*, p. 1*b*; p. 2*a*; *Ch'ing i lu, ibid.* p. 2*a*; pillows, in *I ya, ibid.* p. 3*a*; *Ming huang tsa lu, ibid.* p. 3*b*; *Yu Yang tsa tsu, ibid.* p. 4*a*; p. 4*b*; *Ou Yang-hsiu shih hsü, ibid.* p. 4*b* (greenstone pillow); *Fêng ning chuan, ibid.* p. 4*b* (loadstone pillow); *Ou kung shih pi, ibid.* p. 6*a*; *Shan chia ch'ing shih, ibid.* p. 6*a*; *K'ai Yüan i shih, ibid.* p. 6*b* (*bis*) ("night-shining pillow," 夜明枕 *yeh ming chên*); mattresses, in *Hou shan t'an ts'ung, ibid.* p. 13*a*; *Tu Yang pien, ibid.* p. 13*a* (dust-proof mattress); carpets, rugs, etc., in *Hsi shang fu t'an, ibid.* p. 14*a*; *Shih wu yüan shih, ibid.* p. 14*a*; *Yu Yang tsa tsu, ibid.* p. 14*b*; *I wu chih, ibid.* p. 14*b*; *Yu Yang tsa tsu, ibid.* p. 14*b*; *Su Ê Tu Yang tsa pien, ibid.* p. 15*b*; *K'ung liu t'ieh, ibid.* p. 9*b*; *Hsiang Tung pei lu, ibid.* p. 9*b*; *Chang Ao-chao Yeh ch'ien tsai, ibid.* p. 9*b*; *Shih i chi, ibid.* p. 10*a*; bags, in *Sui T'ang chia hua, ibid.* p. 18*a*; *Ch'ing i lu, ibid.* p. 18*b*; *Li Ho chuan, ibid.* p. 18*b*; *Chên chu ch'uan, ibid.* p. 19*b*; boxes of various kinds, in *P'ei hsing chuan, ibid.* c. 52, *Jih yung ch'i wu lei*, p. 11*a*; *Pai shih lei pien, ibid.* p. 11*a*; *Tu Yang tsa pien, ibid.* c. 54, *Chü ch'u ch'i wu lei*, p. 20*b* (agate chest 3 feet square); *Shih wu yüan shih, ibid.* p. 21*a*; *Tu Yang tsa pien, ibid.* p. 21*b*; screens, in *Shih wu kan chu, ibid.* c. 53, *Chü ch'u ch'i wu lei*, p. 11*b*; *Yu Yang tsa tsu, ibid.* p. 11*b*; *Tu Yang pien, ibid.* p. 12*a*; *Yüan shih Yeh t'ing chi, ibid.* p. 12*b*; *Shih wu yüan shih, ibid.* p. 12*b*; *T'ang shu, ibid.* p. 13*a*; *Tan ch'ien tsung lu, ibid.* p. 13*b*; curtains, in *Shan t'ang ssŭ k'ao, ibid.* p. 15*a*; *Ts'ai lan tsa chih, ibid.* p. 15*b*; *Tu Yang tsa pien, ibid.* p. 16*a*; *Shih i chi, ibid.* p. 17*a*; *Sui i lu, ibid.* p. 17*b*; *T'ang shu, ibid.* p. 18*a*; *Ming t'ang tsa lu, ibid.* p. 18*a*; *Yen fan lu, ibid.* p. 18*b*; *Fêng ch'uang hsiao tu, ibid.* p. 19*a*; *Hu yüan, ibid.* p. 19*a*; *K'ung liu t'ieh, ibid.* p. 19*a*; *Ch'i chü ch'i fu chien, ibid.* p. 19*b*; and curtain-hooks in *Sui shih, ibid.* p. 20*b*; *Tu Yang tsa pien, ibid.* p. 22*b*.]

[Locks are mentioned in *T'ang shu, ibid.* c. 49, *Jih yung ch'i wu lei*, p. 9*a*; *Hsien i pien, ibid.* p. 9*b* (locks now made square); *Yu Yang tsa tsu, ibid.* p. 9*b* (*bis*); *K'ung liu t'ieh, ibid.* p. 9*b*; *Lu i chi, ibid.* p. 9*b*; ladders, in *Chêng tzŭ t'ung, ibid.* p. 10*a*; bells, in *Kuang yün, ibid.* p. 10*b*; *K'ai Yüan i shih, ibid.* p. 10*b*; *Chi i chih, ibid.* p. 11*a*; needles, in *T'ang po kuan chih, ibid.* p. 12*a*; and money-box (also used as letter-box) (鈁后 *hsüan*) in *Shih ku chu, ibid.* p. 15*a*.]

[Hairpins are mentioned in *Chuang t'ai chi, ibid.* c. 55, *Hsiang lien ch'i wu lei*, p. 3*b*; *Tu Yang pien, ibid.* p. 4*a*; *Chuang t'ai chi, ibid.* p. 6*b* (hairpin and "walking-shake": see previous Period); earrings (said to have been worn only by the lower classes), in *Lei ch'ing jih cha, ibid.* p. 8*b*; *I ya, ibid.* p. 8*b* (aborigines); finger-rings, in *Kuang yün, ibid.* p. 9*a*; *San yü chui pi, ibid.* p. 9*a*; bracelet, in *Lu Shih tsa chi, ibid.* p. 10*b*; face-powder, in *I ya, ibid.* p. 11*b*; face-ointment, tooth-powder, etc., in *Han Wu chuan, ibid.* c. 52, *Jih yung ch'i wu lei*, p. 11*a*; rouge, salve, etc., in *T'ang po kuan chih, ibid.* c. 55, *Hsiang lien ch'i wu lei*, p. 13*b*; *Yu Yang tsa tsu, ibid.* p. 13*b*; hair-ointment, in *Hsiao ya, ibid.* p. 14*a*; hair-oil, in *I ya, ibid.* p. 14*a*; combs and tooth-combs, in *Shih ming, ibid.* p. 14*b*; *Chi chiu chang chu, ibid.* p. 15*a*; *Kuo Shih Kao Li shih chuan, ibid.* p. 15*a* (comb and comb-box); *Ch'iao jên chih shuo, ibid.* p. 15*b* (hundred-tooth comb); *Ko ku lun, ibid.* p. 15*b*; *Hsi nang chü yu, ibid.* p. 15*b* (fine-toothed comb); *Kao Li shih chuan, ibid.* p. 16*a* (black horn comb); *Han lin chih, ibid.* p. 16*a* (ivory combs); perfume bags, in *Chên chu ch'uan, ibid.* p. 16*b*; *T'ang liu tien, ibid.* p. 17*a*; *Han Wu chuan, ibid.* p. 17*a*; *Huang Fu-fang Fei yen chuan, ibid.* p. 17*a*; handkerchiefs, in *Su Ê Tu Yang tsa pien, ibid.* p. 17*b*; mirrors and mirror-stands, in *Sou shên chi, ibid.* c. 56, *Hsiang lien*

From the Restoration of Unity to the End of the Five Dynasties (589 to 960).—*Table V.*

589–907.

Furniture and Household Utensils.—"In the days when Chang Chiu-ling had not yet obtained his literary degree, he built a house on the Kuei Hill, in which all the benches and tables were carved out of white stone."—*Kuang yü chi, Shih lei t'ung pien*, c. 73, *Ch'i yung pu*, p. 23*b*.

[A wealthy brother of the empress Kuang Wu had furniture made of gold.]—*Shih i chi, ibid.* c. 58, *Jên shih lei pu*, p. 2*a*.

"The Princess T'ung Ch'ang cut and polished numerous precious things (precious stones and metals) to make a round table."—*Tu-yang p'ien, ibid.* p. 24*a*.

ch'i wu lei, p. 2*a*; *Chêng tzŭ t'ung, ibid.* p. 2*b*; *Ku ching chi, ibid.* p. 3*a*; *Chao yeh ch'ien tsai, ibid.* p. 5*b*; *Yu Yang tsa tsu, ibid.* p. 6*a*; *Liu Su Sui T'ang chia hua, ibid.* p. 2*a*; *T'ien Pao i shih, ibid.* p. 11*b*; *P'in wu lei chü, ibid.* p. 13*a*; *Li Chao Han Lin chih, ibid.* p. 13*a* (brass mirrors and varnished toilet-boxes); incense-urns, in *K'ai Yüan i shih, ibid. c.* 58, *Yen shang ch'i wu lei*, p. 1*b*; *Chao yeh ch'ien tsai, ibid.* p. 2*b*; sceptres, in *Yang Fei wai chuan, ibid.* p. 9*b*; *Yu Yang tsa tsu, ibid.* p. 9*b*; rosaries, in *Shang shu ku shih, ibid.* p. 10*a*; fans, in *K'ai Yüan i shih, ibid.* p. 13*b*; *T'ang hui yao, ibid.* p. 14*b*; sticks and staffs, in *K'ai Yüan i shih, ibid.* p. 21*b*; *Yu Yang tsa tsu, ibid.* p. 21*b*; *Shan t'ang ssŭ k'ao, ibid. p.* 21*b*; spectacles, in *Pai shih lei pien, ibid.* p. 22*a*; *Ming wu t'ung, ibid.* p. 22*b*; telescope from Europe, in *Chêng tzŭ t'ung, ibid.* p. 22*b*; flicks and fly-brushes, in *Yu Yang tsa tsu, ibid.* p. 25*a*; and striking clock, in *Hsieh Chao Shuan wu tsa tsu, ibid. c.* 1, *Kan hsiang lei*, p. 15*a*.]

"The Emperor Yüan Tsung bestowed upon Sung Ching a pair of gold chopsticks of his own use, and said: 'I do not mean to bestow upon you the gold, but the chopsticks—my intention being to indicate that you are as straight as chopsticks.'"—*P'ao-P'u tzŭ, Shih lei t'ung pien, c.* 73, *Ch'i yung pu*, p. 17*a*. See also *Shih i chi, ibid. c.* 58, *Jên shih pu*, p. 2*b*.

"The T'ang [Emperor Hsüan Tsung] bestowed upon An Lu-shan a spoon and chopsticks of rhinoceros-horn."—*Yu Yang tsa tsu, ibid.* p. 18*b*.

"The Emperor Kao Tsu of the Later Shu, for Queen Li's sake, treated the children of T'ang Chuang Tsung very kindly. He gave them a bowl made of naturally-scented aloe-wood and a spoon and chopsticks of putchuck."—*Liu kuo ch'un ch'iu, ibid.* p. 18*b*.

"Glass [? vitreous] plates are mentioned as having been sent from Canton to the Chinese Emperor in the year 778 A.D. They were highly esteemed, and were said to have come from 大秦."—*Ch. Rev.*, xvii. 114.

"In the imperial treasury of the T'ang dynasty there was a plate of yellow colour, 3 feet 4 inches in circumference. All around it were figures of various objects, such as the fifth of the horary signs, with a figure of the dragon sporting in the grass; on turning it round to the 6th sign, [one saw] a figure of the serpent; to the 7th, the horse, etc. It was called the 'plate of the twelve horary signs.'"—*Ch'ien ch'üeh lei shu, Shih lei t'ung pien, c.* 74, *Ch'i yung pu*, p. 5*b*.

"In the time of the emperor Tai Tsung, a vitreous dish, one foot in diameter, was found on the spot where Yüan Tsai's family had been destroyed."—*T'ang shu, ibid.* p. 5*a*.

[Dishes are mentioned in *T'ang shu, Ko chih ching yüan, c.* 52, *Jih yung ch'i wu lei*, p. 10*a* (agate); basins, in *T'ang hui yao, ibid.* p. 15*a*; *Hua i k'ao, ibid.* p. 15*b*; *Pei mêng so yen, ibid.* p. 15*b* (gold wash-basin); *Tu Yang pien, ibid.* p. 15*b* (*bis*); *T'ang wang chin chuan, ibid.* p. 17*a*; jars, bottles, etc., in *T'ang Ch'in ch'iung chuan, ibid.* p. 21*b*; tubs, buckets, casks, etc., in *Chi chiu chang chu, ibid.* p. 24*a*; *Shih wu yüan shih, ibid.* p. 24*a*; *Tung Ch'i chi shih, ibid.* p. 24*a*.]

"Among the eating implements used in the Hsin Lo country was a willow cup."—*Chiu T'ang shu, Shih lei t'ung pien, c.* 73, *Ch'i yung pu*, p. 19*b*.

"In the summer months Li Tsung-min made a cup out of a lotus-leaf."—*Wang T'ang T'ang yü lin, ibid.* p. 19*b*.

"The *Pên Ts'ao* says: Glass was first written 頗黎, the name of a country. An extract from a miscellany shows that in Li Poh's time grape wine was drunk at Court out of glass vessels. One of his poems contains the modern words 玻瓈杯."—*Ch. Rev.*, xviii. 196.

"In the beginning of the reign *K'ai yüan* the Sa Wei Chien country offered a crystal cup as tribute."—*T'ang shu hsi yü chuan, Shih lei t'ung pien, c.* 73, *Ch'i yung pu*, p. 19*b*.

"In the Imperial Treasury of the T'ang dynasty there was a wine cup; its colour was that of light green jade; its markings resembled the appearance of twisted silk; it was as thin as paper; and on it was engraved in letters of gold: 'A cup which of itself warms [wine].' The Emperor accordingly ordered wine to be poured into it, whereupon it gradually gave forth steam and in a short while was like boiling water."—*T'ien pao i shu, ibid.* p. 19*b*.

"The people of T'ang made the *lien tzŭ pei* 蓮子杯), lotus-seed cups, [used either for eating lotus-seeds out of or for drinking wine]."—*Tou Tzŭ-yeh Chiu p'u, ibid.* p. 19*b*.

"Li Shih-chih had a *P'êng Lai chan* (蓬萊琖) *P'êng Lai* wine-cup [*P'êng Lai Shan*, one of the *San Shên Shan*, Three Isles of the Blest, in the Eastern Sea], in which there stood up 3 hills like 3 islands. When wine was poured into it the limit was reached when the hills were covered."—*Fêng yüan chi, ibid.* p. 19*b*.

"The form of the 'parrot conch' (鸚鵡螺 *ying wu lo*) was like the *hsia* (霞) cup, but its shape resembled a bird's head. If one looked at its body (*lit.*, stomach) it seemed like a parrot—hence its name."—*I wu chih, ibid.* p. 20*a*.

"The bill of the rhinoceros hornbill was large, with a hook one foot long. Its colour was reddish-yellow. It could contain two pints. The people of the South used it as a wine-cup."—*Yu Yang tsa chu, ibid.* p. 20*a*.

"In the 2nd year of the reign of Wu Tê, the Chi Pin country sent a minister to offer a crystal cup as tribute."—*T'ang shu, ibid.* p. 20*b*.

"The emperor Chao Tsung of the T'ang dynasty bestowed upon Chuang Tsung a *ch'i ch'i* (鵨鶃 an aquatic bird with variegated plumage) wine goblet."—*So yen, ibid.* p. 20*b*.

"The 'wine-cup creeper' (酒杯藤 *chiu pei t'êng*) was produced in Western countries. It was as thick as a man's arm. The leaf resembled that of the *Dolichos Tuberosus* (or *Pueraria Thunbergiana*), and the fruit that of the dryandra. [The wood] was suitable to make wine-cups of. Drinking out of these cups could cure the effects of the previous night's excess."—*Hsü po wu chih, ibid.* p. 21*b*.

"Chêng Kung-ch'io took a large lotus-leaf to put wine into, and used a hairpin to prick [a channel] through the lotus and the stalk in order to suck up the wine through it [and so enjoy the fragrance of both tastes]. He named it the 'green-tube cup.'"—*Shên hsien chuan, ibid.* p. 22*b*.

[Other goblets, etc., are mentioned in *K'ai Yüan chuan hsin chi, Ko chih ching yüan, c.* 51, *Jih yung ch'i wu lei*, p. 4*b*; *Pai lo t'ien shih, ibid.* p. 11*a*; cup-stands, in *Yen fan lu, ibid.* p. 11*b*; bowls, in *Shih wu yüan shih, ibid.* p. 16*b*; *Li Chao Han lin chih, ibid.* p. 16*b*; *Yu Yang tsa tsu, ibid.* p. 16*b*; *Chiu kuo chih, ibid.* p. 16*b*; *Hai mo wei yen, ibid.* p. 19*b*; steamers, stew-pans, etc., in *Pai liu t'ieh, ibid. c.* 52, *Jih yung ch'i wu lei*, p. 1*a*; *T'ang yü lin, ibid.* p. 1*a*; *T'ieh wei shan ts'ung t'an, ibid.* p. 6*a*; "ladle-pestle," or hydraulic-rammer, in *Chêng tzŭ t'ung, ibid.* p. 7*a*; and mechanical mortar or hydraulic-mill, in *Yün fu, ibid.* p. 7*a*.]

"The hydraulic-pestle was a hundred times better than the treadle pestle."—*Shih wu yüan shih, ibid.* p. 6*b*.

Writing Implements.—"When T'ao Hung-ching was about 4 or 5 years old, he made a pen out of an *artemisia* reed, with which he wrote in the ashes for practice."—*Nan shih, ibid. c.* 37, *Wên chü pu*, p. 7.

"Ou-Yang T'ung, the son of Hsün, made a pen out of ivory and rhinoceros horn, using the hair of the wild cat for the centre of the brush and the fine hair of the autumn rabbit for the outside."—*Chao yeh ch'ien tsai, ibid.* p. 2.

"Ch'i Chou [a district of the P'ei province] offered as tribute pens made of deer's hair."—*Ti li chih, ibid.* p. 2.

"In the K'ai yüan period there was a penmaker, who was able to colour pen-shafts (or handles) to imitate jade, but this art was not handed down [to posterity]."—*Yu Yang tsa tsu, ibid.* p. 3.

[One of the 7 good points ascribed to the persimmon was that its leaves being large and thick, could be used for writing on.]—*Yu Yang tsa tsu, Shih lei t'ung pien, Kuo pu, c.* 84, p. 4*a*.

"During the period 618–906 it is certain that books of secondary importance were 'printed upon paper' from 'wooden blocks,' and 'sold in the book-shops.'"—*Asiat. Quart. Rev.*, Oct., 1908.

[By an imperial order of the 2nd year of the reign Shang Yüan (762) paper was to be used generally for writing on. See *Yüeh Ya T'ang T's'ung shu, Nan pu hsin shu hsin*, p. 5*a*.]

"Ou Yang-T'ung, son of Hsün, was a clever writer. He used musk paper, which had to be durable, thin, white, and smooth before he would write on it."—*Ch'ao yeh hsien tsai, Ko chih ching yüan, c.* 37, p. 9.

"Corean paper was made of a mixture of cotton and silk. In colour it was white like [thin] damask or silk cloth, and, like silk, it was durable though flexible. When used for writing on it took the ink very nicely."—*Fêng t'u chi, P'ei wên yün fu, c.* 34, *Ssŭ chih yün, Chih tzŭ pu.*

"The State of Lin Yi made paper of leaves."—*Nan shih, I mo chuan, ibid.*

"The people of the T'ang dynasty had '*chüan*' (glowworm) paper which was made bright and smooth by using paste or flour or the like."—*Yang Shên wai chi, Ko chih ching yüan, c.* 37, *Wên chü pu*, p. 9.

"In the early part of the reign Yüan Ho of the T'ang dynasty there was a singing-girl named Hsüeh T'ao of Shu (Ssŭch'uan) who was fond of making small poems. She feared that a roll of paper was too large, and did not wish to waste so large a piece. So she cut it into small sheets. The people [of that time], finding it convenient [adopted it] and called it Hsüeh T'ao's note paper."—*Nan pu hsin shu, ibid.* p. 9.

"The people of the T'ang dynasty had 'raw' paper and 'ripe,' or 'finished,' paper. The latter was fine and smooth, the former was not used unless [the user was] in mourning."—*Shao shih Hou lu, ibid.* p. 9.

"The State of Hua made paper of sheepskin."—*Nan shih, ibid.* p. 11.

"When the moss [found] in water was used for making paper the latter was called moss-paper. Its colour was dark yellow."—*Mu ts'ao chu, ibid.* p. 17*b*.

"One who had just taken a doctor's degree used paper sprinkled or speckled with gold dust to write a card, enclosing it in a home letter informing his family that he had gained a degree. [This custom lasted] until the reign of Wên Tsung [827–41] when it was abolished [by that emperor]."—*K'ai yüan i shih, ibid.* p. 19*b*.

"The men of ancient times used pongee or silk for writing on. According as the communication was long or short, they cut off pieces to suit their purpose. The name used was *fan chih*—'banner paper.'"—*Hsü chien ch'u hsüeh chi, Shih lei t'ung pien, c.* 12, *Wên hsüeh pu*, p. 28*a*.

"India ink was manufactured by [*i.e.*, before the beginning of] the seventh century."—*Williams, Midd. King.*, i. 600.

"Ink was first made in the time of Huang Ti. Others say that T'ien Chên [6th century A.D.] made ink."—*Kuang po wu chih, Ko chih ching yüan, c.* 37, *Wên chü pu*, p. 20*a*.

"At the close of the T'ang dynasty the inkmaker Hsi Ch'ao with his son T'ing-kuei removed his family from Yi Shui, and crossing the river, settled in Hsi Chou. The Emperor of the S. T'ang bestowed upon them the surname Li. Father and son made large quantities of ink, also using the soot of [burnt] pine. So that age had Hsi T'ing-kuei's inks."—*Cho kêng lu, P'ei wên yün fu, c.* 102, *Shih san chih yün, Mo tzŭ pu*, p. 323*b*.

"In the T'ang dynasty Corea sent an annual tribute of ink made from the soot of [burnt] pine-wood. The most used was soot from pine-wood several years old mixed with 'deer-glue.'"—*Cho kêng lu, ibid.* p. 324*b*.

"In the time of the Emperor Kao Tsung of the T'ang dynasty there was a slab of ink which was kept in the Imperial Treasury. It was over 2 catties in weight and was as hard as jade. The inscription on it was: 'The 2nd year of the reign of Yung Hui. Ink for the Imperial Treasury.'"—*Ch'un chu chi wên, Ko chih ching yüan, c.* 37, *Wên chü pu*, p. 21*a*.

"The Emperor Yüan Tsung of the T'ang dynasty made the imperial ink of the juice of the *hibiscus mutabilis* mixed with scented powder."—*Wang hsiang chin fang ch'ün pu, Shih lei t'ung pien, c.* 12, *Wên hsüeh pu*, p. 29*b*.

"In the cuttle-fish's belly there was a black fluid, which was now used in making ink."—*T'ao yin chü pên ts'ao chu, Ko chih ching yüan, c.* 37, *Wên chü pu*, p. 29*b*.

"Before the middle of the T'ang dynasty the inkstone was not always made of stone. The liquid ink was generally kept in any kind of brass or iron vessel."—*Pi shu lu, ibid. c.* 38, *Wên chü pu êrh*, p. 1*b*.

"The Dragon-tail Hill was to the S.E. of Wu Yüan. In the K'ai Yüan period there was a hunter, Mr. Yeh. Whilst chasing an animal he came to Ch'ang Ch'êng, where he saw a heap of smooth, clear stones. On his return home he made them into inkslabs, which were smoother than those of Tuan Chi."—*Hsin an chih, ibid.* p. 10*b*.

"Before the T'ang dynasty [inkslabs made of] tile were generally used. But now, though inkslabs made of stone are used all over the empire, yet the name of 'tile inkslabs' is commonly retained."—*Yen fan lu, ibid.* p. 1*b*.

"The bricks from the temple of King Ch'u were suitable for making inkslabs."—*Han ch'ang Li i ch'êng i chi, ibid.* p. 9*b*.

"The men of the T'ang dynasty classified the pure clay of Kuo Chou as first rate material [for making] inkslabs. But the people of the present day seldom use it."—*Ou p'u, ibid.* p. 9*b*.

"In the 2nd year of the K'ai Yüan period [714], the Prime Minister had bestowed upon him a *Lung-lin-yüeh* inkslab. The marks on the stone resembled a dragon's scales, and the shape was that of the moon. It was a product of Hsi [Chou]."—*Ch'ing i lu, ibid.* p. 10*b*.

[Inkstones are further mentioned in *Liu kung ch'üan lun yen, Shih lei t'ung pien, c.* 20, *Wên hsüeh pu*, p. 25*a*; *Ch'êng Ch'i tsa chi, P'ei wên yün fu, c.* 76, *Yen tzŭ pu*, p. 386*a*; *T'ang lu, Ko chih ching yüan, c.* 38, *Wên chü pu êrh*, p. 16*a*; p. 20*b*; *Li Chi Wêng Tzŭ hsia lu, Kuang shih lei fu, c.* 15, *Tsa wu pu*, p. 8*a*; *Ou kung shih pi, Ko chih ching yüan, c.* 38, *Wên chü pu êrh*, p. 10*b*; and penracks in *Wang Tê-nien K'ai Yüan i shih, Shih lei t'ung pien, c.* 12, *Wên chü tsung pu*, p. 21*a*.]

Carriages.—[Carriages are referred to in *T'ung tien, Ko chih ching yüan, c.* 29, *Chou chü lei*, p. 7*a*; *Shih ming, ibid.* p. 19*b*; *Po liu t'ieh, ibid.* p. 19*b*; *Ch'ün shu k'ao so, ibid.* p. 9*a* (*bis*); *Sui i lu, ibid.* p. 23*a*; *Chao yeh ch'ien tsai, ibid.* p. 25*a*; *T'ien Pao i shih, ibid.* p. 33*a*; *T'ang shu, ibid.* p. 33*a*; *Pai pien, ibid.* p. 33*b*; saddles, in *T'ien Pao i shih, ibid.* p. 37*a* (*bis*); stirrups, in *Kuang yün tsao, ibid.* p. 38*b*; *Fang shu, ibid.* p. 38*b*; and horsewhips in *Ch'u hsüeh chi, ibid.* p. 38*b* (bamboo substituted for leather); *Tu Yang pien, ibid.* p. 39*a* (*bis*); *Chih Hsü-ko tsa tsu, ibid.* p. 39*a*; and *Chao yeh ch'ien tsai, ibid.* p. 39*a*.]

Boats, etc.—[Ships and boats are mentioned in *Shih i chi, ibid. c.* 28, *Chou chü lei*, p. 2*b*; *Sui chih, ibid.* p. 8*a* ("dragon-boat" and "phœnix galley"); *P'i jih hsiu wu huang shih hsü, ibid.* p. 8*a* (五瀉 *wu hsieh*, a fishing-boat with bamboo-mat coverings); *Shu i chi, ibid.* p. 12*a* (ships made of tiles and iron); *Shan hai ching, ibid.* p. 12*b*; oars, in *Sui i lu, ibid.* p. 13*a*; *I ya, ibid.* p. 13*b*; sails, in *I ya, ibid.* p. 14*b*; *Fêng t'u chi, ibid.* p. 14*b*; *Po liu t'ieh, ibid.* p. 15*a* (silk sails); and gangway in *Chêng tzŭ t'ung, ibid.* p. 16*a*.]

"Above the deck of a ship was built a room called *lu* (艫); and a double chamber called *fei* (飛) *lu* 'flying *lu*'; above which, again, was built a double chamber called *ch'iao shih* (雀室), 'lark's nest,' which was placed in the middle of the ship for a look-out just as the lark looked out from its nest."—*Shih ming, ibid.* p. 2*a*.

"The *p'ien ch'a* (艑艖) was a flat-bottomed boat."—*T'ung ya, ibid.* p. 4*b*.

"The large flat-bottomed boats (大艑 *ta p'ien*) of Hsiang Chou and its seven districts could hold 10,000 piculs of cargo."—*Ching Chou chi, ibid.* p. 4*b*.

"The *cha mêng* (蚱蜢), cicada, was an insect pointed at both ends which lived in the grass. The small boats or skiffs of the present time being like it in shape were called *cha mêng*."—*Lei ch'ing jih cha, ibid.* p. 4*b*; see also *Lin hai chi, ibid.* p. 12*b*.

"The tribute commissioner of the Jan [Yang] Ch'iu country crossed over the bubbling sea to the capital. He covered his ship's bottom with copper plates, so that the dragon-boa and dragon dared not approach."—*Shih i chi, ibid.* p. 12*a*.

[Hsien Tsung (806–21) is said to have established the right way to make the compass invented in ancient times; see *Tzŭ chih t'ung chien kang mu, Shou pien, c.* i. p. 9.]

Agricultural Implements.—"The toothless harrow was called *pa* (耙), but the harrow with teeth was called *p'a* (耙); both were used for collecting or gathering stalks of grain and corn."—*Yen Shih-ku Chi chiu chang chu, Ko chih ching yüan, c.* 48, *Kêng chih ch'i wu lei*, p. 3*b*.

"The long-toothed harrow (耖 *ch'ao*) is an instrument used for loosening the earth of a field. At its top there was a cross handle and under it there were teeth; it was held in both hands, and in front drawn by animal power. One long-toothed harrow required a man and an ox. The double long-toothed harrow required two men and two oxen, and was made on purpose for use in a large field, as it could do the work faster. It was used after the ground had been treated with the plough (耕 *kêng*) and the [short-toothed] harrow (耙 *p'a*)."—*Nung sang t'ung chüeh, ibid.* p. 4*a*.

"The *lao* (耮) is a harrow (耙 *p'a*) without teeth."—*Wang Ch'i San ts'ai t'u hui, ibid.* p. 4*a*. Stated in K'ang Hsi's Dictionary to be used for smoothing the ground.

"The *tun* (𥳑 or 笅 or 囤) and *ch'ui* (窀) were implements for holding rice and grain. If made of fine bamboo matting plastered with mud it was called *tun*, which meant *t'un* (屯), store, as it was used for collecting and storing things. If it was made by weaving grass it was called *ch'ui*."—*Chi chiu chang chu, ibid.* p. 10*a*.

"The *yu* (櫌), rake, was made of wood, with nails fixed on the under side. It was used for scratching the field in order to remove [loose] grass."—*Shih wu yüan shih, ibid.* p. 11*a*.

"The *shu* (鐲) was one of the *tzŭ chi* (鎡基 or 錤), hoes with long narrow blades. In the Commentary on the *Chi chiu* it says: 'The hoe (鉏 *ch'u*) is an implement for clearing weeds; it is also called *tzŭ chi*.'"—*Shu wu i ming su, ibid.* p. 5*a*.

"The *nou* (耨), spade, was something like a *ch'an* (鏟), shovel, but its handle was 3 feet long and its blade 2 inches broad. It was used for digging the ground and clearing weeds."—*Tsuan wên, ibid.* p. 4*b*.

"The pickaxe (斫 *chê*) was also called *cho* (鐲), large hoe; but Kuo [P'o] said: 'It was a mattock (钁 *kuo*).' The *Shuo wên* says: 'The mattock was a large hoe (鋤 *ch'u*).'"—*Erh ya su, ibid.* p. 5*a*.

"The *ch'ü chu* (劬斤 鬻斤) spade (*lit.*, to hoe and dig), was also called *ting* (定); but Kuo [P'o] said: 'It was a hoe (鋤 *ch'u*).'"—*Erh ya su, ibid.* p. 5*a*.

"The *fan* (鐇) shovel, and *kuo* (钁), mattock, were hoes (鋤 *ch'u* with broad blades)."—*Kuang I-chêng Shih wu kan chu, ibid.* p. 5*a*.

"The iron hoe or rake (搭 *ta*), with either 4 or 6 teeth, resembled the harrow (耙 *p'a*), but was not quite the same. As it could break up the earth like a hoe it was called an iron hoe. It had an eye-hole for receiving a straight (or perpendicular, handle, which was 4 feet long. A farmer who had no ox to plough his field used it for ploughing or tilling, as it could break the clods as well as the heavy hoe or mattock."—*Nung sang t'ung chüeh, ibid.* p. 5*a*.

"The iron hoe (搭 *ta*) was an implement for breaking earth; its head (blade) was one foot broad. It was more useful than the ploughshare (耜 *ssŭ*)."—*Liao Wên-ying Chêng tzŭ t'ung, ibid.* p. 5*b*.

"The *fêng* (鋒) was a field implement of the same class as the ploughshare (耦 *chiang*). It was now generally made with

a forked head."—*Wang Ch'i San ts'ai t'u hui, Shih lei t'ung pien, c.* 17, *Jén shih pu*, p. *ib.*

"The *pén* (畚), dust-pan or earth-basket, and *chü* (掬), barrow, were implements for carrying earth."—*Ch'én Mou-jén Shu wu i ming wu, ibid.* p. *ib.*

"*Ch'a* (鍤), a spade, meant 'to pry up' (插 *ch'a*), for it was used to pry up the clods from the ground. It was otherwise called *hsiao* (銷), which meant 'to cut' (削 *hsiao*), as it was able to cut through [the ground]. Some called it *hua* (鏵), which meant 'to hollow out' (剜 *k'u*), as it was used for hollowing out pits in the earth. A board attached to it was called *yeh* (葉), leaf, as it was like the leaf of a tree."—*I ya, Ko chih ching yüan, c.* 48, *Kéng chih ch'i wu lei*, p. 5*b*.

"In the *Fang yen* it says: 'In the north-east of Yen and in the Lieh Shui region of Corea it (the 鍤 *ch'a*) was called *ch'iao* (刷); but in Sung and Wei it was called *hua* (鏵), and also *wei* (鍏); in Kiang Huai and Southern Ch'u (Honan and An Hui) it was called *ch'a* (臿); and in Chao and Wei, *sao* (梢),—all alluded to the present spade (鍬 *ch'iao*)."—*Êrh ya su, ibid.* p. 5*b*.

"The *ch'a* (鍤) is a two-headed (*i.e.*, pointed at each end) iron-pointed pole (銳 *jui*) used for carrying sheaves."—*Huang T'-chêng Shih wu kan chu, ibid.* p. 5*b*.

"The *hua* (鏵) is a kind of spade (鍤 *ch'a*) used for prying up the soil."—*Liu Hsi Shih ming, Shih lei t'ung pien, c.* 17, *Jén shih pu*, p. *ib.*

"Li Ch'i-wu, when Department Magistrate of Shan Chou, in the beginning of the reign of T'ien Pao, whilst breaking into a precipice at Ti Chu found embedded in the hardstone an ancient iron plough with the two words *p'ing lu* (平陸), 'leveller of ground,' on it. Because of this he changed the name of the district Ho Pei to P'ing Lu."—*K'ai t'ien ch'uan hsin chi, Ko chih ching yüan, c.* 48, *Kéng chih ch'i wu lei*, p. 6*a*.

"On the after part of the harrow there were a roller (磟磱 *u tu*) and a grass-clearer (礰礋 *li tsé*). From the harrow down to the grass-clearer there were teeth all the way. The roller was angular and made of wood, which was best when both hard and heavy."—*Lu Kuei-mêng Lei ssŭ ching, ibid.* p. 4*a*.

Sericultural Implements.—"The *lo ch'e* (絡車), 'silk-winding frame,' was used for turning the *huo* (簨)," a four- or six-sided reel for winding silk.—*Kuo P'u Chu, ibid.* p. 15*b*.

"The *lo ch'ê* (絡車), 'silk-winding frame,' was used for re-winding the silk taken from the spinning-wheel. It [the skein of silk] was placed on the peg-frame. Above [on a swing-arm] was fastened a hook, guiding the threads from the peg-frame over [the wheel of] the silk-winding-frame. The method of making this frame [was as follows]: A small axle must be used and passed through the *huo* (簨), or reel, to the middle of the two vertical supports on the frame of the machine. One support was higher [than the other] and an opening was made in it to admit the upper end of the axle of the *huo*, the lower support receiving its nether end. When the operator turned the axle by means of a cord (or rope), the *huo*, or spinning-reel, revolved with the axle and the silk was wound into the reel. The above describes the silk-reeling machine used in the North, but the people of the South accustomed themselves to use only the *huo* for reeling the silk—which was, however, unequal to the *lo ch'ê* for ease and rapidity."—*Nung sang t'ung chüeh, ibid.* p. 15*b*.

"Each stand was divided into 3 parts—upper, middle, and lower. In each part was placed one silkworm frame (箔 *po*). The upper part was for protection against dust; the lower for keeping out the damp; and the middle for placing out or separating the silkworms."—*Nung sang chih shuo, ibid.* p. 14*a*.

"The *so* (梭), shuttle, was sometimes called *ch'ih ch'u* (踟躕), the 'undecided' or 'vacillating' [implement]."—*Kuang po wu chih, ibid.* p. 19*a*

"The *feng so* (鳳梭), 'phœnix shuttle,' and *chin so* (金梭), 'gold shuttle,' were shuttles used by fairies."—*Yün fu, ibid.* p. 19*a*.

"T'ao K'an often went a-fishing. Once he fished up a weaving shuttle, and on returning home hung it up on the wall. No sooner had he done this than immediately there was a loud clap of thunder and heavy rain, and the shuttle was transformed into a red dragon and flew away from the house."—*I yün, ibid.* p. 19*a*.

"The *ta fang ch'ê* (大紡車), large spinning-wheel, was over 2 *chang* in length and about 5 feet in width."—*Nung sang chih chüeh, ibid.* p. 17*a*.

"The *jén ch'e* (紉車), thread-wheel, was an implement used in making thread."—*San ts'ai t'u hui, ibid.* p. 17*a*.

"The *hsiao fang ch'ê* (小紡車), 'small spinning wheel,' was used for all kinds of flax and hemp." "The *p'an ch'ê* (蟠車), 'binding wheel,' was an implement used for binding hempen thread. It was also called *po ch'ê* (撥車), 'winding wheel.' In the south the people called it *po fu* (撥拂), 'winding staff,' and also *ch'ê fu* (車拂), 'wheel staff.'"—*Nung sang t'ung chüeh, ibid.* p. 17*a*.

Fishing Implements.—"The name generally applied to fishing implements was *ling ching* (罾箸), 'basket traps.'"—*Ta T'ang hsin yü, ibid.* p. 23*a*.

"The articles required for fishing were:—*tiao* (約), hook; *wang* (網), net; *ku* (罟), snaring-net; *ch'üan* (筌), trap; *ku* (罛), large drag-net; *liu* (罶), fishing stakes or traps (also a large net like a seine); *chao* (罩), mud-fish basket trap; *ch'ing* (罾), 'drive' or 'sweep,' an erection of wooden stakes into which fish were driven; *kou* (笱), bamboo-trap; *sao* (搔), fishing with the hands (said by some to be a kind of claw-hook for stirring fish out of the mud); *liang* (梁), dam; *yen* (罨), mullet-net; *pei* (算), basket-trap; *li* (貍), mud bank to impede fish; *hsien* (銛), harpoon; and the like."—*Shih Tzŭ, ibid.* p. 23*a*.

"The *yen* (罨) was a net for catching mullet; the *pei* (算) was a bamboo cage for catching shrimps; the *li* (貍), a crab-basket for catching crabs [貍 is, however, not to be found in K'ang Hsi's *Dict.*, but 貍 is there given as a mud bank to impede fish]; and the *hsien* (銛), a spear for digging out the sea turtle and iguana. In Ho Ch'eng-t'ien's *Tsuan wên*, it says: 'The hsien was an iron instrument having a cockspur fitted at the end of a bamboo pole, and was used for spearing the tortoise and iguana."—*Ch'u hsüeh chi, ibid.* p. 23*a*.

"In the odes of Lu Lu-Wang [Lu Kuei-mêng] it says: 'In the result we are seeking the wherewithal for fishing near the banks of the river, so weave a bamboo dam of great length [lit., 10,000 feet long], and place it in the flowing water.'" "The *hung* was a dam for catching fish."—*Tz'ŭ lin hai ts'o, ibid.* p. 23*a*.

"Li Hsün said: 'The *chao* (罩) was a fishing basket plaited of fine bamboo [twigs]. In places where there was no bamboo they used brambles [of the *Vitex incisa*], and it was called *ch'u kuo* (楚簻), twig basket.'"—*Êrh ya su, ibid.* p. 21*b*.

"The *chua* (罨) was the present *ch'ai liao ku* (柴撩罟), small net of wickerwork, for taking up fish out of a large net."—*Kuo P'u chu, ibid.* p. 20*b*.

"There were various kinds of fishing nets, each being adapted to the uses for which it was required. There were the *t'ang wang* (塘網), pool net, *chu wang* (注網), running water net, *sa wang* (撒網), throwing net, *chang ssŭ wang* (張絲網), spreading-net, *ch'o wang* (綽網), large net, *tang wang* (攩網), enclosing net, *kan wang* (趕網) driving net, *ch'a wang* (扠網), sticking or dabbing-net, and *nien wang* (艌網), cord net let down from cross-bamboos fixed on a boat. The running-water net was specially adapted to running water, being made with a small mouth and large body, so that it could catch a large number of fish."—*San ts'ai t'u hui, ibid.* p. 20*b*.

"The *tséng* (罾) was a fishing net. In shape it was like an inverted canopy. It was spread out [under the water] and then raised."—*Shih ku chu, ibid.* p. 21*a*.

"The *tséng* (罾), lifting net, was hung upon four upright poles, which were raised and lowered by means of a water-wheel."—*Ch'u hsüeh chi, ibid.* p. 21*a*. "There were the *p'an tséng* (扳罾), drag net, *tso tséng* (坐罾) fixed net, and *t'i tséng* (提罾), hand-net; these three were nearly alike, but the *tso tsêng* was somewhat larger than the others. The word *tso*, resting, means to remain in a fixed position."—*San ts'ai t'u hui, ibid.*

907–960.

[Candles are mentioned in *Nan T'ang chin shih, Ko chih ching yüan, c.* 50, *Jih yung ch'i wu lei*, p. 17*a*; *Hsü shih shuo, ibid.* p. 17*b*; oil, in *Wu Tai shih, ibid.* p. 19*a*; double-eyed needle, in *T'i yao lu, ibid. c.* 49, *Jih yung ch'i wu lei*, p. 12*a*; mirrors, in *Chên chu ch'uan, ibid. c.* 5*b*, *Hsiang lien ch'i wu lei*, p. 6*b*; *Shih wu kan chu, ibid.* p. 8*b*; rosary, in *Ch'ing i lu, ibid. c.* 58, *Yen shang ch'i wu lei*, p. 10*a*; dishes, in *Wu Tai shih, ibid. c.* 52, *Jih yung ch'i wu lei*, p. 10*b*; chopsticks and bottle, in *Wu Tai shih, ibid. p.* 21*b*; *Wu Tai Sang Wei-han chuan, P'ei wén yün fu, c.* 76, *Yen tzŭ pu*, p. 385*a*; inkslab, in *Ssŭ p'u, Ko chih ching yüan, c.* 38, *Wên chü pu êrh*, p. 8*b*; and carriage in *Wu Tai shih, ibid. c.* 29, *Chou chü lei*, p. 20*a*.]

"Curiously enough, it was a Turkish Emperor ruling in North China to whom officially belongs the honour of printing the Confucian classics for the first time in 932."—*Asiat. Quart. Rev.*, Oct., 1908.

Sung Period (960 *to* 1280).—*Table VI.*

Furniture, Household Utensils, etc.—"The *chi* (几) was an article for sitting on. It was made of wood to suit the form of the body."—*Yen fan lu, Ko chih ching yüan, c.* 53, *Chü ch'u ch'i wu lei*, p. 1*a*.

[The sofa or "cord seat" is mentioned in *T'ung hua lu, ibid.* p. 4*b*; stone bedstead, in *Sung shu, ibid.* p. 8*a*; pillows, in *Sung Wu Ti pén chi, ibid. c.* 54, *Chü ch'u ch'i wu lei*, p. 3*a* (amber); *Chang Tu Hsüan shih chih, ibid.* p. 3*b*; *Ch'ün shu k'ao so, ibid.* p. 3*b* (jade); *Shao Shih Wén chien lu, ibid.* p. 3*b* (crystal); *Chiao Shih Lei lin, ibid.* p. 5*a* (deer-horn); *Fan Tsu Yü chi, ibid.* p. 6*a* (wood); carpet, in *I Fêng T'ang Man shu, ibid.* p. 15*b*; bamboo mats, in *Pi chu, ibid.* p. 15*b*; and bamboo basket in *Shan t'ang ssŭ k'ao, ibid.* p. 16*a*.]

"The concubine of T'ai Tsu offered to Shih Tsu a spoon and chopsticks of engraved gold, as well as a soup tureen and soup ladle. But the emperor bestowed them on Shên Ch'ing-chih, saying: 'Your labour and diligence were not small, and you should equally enjoy the use of these articles.'"—*Sung shu, Shih lei t'ung pien, c.* 73, *Ch'i yung pu*, p. 18*b*.

"Sun Han-yang, following an ancient pattern, cut a *san ya* (三雅) cup out of purple sandalwood, with seal characters of the Han dynasty inlaid in silver wire."—*T'ai p'ing ch'ing hua, ibid.* p. 20*a*.

"Têng Ching of Hui Chi had a *tzŭ hsia* (紫霞) 'purple cloud,' cup, the method of making which had been handed down from the reign Hsüan Ho (A.D. 1119). The emperor Hui Tsung had given it the name *t'ai i* (太乙), 'Great Monad,' Cup."—*Pai shih lei pien, ibid.* p. 21*a*.

"The prime minister Chao Hsiung went to Court to present a memorial, when the Emperor invited him to drink, and ordered his attendant eunuch to serve wine in the *yü hai* (玉海) [a cup made of jade] (a gift presented by Shih Chung-hui), which could hold three pints."—*Sung shih, ibid.* p. 22*a*.

"The *kuang* (觥) [made of rhinoceros horn] was a large cup (杯 *pei*) and more capacious than the *chüeh* (爵). It was used for drinking wine forfeits, but was not an implement confined to this use alone."—*Shih wu yüan shih, Ko chih ching yüan, c.* 51, *Jih yung ch'i wu lei*, p. 14*a*.

"The *shang* (觴), goblet, was like a *chüeh* (爵), but had only two legs."—*Shih wu yüan shih, ibid.* p. 14*a*.

"'Drink a *yü shang* (羽觴) of wine to dispel sadness.' Mêng K'ang's Commentary explains: 'The *yü shang* was a *chüeh* (爵) made in the shape of the live bird with a head, tail, feathers, and wings.' Others said: '[It was] a cup adorned with feathers, and easily brought on intoxication.'"—*Pan chieh hao fu, ibid.* p. 14*a*.

"A basin of white metal resembling silver" is mentioned in *Sung shih, Shih lei t'ung pien, c.* 74, *Ch'i yung pu*, p. 8*b*.

[Basins are further mentioned in *Su Shih-ch'ên K'uei ko pei chi, Ko chih ching yüan, c.* 51, *Jih yung ch'i wu lei*, p. 19*b*; iron pans, in *P'o Yang chi, ibid. c.* 52, *Jih yung ch'i wu lei*, p. 4*b*; saucepans, in *Pai shih lei pien, ibid.* p. 5*a*; *Wu yüan, ibid.* p. 5*b*; *Ho Ch'êng-t'ien Tsuan wên, ibid.* p. 5*b* (used for cooking by day and striking the watches by night); *Pai shih lei pien, ibid.* p. 5*b*; wine-heater, in *Liu shu ku, ibid.* p. 6*a*; ivory dishes, in *Yen fan lu, ibid.* p. 10*b*; blackwood box, in *Sung shu, ibid.* p. 11*b*; kettle, in *Yen fan lu, ibid.* p. 20*b*; gold bottle, in *Li Yu-wu Ming ch'ên yen hsing lu, ibid.* p. 22*a*; implement case, in *Nung t'ien yü hua, ibid.* p. 23*b*; and tub in *Shih wu kan chu, ibid.* p. 24*a*.]

[Vases, jars, etc., are referred to in *Wên chien lu, Shih lei t'ung pien, c.* 74, *Ch'i yung pu*, p. 11*a*; *Kuang yü chi, ibid.* p. 11*b*; *Huai-nan Tzŭ, ibid.* p. 11*b*; *Lêng chai yeh hua, ibid.* p. 12*a*; footwarmer, in *Ch'i wu ts'ung t'an, Ko chih ching yüan, c.* 54, *Chü ch'u ch'i wu lei*, p. 16*a*; *Shih wu yüan shih, ibid.* p. 16*a*; lamps, in *Lü Ching Chi yün, ibid. c.* 50, *Jih yung ch'i wu lei*, p. 8*a* (with feet or pedestal, 燈 *têng*, without, 錠 *ting*); candles and candlesticks, in *Yen fan lu, ibid.* p. 18*a*. *Kuei t'ien lu, ibid.* p. 17*b*; lanterns, in *Hsüan Ho I shu, ibid.* p. 10*b*; *Shuo pao, ibid.* p. 10*b*; oil, in *Yen hsien lu, ibid.* p. 18*a*; *T'ao Tsung I Yüan shih yeh t'ing chi, ibid.* p. 20*a* (storax, 蘇合 *su ho*, 片腦 *p'ien nao*, and 韞肭臍 *wén na ch'i*, oils); *Yen fan lu, ibid.* p. 20*a*; *Yu huan chi wén, ibid.* p. 20*a*; stone varnish, in *Shih wu kan chu, ibid.* p. 26*b*; flat-iron, in *Fan ch'êng ta ts'an luan lu, ibid. c.* 49, *Jih yung ch'i wu lei*, p. 13*b*; and chamber-pot in *Chang pien, ibid. c.* 52, *Jih yung ch'i wu lei*, p. 24*a*.]

"The Emperor Kao Tsu was a man of frugal and small desires. At the end of his bed there was a clay partition wall, on which hung a lantern made of grass-cloth and a duster [or feather-brush] of hemp-string."—*Sung shu, ibid. c.* 73, *Ch'i yung pu*, p. 11*b*.

[Hairpins are referred to in *Yen fan lu, Ko chih ching yüan, c.* 55, *Hsiang lien ch'i wu lei*, p. 4*a*; *P'ei Yüan Kuang chou chi, ibid.* p. 4*b*; *Hua yang kuo chih, ibid.* p. 4*b*; handkerchiefs, in *Liu shu ku, ibid.* p. 18*a*; mirrors, in *Sung shih, ibid. c.* 56, *Hsiang lien ch'i wu lei*, p. 6*b*; *T'ai p'ing ch'ing hua, ibid.* p. 6*b*; *Méng chi pi t'an, ibid.* p. 6*b*; *T'an Tzŭ-hua shu, ibid.* p. 7*a* (enlarging, diminishing, natural size, and inverting); *T'an yüan, ibid.* p. 8*a*; mirror-stands, in *Sung Yüan chia ch'i chü chu, ibid.* p. 12*b*; *Huang lan, ibid.* p. 12*b*; fans (now made mostly of paper), in *Ch'i wu tsung lun, ibid. c.* 58, *Yen shang ch'i wu lei*, p. 10*b*; *Hsiao hsia lu, ibid.* p. 11*a* (white jade and scented amber); *Sung ch'ao hui yao, ibid.* p. 14*a* ("vermilion round fan," *i.e.*, the "long-handled fan" of the Han dynasty); fly-brush, in *T'an yüan, ibid.* p. 25*a*; incense-urns, in *Shih wu yüan shih, ibid.* p. 2*a* ("magpie-tail incense-urn," *i.e.*, "long handled incense-urn" of later times); *Yen fan lu, ibid.* p. 2*b*; *Chên wan k'ao, ibid.* p. 2*b*; and rosaries in *Yüan Fêng Chiu yü chih, ibid.* p. 10*a*.]

Writing Implements.—[Pens (writing-brushes) are mentioned in *Sung shih Ch'in-kuo K'ang I'chang kung chu chuan, P'ei wên yün fu, c.* 93, *Ssŭ chih yün* (pen with jade shaft); *Shih shuo, Kuang shih lei fu, c.* 16, p. 5*a* (plant-stalk used as pen).]

"Betel-nut paper was like bark, but thinner. It was bright and smooth and bright green in colour. In the time of the Sung dynasty it was offered as tribute for use in writing memorials [to the Throne]."—*Hui yüan hsiang chu, Yün fu shih i, c.* 31, *Ssŭ chih yün, Chih tzŭ pu.*

"Lin Ch'uan paper was made of cloth-ends, cloth which remained on the loom, or warp-thread not suitable for woof-thread. It was called 'cloth-ends paper' and was the most famous paper in the Empire."—*Tung p'o chih, Shih lei t'ung pien, Wên hsüeh pu*, p. 27*b*.

[Ink made from lamp-black mixed with musk is mentioned in *Hsi ching tsa chi, K'ang Hsi tzŭ tien, c.* 5, *Ch'ou chi chung*, p. 36*b*; of pine-soot, in *Mo chi, Yün fu shih i, c.* 90, *Shih sun chih yün, Mo tzŭ pu*, p. 198*a*; of gold and cinnabar, in *Tung p'o Ch'ou ch'ih pi chi, Shih lei t'ung pien, c.* 12, *Wén hsüeh pu*, p. 29*b*; inkstones, in *Yang chên wai chi, Ko chih ching yüan, c.* 38, *Wén chü pu êrh*, p. 9*a*; *Sung shih, Shih lei t'ung pien, c.* 20, *Wén hsüeh pu*, p. 26*a* (gold); *Sung Kao Tsung Han mo chih, Ko chih ching yüan, c.* 38, *Wén chü pu êrh*, p. 16*a* (resembling amethyst, from Tuan Hsi [modern Tê Ch'ing], Kuang Tung); *Yü t'ang lu, ibid.* p. 20*a* (jade); *Wén fang ssŭ p'u, Kuang shih lei fu, c.* 15, *Tsa wu pu*, p. 7*a* (round and raised in centre); and calculating-cords in *Hsiao êrh ya, Ko chih ching yüan, c.* 49, *Jih yung ch'i wu lei*, p. 8*a*.]

Carriages, etc.—[The sitting carriage (進賢 *chin hsien*, *i.e.*, the 安車 *an ch'ê* of ancient times) is mentioned in *Sung ch'ao hui yao, ibid. c.* 29, *Chou chü lei*, p. 18*b*; the "far-seeing" carriage, *i.e.*, the "look-out" carriage of ancient times, then drawn by an ox, now by 4 horses, in *Sung ch'ao hui yao, ibid.* p. 21*b*; the "virtue-reverencing" carriage (崇德車 *ch'ung tê ch'ê*, *i.e.*, the "evil-shunning" carriage, 辟惡車 *pi o ch'ê*, of the Ch'in), in *Sung ch'ao hui yao, ibid.* p. 17*b*; "yellow halberd carriage" (黃鉞車 *huang yüeh ch'ê*—from Han times), in *Sung ch'ao hui yao, ibid.* p. 17*b*; Emperor's carriage with purple cover, in *Shan t'ang ssŭ k'ao, ibid.* p. 7*b*; *Ch'ün shu k'ao so, ibid.* p. 9*a*; storeyed drum-carriage (see PER. OF DISR.), in *Shan t'ang ssŭ k'ao, ibid.* p. 25*a*; mourning-carriage, in *Tz'ŭ lin hai ts'o, ibid.* p. 28*b*; hearse, in *Lung Shih-Hêng shih chu, ibid.* p. 28*b*; bridle and head-gear, in *Shan t'ang ssŭ k'ao, ibid.* p. 36*a*; saddles, in *Chieh ch'êng yü, ibid.* p. 37*a*; stirrups (inlaid with silver), in *Sung chih, ibid.* p. 38*b*; wooden saddle with leather cushion, in *Ch'ang pien, ibid.* p. 37*b*; *Wu hsing chih, ibid.* p. 38*a*; saddle-cushion stuffed with feathers, in *Shih wu kan chu, ibid.* p. 38*a*; whip, in *T'ai p'ing kuang chi, ibid.* p. 39*a*; and mud-guard in *Shih shuo, ibid.* p. 38*a*.]

Boats, etc.—[Boats of various kinds are mentioned in *Yeh lung liao chih, Ko chih ching yüan, c.* 28, *Chou chü lei*, p. 4*b* ("shuttle-boat," 梭船 *so ch'uan*); *Pai pien, ibid.* p. 9*a* (junks of 10,000 *huo*); *Pu ta t'ung pei wo chi, ibid.* p. 11*a* ("sword-fish boats"); *Sung shih, ibid.* p. 11*a* (with 4 paddle-wheels); *Chiao chou chi, ibid.* p. 11*b* (copper); and sails in *Kuang ya, ibid.* p. 14*b*.]

Agricultural and Spinning Implements.—"In the 5th year of the reign Shun Hua, Wu Yün-ch'êng offered a 蹈犂 *t'a li*, 'treading plough,' which did not require an ox, but was turned by human power. This was an imitation of the method of Chao Kuo, who had instructed the people to use the plough by dragging it."—*Sung shih, ibid. c.* 48, *Kêng chih ch'i wu lei*, p. 2*a*.

"The *ts'ung* (摠 or 稷) was a pointed carrying stick (or pole)."—*Chi yün, ibid.* p. 9*b*.

"The carrying-pole (擔 *tan*) was an instrument used for carrying grain; its length was 5 feet 5 inches. When the wood was shaved off so as to make it oval, it was called a *juan* (輭), 'pliant' carrying-pole; when it was cut round, it was called a *ts'ung* (摠), 'pointed' carrying-pole. The former was suitable for carrying [heavy] utensils and goods, the latter for carrying fuel and grain. After the crops had been collected, it was a

convenient instrument to use for collecting the aftermath of the harvest on ridges and in ditches for storage in granaries."—*Nung sang t'ung chüeh, ibid.* p. 9*b*.

"The *tun* (囤 or 圌), grain-bin, was an article for holding grain."—*Chi yün, ibid.* p. 10*a*.

"*Tun* (囤) was sometimes written *tun* (圌 or 䉼). In the North it was made of the stems of the *vitex incisa*, or of willow branches, or herbs and grasses (plaited), and was of circular shape; in the South it was made of split bamboos tied with grass or sometimes of bamboo matting. It was placed so as to form a hollow enclosure for holding grain. In the South the people commonly called it a *tun* (囤)."—*San ts'ai t'u hui, ibid.* p. 10*a*. *Cf.* previous Period.

"The *shan* (鏟) was a long sickle (鐮 *lien*), and the *p'o* 鑿 was a two-edged knife for cutting grass."—*Sung Ch'i Chi yün, Shih lei t'ung pien, c.* 17, *Jén shih pu*, p. 1*a*.

"The *hua* (鏵), spade, is an implement for tilling the ground."—*Sung Ch'i Chi yün, Ko chih ching yüan, c.* 48, *Kêng chih ch'i wu lei*, p. 6*a*.

"When the natives gathered cotton, they used an iron roller (鐵 挺 *t'ieh t'ing*) to crack out the kernels from the seeds."—*Shih Chao Shih wên, ibid.* p. 18*a*.

"[To make] the *chiao ch'ê* (攪 車), 'stirring-machine,' they used 4 wooden poles to make a square frame; on this 2 pillars were erected [each] about 1 foot 5 inches in height; on the pillars was a square piece of wood keeping them in place. Each upright pillar was pierced for an axle, to which was attached a turning handle, but at the other end of the axles the sockets did not pierce the pillars. Two men turned the axles, and one man fed [the machine] with the raw cotton. As the two axles turned [*lit.*, crushed] on each other the kernels of the seeds fell in and the cotton came out."—*San ts'ai t'u hui, ibid.* p. 18*a*.

"The *hsiao kung* (小 弓), 'small bow,' was made of bamboo, and was about 1 foot 4 or 5 inches long. A bowstring was set upon it in order to bow the cotton, and so render it even and fine. It [the cotton] was then rolled up to make a hollow cylinder, and brought to the machine to be spun."—*Shih wén, ibid.* p. 18*a*.

"At the present time the bow made for [bowing] raw cotton was 5 to 6 feet long, and had a string made of sheepgut. When it was sprung (or struck) its sound was like a clap of thunder in fine weather."—*Shêng An wai chi, ibid.* p. 18*a*.

"The *t'an kung* (弓 彈), bow, was made of bamboo and was about four feet in length. Its upper part was somewhat longer than the lower, shorter, and stronger part. It was strung with a [cowgut] cord covered with string, and was used for bowing raw cotton. The process was the same as [that used in] bowing wool for felt. It disclosed the hard parts and loosened the tight ones."—*Nung sang t'ung chüeh, ibid.* p. 18*a*.

"The people of Huai made the bamboo cylinder by rolling the stalks of the oleander or of millet, using [for that purpose] those which were long and smooth. At the present time the people of other places made it instead of jointless bamboo slips. The process was: first a piece of raw cotton was laid on a table, then the cylinder rolled over it so as to make the cotton into a hollow cylinder, at the same time drawing the *t'ing* out again. Spinning [in this way] from each cylinder it was easy to make [the silk thread] even and fine."—*San ts'ai t'u hui, ibid.* p. 18*a*.

"The *mu mien fang ch'ê* (木 棉 紡 車), 'cotton-spinning machine,' was made smaller than the *ma chu fang ch'ê* (麻 苧 紡 車), 'flax-spinning machine.' When the wheel moved and the string revolved, the cylinders [to the ends of which the thread was hooked] followed. The spinner held the cotton cylinder in his left hand and gradually drew out [the cotton] into long threads without breaking it."—*San ts'ai t'u hui, ibid.* p. 18*b*.

Fishing Implements.—"The *ch'üan* (筌), 'bamboo trap,' was a fishing trap made of bamboo. The mouth had inverted [twigs of bamboo like] whiskers which allowed the fish to enter but not to come out."—*Yen fan lu, ibid.* p. 22*b*.

"The *tuan* (簖), bamboo fence for catching fish, comes from *tuan* (斷), to impede. It was plaited of bamboo like a curved screen—as it made a curve in the water so as to impede the fish or crabs. On this account it was called *hsieh tuan* (蟹 簖), 'crab fence,' but it was not used only for catching crabs."—*San ts'ai t'u hui, ibid.* p. 22*b*.

"The fishermen of the present time shut off the reaches or rapids of a river or stream with a semi-circular bamboo screen called *tuan* (斷). But as in ponds, dykes, ditches, and streams [the fish] lived in the holes, marshy ground, or bogs [at the bottom], the natives of these places melted black metal [iron] into the shape of a hook, which was fitted at the end of a bamboo rod and used for catching [the fish]. At night they kindled a fire to make a reflection, [and the fish] immediately came out as soon as they saw it."—*Fu Kung Hsieh p'u, ibid.* p. 22*b*.

KIN.

[A boat made without glue, with the ends fastened with bent iron, is mentioned in *Chin shih, ibid. c.* 28, *Chou chü lei*, p. 9*b*.]

Mongol Period (1280 *to* 1368).—*Table VII.*

Household Utensils, Carriages, Boats, etc.—[Calabashes used for drinking purposes as well as for holding food were offered as tribute by the Ma Pa Êrh State [?Turkestan ?Maarbar]: see *Chieh ch'êng yü, Ko chih ching yüan, c.* 52, *Jih yung ch'i wu lei*, p. 23*b*; quilts are referred to in *Yüan shih yeh t'ing chi, ibid. c.* 54, *Chü ch'u ch'i wu lei*, p. 2*a*; *Ling piao lu, ibid.* p. 2*b*; *Chu Fu-chi Man ts'ung hsiao, ibid.* p. 2*b*; mats, in *Yüan shih yeh t'ing chi, ibid.* p. 10*a*; bracelets, in *Yüan shih yeh t'ing chi, ibid. c.* 55, *Hsiang lien ch'i wu lei*, p. 11*a*; mirrors, in *Liao Jung chung chiang hsing tsa lu, ibid. c.* 56, *Hsiang lien ch'i wu lei*, p. 6*a*; *Ch'iao mu hsien t'an, ibid.* p. 6*b*; sceptres, in *Yüan shih Yeh t'ing chu, ibid. c.* 58, *Yen shang ch'i wu lei*, p. 9*b*; jade staff, in *Ch'én Chi-ju T'ai p'ing ch'ing hua, ibid.* p. 19*b*; staffs, in *Ling piao lu i, ibid.* p. 20*a*; clepsydra, in *Tao Tsung-i Yüan shih yeh t'ing chi, ibid. c.* 1, *Kan hsiang lei*, p. 14*a*; imperial chariot with willow wheels, in *Yüan chih, ibid. c.* 29, *Chou chü lei*, p. 15*b*; dog-sleigh and "wooden horse," used for travelling over ice or snow, in *Yüan chih, ibid.* p. 29*b*; milk-cart, in *Shu wu i ming su, ibid.* p. 29*b*; and dragon boat (propelled by its scales and tail), in *Ch'üan hêng kêng shên wai shih, ibid. c.* 28, *Chou chü lei*, p. 9*b*.]

Writing Implements.—"Mr. Li of the Yüan dynasty had a piece of old paper more than two *chang* long, and very bright and smooth. It had descended to him through four generations. One day he requested Chao Wên-Min to write something on it, but Wên-Min did not presume to put his pen [to such fine paper]."—*Ni ku lu, ibid. c.* 37, *Wên chü lei*, p. 11*a*.

Agricultural Implements.—"The *ch'a* (叉), pitchfork, was an instrument for raking the cut grain. It was made of bent wood. Its full length was 5 feet; at the upper end two prongs were placed about 2 feet in length, one somewhat shorter than the other. In shape they were like curved horns, and were used for raking together the cut grain stalks." "Another, whose handle was made of wood with two iron prongs at the end, was like a spear or halberd; being used for collecting grain in bundles it was called 'iron grain-fork' (鐵 禾 叉 *t'ieh ho ch'a*)."—*San ts'ai t'u hui, ibid. c.* 48, *Kêng chih ch'i wu lei*, p. 9*b*.

Sericultural Implements.—"The silkworm-frame (蠶 架 *ts'an chia*) was an implement for placing silkworm baskets on in tiers. It was built up of four small logs; its height was about 8 or 9 feet, with cross beams throughout so as to form ten storeys, on each of which were placed the silkworm trays or baskets, according to size. For the basket a small shelf would be used; for the tray a large one. The people of the South used the frame for resting the silkworm trays and baskets on, just as those of the North used a stand on which to rest the cross pieces of wood supporting the silkworm-frame."—*San ts'ai t'u hui, ibid.* p. 13*b*.

"The silkworm-net (蠶 網 *ts'an wang*) was an implement for moving silkworms. It was made of knotted cords, in the same way as a fishing-net, but in size was so constructed as to conform to the dimensions of the silkworm-tray. It was coated with varnish [-oil], and was both bright and tightly strung, not easily destructible. It was strung with cord, and very handy. In moving (or changing) silkworms, the net was first spread out and mulberry leaves strowed on it. When the silkworms smelt the odour of the leaves, they immediately passed on to the net and fed on them. When they had all come on to the net, the attendant, holding the net with both hands, placed them on another tray. Of course, the remainder (*i.e.*, those which did not crawl on to the net) had to be picked up. This method was much easier than removing them all by hand. It was generally used in the South, and in the North, where the silkworms were smaller, it was also found convenient to use it."—*San ts'ai t'u hui, ibid.* p. 11*a*.

"When the day of the Corn Ram (one of the 24 solar terms) came, stands were erected by using 4 poles, each higher than the pillar and beam. These stands were erected so as to correspond to the size of the rooms. The outside edge of the upright poles was serrated like the teeth of a saw, but longer. On each pole were hung loops made of cord plaited from the fibre of the mulberry tree. [In these] at the four corners rested two long beams or sticks (placed crosswise), on which a silkworm-tray made of reeds was placed horizontally. The ends of the cross-sticks were fastened [to the loops] by means of cords. Each stand contained ten of these, the distance between each being 9 inches—in which space the trays [rested]. When it was desired to remove or feed them, [the trays] could be shifted up or down [as required]."—*Wu pén chih yen, ibid.* p. 14*a*.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Furniture, Household Utensils, etc.—[Seats of different kinds are mentioned—the folding chair (used in travelling) in *Shih wu kan chu, Ko chih ching yüan, c.* 53, *Chü ch'u ch'i wu lei*, p. 5*a*; small seat or stool (杌 *wu*), in *Shih wu kan chu, ibid.* p. 5*b*; three-legged wooden seat, in *Lei ch'ing jih cha, ibid.* p. 5*b*; a "vitreous" bedstead is referred to in *Shih wu kan chu, ibid.* p. 7*a*; *mêng yu* (夢 友), "dream-friend," couch, in *Shih wu kan chu, ibid.* p. 9*b*; *t'a* (榻), couch (which was 4 feet 6 inches long and 9 inches high, with woodwork on 3 sides), in *Ch'i chü ch'i fu chien, ibid.* p. 9*b*; door-screen, in *Ch'i wu ts'ung t'an, ibid.* p. 9*b*; folding-screen (introduced from Japan), in *Ch'i hsiu lei kao, ibid.* p. 12*b*; *i* (扆), screen 8 feet high and 8 feet long (sometimes used in audience chamber), in *San li t'u, ibid.* p. 13*a*; pillows, quilts, curtains, etc., in *Shan t'ang ssŭ k'ao, ibid.* p. 13*b*; *Shih wu kan chu, ibid.* p. 22*b*; *Ch'én Chi-ju Ch'ün sui lu, ibid. c.* 54, *Chü ch'u ch'i wu lei*, p. 1*a*; *Yang Chên wai chi, ibid.* p. 4*a*; *I yüan, ibid.* p. 4*a*; *Shih wu kan chu, ibid.* p. 6*a*; *Ming huang tsa lu, ibid. c.* 55, *Hsiang lien ch'i wu lei*, p. 11*a*.]

"Ch'iu Ch'ang-ch'un had a cup made of walnut."—*Ni ku lu, Shih lei t'ung pien, c.* 73, *Ch'i yung pu*, p. 20*b*.

"Kuo Chi-chou had a *chan ching* (占 景), 'usurping the view,' plate, in the copper bottom of which were several tens of small tubes, which if periodically filled with water caused flowers stuck in them to keep fresh for ten days."—*Ch'ien ch'üeh lei shu, ibid. c.* 74, *Ch'i yung pu*, p. 5*b*.

[Basins, dishes, jars, vases, etc., are referred to in *Chieh an man pi, Ko chih ching yüan, c.* 52, *Jih yung ch'i wu lei*, p. 16*a*; *Hui yüan hsiang chu, ibid.* p. 16*b*; *Shih wu kan chu, ibid.* p. 17*b*; *Shih wu kan chu, ibid.* p. 19*b* (領 *ling*, amphora with perforated ears for cord); *Ming t'ung chi, Shih lei t'ung pien, c.* 74, *Ch'i yung pu*, p. 13*a*; lanterns, in *Hu Ying-lin Chia i shêng yen, Ko chih ching yüan, c.* 50, *Jih yung ch'i wu lei*, p. 11*b*; *Shih wu kan chu, ibid.* p. 12*a* (gauze-lined); lamp-stands, in *Pai shih lei pien, ibid.* p. 14*b*; *Shih wu kan chu, ibid.* p. 14*b*; candles and torches, in *Pai shih lei pien, ibid.* p. 15*b*; oil of different kinds, in *Shih wu kan chu, ibid.* p. 19*b*; p. 20*a*; *Wang shih-mou Min pu su, ibid.* p. 20*a*; *Shêng an wai chi, ibid.* p. 21*a*; *Yang k'o man pi, ibid.* p. 21*a*; *Shih wu kan chu, ibid.* p. 21*a*; *T'u ching, ibid.* p. 21*b*; and charcoal in *Shêng An wai chi, ibid.* p. 29*a*.]

"In China there was originally no folding fan (摺 扇 *chê shan*), but mention of it occurs in the Chien Chi (聞 記) of Wang Chiu (王 秋). In the beginning of the Yüan dynasty the Commissioner of the South East Barbarians used a *chü t'ou* (聚 頭), fan; at that time people laughed at him. In the beginning of the reign Yung Lo [1403–25] of the present dynasty they first used it; but it was only borne by servants, runners, and people of the lower classes, as it was very convenient when serving another. When the Wo country (Japan) offered them as tribute T'ai Tsung distributed them to all his ministers. Further, the Imperial Works Office had to supply them for bestowing as rewards or presenting as gifts. Then the whole Empire used them and round fans were discarded."—*Chang Tung Lai chi, ibid. c.* 58, *Yen shang ch'i wu lei*, p. 15*b*.

"The folding fan is said by one authority (the *Ch'ien-ch'o-lei-shu*, an encyclopædia published in 1632) not to be a Chinese invention at all, but to have been introduced into China by the Coreans, who sent a quantity of them to the Emperor Yung Lo of the Ming dynasty, amongst the other articles offered as tribute by the Vassal State. The Emperor is further stated to have been so pleased with the novelty that orders were issued for their imitation by Chinese workmen."—*Giles, Historic China*, p. 311.

"It was not till the fifteenth century the folding-fan, long before invented by the Japanese, found its way into China."—*Little* (*Mrs. A.*), *Int. Ch.*, p. 441.

["Double-dragon fans" are mentioned in *Shih wu kan chu, Ko chih ching yüan, c.* 58, *Yen shang ch'i wu lei*, p. 14*b*.]

[Spectacles are mentioned in *Shu wu i ming su, ibid.* p. 22*b*; rouge, in *Shêng An wai chi, ibid. c.* 55, *Hsiang lien ch'i wu lei*, p. 13*a*; *Wu tsa tsu, ibid.* p. 13*b*; incense-dishes and urns, in *Shih wu kan chu, ibid. c.* 58, *Yen shang ch'i wu lei*, p. 3*b*; *Po wu yao lan, ibid.* p. 3*b*; *Ni ku lu, ibid.* p. 5*a*; canes and staffs, in *Shuo wên, ibid.* p. 16*a*; *Shih wu kan chu, ibid.* p. 17*a*; ships, in *Pai pien, ibid. c.* 28, *Chou chü lei*, p. 2*a*; *Shih wu kan chu, ibid.* p. 5*a*; and "skin-boats" in *Chêng tzŭ t'ung, ibid.* p. 13*a*.]

Writing Implements.—[Pens are referred to in *Wang Yu Wên fang lun, ibid. c.* 37, *Wên chü lei*, p. 3 (hogshair); and inkstones in *Wang Yu Yen chi, ibid. c.* 38, *Wén chü pu êrh*, p. 9*b*.]

"The Minister Fan had preserved [as a curio] a slab of ink on the front of which was written: 'Manufactured by the Wu Chien T'ang'; and on the back: 'The best soot of T'ien Kuan.'"—*Ch'ên Chi-ju Pi chi, ibid. c.* 37, *Wên chü lei*, p. 24*a*.

Agricultural, Spinning, etc., Implements.—"The *yu* (耘) was a field implement. After the seed had been sown it was used for scratching and filling up the irregular parts of the ground so as to cover the seed. At the present time, in the north, after the seed is sown, they use a *po* (薄 = 箔), a kind of mat plaited of willow branches or twigs; a man stands on it whilst it is drawn by an ox, so as to make the soil cover [the seed] evenly. This is a kind of *yu*."—*Shu wu i ming su, ibid. c.* 48, *Kêng chih ch'i wu lei*, p. 11*a*.

"The *tsu* (簇), frame of straws on which silkworms spin, was made of rice-straws. These were peeled before being used, since if they were not clean the silkworms would not spin their cocoons, and they had moreover to be closely tied together [in bundles]. The peelings from the straws served both to keep off the dampness of the ground and also to catch the silkworms if they fell. It was not advisable to use aquatic plants [for this purpose], as it caused the thread to become tangled and the cocoon to be poorer."—*Huang Shêng-tsêng Tsan ching, ibid.* p. 13*a*.

"The *ts'an po* (蠶 箔) [circular] silkworm mat [without edge], was an implement for receiving the silkworms. Sericulturists in the north often used the background of farm houses or places in gardens to plant rushes and reeds as material for making these mats. At the end of the autumn they were reaped, gathered up, and woven together. The area of the mat was 4 feet; it was placed upon two beams which rested on stands. When the silkworms were taken out to be separated, or when the frame was taken away, the mat could easily be opened out or rolled up [as desired]."—*Nung sang t'ung chüeh, ibid.* p. 13*a*.

"The *ch'ien t'ing* (牽 綎) was a treading machine for the loom, and the *nieh* (蘗) was the under part of a loom which was trod (or worked) by the feet. It was of the same class of implement as the *ch'ien t'ing*."—*Shu wu i ming su, ibid.* p. 19*a*.

"The *chu* (杼), shuttle, was an implement for holding the thread of the woof, and the *chu* (柚), warp cylinder, was an instrument for receiving the thread of the warp."—*Shan t'ang ssŭ k'ao, ibid.* p. 19*a*.

"The *so* (梭), shuttle, was a weaving implement used for passing the thread of the woof."—*T'ung su wên, ibid.* p. 19*a*.

Fishing Implements.—"The *Chronicles of the Elders of Hsiang Yang* says: 'In the Han river there were many fine bream, which it had always been forbidden [the public] to catch. So a fence (for this reason called "bream fence") was put to bank up the water.' The explanation says: 'The fence used to stop the water' is the same as what in Lu Kuei-mêng's *History* is called *wei hsiao*, which was set up in flowing water to intercept [the fish]. Its name was taken from the kind of fence used to catch crabs."—*Shu wu i ming su, ibid.* p. 23*b*.

"The *yü* (籞) of a pond was a plaited fence of bamboo which was set up in a pond and used for rearing fish."—*Shan t'ang ssŭ k'ao, ibid.* p. 23*b*.

"The *mêng sou* (艋 艘) was a basket plaited of small bamboos; the cover of its mouth was woven of bamboo splints; there were hairy or bristling bamboos fixed to it, and it gradually decreased in size from the mouth of the basket down to [the junction with] the hairy bamboos, so preventing the fish from going out after they had got in."—*Shan t'ang ssŭ k'ao, ibid.* p. 23*b*.

"The *mang chou* (芒 帚) was in shape like a sieve. When the water became cold the fish hid themselves in it. It was used for fishing."—*Ibid.* p. 23*b*.

"The *ch'u kuo* (楚 簻), twig basket, was a kind of bamboo basket without a bottom used for catching fish."—*Su wu i ming shu, ibid.* p. 21*b*.

"The *chao* (罩) was made of bamboo plaited into a large basket which had neither top nor bottom. It was used to enclose water so as to catch the fish."—*San ts'ai t'u hui, ibid.* p. 21*b*.

"The *chao* (罩) was an inverted *ts'êng* (罾). When the fish swam into it it was hauled up. The advantages and disadvantages of the two implements were about the same."—*Huai-nan Tzŭ, ibid.* p. 21*b*.

"The *ko kai* (or *hai*) (鴿 揩) was the net commonly called *kai tou* (揩 兜), *lit.*, 'striking-bag.' It was an implement for taking up fish out of a large net. [The *kai tou* was brought down with force on to the large net near the fish, which was thus made to rebound into it.] The larger ones could also be used for catching birds."—*Shu wu i ming su, ibid.* p. 20*b*.

"The glutinous rod (黐 竿 *ch'ih kan*) was an implement used for catching birds; and the *p'an* (矰) was an arrow used for shooting them."—*Shih wu kan chu, ibid.* p. 24*a*.

Manchu Period (1644 *to* —).—*Table IX.*

Furniture, Household Utensils, etc.—"The best furniture is made of a heavy wood stained to resemble ebony; camphor, elm, pine, aspen, and melia woods furnish cheaper material. Ornamental articles, porcelain vases, copper tripods or pots, stone screens, book shelves, flowers in pots, etc., show the national taste. Ink sketches of landscapes, gay scrolls inscribed with sentences suspended from the walls, and pretty lanterns relieve the baldness of the room; their combined effect is not destitute of variety and elegance, though there is a lack of *comfort*. Partitions are sometimes fancifully made of lattice work, with openings neatly arranged for the reception of boxes containing books. . . . A massive bedstead of costly woods, elaborately carved, and supporting a tester for the silk curtains and mosquito-bars, is often shown as the family pride and heirloom; a scroll of fine writing adorns its fringe or valance. Mattresses or feather beds are not used, and the pillow is a hollow square frame of rattan or bamboo. The bed, wardrobe and toilet usually complete the furniture of the sleeping apartments of the Chinese; but if this is also the sitting-room, the bed is rolled up so as often to furnish seats on its boards."—*Williams, Midd. King.*, i. 734.

"There is no commoner object in any house in China . . . than the feather-brush. . . . It was made generally of actual feathers, and this kind was, and is now, used for dusting furniture. Other sorts, however, were made of horsehair."—*Balfour, Leaves*, pp. 164–5.

"Just as the dragon is the symbol of power and the national emblem of the Chinese people, so is the fan the characteristic accompaniment to the everyday life of the ordinary Chinaman. . . . A fan of some sort or other is part and parcel of every man's summer equipment."—*Fraser's Magazine*, N.S. xix. 548. For descriptions of the various kinds of fans, see pp. 549–53.

"Almost every large city of China, and certainly every important division of the Empire, has its own characteristic fan; or else there is something peculiar in the make, colour or ornamentation of the common 'folding' fan as seen in that particular district by which it may be distinguished from its ubiquitous congener."—*Giles, Historic China*, pp. 297–8.

"The *Autobiographic Recollections of George Pryme, M.A.*, contains the following paragraph: 'The early umbrellas were very clumsy. They were made of oiled cloth, and were very flat, being carried by a ring fastened to the top, so that the handle often got dirty.' Chinese umbrellas exactly answer to this description as made in Hupeh and Hunan. From motives of cheapness the brass ring is often omitted, but the Chinaman invariably carries his umbrella by the top, whereas the foreigner handles his highly-wrought means of defence against the rain as if it were a dirk. The Chinese article, made of oiled or varnished paper instead of cloth which was formerly used, is a very useful article and very cheap. An umbrella can be purchased in Hankow for eighty cash, but two hundred or three hundred cash may be expended in order to secure the brass ring. Fast young Chinamen, especially military cadets, may be seen with umbrellas made upon a foreign model with red oiled cloth, which throws an excellent tint upon the faces of these swells. It is the handiness of the material furnished by the light and strong bamboo, of which the Chinese umbrella is almost entirely made, which enables almost every Chinaman, woman and child to carry something in the way of a parapluie."—*Cycle*, 1st Series, p. 257.

"The large umbrella of Chinese officials is called 羅傘, *lo-san*, or 日照, *jih-cháu*, and is of a red colour for all mandarins but those below the sixth rank, who have to be content with a blue ensign. The 遮陽, *ché-yang*, is a large leaf-shaped shade carried before officers and idols. The 萬民傘, *wan-min-san*, is a presentation umbrella, covered all over its deep red fringes with the names of the donors in gold letters. They are given to worthy officers, but are very often raised, like testimonials at home, by a few busy persons rather than by a 'myriad people,' as the Chinese word means literally. . . . It is likely enough that the broad-brimmed rain-hats of Chinese coolies, called 笠傘, *lih-san*, gave rise to the idea of the umbrella, which is made of much the same materials, paper being substituted for the leaves of the reeds of the Yangtsze or other rivers, with which the rain-hats are commonly lined. The number of ribs was formerly much less than at present."—*Ibid.* p. 257.

"The Chinese put their umbrella into a bag, and sling it under the arm and over the back. It is a very common sight to see a Chinese soldier armed with only this weapon of defence against the dreaded weather!"—*Ibid.* p. 257.

"Small umbrellas answering to parasols are made to carry in the large sleeve of the Chinese robe or jacket. These are called 繡傘, *siú-san*."—*Ibid.* p. 257.

"Its [Shantung] manufactures supply the common clothing and utensils of its people: silk fabrics, strawbraid woven from a kind of wheat, glass, cheap earthenware, and rugs of every pattern."—*Williams, Midd. King.*, i. 93.

[Wei-hai-wei and Chefoo in 1837] . . . "neither table, chair, nor floor, nor any article of furniture could be seen in the houses of the poorest."—*Ibid.* i. 93.

"The grass (*Phragmites*) raised along the river banks is carefully cut and dried, to be woven into floor-matting."—*Ibid.* i. 357.

[The following is a list of implements and tools received at the Sheffield Public Museum from H.M. Consul at Canton in 1890:—Tailor's scissors, stevedore's knife, medicine knife, paper knife, bookbinder's knife, deerhorn knife, pocket knife, peel cutter, fancy paper knife, opium knife, scaffolding knife, razor, shoemaker's knife, pork butcher's knife, melon knife, paper-cutter, slicer, firewood chopper, chopper, bamboo knife, knife sharpener, plane, chisels, feather extractor, fruit knife, medicine knife, ear cleaner, cinnamon cutter, silver shears, betel-nut slice, scissors, pincers, cooper's knife, hand-saw, hair extractor, melon slice, corn knife, knife for cutting skins, scissors for lamps, silver chisel, ivory scraper, grass-cutting knife, file, nail-extractor, axe hammer, cocoanut knife, leather-cutting knife, pitchfork, spade, hoe, pestle and mortar, drill.]

Writing Implements.—"The articles used in writing, collectively called *wan fang sz' pao*, or 'four precious things of the library,' are the pencil, ink, paper, and ink stone. . . . The ink, usually known as India ink, is made from the soot of burning oil, pine, fir, and other substances, mixed with glue or isinglass, and scented. It is formed into oblong cakes or cylinders, inscribed with the maker's name, the best kinds being put up in a very tasteful manner."—*Williams, Midd. King.*, i. 599.

Carriages.—"Of the wood (Eu-mu) for making carts, the best kind comes from Cho-chow, 140 *li* from Peking; the k'wuy-moo is used for making spokes of cart-wheels, and chiefly comes from Tai-yuen-foo, 1,600 *li* from Peking. The iron tires round the wheels are made of iron from Shanse, 900 *li* south of Tai-yuen-foo. The best kind of iron from Loh-yu-foo sells for fully 12 taels per 100 catties in Peking . . . 12 taels worth of silver is used in inlaying the iron with silver on a good Peking cart. The prices of good carts vary from 50 to 200 taels each; the best kind being lined with satin. . . . Regarding the Chao-tze or chairs . . . a green cloth chair complete—with satin pillows, cushions, etc., a small looking-glass inside, a small *tau-tze* for brushing away the dust from the boots, a small vase for flowers, and some iron inlaid with silver on the corners around the edges of the chair and the ends of the poles on which the chair is borne—costs 200 taels."—*N. and Q. on C. and J.*, ii. 38.

"The harness of draught horses is very similar to that which is used in Great Britain. The curb-chain, however, which consists of cord, is placed, not under the chin, but between the upper lip and the nose. The harness of the horses or mules employed to draw the carts of members of the Imperial Family is covered with yellow cloth; and that of the gentry is sometimes mounted with silver rings and buckles. When wealthy families are in mourning, the harness of the horses and mules is invariably covered with white cloth."—*Gray, China*, ii. 178.

Boats, etc.—"Every river in China has its own peculiar class of boat, and . . . the junks frequenting any one seaport differ in marked characteristics from those of all other places. In method of rigging alone does an approach to uniformity prevail."—*N. and Q. on C. and J.*, i. 170.

"It is unnecessary to particularize the various sorts of lighters or *chop-boats* found along the southern coast—the passenger boats plying from town to town along the hundreds of streams, and the smacks, revenue cutters, and fishing craft to be seen in all waters except to call attention to their remarkable adaptation for the ends in view. The best sorts are made in the southern provinces; those seen at Tientsin or Niuchwang suffer by comparison for cleanliness, safety, and speed, owing partly to the high price of wood and the less use made of them for dwellings. On the head waters of the river Kan the boats are of a peculiarly light construction, with upper works entirely of matting, and the hull like a crescent, well fitted to encounter the rapids and rocks which beset their course."—*Williams, Midd. King.*, i. 751–2.

[The vessels to be seen on the Canton River comprise 7 kinds of sea-going craft; of river craft, 9 kinds of passenger boats, and 5 kinds of cargo boats, 3 kinds of government vessels, 4 kinds of small river boats, and 6 kinds of miscellaneous craft.]—*N. and Q. on C. and J.*, i. 170–3.

On the Pearl River, "caravel junks, in which Columbus might have sailed; 'slipper-boats' and 'snake-boats,' 'dug-outs' and 'duck-boats,' 'flower-boats' and 'salt-boats,' 'mud-boats' and 'silk-boats,' 'sampans,' 'stern-wheelers,' and rafts—each kind easily distinguishable by its special build."—*Michie, Hors D'œuvre*, p. 77.

"Besides the various kinds, the revenue service employs a narrow, sharp-built boat, propelled by forty or fifty rowers, armed with swivels, spears, boarding-hooks, and pikes, and lined on the sides with a menacing array of rattan shields painted with tigers' heads. Smugglers have similarly made boats, and now and then imitate the government boats in their appearance, which, on their part, often compete with them in smuggling. In 1863 the imperial government was induced to adopt a national flag for all its own vessels, which will no doubt gradually extend to merchant craft. It is triangular in shape and has a dragon with the head looking upward. It is usual for naval officers to exhibit long yellow flags with their official titles at full length; the vessels under them are distinguished by various pennons. Junks carry a great assortment of flags, triangular and square, of white, red, and other colours, most of them bearing inscriptions. The number of governmental boats and war junks, and those used for transporting the revenue and salt, is proportionately very small; but if all the craft found on the rivers and coasts of China be included, their united tonnage perhaps equals that of all other nations put together."—*Williams, Midd. King.*, i. 752.

"Minute regulations exist in the Provincial statute-books with reference to the description of build, rigging, and dimensions of junks, but these, it is needless to say, are sedulously ignored in practice. The only vessels which are subject to any kind of Government control are the passage-boats, which receive licenses from the Prefect of Kwang-chow-fu at Canton on payment of a moderate annual fee. Licenses to carry an armament should be issued by the sub-prefect of the Bogue."—*N. and Q. on C. and J.*, i. 170.

"At Canton and the neighbouring boat-building places, the wood of the China pine is the staple of construction, hardwood such as teak, lychee, etc., being sparingly used for exposed beams and knees and braces. The fastenings are invariably of iron, these being driven into the wood to a sufficient depth to allow a caulking of chunam (shell-lime cement) to interpose between the head of the bolt and the water-washed surface. Seams are also caulked with chunam. Masts are of pine, secured when necessary by stays of coir rope, and guards are usually formed of a single stout bamboo, to which the broad butterfly-wing sail is permanently attached. The sails are manufactured from broad strips of grass-matting, strengthened by transverse strips of bamboo from six to eight feet apart, and are instantaneously reefed or furled from on deck by lowering the yard to any requisite degree. A mat sail is presumed to last in wear about six months, and costs from 30 to 50 dollars according to size. A remarkable feature in Chinese junk architecture is the huge rudder, projecting far beyond the perpendicular of the stern, and perforated in order to move more easily against the pressure of the water, whilst when not in use it can be hoisted up in a manner similar to the screw of a steamer. Equally remarkable is the powerful scull which forms the universal means of propulsion for river-craft, and which works freely on an iron pin projecting upwards from the stern-board. Large cargo boats and other craft are propelled by two enormous sculls, working each over one of the quarters. In addition to the scull, Chinese river boats make use, according to circumstances, of oars, bamboo poles and tow-lines. The tow-line is usually a rope of twisted bamboo-shavings, and is made fast to the summit of the mast. The towpaths adjacent to the rivers and canals are kept in order by the villages, the lands adjacent to which they skirt. Six or eight sturdy boatmen will tow a heavily-laden barge for days consecutively. Chinese anchors are clumsy contrivances of wood, resembling in shape the Queen's 'broad arrow,' the flukes being rudely clamped to the shaft by a band of iron. Native hawsers are unwieldy cables of bamboo rope, which possess, however, the virtue of durability, in consequence of the silicious casing with which the bamboo is endowed. Where a mechanical contrivance for raising an anchor is necessary, the old-fashioned principle of the winch is usually seen in force; but the foreign capstan is gradually gaining ground in this respect."—*Ibid.* i. 170.

Most of the boats at Canton "are constructed of fir or pine and smeared with wood oil; the seams are caulked with rattan shavings and paid over with a cement of oil and gypsum. The sailing craft are usually flat-bottomed, sharp forward, and guided by an enormous rudder which can be hoisted through the open stern sheets when in shallow waters. The teak-wood anchors have iron-bound flukes, held by coir or bamboo hawsers—now often replaced by iron chain and grapnel."—*Williams, Midd. King.*, i. 752.

"The junks of to-day, unaltered as they are from designs dating centuries back, will compare favourably with the coasting craft of some Western countries now, and those in existence nearly three hundred years ago must have equalled in most respects and surpassed in many the barques, pinnaces and caravals which sailed under the successors of Magellan and Andrade."—*United Service*, ii. 382.

"The old picturesque junk, with its bulging hull, high stern, and great eyes on the bow, is rapidly disappearing before steamers. Its original model is said to be a huge sea monster; the teeth at the cutwater and top of the bow define its mouth, the long boards on each side of the bow form the armature of the head, the eyes being painted on them, the masts and sails are the fins, and the high stern is the tail frisking aloft. The cabins look more like niches in a sepulchre than the accommodation for a live passenger. The crew live upon deck most of the time, and are usually interested in the trade of the vessel or an adventure of their own. The hold is divided into water-tight compartments, a contrivance that has its advantages when the vessel strikes a rock, but prevents her carrying a cargo comparable to her size. The great number of passengers which have been stowed in these vessels entailed a frightful loss of life when they were wrecked."—*Williams, Midd. King.*, i. 753.

Agricultural Implements.—"The agricultural implements which are in use among the Chinese include the ordinary kinds, and are very simple. They consist of the plough, the harrow, the spade, the hoe, the flail, the reaping hook, the winnowing machine, and various appliances in connection with irrigation."—*Gray, China*, ii. 114.

One of the halls in the Temple of Agriculture at Peking "was used for the storage of the gilded and lacquered specimens of agricultural implements: the plough, the seed-drill, the harrow, the brush-harrow, the spade, the broom, the pitch-fork, and smaller utensils such as baskets and broad hats."—*N.-C. Herald*, Oct. 3, 1900, p. 725.

"Their agricultural utensils are few and simple, and are probably now made similar to those used centuries ago. The broad hoe is used in soft land more than any other tool; the weight of its large wooden blade, which is edged with iron, adds impetus to the blow Spades, rakes, and mattocks are employed in kitchen gardening, and the plough and harrow in rice cultivation. The plough is made of wood, except the iron-edged share, which lies flat and penetrates the soil about five inches. The whole implement is so simple and rude that one would think the inventor of it was a labourer, who, tired of the toil of spading, called the ox to his aid and tied his shovel to a rail; fastening the animal at one end and guiding the other, he was so pleased with the relief that he never thought of improving it much further than to sharpen the spade to a coulter and bend the rail to a beam and handle. The harrow is a heavy stick armed with a single row of stout wooden teeth, and furnished with a framework to guide it; or a triangular machine, with rows of iron teeth, on which the driver rides to sink it in the ooze."—*Williams, Midd. King.*, ii. 3.

"The utensils of the Chinese farmer are very few and simple," for the most part made of wood and very light. "The object of most of them is merely to direct manual labour and not to reduce it. The plough is without a coulter, and has only one handle. The share is made of iron, and attached to the handle by a withe of bamboo. . . . The form of the share is much like that of a spade. There are also other kinds; one is a light implement used in making furrows in the beds of gardens, and is drawn by hand; there is another employed in stirring up the soil in flooded fields, which is carried in nearly a vertical position, and drawn by a chain fastened near the share. To perform most of his operations in gardening or farming, the Chinese employs the hoe; and by practice he has learned to apply it to almost as many uses as there are separate instruments in other countries. . . . It is usually about a foot long and five or six inches broad, and trimmed with iron; for turning over the soil to mix with the manure, it is often divided into three or four prongs. The common harrow of the Chinese is similar to a large rake; it is drawn by buffaloes, who are directed by a man sitting over the teeth; there is also another one with several rows of teeth."—*Ch. Repos.*, iii. 126–7. See also *Davis, Chinese*, ii. 397–8.

"But the ploughs and hoes, the water-wheels and well-sweeps, the tools of artisans, mud huts, junks, carts, chairs, tables, chopsticks, etc., etc., which we still see in China, are doubtless approximately those of more than 2,000 years ago."—*Giles, Historic China*, p. 79.

[Flails similar to those in Western countries, fanning mills, cylindrical stones, trip-hammers, etc., were used in preparing grain.]—*Ch. Repos.*, iii. 127.

[For descriptions and illustrations of the plough, harrow, hoe, rake, bill-hook, flail, and water-wheel, see *ibid.* v. 485–94.]

Fishing, Fowling, and Hunting Implements.—Fish "are killed with the spear, caught with the hook, scraped up by the dredge, ensnared by traps, and captured by nets; they are decoyed to jump into boats by painted boards, and frightened into nets by noisy ones, taken out of the water by lifting nets and dived for by birds—for the cormorant seizes what his owner could not easily reach. In short, every possible way of catching . . . fish is practised in one part of the country or another."—*Williams, Midd. King.*, i. 779–80. See also *Gray, China*, ii. 293–301.

[Animals were shot with arrows, sometimes with muskets, killed with pikes, or with bamboo poles, caught with nets, or trapped in various ways. See *Davis, Chinese*, i. 340; *Gray, China*, i. 396; *Henry, Ling Nam*, p. 416; etc., and *cf.* ARTS.]

[For implements used in punishment, see LAWS.]

WEAPONS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Offensive.—[The invention of a large number of weapons is ascribed to the legendary kings and other prehistoric personages—especially to Ch'ih Yu, the enemy of Huang Ti. See *Ku shih k'ao, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 1*a* ; *Êrh i shih lu, ibid.* p. 1*a* ; *Tung ming chi, ibid.* p. 1*a* ; *Kuan Tzŭ, ibid.* p. 7*a* ; *c.* 41, *Wu pei lei*, p. 3*a* ; p. 1*a* ; *Shih i chi. ibid. c.* 42, p. 11*a* ; p. 25*b* ; *Shih wu chi yüan, ibid.* p. 19*a* ; *Êrh i shih lu ibid.* p. 20*b* ; *Pai shih lei pien, ibid.* p. 21*b* ; *c.* 41, p. 1*a* ; *Lü Shih Ch'un ch'iu, ibid.* p. 1*a* ; p. 23*a* ; *Wu yüan, ibid.* p. 1*b* ; *T'ai po yin ching, ibid.* p. 1*a* ; p. 2*a* ; p. 6*a* ; *Shan hai ching, ibid.* p. 6*a* ; p. 17*a* ; *Sun ch'ing tzŭ, ibid.* p. 6*b* ; *Ku shih k'ao, ibid.* p. 13*a* ; *Lung yü ho t'u, ibid.* p. 13*a* ; *Yüan pan ch'ien i chüeh, ibid.* p. 17*a* ; *Shih pen, ibid.* p. 2*a* ; p. 17*a* ; *Ch'un ch'iu yüan ming pao, ibid. c.* 42, p. 25*b* ; *Huang Ti nei chuan, ibid. c.* 41, p. 2*a* ; *Mo Tzŭ, ibid.* p. 6*b*, and *Wu yüan, ibid. c.* 42, p. 27*a*.]

"In Yü's time weapons were made of copper."—*Yüeh chi, ibid. c.* 41, *Wu pei lei*, p. 1*a*.

[Two-edged swords (made of copper) are mentioned in *Tao chien lu, ibid. c.* 42, *Wu pei lei*, p. 9*a* (3 feet 9 inches long) ; p. 11*a* ; and p. 11*b*.]

"The dagger was a kind of two-edged sword. When Wang Mang of the Han dynasty escaped from a conflagration into the *hsüan* chamber he held in his hand a dagger of the Emperor Yü—so that in Yao and Shun's time it had already been introduced."—*T'ung su wên, ibid.* p. 18*b*.

[Battle-axe, lances, shields, spears, are mentioned in the *Shu ching*, Pt. V. Bk. II. 1–4.]

[King Wu's battle-axe was ornamented with gold.]—*Legge, Ch. Class.*, III. ii. 300–1, note.

[The black *yüeh* (鉞), halberd, was used in the Hsia dynasty ; the white *ch'i* (戚), pole-axe, in the Shang.]—*Po ku t'u, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 19*b* ; see also LATER FEUDAL PERIOD.

"The *ch'i pi* (鏚 柲) was an axe-handle."—*Wu hou ching, ibid.* p. 19*b*.

"The *fu ts'o* (鈇 莝) was a cutting weapon ; the *yüeh* (鉞) was an axe with a long handle ; and the *huang* (黃), or yellow *yüeh*, was [a *yüeh*] ornamented with gold."—*Shuo yüan, ibid.* p. 19*b*.

"The gold axe (金 斧) *chin fu*) was [the same as] the *yellow yüeh* ; the iron axe (鐵 斧 *t'ieh fu*), as the *black yüeh* (玄 鉞 *hsüan yüeh*). These were commonly used in the time of the three dynasties [Hsia, Shang, and Chou] for cutting or killing."—*Chung hua ku chin chu, ibid.* p. 19*b*.

"The 'straight or right-cutting axe' (剈 正 斧 *p'i chêng fu*) was made by grinding chalcedony ; it was 2 feet odd long and its breadth half its length ; the markings all over it were clear and beautiful. It had been handed down from the Yin dynasty." The name meant that by it dishonest people would be punished or turned to right.—*Cho kêng lu, ibid.* p. 20*a*.

"There were three weapons of the nature of spears or lances, differing in the forms of their points . . . but principally distinguished by their lengths,—the 戈, the 戟 and the 矛. According to Wang Ts'ëaou, the handle of the 戈 was 6 feet 6 inches long ; that of the 戟 16 feet ; and of the 矛 21 feet, . . . The 干 or 'shield' was long and comparatively narrow, so as to cover most of the body."—*Legge, Ch. Class.*, III. ii. 302, note.

"In the Hsia dynasty the weapon called *chi* (戟) had already been invented. It was like a lance with two sharp-pointed prongs."—*Shih lu, ibid.* p. 21*b*.

"They [Huang Ti, Yao, and Shun] bent wood by means of string so as to form bows, and sharpened wood so as to make arrows. This gave the benefit of bows and arrows, and served to produce everywhere a feeling of awe."—*I ching*, App. III., Sect. II., ch. 2, 20, *Legge, Yî King*, p. 384 ; see also *I chi tz'ŭ, Ko chih ching yüan, c.* 41, *Wu pei lei*, p. 6*a*.

"Shun made the bow case (弓 袋 *kung tai*)."—*Wu yüan, ibid.* p. 12*a*.

"The cover for the bow was called *tu* (韣), *t'o* (櫜), *t'ao* (弢), or *chang chien* (弮 韔)."—*Ch'i wu tsung lun, ibid.* p. 12*a*.

"Shun made the *shu lu* (轐蔌 鹿) arrow-tube."—*Wu yüan, ibid.* p. 23*a*.

". . . the cross-bow especially being a favourite weapon either on the battle-field or in the chase."—*Giles, Historic China*, p. 4.

Defensive.—[Shields are mentioned in *Shan hai ching, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 25*b* ; *Ch'un ch'iu yüan ming pao, ibid.* p. 25*b*, etc.]

"The shield was a weapon of war appropriate to a war-dance."—*Legge, Ch. Class.*, III. i. 67, note.

[The coat of mail (甲 *ch'ia*), helmet (胄 *chou*), shield (干 *kan*), and spear (戈 *ko*), are mentioned in the *Shu ching*, Pt. IV. Bk. VIII. Pt. ii. 4.]

"In the three dynasties and down to the Ch'in and Han, troops chiefly used leather mail which was what was called *hsi sŭ* (犀 兕)."—*Yen fan lu, ibid.* p. 3*a*. See also *Êrh i shih lu, ibid.* p. 2*a*.

"The mail of Ch'üeh Kung was worn by [King] Wu when he conquered the Shang."—*Tso chuan, ibid.* p. 4*b*.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Offensive.—[Arms and instruments of iron are mentioned everywhere in the *Shih ching*.]

[Swords were of various kinds. Those of Chou Mu Wang were regarded as the best. The *ch'ih tao* (赤 刀), "red sword," is mentioned in *Po wu chih, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 3*b* ; the *ko tao* (剖 刀), "cutting sword," and *luan tao* (鸞 刀), "phœnix sword," in *Li ch'i, ibid.* p. 3*b* ; a "gem-cutting" sword (割 玉 刀 *ko yü tao*), which could cut a gem as easily as clay, offered as tribute by the Western Mongols, in *Shih chou chi, ibid.* p. 3*b* ; inlaid swords, in *Ku liang chuan, ibid.* p. 4*a* ; measurements and weights of the two-edged swords, in *Chou li, ibid.* p. 7*a* ; silk or grass tied round the hilt, in *Ming i k'ao, ibid.* p. 7*b* ; scabbards, in *Tz'ŭ lin hai ts'o, ibid.* p. 8*a* ; ornamented swords, in *Wu Yüeh ch'un ch'iu, ibid.* p. 9*a* ; *Hai lu sui, ibid.* p. 11*b* ; *Tao chien lu, ibid.* p. 11*b* ; various famous swords of ancient times, in *Hsün Tzŭ, ibid.* p. 11*b* ; *Wu Yüeh ch'un ch'iu, ibid.* p. 13*a* ; *Shih i chi, ibid.* p. 14*a* ; and dagger in *Wu yüan, ibid.* p. 18*b*.]

[The regular warriors had two lances (or spears) and two bows (*Shih ching*, I. vii. V. 2 ; IV. ii. IV. 5). The spear and bow-case were carried in the chariot. The scabbards of the chiefs' swords were adorned with precious stones (III. ii. VI. 2), or with other ornaments (II. vi. IX. 2). The spears were of three kinds : the *mao*, which was 4 *mètres* long (20 Chou cubits) ; and the *chi*, 16 cubits (I. xi. VIII. 2). They were set up in the war chariots (*ibid.*). The javelin *ko* (*ibid.*) was 6 cubits 6 inches long, and was carried by the foot-soldiers. (These lengths are given by the Commentary from the *Li chi.*) All the lances had red pendants or streamers (I. vii. V. i.).]

"Kuan Tzŭ [the philosopher] states that when opening the Yung Hu Hill for water, metal was found from which the 'three-pointed lance of Jung Hu was cast'—this was how it originated."—*Pai shih lei pien, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 21*b*.

"The three-pointed lance . . . was one and a half inches broad ; the guard was three times this breadth ; the *hu* four times, and the *yüan* five times."—*Chou li, ibid.* p. 21*b*.

"This *chi*, lance, had three sharp points : the *fêng* going straight forward ; the *hu* in the middle slightly bent downwards ; and the *yüan* bent upwards at right angles to it."—*Li shu, ibid.* p. 21*b*.

[Other 3-pointed lances are mentioned in *Chou shu, ibid.* p. 22*a*.]

"The two *mao* (矛) lances had two *ying* (英), red ornamental feathers. The Commentary says : 'The two *mao* were the *yi* (夷) *mao* and *yu* (酋) *mao* ; the former was 2 *chang* 4 feet long, and the latter 2 *chang*.'"—*Shih kuo fêng, ibid.* p. 23*a*.

[The *shu* (殳), long spear, was one *hsin* (8 feet) 4 feet long (old measurement ; *i.e.*, one *chang* 2 feet long).]—*K'ao kung chi, ibid.* p. 22*b*. See also *infra*.

"Two men wearing helmets held *hui* (惠) standing inside the inner gate. The Commentary says : 'The *hui* was a spear with 3 prongs at the tip' ; but Kou's Explanation says : 'The sharp parts were angular.' Mr. Chêng Yüan said the shape of the *hui* was like a sloping edge suitable for cutting grass."—*Chou shu, ibid.* p. 23*a*.

"The *ch'iu mao* (酋 矛) is explained in the Commentary as being a two- [? three] edged spear."—*Shih ching, ibid.* p. 23*a*.

"The halberd . . . was 2 inches broad ; its *nei* (內), guard, was double ; its *hu* (胡), hooked part, treble ; and its *yüan* (援), upright edge, quadruple."—*Chou li, ibid.* p. 20*b*.

"The halberd with side prongs (or prongs sticking out sideways) was called *kou chieh* (句 子) and also *hu chieh* (胡 子)."—*Yü hai, ibid.* p. 21*a*.

"Of the five kinds of weapons the halberd was the most handy ; its handle was short ; its hook and upright edge broad and easily [able to] pierce—it could thrust, cut, slash, or hook."—*Li shu, ibid.* p. 21*a*.

"The yellow *yüeh* (鉞), halberd, was used in the Chou. Though their colours [*i.e.*, the black and white ones of the previous Period with this] were different the axes were the same."—*Po ku t'u, ibid.* p. 19*b*.

"The handle of the halberd was 6 feet 6 inches ; of the long spear, one *hsün* (尋 = 8 feet) 4 feet ; of the 3-pointed lance for the chariot, one *ch'ang* (16 feet) ; of the *chiu* spear, 1 *ch'ang*, 4 feet ; and of the *yi*, hooked lance, 3 *hsün*."—*K'ao kung chi t'ung, c.* 2, p. 31*b*. See also *Chou li, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 21*a*.

[The mailed warriors had battle-axes with handles of wood (*Shih ching*, I. xv. IV. ; III. ii. VI. 1). The foot-soldiers were usually armed only with javelins and spears (I. xv. IV.).]

"Prepare your bows and arrows ; temper your lances and spears ; sharpen your pointed and edged weapons ; presume not to have any of these but in good condition."—*Shu ching*, Pt. V. Bk. XXIX. 2, *Legge, Ch. Class.*, III. ii. 622.

[Like the hunting bows, those used in war were of wood adorned with green bands (*Shih ching*, IV. ii. IV. 5). An instrument of bamboo (閉) was strapped to the bow when unstrung, to keep it from warping (I. xi. III. 3 ; II. viii. II. 3). The bows of the chiefs had ornaments of ivory (II. i. VII. 5) ; others of horn (II. vii. IX. 1 ; IV. ii. III. 7). To preserve the bows they were kept in cases of tiger-skin (I. xi. III. 3), or of ordinary leather (I. vii. IV. 3). Every case contained two bows. The bow-cases and the quivers were made of the skin of some marine animal called *yu* (II. i. VII. 5 ; iii. IV. 1), which may have been a seal.]

[Bows and arrows were much used. For the various classes see *Gingell*, pp. 78–81. The former were of different sizes and variously coloured and ornamented according to the rank of the warrior (see LAWS OF INT.). Bows are referred to in *Nei tsê, Ko chih ching yüan, c.* 41, *Wu pei lei*, p. 7*a* (mulberry) ; *Hsün Tzŭ, ibid.* p. 10*b* (carved, etc.) ; *Tso chuan, ibid.* p. 11*a* (large bow) ; *Chou li, ibid.* p. 14*a* (cross bows) ; *Wu ching tsung yao, ibid.* p. 14*a* (ditto, various kinds) ; *Wu Yüeh ch'un ch'iu, ibid.* p. 14*b* (ditto) ; *Chan kuo ts'ê, ibid.* p. 14*b* ; bow-cases, in *Shih Ch'in fêng, ibid.* p. 12*b* (tiger-skin) ; bow-strings, in *Yüeh chüeh shu, ibid.* p. 12*a* ; thumb-hook and "release," in *Shih Ch'in fêng, ibid.* p. 12*b* ; arrows made from sedge, in *Tso chuan, ibid.* p. 19*b* ; *Tz'ŭ lin hai ts'o, ibid.* p. 20*a* ; the "8 kinds of arrows," in *Chou li, ibid.* p. 21*a* ; *Shih chi, ibid.* p. 21*b* ; *Tso chuan, ibid.* p. 21*b* ; arrow-barbs of metal, stone, and bone, in *Li shu, ibid.* p. 20*a* ; arrow-tubes, in *Shih i wên, ibid.* p. 23*a* ; *Tso chuan, ibid.* p. 23*b* ; ivory bow-tip and seal-skin bow-cases, in *Shih ching jung chu, Hsiao ya, c.* 4, p. 11*b* ; and quivers in *Chou li, Ko chih ching yüan, c.* 41, p. 23*a*.]

[Clubs were used at the battle of Lang, B.C. 484.]—*Legge, Li Ki*, i. 185.

"His [Chao Yi's] opening remarks [in the *Kai-yü-ts'ung-kao* Bk. 30] are to the effect that 'the employment of fiery contrivances in warfare was resorted to in the times of antiquity, as for instance in the *Chow-kwan* . . . we read of fire-archery and *wang-she* 枉 矢 (explained by the commentators as fiery darts), which were the origin of this practice ; but the "flame-elephants," "fire-oxen," and conflagrations such as were produced at the battle of Ch'ih Pi were effected by means of straw, sticks, or reeds tied in bundles and steeped in oil or fat, and were not devices in which gunpowder was employed.' As if anticipating the misconception which has, in particular, led European writers to a belief in the early origin of gunpowder, Chao Yi goes on to remark that 'what were called *p'ao* (礮) were all engines for hurling stones by the aid of machinery.'"—*Journ. N.-C.B.R.A.S.*, N.S. vi. 76.

"Commenting on a passage in Sze-ma Ts'ien's History, Chang Yen remarks that 'in Fan Li's art of war' (B.C. 500) there occur 'flying stones' of weight of 12 *catties*, which were propelled from machines and reached a distance of two hundred *pu* (about 400 yards). This was the origin of the *p'ao*."—*Ibid.* vi. 83.

"In the ponderous *chuang-ch'ê* (撞 車), consisting in a huge beam terminating outwardly in a conical head, and slung from a massive framework which moved on low wooden wheels, we may recognize the exact counterpart of the Roman or Grecian battering-ram ; but this engine seems to have been less used than the *p'ao-ch'ê* or slings [see above] . . . of which no less than fifteen varieties are depicted in the *Wu-pei-che*. They appear to have corresponded in all respects with the *lithoboloi* of the Greeks and the *ballistæ* of Roman warfare, and to have consisted in a beam working upon an axle supported by a massive wooden framework, and attached at its outer extremity to a rope the farther end of which was fastened by thongs to pegs at some little distance from the machine. Upon this rope a pad of leather was fixed, affording a resting place for the missile about to be discharged. The inner extremity of the beam was furnished with a number of ropes upon which the working party hauled, giving leverage sufficient, it would seem, to project the stone with great force from the pad on which it rested." Some were mounted on wheels, "but other kinds, corresponding to garrison artillery, were simply built up on the walls of cities, whilst others, again, had several beams working simultaneously within a single framework. Of the simplest description *Wu-pei-che* states that forty men were required to work it, with one as 'captain of the gun' to govern the discharge. It threw a stone weighing 2 *catties* (2⅝ lbs.) a distance of fifty *pu* (about 100 yards). The larger *ballistæ* were much more powerful than this, as, for instance, one which discharged missiles from two pads at once, worked by one hundred men, launching stones of 25 *catties* (about 33 lbs.) to a distance of 80 *pu* (160 yards). It is not, however, in the *ballistæ* only that we are able to trace a similarity between the Chinese devices and those of the Greeks and Romans ; the incendiary projectiles eventually launched from these machines bore a strong resemblance to the fireballs, made of tow saturated with oil or resin, that were cast by the Grecian slingers, whilst the mantlets of wood or leather hung over city walls to defend them from the assault of the battering ram, the grappling irons used in harassing stormers, and the huge moveable towers under cover of which a besieging party advanced with impunity to the foot of an enemy's wall, may be seen delineated in the *Wu-pei-che* in precisely the forms that we find described by the classical military writers."—*Ibid.* vi. 87–9.

"The 'cloud-ladder' (雲 梯) *yün t'i*) [a scaling ladder] was made by Kung-shu Pan of the Lu State ; it was used in the attack on the city of Sung. It could stand without any support. In the book *T'ai pai yin ching* it was called 'flying ladder' (飛 梯 *fei t'i*)."—*Hsü shih shih, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 29*a*.

"The *kou yüan* (鉤 援) was a hook-ladder, used to hook upon a city wall and ascend by. It was the same as the 'cloud ladder.'"—*Mao shih chu, ibid.* p. 29*a*.

[The chariots possessed by the States of Chou are said to have enabled them to easily defeat the Jung tribes, who fought on foot. See *Legge, Ch. Class.*, V. i. Prol. p. 123.]

"The war-carriage had no cover when a nobleman drove in it ; by his side a man standing on a nave held a bamboo umbrella to protect him from the cold or heat of the sun ; it was called *li ku* (笠 轂), 'sunshade carriage.'"—*Tso chuan chu, Ko chih ching yüan, c.* 29, *Chou chü lei*, p. 4*b*.

[Other war-chariots are described in *Li chi chêng i, ibid.* p. 8*a* ; and *Tso chuan, ibid.* p. 29*a* (巢 車 *ch'ao ch'ê*, "nest carriage" with elevated "crow's-nest").]

[War-junks are referred to in *Pai pien, ibid. c.* 28, *Chou chü lei*, p. 9*b* ; *T'ai pai yin ching, ibid.* p. 10*a* ; *Yüeh chüeh shu, ibid.* p. 10*a* ("turret-junk," "bridge-junk," etc.) ; and *Hai wu i ming chi, ibid.* p. 10*a*.]

Defensive.—"The *lung tun* (龍 盾), 'dragon shield,' was a shield on which a dragon was painted as an ornament."—*Tsao lin, ibid. c.* 42, *Wu pei lei*, p. 26*a*.

[The 擩 *po* was a large shield.]—*K'ung Tzŭ shih chia, ibid.* p. 26*a*.

[A shield made out of twigs is mentioned in *Hsüan An ch'un ch'iu, ibid.* p. 26*b*.]

[The princes and regular warriors wore helmets. Those of the princes of the blood were adorned with shells strung on red cords (*Shih ching*, IV. ii. IV. 5).]

"Ch'üan Jung [an ancient region in the N.W. of Yünnan] made helmets of leather painted red."—*Kuang chih, ibid. c.* 41, *Wu pei lei*, p. 1*b*.

"'The soldiers in the chariot beat the "advance" on the drum, and the gagged foot soldiers advanced.' Chêng's Commentary [says] : 'The gag was like a chopstick—it was placed in the mouth and both ends tied with cords round [the back of] the neck, in order to prevent the soldiers speaking and thus give cause for suspicion [of their movements to the enemy].'"—*Chou li, ibid. c.* 42, *Wu pei lei*, p. 29*b*. See also MILITARY.

"In ancient times the cuirass was made of leather and called *chia* (甲), [a scale, as it is like the scale of a fish protecting the body]; but in the present age it is made of metal and called *k'ai* (鎧)."—*Chou li ssŭ chia chu, ibid.* c. 41, *Wu pei lei*, p. 2*a*.

"The *chia ko* (鉀 革) and *chung ko* (重 革) worn on the breast [generally beneath the clothes] afforded protection against weapons."—*Kuan Tzŭ Hsiao k'uang p'ien chu, ibid.* p. 2*b*.

[Armour is further referred to in *Tso chuan, ibid.* p. 2*b*; p. 4*b* (varnished); *Wu Yüeh ch'un ch'iu, ibid.* p. 4*b*; etc.]

"Fu Ch'a, King of Wu, had 3,000 soldiers wearing armour made of rhinocerous hide."—*Kuo yü, ibid.* p. 4*b*.

[The mailed warriors had bucklers (*Shih ching*, I. i. VII. i.; III. ii. VI. i.).]

"Have in good repair your coats of mail and helmets; have the laces of your shields well secured: presume not to have any of these but in perfect order."—*Shu ching*, Pt. V. Bk. XXIX. 2, *Legge, Ch. Class.*, III. ii. 622.

"The 'coats of mail and helmets' were made of leather, which may have been studded or fenced with more or less of steel."—*Legge, ibid.* p. 623, note.

"Armour made of rhinoceros hide consisted of 7 folds; the armour made of wild buffalo-hide, 6 folds; and that of both together, 5 folds. The rhinoceros armour could last 100 years, the wild buffalo armour, 200; and the mixture of both, 300."—*K'ao kung chi t'ung*, c. I, p. 57*b*.

"*Ch'ien* (甲) was the armour of a horse; its plates were made of metal."—*Mao shih chih nan t'u, Ko chih ching yüan*, c. 29, *Chou chü lei*, p. 35*b*.

"The *ta hou* (搭 後) was the back part of a horse's armour; the *chi hsiang* (雞 項), the neck part; and the *t'ang hsiung* (盪 胸), the breast part."—*Shih wu kan chu, ibid.* p. 35*b*.

"The 'wolf-tooth striker' (狼 牙 拍 *lang ya p'o*) was made of elm; on the top were fixed nails and on the four sides blades, the front and back being fitted with rings for attaching ropes. It was used by being suspended from the city wall in order to strike an enemy attempting to scale it."—*Kan chu, ibid.* c. 42, *Wu pei lei*, p. 29*b*.

[For bow and arrow used in hunting, see ARTS.]

[For the method of protecting the war-chariot and the mail of horses, and the use of scaling ladders, see MILITARY.]

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Offensive.—[After the general disarmament on the establishment of the Ch'in dynasty, weapons were surreptitiously made of wood and bamboo.]—*Kuang chih p'ing lüeh*, c. 25, *Chou tai ping chih*, p. 2*b*.

[Long and short sharp swords and cross-bows were used against the Hsiung Nu.]—*Han shu Chao Ts'o chuan, Tzŭ shih ching hua*, c. 74, p. 9*a*.

[Swords are often mentioned in the literature of the period: see *Wu hou ching, Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 3*a*; *Pai pien, ibid.* p. 3*b*; p. 4*b*; p. 5*a*; *K'ung Ts'ung Tzŭ, ibid.* p. 3*b*; *Ts'ui Pao ku chin chu, ibid.* p. 4*a*; *Tung ming chi, ibid.* p. 4*a*; *Hsü Han shu, ibid.* p. 4*a*; *Ying shao Han shu chu, ibid.* p. 4*b*; *Hsiang yen lu, ibid.* p. 4*b*; *Wei Wên Ti tien lun, ibid.* p. 4*b*; *Tao chien lu, ibid.* p. 4*b*; p. 5*a* (thrice); p. 9*b* (*bis*); 14*b*; p. 15*a* (*bis*); p. 15*b*; p. 16*a* (*bis*); p. 16*b*; *Shu wu i ming su, ibid.* p. 5*a* (scimitar); *Han shu Chien pu i chuan chu, ibid.* p. 7*b*; *Chou ch'ien yü fu tsa shih, ibid.* p. 8*a* (two-edged sword); *K'ai Yüan li i tsuan, ibid.* p. 8*a*; *Fang yen, ibid.* p. 8*a*; *Ts'ao Chih ch'i ch'i, ibid.* p. 14*a*; *Hsü Ch'i hsieh chi, ibid.* p. 14*b*; *San fu huang t'u, ibid.* p. 15*a*; *Hsi ching tsa chi, ibid.* p. 15*b*; *Han Wu Ti nei chuan, ibid.* p. 16*a*; *Kai nu chuan, ibid.* p. 16*a*; daggers are mentioned in *Shih chi, ibid.* p. 18*b*; and *Tien lun, ibid.* p. 18*b*.]

"In the Ch'in dynasty the long-handled iron axe was changed into the *huang* (鎲), which was made by the Emperor Shih."—*Ku chin chu, K'ang Hsi tzŭ tien, Chin pu*, p. 44*b*.

[The 槍 *ch'iang*, spear, was lengthened: see *Shih wu kan chu, Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 24*b*; the 3-pointed lance continued to be used and is mentioned in *Pai shih, ibid.* p. 22*a*; *Shuo wên, ibid.* p. 22*b*; *Han tsa shih, ibid.* p. 22*b* (where it is stated that it now supplanted the axe); *Fang yen, ibid.* p. 23*a*; and bamboo lance in *Hsü shih shih, ibid.* p. 24*b*.]

[Bows and arrows continued to be used in warfare: they are mentioned in *Huai-nan Tzŭ, ibid.* p. 11*b*; *Tz'ŭ lin hai ts'o, ibid.* p. 11*a*; *Hsü Han shu, ibid.* p. 12*a* (horn); *Wei chih, ibid.* p. 12*a* (the *i lou* 挹 婁, 4 feet long); *Nan Man chuan, ibid.* p. 12*a* (short bamboo bow and poisoned arrows); *Yen Shih-ku Han shu chu, ibid.* p. 13*b* (crossbow); *Han shu Han Yen-shou chuan, ibid.* p. 14*a* (*ditto* with the *lan* 闌, arrow-case, which was carried by a man: *Shuo wên, ibid.* p. 23*a*); *Chih ku tzŭ, ibid.* p. 15*a* (the *pa niu* 八 牛, "eight-oxen" cross-bow, which could shoot arrows 10 *li*); *Kuo P'o Fang yen chu, ibid.* p. 17*b*; *Ch'i wu tsa shuo, ibid.* p. 17*b*; and *Tung Kuan Han chi, ibid.* p. 22*a* (3-barbed arrows).]

[Ballistæ shot stones weighing 12 catties 300 paces.]—*Pai pien, ibid.* p. 27*b*.

["Rushing carts," opposed by stones slung from slings, are mentioned in *Shih wu yüan shih, ibid.* p. 17*b*.]

[The "light carriage" (輕 車 *ch'ing ch'ê*) was the war-chariot of ancient times. Its wheels and body were a deep vermilion colour with no screen or cover; on it were erected a hooked spear, three-pointed lance, streamer, and signal.]—*Hou Han shu Yü fu chih, ibid.* c. 29, *Chou chü lei*, p. 27*b*.

Defensive.—"The meaning of *tun* (盾), shield, is 'to protect,' as it was used to protect the body and cover the eyes."—*Shuo wên, ibid.* c. 42, *Wu pei lei*, p. 25*b*. Shields are further mentioned in *Fang yen, ibid.* p. 26*a*; *Ch'iu Kuang-t'ing Chien ming shu, ibid.* p. 26*b*; *Êrh i shih lu, ibid.* p. 27*a*.

"The standing shield (立 牌 *li p'ai*) was made of bamboo or of wood; it was 5 feet long and 3 feet broad. At the back was a cross-bar, 3 feet long, used as a handle. The sentinels on the city walls used it to protect themselves from arrows or stones."—*Shih wu kan chu, ibid.* p. 27*a*.

"Head armour was called *tou mou* (兜 鍪), an ancient helmet with a flaring brim worn by officers; it was also called *chou ching* (胄 頸) and defensive armour was called *a tuan* (錏 鍛)."—*Shuo wên, ibid.* c. 41, *Wu pei lei*, p. 1*b*.

"'Wearing mail (甲 *chia*) and *t'i mou* (鞮 鍪).' Shih Ku's Commentary [says]: '*T'i mou* was the helmet.'"—*Han shu Han Yen-shou chuan, ibid.* c. 41, *Wu pei lei*, p. 1*b*.

[Strong mail, in addition to the offensive weapons above-named, were used against the Hsiung Nu.]—*Han shu Chao T'so chuan, Tzŭ shih ching hua*, c. 74, p. 9*a*.

"The ancient sages made *hsi ssŭ* (犀 兕), leather mail, but now there were iron mail and neck-greaves."—*K'ung jung jou hsing lun, Ko chih ching yüan*, c. 41, *Wu pei lei*, p. 2*a*.

"Greaves on the arm were called *han* (釬)."—*Shuo wên, ibid.* p. 2*b*.

"The 'iron chamber' (鐵 室 *t'ieh shih*) was an iron mail covering the whole body—*i.e.*, it was like a chamber affording shelter to the body. It was invented by Han Fei-tzŭ."—*Liu ching jih cha, ibid.* p. 2*b*.

"Wu Tzŭ (Prince of Wu) once said to Prince Wên of Wei: 'Now you in all seasons send men to collect skins and hides of the *li* (離) [a kind of horse] cover them with red varnish, paint them various colours, and adorn them with ivory from the rhinoceros and elephant.' From this it is known that in time of war mail made of hide was allowed, but not necessarily that made of iron. Chang Tsun Ch'ang says: 'In ancient times the chariot was used in warfare, so that it was not necessary to make mail of iron. In modern times, if mail were made of hide to withstand the strong crossbow, the troops would be defeated and slain.' Evidently in the later Han dynasty mail had iron plates, but we do not know what it was made of in the former Han dynasty."—*Yen fan lu, ibid.* p. 3*a*.

"The imperial bodyguard wore the brass-cuffed armour and iron helmet of Chu-Ko Liang."—*Nan shih, ibid.* p. 5*a*.

"Fu Chien ordered Nêng Miao to make fine gold and silver defensive armour (鎧), which was sewn together with gold wire."—*Chü lei Ch'in shu, ibid.* p. 5*a*.

"Shih Chi Lung had a bodyguard of 10,000 around him, all clothed in the five-coloured fine armour, the brilliancy of which dazzled the eye."—*Lung Hui-tsung chung chi, ibid.* p. 5*a*.

"The *Shih Shih* (事 始) says: 'The "iron calthrop" and "iron thorny seed" or "reed points" were invented when the Emperor Yang of Sui invaded Liao Tung; they were scattered on the high road or placed in the water in order to endanger the enemy or injure the horses' feet.' This was not the case, as may be ascertained by noting that when Chu-ko Liang and Ssŭ-Ma I fought against each other at Wu Kung in Wu Chang Yüan on hearing that Liang was dead, I advanced his force, but Liang had already ordered Yang Yi, a sub-magistrate, to scatter many 'iron thorny seeds' on the ground. This shows that they had already been brought into use in the time of the Three Kingdoms, and so were not invented by the Emperor Yang of the Sui dynasty."—*Pai shih lei pien, ibid.* c. 42, *Wu pei lei*, p. 29*a*.

"In *Suggestions for Guarding the Frontier* (*Shou pien i*), written by Chao Ts'o in the time of the Emperor Wênof the Han dynasty, it says: 'The casting-stone (藺 石 *lin shih*) should be provided and *ch'ü ta* (渠 答) scattered.' The Commentary says: 'The *ch'ü ta* was the "thorny seed" resembling the calthrop which was originated in the Han dynasty.'"—*Pai shih lei pien, ibid.* p. 29*a*. The *Wu yüan* ascribes the invention to Sun Wu (6th cent. B.C.).

Period of Disruption (221 *to* 589).—*Table IV.*

Offensive.—[Swords of many kinds are mentioned: see *Sung hui yao, Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 1*b* ("from the Chin down to the Sung dynasty there were 'Imperial swords,' made with black scabbards, decorated with gold flowers; the sword-handle adorned with silver and the head case woven of red and blue silk"); *Êrh i shih lu, ibid.* p. 1*b* (swords which could protect a battalion, kill 1,000 oxen, etc.); *Ts'ao Chih Pao tao fu hsü, ibid.* p. 1*b*; *Pai pien, ibid.* p. 2*a* (wooden sword-handles better than those made of goat's horn); p. 5*b* ("five-coloured"); *Ku chin ming hsien chi, ibid.* p. 2*a*; *T'ao Kung-ching Ku chin tao chien lu, ibid.* p. 3*b*; p. 4*b* (iron); p. 5*a*; p. 5*b*; p. 6*a* (5 feet long); (with jade ring); p. 10*a* (of 5 metals); *Hsi ching tsa chi, ibid.* p. 4*a* (copper); *Hsi shang fu t'an, ibid.* p. 4*a*; *Fu hsien tsou shih, ibid.* p. 5*a* (brass); *Hsieh Shang yü yang chêng nan shu, ibid.* p. 5*a* (5-foot gold-headed); *Shui ching chu, ibid.* p. 5*b* (refined steel, with ring on back); p. 14*b*; *Nan shih, ibid.* p. 1*a*; p. 6*a* (embossed with silver); p. 7*b*; *T'ung tien, ibid.* p. 6*a*; *K'ai Yüan li i tsuan, ibid.* p. 8*a* (two-edged sword worn with Court costume changed under the Chin dynasty to a wooden one); *Chin Tung Kung chiu shih, ibid.* p. 8*a* (jade-handled two-edged); *Ch'ing i lu, ibid.* p. 8*a*; p. 18*a*; *Pao Pu Tzŭ, ibid.* p. 8*b* (hard copper two-edged); *Shan hai ching chu, ibid.* p. 12*b*; *Tung Kuan Han chi, ibid.* p. 16*a* (bis); *Ku chin chu, ibid.* p. 16*b* (6 valuable two-edged); *Pei shih, ibid.* p. 17*a*; and *Cha'o yeh chien tsai, ibid.* p. 17*a*.]

[The axe is mentioned in *Hsi chi ts'ung yü, ibid.* p. 20*b*.]

[Three-pointed halberds are mentioned in *Sung shu, ibid.* p. 21*a*; "cockerow lances" (鷄 鳴 戟 *chi ming chi*) in *Chin Tung kung chiu shih, ibid.* p. 22*a*; *Ts'ui Pao Ku chin chu, ibid.* p. 22*b*; *Ming wu k'ao, ibid.* p. 22*b*; *Pei shih, ibid.* p. 23*a* ("prick-leopard spear"); p. 23*b* (hooked spear enlarged); *Lung yü ho t'u, ibid.* p. 23*b* (*ditto*); *Chin Pa wang ku shih, ibid.* p. 23*b* (iron spear, 18 feet long); *Nan shih, ibid.* p. 23*b* (ditto, the "tree-feller"); and *Pei shih, ibid.* p. 24*a* (ditto, ornamented with silver).]

[Bows of 2,000 catties (used on foot) and 600 catties (on horseback) are mentioned in *Liang shu, ibid.* c. 41, *Wu pei lei*, p. 7*a*; large black-varnished 400-catties bow, in *Nan shih, ibid.* p. 11*a*; cross-bow (called 百 步 王 *pai pu wang*, "king of 100 paces"), in *Ch'ing i lu, ibid.* p. 13*b*; cross-bow discharging 10 iron arrows at a time, in *San kuo chih, ibid.* p. 15*a*; *Hsieh Shih shih yüan, ibid.* p. 17*b*; *Hou Wei shu, ibid.* p. 20*b*; *Pei Ch'i shu, ibid.* p. 20*b*; and gold arrow-stands and bow-cases, in *Chao shu, ibid.* p. 23*b*.]

Chu-ko Liang "invented a bow for shooting several arrows at once."—*Giles, Bio. Dic.*, p. 181.

[A stone-hurling machine is mentioned in *Wei shu, Ko chih ching yüan*, c. 29, *Chou chü lei*, p. 27*a*.]

Chao Yi "brings forward . . . from the History of the Three Kingdoms (which was written about A.D. 350) a passage stating that 'Yüan Shao threw up mounds of earth and high towers in order to attack Ts'ao Ts'ao with his archers; whereupon the latter made use of "thunderbolt carriages" (霹 靂 車 *P'i-li-ch'ê*) to discharge stones with which he destroyed the towers Yüan Shao had constructed.' From this period downward, the mention of machines for discharging stone projectiles becomes more and more frequent."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 84.

"Ma Kiün [Ma Chün] of the Wei dynasty 魏 馬 鈞 constructed *pao-chang* 爆 仗 (crackling or exploding staves)."—*Wu Yüan, ibid.* vi. 80. See also *Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 27*a*.

[War-junks holding 2,000 men are mentioned in *Chin shu, Ko chih ching yüan*, c. 28, *Chou chü lei*, p. 10*b*; smaller war-junks, in *Nan shih, ibid.* p. 10*b*; p. 11*a*; p. 12*b* (made of skin); *Wang Chün chuan, ibid.* p. 7*b* ("melon-peel boat"); and armed turret-junks in *San fu chiu shih, ibid.* p. 7*a*.]

Defensive.—["Tiger-head shields" are mentioned in *Pei shih, ibid.* c. 42, *Wu pei lei*, p. 26*b*.]

"By heaping up loadstones on both sides of the road the enemy's troops wearing iron mail would not be able to advance. For this reason it was that Ma Lung clothed his troops in mail made of rhinoceros horns and led them to meet the enemy, so that they were not hindered at all [by the attraction of the loadstones]."—*Chin shu, ibid.* c. 41, *Wu pei lei*, p. 5*a*.

"The men of Wu made sharp-pointed iron tools for placing in the important places of shallow rivers. Each tool was more than one *chang* long. They secretly scattered them in the river so as to obstruct the enemy's war junks. Wang Chün made several tens of rafts more than 100 paces in area, on which he set straw men wearing armour and holding battle-axes, and then ordered good swimmers to pull the rafts after them. As soon as the iron sharp tools struck the rafts they were totally destroyed."—*Chin shih Wang Chün chuan, ibid.* c. 28, *Chou chü lei*, p. 16*b*.

From the Restoration of Unity to the End of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Offensive.—"*Chang* (仗) was the general name given to the five kinds of sharp weapons. Under the T'ang system the bodyguard was called *chang*."—*Shih wu yüan shih, ibid.* c. 41, *Wu pei lei*, p. 1*b*.

"The shape of the *huang* (鍠), halberd, was like that of the two-edged sword, but with three edges. Together with the handle it was three feet five inches long. Its case was made of tiger or leopard's skin. At the present time it was carved out of wood, and carried in processions in front of a chariot. It was [then] called *i huang* (儀 鍠), 'ceremonial (lit., dignified) *huang*.'"—*K'ai Yüan i li, ibid.* p. 19*b*.

[Under T'ai Tsung the weapons and armaments of the men were improved, the pike being lengthened, and a stronger bow supplied.]—*Boulger, Short Hist.*, p. 28.

[Swords, daggers, lances, and bows and arrows continue to be frequently alluded to: see *Shan t'ang ssŭ k'ao, Ko chih ching yüan*, c. 42, *Wu pei lei*, p 6*a*; *T'ang shu, ibid.* p. 6*b* (bis); *Yü T'ang hsien hua, ibid.* p. 7*a* (hooked sword); *Ch'ing i lu, ibid.* p. 17*a*; *Tu Yang tsa pien, ibid.* p. 17*b*; *Mêng chi pi t'an, ibid.* p. 18*a*; *Yen t'ieh lun, ibid.* p. 18*b* (dagger); *Fêng t'u chi, ibid.* p. 21*b* (3-pronged lance used for thrusting, beating, stabbing downwards or upwards); *Pai liu t'ieh, ibid.* p. 23*b*; *Yu Yang tsa tsu, ibid.* p. 24*a* (poisoned lance used by southern aboriginal tribes); *T'ang shih, ibid.* p. 24*b*; *K'ung liu t'ieh, ibid.* p. 24*b*; *Shih wu kan chu, ibid.* p. 24*b*; *Pi ts'ung, ibid.* p. 24*b*; *Shih wu yüan shih, ibid.* p. 25*a*; *I su chi, ibid.* p. 25*a* (hooked lance, used for "thrusting or bringing back"); *T'ung chien pên chi, ibid.* c. 41, *Wu pei lei*, p. 9*a* (bows); *T'ang liu tien, ibid.* p. 11*b* (bows of mulberry wood, horn, etc., also bow for shooting at close range, and ornamental bow); *Yu Yang tsa tsu, ibid.* p. 14*a* (strings for cross-bows made from bamboo); *T'ung lüeh, ibid.* p. 21*a*; and *T'ang liu tien, ibid.* p. 22*a* (bamboo, wooden, iron, and cross-bow arrows).]

"Cross-bows which could shoot arrows 300 paces [步] are mentioned in the T'ang annals [伏 遠 弩]."—*Ch. Rev.*, xv. 188.

"As early as the 7th century Li Mih [*Mayers*, No. 359], 'used machines for ejecting stones' called 將 軍 礮."—*Ibid.* xv. 253.

[Ballistæ are mentioned in *T'ang shu, Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 27*b*.]

"We read that Li Kwang-pi employed machines at the defence of T'ai Yüan (about 750 A.D.) enabling him to project enormous stones, which, in falling, crushed scores of the enemy at one time. In later centuries, similar notices occur in profusion."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 84.

"The Emperor Yang Ti of the Sui dynasty added thereto [to the crackling or exploding staves made during the Wei dynasty, v. *supra*] fireworks of gunpowder—*yih-i-huo-yao-tsa-'hi* 益 以 火 藥 雜 戲."—*Wu Yuan, ibid.* vi. 80. See also *Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 27*a*. It seems doubtful, however, whether they were used for other than sporting purposes.

[For war-junks see *Sui shu, ibid.* c. 28, *Chou chü lei*, p. 11*a* (五 牙 *wu ya*, 5-deckers, 100 feet in height, holding 800 warriors; 黃 龍 *huang lung*, "yellow dragon," holding 100 warriors; and other smaller ones); *Tz'ŭ lin hai ts'o, ibid.* p. 11*a* (水 龍 *shui lung*, "water-dragon"); etc.]

Defensive.—[Many of the troops wore armour.]—*Boulger, Short Hist.*, p. 28.

[Helmets continued to form part of armour. Armour made from the carapaces of turtles is mentioned in *Shih i chi, Ko chih ching yüan*, c. 41, *Wu pei lei*, p. 2*b*; armour suited to height of soldiers, affording ease in movement, in *T'ang Ma Sui chuan, ibid.* p. 2*b*; mail made on the "5-ring" system (when the first ring was pierced the next fell into its place), in *Chêng Tzŭ t'ung, ibid.* p. 5*a*; *Sui shu, ibid.* p. 5*b*; and yellow-varnished armour in *T'ang shu, ibid.* p. 5*b*.]

[The iron "thorny seed" is mentioned in *Ch'ing i lu, ibid.* c. 42, *Wu pei lei*, p. 29*b*.]

[Artillery is said to have been used for the first time at the successful defence of Taiyuen, by a lieutenant of the Emperor Su Tsung in A.D. 757.]—*Boulger, Short Hist.*, p. 32.

907–960.

Offensive.—[Two-edged swords are mentioned in *Wu Tai shih, Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 18*a*.]

"The period of the Five Dynasties is that in which we find the greatest advances made in the use of numerous contrivances for use in warfare; and although history has preserved no continuous record of the gradual progress that was achieved, it is nevertheless evident that invention and improvement were steadily at work."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 87.

"There can be little doubt that a time like this was highly favourable to the spread of destructive inventions. Thus . . . we find in the *Wu-pei-che* an extract from the national historians in which a substance resembling 'Greek fire' is for the first time mentioned, in reference to this period. The passage is as follows: 'The sovereign of Wu sent to Apaoki, the sovereign of the Kiehtan (Liao), a furious fiery oil, which oil, on being set alight and coming into contact with water, blazed the more fiercely. It could be used in attacking cities. Apaoki was filled with joy, and took at once a chosen force of horsemen with whom he was minded to attack Yewchow; but his queen, Shulü, laughed at him and said: "What man has ever bethought him of attacking a kingdom with oil? Is it not better rather to take three thousand horsemen and lie in wait on his borders, and lay his country waste, so that the city shall be without food? By this means before a few years are gone they will be brought to straits—what boots this hurry and rashness? Think you not you may be worsted, and be mocked at by China, and our own people may fall away?" Therefore he went no further in this design.' "—*Ibid.* vi. 86.

Defensive.—[Helmets are mentioned in *Hou Chou shu, Ko chih ching yüan, c.* 41, *Wu pei lei*, p. 2*a*.]

Sung Period (960 *to* 1280).—*Table VI.*

Offensive.—[Swords are referred to in *Ch'ang pien, ibid.* c. 42, *Wu pei lei*, p. 6*b* (blade 3 feet long); *Chi yün, ibid.* p. 7*a* (two-edged); *Tzŭ lin, ibid.* p. 7*a*; *Kuang ya, ibid.* p. 11*a*; *Wên hsüan chu, ibid.* p. 11*a*; *Sung shu, ibid.* p. 16*b*; halberds, in *I ya, ibid.* p. 22*a*; spear used on horseback, in *I ya, ibid.* p. 23*b*; javelin, in *Pai pien, ibid.* p. 25*a*; harpoon, in *Sung ch'ao hui yao, ibid.* p. 27*a*; rocket and "fire-spear," in *Ch'un shu k'ao so, ibid.* p. 28*b*; *c.* 41, *Wu pei lei*, p. 22*b*; bows and arrows, in *Ch'ang pien, ibid.* p. 9*b*; *Shan t'ang ssŭ k'ao, ibid.* p. 11*b*; cross-bows, in *Yen fan lu, ibid.* p. 13*b*; *Féng kuan hsiao lu, ibid.* p. 15*b*; *Pi t'an, ibid.* p. 16*a*; *Shan hu kou, ibid.* p. 16*a*; *Pai pien, ibid.* p. 16*b* (used by Southern and South-western tribes); arrows, in *Yen fan lu, ibid.* p. 21*a*; *Yüeh chih, ibid.* p. 22*b* (with blackstone barbs); *Hsiao Ta-hsiang I su ku, ibid.* p. 22*b*; *Pai pien, ibid.* p. 23*a* (short and without feather, but deadly, used by Li aborigines of Hainan); *I wu chih, ibid.* p. 23*a* (made of dark granite); *Pai pien, ibid.* p. 23*a* (poisoned).]

At the siege of Kaifong "the Mongols employed their most formidable engines, catapults hurling immense stones, and mortars ejecting explosives and combustibles."—*Boulger, Short Hist.*, p. 56.

I-ssŭ-ma-yin, in 1273, "planted a mangonel at the south-east corner [of Hsiang-yang]. Its weight was 150 catties (over 200 lbs.); and when the machinery was discharged, the noise 'shook heaven and earth.' It broke down all before it, and pierced the ground to a depth of seven feet."—*Giles, Bio. Dic.*, p. 351.

After the siege of Siang yang fu had lasted three years, the great Kaan sent word that it must be taken. "Then spoke up the two brothers, and Messer Marco the son, and said; 'Great Prince, we have with us among our followers men who are able to construct mangonels which shall cast such great stones that the garrison will never be able to stand them, but will surrender incontinently, as soon as the mangonels or trebuchets shall have shot into the town.' . . . Accordingly they made three fine mangonels, each of which cast stones of 300 lbs. weight and more."—*Yule, Marco Polo*, ii. 120.

Wei Shêng (d. A.D. 1164) "is said to have been the first general to have used gunpowder in warfare. His powder, however, seems to have been nothing more than a kind of Greek fire."—*Giles, Bio. Dic.*, p. 866.

"Probably the first disquisition relating to gunpowder that exists in Chinese literature is that which occurs in the work entitled *Wuh-li-siao-she* . . . by Fang I-che, who flourished during the last reigns of the Ming dynasty. . . . In Book VIII. of this production . . . a section is devoted to 'Explosive Compounds' under the title *Huo-Pao* 火爆, and this commences with the following statement: 'Gunpowder (*huo-yao* 火藥) came from the outer barbarians. It is recorded that in the second year of K'ai Pao of the Sung dynasty—969 A.D.—Yoh I-fang laid fire-arrows (*huo-tsien*) before his Majesty; and Chang Ho-chung relates that Yü Yün-wên discharged "thunder-bolt projectiles" from his vessels at the battle of Ts'ai-she. These were made of paper, filled with lime and sulphur, and on falling into the water they burst into flames which leapt upwards.' "—*Journ. N.-C.B.R.A.S.*, N.S. vi. 74.

"Chao Yi observes, 'the art of battering, in successive ages, appears to have been principally confined to the launching of stones with the help of machinery; but the use of fiery projectiles (*huo p'ao*) certainly dates its commencement from the period of the Southern Sung dynasty, the Kin, and the Mongols (*i.e.*, the latter half of the 12th century). The historians of the Sung period recount that Yü Yün-wên, at his battle at Ts'ai She (near Nanking), threw thunderbolt projectiles, which were made of paper filled with lime and sulphur. When these fell into the water, fire leapt out from them, the paper burst, and the lime diffused itself in a dense vapour, which blinded both men and horses, thus causing defeat to the enemy. Again, Wei Shing invented [or originated the use of] projectile carriages (*pao ch'ê*) from which he launched "fire-stones" to a distance of 200 *pu* (400 yards). In the manufacture of his fire-drug, nitre, sulphur, and willow charcoal were employed. This was the origin of the pyrotechnics in vogue in modern times.' "—*Ibid.* vi. 84.

"The next great step to which we are led, after chronicling the introduction of the 'fiery oil,' brings us to the period of the Nü-che Tartars, whose rulers, supplanting the Kiehtan dominion, began in the 11th century increasingly to press upon the North-western regions of China, where they annexed by degrees enormous tracts of territory, and founded a dynasty with the title of Kin, which maintained during a century or more almost unintermitting warfare with the decaying House of Sung. That a compound practically identical with the modern gunpowder was used during the engagements which took place between the contending armies of these rival powers during the middle decades of the 12th century seems to be clearly ascertained, although the propulsive forces of the new agent remained as yet unknown; but whether the invention first gained ground among the Chinese forces or with their Northern enemies is a question the solution of which cannot be ventured upon. As regards direct testimony, such evidence as we possess assigns the distinction of the first employment of 'villainous saltpetre' to the Sung commander Wei Shing [see above]."—*Ibid.* vi. 87.

"Gunpowder was probably known to the Chinese in the latter part of the Han dynasty (A.D. 250), but its application in firearms at that period is not so plain. The exploits of Kung-ming in that period owe their interest to his use of gunpowder in modes like the Greek fire of the Byzantines, though the animated narratives of Lo Kwan-chung (A.D. 1300) in his *History of the Three States*, are not reliable history in this particular. Grosier (Vol. VII., pp. 176–200) has adduced the evidences proving the use of powder at or before the Christian era. The inferences that Europe obtained it from India rather than China have, however, a good deal of weight. Early Arab historians refer to it as Chinese snow and Chinese salt—a fact which only shows its Eastern origin—while the Chinese compound term of *huo-yioh*, or 'fire-drug,' rather indicates a foreign source than otherwise."—*Williams, Midd. King.*, ii. 89–90.

"From engines for casting heavy masses of stone to the propulsion of incendiary projectiles by similar means was an obvious step, and accordingly it is found that the *p'ao-ch'ê* or projectile carriages assumed ere long the title of *huo-p'ao* or fire launchers. In Vol. 41, *kiüan* 122, the *Wu-pei-che* presents an illustration . . . under the title *Sung-huo-p'ao*, or the fire-launcher of the Sung dynasty. The descriptive passage appended simply states: 'This engine cast various incendiary missiles, such as fire-balls, jars, spears, etc. This was the forefather of all guns (*p'ao*).' The first mention of its use occurs, apparently, in a description of the defence of K'ai-fung Fu against the assaults of the Kin by Li Kang, the celebrated minister of K'in Tsung of the Sung dynasty, A.D. 1127, of whom it is recorded that he constructed ballistæ which launched fire-balls, besides preparing stores of incendiary oil, etc., etc. In addition to the above-mentioned engines, he had machines for discharging flights of arrows from enormous cross-bows—the 'catapults' of the Romans—to which practice, it may be noted, the common phrase in use at the present day to describe a 'volley' or heavy discharge of artillery, viz., *she-shih-ping-fa* 矢石並發, or 'darts and stones discharged simultaneously,' may no doubt be traced."—*Ibid.* vi. 89–90.

"Numerous passages might be quoted from the minor historians of this period with reference to the use of incendiary projectiles in various forms; . . . they played a conspicuous part in the warfare carried on during the 12th and 13th centuries between the Chinese, Kin, and Mongols."—*Ibid.* vi. 90.

"After the period of Wei Shing, and throughout the second half of the 12th century, the notices of incendiary arrows and similar devices grow more and more conspicuous in history. We learn, for instance, that in executing the daring achievement of breaking the blockade of Siang-yang Fu, and introducing provisions into the beleaguered city at its utmost need, Chang Shun, the devoted hero of this exploit, had 'fire-spears and fire *ballistæ*' on board the boats, with which he forced a passage through the Mongol lines. This was in 1272, in the fifth year of the siege, but the relief afforded by this dashing exploit delayed only for a short time the inevitable issue. Siang-yang and its suburb, Fan Ch'êng, fell in 1273, and it is interesting . . . to note that the capture of Fan Ch'êng (which entailed the surrender of Siang-yang) is stated in all the Chinese histories to have been achieved by means of mechanical devices for projecting stones, as Marco Polo also observes, although the credit of inventing these engines is attributed to other persons than the 'two Venetian brothers,' whose 'reputation and credit,' says Messer Milione, were increased through this prompt result of their ingenuity, in the opinion of his Majesty and of all his courtiers."—*Ibid.* vi. 92–3.

"According to the *Shén Pao*, firearms were first introduced into China at the battle of 采石 [see Mayer's Manual, No. 955], about the middle of the 12th century A.D."—*Ch. Rev.*, xv. 183.

"The Sung armies marched in five columns, the three first being armed with swords and spears, the two rear with bows and cross-bows, supported by 'artillery' [虎蹲弩 and 床子弩]. The 論衡 [*Mayers*, 795] also mentions a 十石弩."—*Ibid.* xv. 188. Cf. MILITARY.

"Gingals and matchlocks were known . . . in all the eastern and central regions of Asia, but none of those people could forge or cast large artillery, owing to their imperfect machinery."—*Williams, Midd. King.*, ii. 90.

[Covered war-chariots with four wheels, adapted for charging in various directions, are mentioned in *Chung hsing hsi nien lu, Ko chih ching yüan, c.* 29, *Chou chü lei*, p. 27*b*; and chariots for attacking city walls in *Yün fu, ibid.* p. 27*b*.]

[A "flying-tiger war-vessel," with four paddle-wheels, is mentioned in *Chung hsing hsi nien lu, ibid. c.* 28, *Chou chü lei*, p. 11*b*.]

Defensive.—"Formerly Wu Shu had strong troops who wore defensive armour tied by rush-cord. Three men formed a *lien* (聯) called *kuai tzŭ ma* (拐子馬). The government troops could not resist them."—*Sung shih Yo Wu chuan, c.* 74, p. 11*b*.

KIN.

"On the city wall of Hsi An were old iron cannon called *chên t'ien lei* (震天雷), 'heaven-shaking thunderers,' in shape like two bowls placed together; the top had a hole allowing the insertion of one finger. They had not been long in use in the army; they were the weapons of the men of Chin [Kin] who used them when defending Pien. It is related in the history that an iron bottle filled with powder was ignited. When the shot issued forth the sound was like thunder, and could be heard 100 *li*, the heat extending for half a *mou* (acre). When these weapons were fired they could penetrate armour. Those made of earthenware were strong, but the iron ones were more violent. If sufficient iron could not be obtained [in places where] the army [was], earthenware ones were used."—*Pai pien, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 28*a*.

"That the armies of Genghis Khan and his immediate successors, during their invasions of Northern China, were unacquainted with the use of gunpowder and even of less recondite devices in military pyrotechnics, may be inferred from numerous passages in Chinese literature; but the Kin Tartars, on the other hand, who first bore the brunt of their lust for dominion, undoubtedly employed a variety of such means in the course of various sieges. Thus during the defence of Loh-yang, when siege was laid to this city by Subutai, the lieutenant of the son of Genghis in 1232 A.D., we find from a record of the Sung historians which is copied by the annotators to the *T'ung-kien-kang-mu* and embodied also in the *Wu-pei-che* with even greater fullness that 'the Kin at this time had *huo-p'ao* called *chên-t'ien-lui* 震天雷 (heaven-quaking thunderers). They employed iron vessels filled with a drug, which they lighted with fire, and these when launched forth and set blazing, gave forth a sound like that of thunder, which could be heard beyond the distance of 100 *li* (about 33 miles!). Their effect was felt over an area of half a *mow* (or about the twelfth part of an acre). No armour could withstand their shock. The Mongols constructed arched ways, covered with bullock's hide, which they pushed to the foot of the walls in order to undermine them, the hollow being of sufficient size to allow men to pass underneath, and the garrison could do nothing against them, until a man among the *Kin* brought forward an invention which consisted in suspending the "heaven-quaking thunderers" by iron chains and letting them down into the places excavated, where the fire burst out from them, utterly destroying every fragment of the bullocks' hides and of the men they sheltered. They had also "flying-fire spears" to which the drug was applied, and which, on being ignited, burnt forward with a sudden flame to a distance of ten paces and upwards, so that no one durst approach them. The Mongols feared nothing but these two devices.' " "It is impossible to doubt that the *explosive* qualities of gunpowder had now been fully ascertained and utilized, and in the fire-spear, which 'burnt, or threw fire forwards,' the first glimmering of its projectile capabilities seems to have been recognized."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 90–2. See also the *Ko chih ching yüan*, where the shell is said to have been "like two cups joined together" with a small orifice at the top; and the *Wu pei chih* for an illustration of the fire-spear.

[The *Wu yüeh* (武鉞), battle-axe, of the Yin dynasty, is said in the *Yün yen kuo yen lu, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 20*a*, to have come into possession of the Great Chin.]

[The Nüchên (Chin or Kin) were clothed in strong cuirasses, and armed with swords, short pikes, bows and arrows or javelins.]—*Boulger, Short Hist.*, p. 41.

Mongol Period (1280 *to* 1368).—*Table VII.*

"Although we have at length reached a period when the composition and forces of gunpowder must, it is evident, have been understood, some time will still elapse before we are able to detect any marked advance in the methods of its employment. Throughout the Mongol (Yüan) dynasty, embracing the greater portion of the 14th century, no mention is to be found of any improvement on the inventions of an earlier age."—*Journ. N.-C.B.R.A.S.*, N.S. vi. 93.

"We see that three different notices of the siege of Siangyang, Chinese, Persian [Rashiduddin], and Venetian [M. Polo], all concur as to the employment of foreign engineers from the West, but all differ as to the individuals. [The Chinese authorities say that two engineers were sent for from Persia,—Rashiduddin, that one came from Damascus or Baalbec.] We have seen that one of the MSS. makes Polo assert that till this event the Mongols and Chinese were totally ignorant of mangonels and trebuchets. This, however, is quite untrue [see previous Period], and it is not very easy to reconcile even the statement, employed in all versions of the story, that mangonels of considerable power were unknown in the Far East, with other circumstances related in Mongol history. The Persian history called Tabakat-i-Násiri speaks of Aikah Nowin, the Manjaniki Kh'as, or Engineer-in-Chief to Chinghiz Khan, and his corps of 10,000 Manjanikis, or Mangonellers. The Chinese histories used by Ganbil also speak of these artillery battalions of Chinghiz. At the siege of Kai-fung-fu on the Hoang-ho, the latest capital of the Kin Emperors, in 1232, the Mongol general Subutai threw from his engines great quarters of mill-stones, which smashed the battlements and watch-towers on the ramparts, and even the great timbers of houses in the city. In 1236 we find the Chinese garrison of Chincheu (I-chin-hien on the Great Kiang near the Great Canal) repelling the Mongol attack, partly by means of these stone shot. When Hulaku was about to march against Persia (1253) his brother, the Great Kaan Mangu, sent to *Cathay* to fetch thence 1,000 families of Mangonellers, naphtha-shooters, and arblasters. . . ." "It is evident, therefore, that the Mongols and Chinese *had* engines of war, but that they were deficient in some advantage possessed by those of the Western nations. . . . Now, in looking at the Chinese representations of their ancient mangonels, which are evidently genuine, . . . I see none worked by the counterpoise; all . . . are shown as worked by man-ropes. Hence, probably, the improvement brought from the West was essentially the use of the counterpoised lever. . . ." "It is worthy of note that in the campaigns of Alaudin Khilji and his generals in the Deccan, circa 1300, frequent mention is made of the *Western Manjaniks* and their great power. . . ."—"Before quitting this subject, I will quote a curious passage from the history of the Sung Dynasty, contributed to [MM. Reinaud and Favé's *Du Feu Grégeois*] by M. Stanislas Julien. 'In the 9th year of the period Hien-shun (A.D. 1273), the frontier cities had fallen into the hands of the enemy (Tartars). The *Pao* (or engines for shooting) of the Hwei-Hwei (Mahomedans) were imitated, but in imitating them very ingenious improvements were introduced, and *Pao* of a different and very superior kind were constructed. Moreover, an extraordinary method was invented of neutralizing the effects of the enemy's *Pao*. Ropes were made of rice-straw, 4 inches thick and 34 feet in length. Twenty such ropes were joined, applied to the tops of buildings, and covered with clay. In this manner, the fire-arrows, fire-*pao*, and even the Pao casting stones of 100 lbs. weight, could cause no damage to the towers or houses.' (*Du Feu Grégeois*, p. 196)."—*Yule, Marco Polo*, ii. 130–1.

In 1352, T'o-t'o "captured the stronghold of Hsü-chou in Kiangsu by means of powerful ballistæ."—*Giles, Bio. Dic.*, p. 739.

"The first [?] coats of mail were made in China in 1288; perhaps the idea was obtained from the Malays or Arabs."—*Ch. Rev.*, xxiv. 205.

Ming Period (*Restoration of Chinese Supremacy*) (1368 *to* 1644).—*Table VIII.*

Offensive.—[Two-edged swords were used: see *I t'ung chih, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 9*a*; infantry and cavalry lances are mentioned in *Ch'en Chi-ju Chien wên lu, ibid.* p. 25*b*; bows and arrows, in *Ming hui tien, ibid. c.* 41, *Wu pei lei*, p. 9*b* (bow now bound with silk and varnished); *Tun chia k'ai shan t'u, ibid.* p. 10*a*; *Hsiao Ta-hsiang I su chi, ibid.* p. 10*a*; cross-bows, in *Li Shan-wên Hsüan chu, ibid.* p. 20*a*; and bamboo arrows shot from catapults in *Shih wu kan chu, ibid.* p. 23*a*.]

"The *chua chien* (鎚 簡) was the large iron cudgel."—*Shih wu kan chu, ibid.* p. 29*b*.

[The first occasion on which the use of firearms for warfare is mentioned in Chinese history is in A.D. 1407 when Chang Fu defeated the Annamite troops.]—*Giles, Bio. Dic.*, p. 21.

"The fore and aft parts of the *tan shao* (單 梢) cannon consisted of four poles fitted above with bolted rods; it had four wheels above, on which the rods and boards were placed, so that it could be raised or lowered when required. The *hsüan fêng* (旋 風) cannon was placed on a wheel above the main pole. The *hu tsun* (虎 蹲) cannon had its fore and aft poles short. The submarine *lien tien* (連 天) cannon was an iron or copper cannon placed in the water and connected by a reed as a conduit pipe, inside of which the fuze was placed. It was used in naval warfare."—*Shih wu kan chu, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 28*a*.

"The rifles and cannon of modern manufacture did not carry far; unless very skilfully used the 'hits' were very few. Of late years the Lu (Tartars) did not fear them; but the 'Great General' rifle (大 將 軍 *ta chiang chün*), 'Second General' rifle (二 將 軍 *êrh chiang chün*), and 'Third General' rifle (三 將 軍 *san chiang chün*) were powerful and destructive."—*Yang I-ch'ing Chih fu tsa lu, ibid.* p. 28*a*.

"The *fo lang chi* (佛 郎 機) Frank or Portuguese gun had its barrel made of copper. The weight of the larger ones was more than 1,000 catties; the middle-sized ones were more than 500 catties; and the smaller ones more than 100 catties in weight. The shell was of iron inside and lead outside, and weighed several catties. They were made in the reign of Chia Ching [1522–67]."—*Shih wu kan chu, ibid.* p. 28*b*. See also *Tschepe, Japan's Beziehungen zu China*, p. 242.

"The 'bird's-bill wooden rifle' (鳥 嘴 木 銃 *niao tsui mu t'ung*) was obtained in the reign of Chia Ch'ing—one of them was taken when the Japanese invaded Chê Chiang. An order was then issued to manufacture [more] on the same pattern."—*Ch'i hsiu lei kao, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 28*b*.

"Among the rifles were the *chi chiao* (鷄 脚), 'bird's foot'; copper *shih yen* (十 眼), 'ten-eye'; *ssŭ yen* (四 眼), 'four-eye'; *san yen* (三 眼), 'three-eye'; *chiu yen* (九 眼), 'nine-eye'; *chiu tsŭ* (九 子), 'nine-bullet'; *chia pa* (夾 靶), 'double target'; *ta pa* (大 把), 'large-stock'; and *ch'ien li* (千 里), 'thousand *li*.'"—*Shih wu kan chu, ibid.* p. 28*b*.

"The iron calthrop (蒺 藜 *chi li*), fire ball (火 毬 *huo ch'iu*), three cornered (三 稜 *san lêng*) six-headed (六 首 *liu shou*) [bombs] had iron points; outside was a mass of powder and inside was tied with a long string. When they were fired their sound was like a thunder-clap. The 'fire ball' was made of two or three joints of bamboo filled with 30 catties of tiles or cash and mixed with powder in order to make it into a ball; both ends stuck out about an inch; the outside of the ball was smeared with powder. The 'iron-bill fire falcon' (鐵 嘴 火 鷂 *t'ieh tsui huo yao*) (a kind of rocket) had its body made of wood; its bill of iron, and tail of straw, the inside being filled with powder. The 'bamboo fire-falcon' (竹 火 鷂 *chu huo yao*) was a falcon basket made of bamboo with a large body and narrow muzzle; when filled with powder [the muzzle] was sealed up with paper; its tail was made of grass."—*Shih wu kan chu, ibid.* p. 28*b*.

"On the walls [of Ningyuen] were arranged the cannon of European construction."—*Boulger, Short Hist.*, p. 111.

"In the 2nd moon of the 3rd year of the reign Wan Li [1575] of Shên Tsung, Yang Ping, Earl of Chang Wu, Governor-General of the Forces, proposed to make war-chariots for the field pieces of the capital. It is recorded in the Lu Ko, written by Wang Ch'i, that on each chariot 3 *fo lang chi*, Portuguese machine guns, of the 2nd class, 2 guns on horses, 2 *ti lien chu*, 2 *yung chu* guns, a musket, flag and shield were used. There were also long spears and large swords."—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 18 *hsia, Ping k'ao hsia*, p. 5*b*.

"The first sovereigns of the Ming dynasty are known to have devoted serious attention to the use of gunpowder in warfare. Chao Yi . . . recalls the fact that at the battle of Tung Ch'ang (in 1401) the armies of the Prince of Yen (afterwards the Emperor Yung Loh), were defeated with great slaughter owing to the use of fire-weapons; and he further gives prominence to the use of combustibles by the General Chang Fu, in his campaign against the Tonquinese in 1407. Of this transaction the historians of the Ming dynasty relate that Chang Fu, making a nocturnal assault upon the city of Topang, was met by a charge of elephants; but that he routed these animals 'by means of horses disguised as lions, which rushed forward to the attack, having fire-weapons [which were called] *shên-ki* (*i.e.*, divine enginery) attached to their sides.' The *Wu-pei-che* gives several illustrations of devices of this kind, which appear to have consisted in attaching tubes filled with inflammable materials to the bodies of horses and even of oxen. The use of the term *shên-ki* 神 機, applied by the Ming historians to these contrivances, would appear to have been used retrospectively, as the designation is expressly stated to have come into use at a later period than that of Chang Fu's invasion of Tonquin. The term, indeed, seems to have entered the Chinese language as one of the results of that invasion, and there is good reason for believing that China obtained at this period, and from her vanquished enemies, the two most powerful developments to which gunpowder has attained as a warlike engine, viz.: the *rocket* and the *cannon*. In its section on warfare, the History of the Ming dynasty, quoted from by Chao Yi, states specifically that 'on the invasion of Cochin-china during the reign of Yung Loh (1407 A.D.) the *shên-ki* method of spears and guns (*ts'iang-p'ao*) was acquired, and the *shên-ki* brigade was formed for the purpose of practising with them (*Wu li hsiao shih*). For the largest weapons, carriages were used; and for those next in size, and the smaller ones, frames, posts, or staves were employed. Those which were used on carriages correspond to the great guns of the present day (18th century) whilst the remainder answered to our modern light-artillery, and those which were used with staves were the modern fire-locks.' Chao Yi adds as a commentary on the above passage: 'It is thus seen that in the reign of Yung Loh firearms had already been obtained, but they were not permitted to be known publicly. Although in 1422 the proposition of Chang Fu for the placing of guns (*p'ao*) at the Ta T'ung and other frontier passes for defence against the enemy was acceded to, yet [these] formidable weapons were not allowed to be seen, and the Emperor set great store by them.'" "To quote again from Chao Yi:—'In the 6th year of Chêng T'ung, Hwang Chên, a military officer holding command on the frontier, organized a factory at Siüan Fu (in the Province of Chih-li) for making *shên-ch'ung* 神 銃 (divine guns); but his Majesty, fearing that if firearms were manufactured away from the capital the secret would become divulged, gave orders for the abandonment of the project. Thus previously to the reign of Chêng T'ung, firearms were not known to the public; and it was only after Kia Tsing's reign commenced (A.D. 1522) that they first became introduced in the army.'"—*Journ. N.-C.B.R.A.S.*, N.S. vi. 93–6. See also pp. 74–5.

[The appearance of novel weapons and firearms at this time was probably due to the advent of European pioneers on the coast of China.]—*Ibid.* pp. 96–7.

Some weapons also came from Japan. "Chinese writers admit that for the manufacture of improved weapons of this kind [firearms] their countrymen were indebted to Japanese ingenuity. Guided by a notice in Chao Yi's dissertation, we find that Lang Ying, a writer of the latter portion of the 16th century, in his valuable Miscellanies entitled *Ts'i-siu-lui-kao*, observes (*kiüan* 45), in connection with various inventions derived from Japan that: 'As regards the "bird-mouth" wood guns, the Japanese invaded Chekiang during the reign of Kia Tsing, and on some of their number being taken prisoner, possession was obtained of their weapons, and they were made to give instruction in the method of manufacturing them.'"—*Ibid.* vi. 97–8.

"By the beginning of the 17th century numerous devices seem to have come into vogue, among which the *ta-tsiang-kiün*, etc., or heavy cannon of small calibre and mediocre utility employed against the encroaching Manchows, are the most widely known. In the *Wu-pei-che* we find illustrations of nine kinds of match-lock, beside fourteen other weapons, more or less fantastic, for vomiting fire. One of these consisted in tubes fastened to each extremity of poles arranged in the form of a cross, which the artillerist, it would seem, was instructed to whirl around him in the centre of a *mêlee*. How ignition was to be effected is not explained. Fourteen kinds of explosive vessels are also depicted, in the shape of flasks, globes, grenades, etc. Of rocket arrows, numerous designs are given, some of which are obviously no more than crude and impracticable fancies. Of cannon, some dozen or more varieties are represented, beginning with the caliver [p. 96] . . . and extending to the unwieldy masses of metal, embedded in heavy trucks, to which the title of 'great commander' (*ta-tsiang-kiün*) was given." See diagrams, pp. 99–100. One of these weapons bore "a strong resemblance to those known in Europe during the 17th century as 'bombards,' but its use appears to have been confined to the vomitting of offensive and stifling compounds, for which many recipes are given in the *Wu-pei-che*. The designation of this weapon is given as 'the flying-cloud thunderbolt gun.'"—*Ibid.* vi. 98–100.

"As regards the construction and use of rockets, the *Wu-pei-che* leaves no doubt existing that at the time of its compilation (*i.e.*, early in the 17th century) the Chinese were fully acquainted with the propulsive powers of gunpowder, and the numerous engravings in which weapons of this kind are depicted plainly indicate the progress from a mere arrow, carrying a tube filled with combustibles attached to its stick, to the genuine rocket of modern pyrotechny." See diagrams and explanations in the *Wu Pei Chih*. The range of the "invincible bamboo commander," which closely resembled the modern form of rocket, "is stated to have been 700 to 800 *pu* (or about 1,500 yards); and its effects are alleged as being most terrific and destructive."—*Ibid.* vi. 100-2.

"Such artillery as the friar [Herrada] and his companions did see at their being there, they say it was of antiquity, and very ill wrought, and was for the most part pieces to shoot stones with, or murderers [?]; but it was given them to understand that in other provinces of the kingdom, there be that be very curiously wrought and fair, which may be of such which the Captain Artreda did see; who in a letter . . . to King Philip . . . said, the Chinos do use all armour as we do, and the artillery which they have is excellent good. . . . In every city they have certain houses, where they make their ordnance and artillery continually; they do not plant them on castles (for they have not the use of them in all the kingdom), but upon the gates of their cities, which have . . . thick walls and deep ditches, which they do fill with water out of the next river, at all times when need requireth, which they do account the greatest strength in all the kingdom."—*Mendoza, Hist.*, i. 130.

"Fire-arms of large size were introduced toward the end of the Ming dynasty by foreign instructors."—*Williams, Midd. King*, ii. 90.

"In the Japanese account of Hideyoshi's [平 秀 吉] Conquest of Corea, it is stated that, during the siege of Urusan [蔚 山] by the Chinese relieving army, the Ming troops made use of 佛 郎 機, an expression which looks like 'Frankish engines.'"—*Ch. Rev.*, xiv. 217.

"Wang Hung 汪 鋐, who was sent against the Franks, after they had built a fortified place at 南 頭 in *Tung Kwan* early in the reign of Kia-tsing (A.D. 1522–1567), recommended the use of Frankish firearms on the frontier against the invader 北 古 蠻, and they were found of very great service in protecting important or weak places."—*Ibid.* xviii. 379.

"About the year 1636, when the empire was threatened by the Manchows, the Jesuits at Peking were desired by the Emperor to instruct his people in casting some cannon."—*Davis, Chinese*, i. 230.

"The 'flying ladder' (飛 梯 *fei t'i*) [*cf.* LATER FEUDAL PERIOD] was 2 to 3 *chang* long; on its head were 2 wheels. It was leaned against a city wall to ascend by. The bamboo 'flying ladder' was made of a pole of thick bamboo on which the rungs were fitted. The 'ground-mounting flying ladder' (躡 地 飛 梯 *nieh ti fei t'i*) was like the 'flying ladder,' but between the steps was a turning wheel used for lifting the ladder; its ends were fitted with two wheels."—*Shih wu kan chu, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 29*a*.

Yü Ta-yu "seems to have achieved his greatest successes about 1561, by means of a 獨 輪 車 single-wheel chariot, an engine of some kind which destroyed the enemy wholesale."—*Giles, Bio. Dic.*, p. 960.

Defensive.—[In 1374 the mail sewn with thread was changed to that fastened by straps. The neck armour consisted of 30 plates, the body armour of 290, the arm armour of 17, and the leg armour of 20. The inside was coated with lime. See *Ming hui tien, Ko chih ching yüan*, c. 41, *Wu pei lei*, p. 4*a*; *Pai shih lei pien, ibid.* p. 4*a*; and *Chieh an man pi, ibid.* p. 6*a*.]

Noorhachu's "army had now been raised to an effective strength of 40,000 men, and the Manchu bowman, with his formidable bow, and the Manchu man-at-arms, in his cotton mail, proof to the arrow or spear, were as formidable warriors as then existed in the world."—*Boulger, Short Hist.*, p. 104.

[It was feared that the rifle, with which the *Shên Chi* division was armed, would be useless in rainfall, so the men were drilled in the use of long shields and long swords.]—*Hsü wên hsien t'ung k'ao hsiang chieh, c.* 18*b*, *Ping k'ao hsia*, p. 2*a*.

"In the 43rd year of the reign Chia Ch'ing [1564] the fighting men of the whole garrison were allowed to change the hexagonal helmet for the octagonal one."—*Ming hui tien, Ko chih ching yüan, c.* 41, *Wu pei lei*, p. 2*a*.

"The *lang hsien* (狼 筅), 'wolf stockade,' was made of large bamboo; on its upper part and four sides were branches; each corner had prongs; its breadth was two feet and length 15 to 16 feet; on the top were sharp spikes one foot long. Kuo Ying-hsiang said: 'In warfare the other weapons were too small and could easily cause soldiers to be cowards, but the *hsien* could protect the whole body; neither sword nor lance could penetrate it.'"—*Ch'i Chi-kuang Wu i p'ien, ibid.* p. 30*a*.

Manchu Period (1644 *to* —).—*Table IX.*

Offensive.—"The arms of the Chinese still consist of bows and arrows, spears, matchlocks, swords, and cannon of various sizes and lengths. The bow is used more for show in the military examinations than for service in battle. . . . The matchlock is of wrought iron and plain bore; it has a longer barrel than a musket—so long that a rest is sometimes attached to the stock for greater ease in firing; the match is a cord of hemp or coir, and the pan must be uncovered with the hand before it can be fired, which necessarily interferes with, and almost prevents its use in wet or windy weather. The cannon are cast, and although not of very uniform calibre from the mode of manufacture, are serviceable for salutes. The ginjal is a kind of swivel from six to fourteen feet long, resting on a tripod; being less liable to burst than the cannon, it is the most effective gun the Chinese possess."—*Williams, Midd. King.*, ii. 88–9.

"The matchlocks are ill-made weapons; most of their bullets, iron; and the bayonet unknown. Flint-locks, carbines, pistols, and all the other tribes of firearms are not in use. The bow is generally of the strength of forty to eighty catties; the string, silk; the arrows are well-made, feathered, and with iron or steel barbed points. This is, doubtless, the most efficient of their arms. . . . The swords are of two kinds, straight, heavy, double pointed (not unlike the Roman sword), of about two feet in length; or somewhat longer, bent in the form of a sabre; the handles of both are plain and unguarded. Those which we have seen are, in general, heavy weapons, of rather rough make, and poor finish, and of but ordinary metal; far inferior, in all respects, to those used by foreigners. Daggers and knives do not seem used for the purpose of war. The pike or lance is used of every possible variety of form; the shaft from ten to fourteen feet long, of bamboo or hard wood; some are like a halberd, a Lochaber axe, a scythe on the end of a pole, a half moon with the curve inward or outward, and sharpened to a fine edge; but the whole of them probably used more as means of domestic defence than in the field. . . . Double swords, so called, are sometimes used: these are not much longer than a large dagger; their inside surfaces are ground flat, so that when placed in contact, they lie close to each other and go into a single scabbard; the blades are wide at the hilt, and decrease regularly towards the points. When unsheathed for action, the Chinese warrior brandishes one of these blades in each hand."—*Ch. Repos.*, v. 176–7.

"The principal weapons of the Chinese are the bow, the matchlock, the sword, and the lance or pike: the use in armies of cannon, except of a small size, is, we think, but of unfrequent occurrence; the difficulty of transport of such unwieldy weapons over the bad or narrow roads, or over hills and rivers, must be greater than the gain in efficiency; we read, it is true, of Kanghe having cannon of light kind cast by the Jesuits, in order to punish some hill borderers who had rebelled; and Keënlung had them taken against the Meaou-tsze in his intended war of extermination: we also know that small pieces are used, on the backs of dromedaries, in the North-west and desert frontier; but, as constant and powerful aids to an army, the cannon of the Chinese cannot be regarded. We have never read or heard of anything approaching to the light and handy field pieces of the Western world. . . . The shot is not well made, and, as the guns are of various sizes, we apprehend that no great care can be taken to give each its own; loose and small bullets and pieces of iron are used, as well as stones, which are often fired as balls. Of shells, we believe, the Chinese have no idea; we find mention made of hollow masses of iron, filled up with powder and pieces of iron, being used to harass an advancing army, by burying them in the ground, where it is expected the next night's encampment may be made; but, as weapons of active annoyance, the Chinese have yet to learn their use."—*Ibid.* v. 176.

Adam Schaal's successor, "Verbiest, assisted the Manchu commanders during the Chinese satrap rebellions to make large cannon for use in the field."—*Parker, China*, p. 90.

Under the inspection of Ferdinand Verbiest "some hundred pieces of artillery were constructed for the Tartar Emperor Kânghy, towards the end of the seventeenth century."—*Davis, Chinese*, i. 230.

"The gunpowder is badly mixed and triturated, though the proportions are nearly the same as our own. The native arms are now rapidly giving place to foreign in the imperial army, and the establishment of four or five arsenals under the management of competent instructors, where implements of warfare of every kind are manufactured, will, ere long, make an entire change in Chinese weapons and tactics. Some of their brass guns were of enormous size and great strength, but were of little use for practical warfare, owing to the bad carriages and rude means of working them."—*Williams, Midd. King.*, ii. 90–1.

"The Chinese powder is usually coarse grained, and of uneven size; apparently, also, from the noisome smell which it leaves after firing, abounding in sulphur; it seems to be easily affected by the atmosphere, to decompose rapidly, and to leave black stain and moisture on paper when fired. For these reasons, we can understand the want of expansive force which has been noticed by all who have witnessed the discharge of Chinese artillery."—*Ch. Repos.*, v. 166.

"The cannon which are to be seen in the forts on the Canton river, and which may be taken as the best which they have, except the brass guns of the Jesuits, are worthy of the powder which is used for them. Many are Portuguese or Dutch pieces, of every age, length, shape, and calibre; and not a few of them so old and honeycombed as to be useless. Of marine cannon, properly so called, they have none, those on board the junks being field or battery pieces. . . . The native cannon are cast, and are, we believe, universally iron; the bore not drilled smooth, as in European guns; the carriages on which they rest are blocks of wood, or solid beds, on which the gun is lashed down with rattans; so that it must be impossible to fire any but point blank shots, and very difficult to direct the gun to an object, except that immediately in front of the embrasure whence fired."—*Ibid.* v. 167.

The members of the Imperial Guard "are armed at least with bows and arrows, but no mention is made of their using the musket. When escorting his Majesty, a duty apparently performed by the *Shi-wei*, or Gentlemen of the Guard, without the soldiery, a certain number carry a sort of trident-halberd nearly twelve feet long; a certain number, swords or daggers, and all the implements of archery."—*Ibid.* xx. 259-60.

"I have occasionally seen breech-loading guns at Mandarin Yamêns and on board of junks. It appears that with each gun there are four or five breech pieces (or blocks) into which the charge of powder and the bullet is inserted by an assistant; it is then put into its place in the breech of the gun and . . . retained by an iron wedge driven in by a heavy mallet or hammer; the charge is ignited by means of a slow match or joss stick."—*Ch. Rev.*, iv. 268.

"The Chinese warships (junks) are large, unwieldy looking masses of timber, with mat sails, wooden anchors, rattan cables, a considerable sheer, flat upright stems, no stern posts, enormously high sterns ornamented with gold and paintings, considerably weakened too by a large hole in which the monstrous rudder can be hoisted up and housed in bad weather; immense quarter galleries, and look-out houses on the deck; generally drawing but little water, flat-floored, painted red and black, with large goggle eyes in the bows; . . . few are over 250 to 350 tons, and the generality are armed with but two or four guns, which as we have before observed, are on solid beds, and must therefore be useless, save in the smoothest water. We have occasionally, however, seen six guns in a large war-junk. . . . The crew is composed of forty to sixty men . . . Lances, pikes, and a few swords, but plenty of good stones, make up the armament. The smaller craft are not so shapeless as the others, being built partly on the model of some foreign boats, as the Chinese acknowledge, the same as used in the hong-merchants' and the smuggling boats; these are neat in their appearance, pull from ten to sixty oars, and go very fast; they are armed with one or two small swivels, two, three, or four pounders, and the usual and favorite weapons of the Chinese, lances and stones; over the sides of the boats, as they pull, are hung shields of rattans painted into a caricature of a tiger's face, with which to protect themselves in case of attack. We have also, in some of these, seen occasionally, something approaching to boarding nettings; but their speed is what is chiefly relied on."—*Ch. Repos.*, v. 173-4.

"In offensive weapons there is remarkable variety. On the coast, its soldiers are armed with the latest rifles, while in the far interior they employ the same arms as were used by the vast hosts of Tamerlane and Genghis Khan. Taking the Empire as a whole, the student or collector can find in use to-day every weapon that has been employed within its borders since the time of Confucius. In addition to this, the mandarins and high officials arm their retinues with conventional weapons representing different periods in the history of the nation. On account of the changes wrought by time, many of these martial instruments are so incongruous as to be positively funny. Thus, for example, the Mongolian Tartars did their fighting on horseback, and one of their most formidable arms was a pole to which was attached a hook knife edged on the inside like a reaper's sickle. With this they would pull a rider from his steed, wounding or killing him in the process, or would hamstring the horse at a single blow. This pole-hook is no longer used by the few cavalry squadrons of China, but is found carried by footmen in nearly all the retinues of the great nobles. It looks formidable, but when used by infantry against infantry would be about as serviceable as an Indian club fastened securely to the end of a broomstick."—*Hongkong Telegraph*, Aug. 17, 1892.

"A glance at a collection of these arms shows that military uniformity was almost unknown to the Chinese Generals of the past, and that the armies were made up of diverse elements, armed usually with such instruments used in peaceful pursuits as can be utilized in war. A common weapon is a trident, tinned and barbed exactly as are those employed by fishermen in spearing eels. Similar to this is a three-pronged hayfork. Of equally bucolic origin is a long pole to whose end is fastened the blade of a scythe or sickle. The European mace is suggested by a long-handled light hammer similar to that with which Charles Martel is said to have won his quaint name. It is obvious that these four weapons are of harmless origin. The first was the favorite implement of fishermen, and the 2nd, 3rd and 4th of agricultural communities."—*Ibid.*

"Of the five types described there are endless varieties. The poles are bamboo or solid wood. They are plain, carved, or decorated with mother-of-pearl, metal, or cord. The heads are copper, brass, iron, pewter or steel; sometimes they are silvered and sometimes bronzed, lacquered or gilt. Handsome ones are the exception and not the rule. The average retainer of a high official carries an arm whose pole is of the commonest wood, stained red, and whose head is of the lowest kind of cast iron or impure pewter. Many of these ominous-looking affairs would not stand a light blow, both head and pole breaking at a very slight shock."—*Ibid.*

"I have never seen any lances. The deficiency is made up by a surplus of spears and halberds. Of these the designs are varied, ranging from light and efficient points and edges to grotesque and hideous shapes, that would frighten more than they would hurt. At times the workmanship is admirable. A spear captured by the French from the Black Flags in Tonquin is eight feet long. The shaft is of iron wood, round, polished and varnished and re-enforced here and there by wrapping of fine copper wire, and at the upper end is encrusted the distance of a foot with mother-of-pearl. The end is feruled with a large copper band in which is set the spearhead. This is made of fine steel six inches in length and triangular in cross-section. One face is deeply grooved so as to allow the use of a large amount of poison. These spears are used with great skill by the Chinese. Lee Yu, a famous bandit, could throw one through a man at 50 yards. In the Franco-Tonquin war, a powerful Chinese foot-soldier drove his weapon entirely through two French infantrymen. It is said that the finer and handsomer spears are not of Chinese workmanship, but are made by Japanese, Corean, Annamite and Malay ironsmiths. How true this is, I am unable to determine."—*Ibid.*

"Of halberds, there is any variety, ranging from the simple Lochaber-axe and pole-axe to the cumbrous and complicated masses of metal that were so common at the close of the Age of Chivalry. The oddest specimen was one which, instead of an axe on one side, had what seemed to be a hammer-head."—*Ibid.*

"In archery the Chinese have long been experts, especially those of Manchuria and Szechuen. Their bows are of three types: the long bow, which is over 5 feet in length, the short bow, which is about 4 feet long, and the cross-bow. The strings are made of silk, of gut, or of a very strong home-made twine wrapped with fine silk in the middle. Bows are graded according to their pull, the standard being 100 catties, about 135 lbs. To determine the pull, the bow, properly strung, is suspended from the middle and weights hung to the middle of the string, until the latter is nearly an arrow's length from the bow. Famous bowmen use bows with heavier pulls, ranging from 150 to 200 lbs., and one distinguished Chinese Robin Hood is said to have drawn a 200 catty bow (about 270 lbs.). The bows vary greatly in materials, construction, decoration and finish. They are made of one or several pieces of wood, and are frequently inlaid or engrossed until they are a true work of art."—*Ibid.*

"Worthy of mention are the tiger-bows. These are extra large and heavy, and are fastened to a frame-work near a path or road frequented by tigers and other large animals. They are set by two men and are so arranged that the moving of a cord stretched across the road disengages the string and sends the arrow on its way. The force is so great that the shaft frequently comes out of the other side of the tiger, deer or buffalo. To ensure success, the arrow is usually double-barbed and envenomed. On the mainland opposite the island of Amoy these tiger-bows are in constant use, and annually kill at least 50 of these huge cats."—*Ibid.*

Defensive.—"While China cannot compare with Europe in the beauty, richness or variety of its defensive armour, it nevertheless can show many ingenious and interesting types." "The original armour of the North (Manchuria and Mongolia) seems to have been leather, and in shape more like a blouse than a jerkin. In the course of years, the skin was doubled, trebled or quadrupled, and a Chinese lower garment that might be called leather greaves and cuirasses combined was added to the upper one. The Mongolian nomads learned at a very early age that a coat or cuirass made of sheepskin in several thicknesses made a very warm garment, and would turn spear, arrow or sword. Apparel of this class is in use to-day, and may be secured very cheaply in Shantung."—*Ibid.*

"Parallel to this alternating of leather and wool in the North, was that of paper and cotton cloth in the South of China. It seems ridiculous to call such combinations armour, and yet they make an armour superior in many instances to steel. Thirty thicknesses of alternate calico and paper will resist a pistol bullet or ball from a rifle at long range. A spearman who thrusts his weapon into a man clad in this kind of garment can neither wound his enemy nor extricate his weapon, and if the enemy is an archer or is armed with a long sword or javelin is likely to lose his life for his mischance. The suit of a famous Yunnan bandit consisted of 60 thicknesses of cotton cloth and paper and made him practically invulnerable. These suits are comparatively light, are very durable and, of course, extremely cheap. Between these extreme types lie many kinds of plate, scale and chain armour. Plate mail never reached a high development in the Far East. I cannot find that it ever passed beyond the combination of breast-plate, back-plate and shoulder-pieces. Scale mail, on the other hand, was carried at an early period to high perfection. The scales were applied to cloth or leather at first as spangles are to gauze, and later as tiles or slates are to the boards of a roof. They were composed of iron, bronze, brass, pewter, silver, gold, or of various Oriental alloys. In making a suit, scales of one kind were usually employed, but combinations were frequent in which metals of contrasting colours were used."—*Ibid.*

"The defensive armour comprises only the iron helmet and quilted dress of the Tartar, which, as Staunton says, 'seems to have the inconvenience, without the advantages of armour.'"—*Ch. Repos.*, v. 176-7.

"Rattan shields, painted with tigers' heads, are used on board the revenue cutters to turn the thrust of spears, and on ceremonial occasions, when the companies are paraded in full uniforms and equipments. . . . The cuirass is made of quilted and doubled cotton cloth, and covered with iron plates or brass knobs connected by copper bands; the helmet is iron or polished steel, sometimes inlaid, weighing two and one-fourth pounds, and has neck and ear lappets to protect those parts."—*Williams, Midd. King.*, ii. 89. See also *Davis, Chinese*, i. 229.

[For the defensive use of the pike, lance, etc., see *supra.*]

"Of the different pieces or armour, the helmet alone deserves attention. The Chinese artist worked along a different channel from his European colleague and tried to make the headpiece monstrous and terrifying rather than protective. Designs representing the jaws of serpents, griffins and dragons are very common, but such affairs as the barred and vizored helmet which Doré loved to draw are entirely unknown. Morions and skull-caps were also in general use, and are to-day. The queerest type of all is the executioner's helmet. It resembles a tall mouse-trap or fly-trap in wire, and is painted the conventional vermilion. Centuries ago the wires were flat rods, and so arranged as to defy sword and axe, and owing to their great height disconcerted the archers of the opposite army. In the North, where wood is scarce, the helmet is made from woollen cloth, leather and metal; in the West, where there are forests, wood was frequently employed; while in the South, in addition to these four materials, cotton-cloth and paper were also used."—*Hongkong Telegraph*, Aug. 17, 1892.

"Shields and bucklers have been in vogue from time immemorial. The favourite type is a bossed circle from 2 to 3 feet in diameter, similar to those employed by the old Highlanders. Its material is leather, metal, or woven split bamboo. Bamboo shields are very strong and durable. They are made of a certain variety of that vegetable, which must have attained a certain size and hardness of fibre to fit it for this particular use. The bamboo is split into pieces an inch in width and four feet long, softened and braided in basket-work over a frame the size of the desired shield. It is dried in the sun and then in a kiln, and afterwards polished and varnished. Its high elasticity, great strength and lightness render it an admirable weapon of defence. A double thickness of bamboo, the two a half-inch apart with a metal rim and boss, is better for the man behind it than any pavise or buckler of the Middle Ages."—*Ibid.*

[For targets, see IMPLEMENTS.]

ÆSTHETIC PRODUCTS.

Early Feudal Period (*c.* 2357 *to* 1122 B.C.).—*Table I.*

Object-decoration.—[The vessels of Shun are said to have been unvarnished.]—*Journ. P.O.S.*, i. 101.

[It is doubtful if the nine vases ascribed to Yü were engraved with a series of charts of the nine provinces.]—*Legge, Ch. Class.*, III. i. Prol. pp. 66-7, and note.

[Yü is said to have refused to chisel his sacrificial bowls.]—*Journ. P.O.S.*, i. 101.

"It seems to have been customary in early days to attach inscriptions, poetical and otherwise, to all sorts of articles of daily use. On the bath-tub of T'ang, founder of the Shang dynasty in B.C. 1776, there was said to have been written these words:—'If any one on any one day can make a new man of himself, let him do so every day.' Similarly, an old metal mirror bore as its legend, 'Man combs his hair every morning; why not his heart?'"—*Giles, Hist. of Ch. Lit.*, p. 55.

"I [Yü] wish to see the emblematic figures of the ancients,—the sun, the moon, the stars, the mountain, the dragon, and the flowery fowl, which are depicted on the upper garment; the temple-cup, the aquatic grass, the flames, the grains of rice, the hatchet, and the symbol of distinction, which are embroidered on the lower garment:—I wish to see all these displayed with the five colours, so as to form the official robe."—*Shu ching*, Pt. II. Bk. IV. Ch. I. 4; *Legge, Ch. Class.*, III. i. 80.

"There were twelve figures, six painted on the upper garment or robe (衣), and six embroidered on the lower garment (裳). They were called altogether 'the twelve ornaments' (十二章)."—*Legge*, III. i. 79, note.

"The ancient Chinese made great use of feathers on their flags and banners, and for ornament generally."—*Ibid.* III. i. 107, note.

[In Ch'u 8 dragons carved out of garoo-wood were adorned with gold and precious stones.]—*Tzŭ chih t'ung chien kang mu, Chi lan.*

[For decoration of weapons see WEAPONS.]

Personal Adornment.—"Yü made *fên* (粉), face powder."—*Mo Tzŭ, Ko chih ching yüan, c.* 55, *Hsiang lien ch'i wu lei*, p. 11*b.*

"Chou [Hsin] made the finger-ring out of precious wood."—*Wu yüan, ibid.* p. 9*a.*

"The bracelet was made by Chieh [the infamous Emperor of Shang] of gold and jade."—*Shih wu kan chu, ibid.* p. 10*a.*

"Chou [Hsin] made the gold head-ornament [artificial flowers.]"—*Ku chin chu, ibid.* p. 5*b.*

Architecture.—"As to architecture, the little that the Chou-king and the ancients say on the subject does not give one a very high opinion of it. The ancient characters of the house, the hall, and the apartment are not even a rough sketch of the designs they have had since. It is pretty generally maintained that that of the palace was invented under the Chang dynasty. Hoai-nan-tsée, Lu-chi, etc., describe the house of the good Yao as a labourer's hut. The roof, according to them, was of straw and earth, the summer rains caused grass to grow on it and covered it with verdure. After the entrance, which was turned to the south, came a large court, where was the audience-hall. At the end of this court surrounded by walls, was a large hall where were preserved the weights and measures for the merchants who lived within the precincts. Beyond this hall was a second court, at the bottom of which was the humble dwelling where the Prince lived with his family. The audience-hall was raised above the earth, and the steps by which it was reached were made of grass. As it was necessary to wait for one's turn to be admitted to audience, trees had been planted at the gates so that the officials and people there might be protected from the sun. The Chou-king says that Chun had impressed the four gates of the palace with an air of grandeur and majesty which inspired respect. The gates on the south, east, and west opened on to the large court, that on the north was used for the domestic purposes of the house of Yao, behind which it was. This is still to-day the plan of all the great Palaces."—*Mém. conc. les Chin.*, i. 222.

"In the plan of a house the ancients were influenced by filial piety, which caused them to begin with the ancestral hall in the south-east plot of land set apart for the building of the palace.

This, according to the *Chow-li*, was the idea of the architecture of B.C. 2200. Religion, as people then understood it, was a powerful sentiment in their minds."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 258.

"We find in the *Kaou kung ki* that the dimensions of the Hia dynasty ancestral temple are given. It is there said to have been 14 feet deep and 17⅓ feet wide. There were five rooms occupying the north-east, south-east, north-west, south-west and centre; each was fifteen feet square; the middle one was three feet wider from east to west than the others. There were nine steps on the ascent. There were windows as well as doors to each of the five principal rooms. The doors were four and the windows eight. Lime made of shells was used in ornamenting the building. At the main door was a separate hall, said by the Erya, a very ancient authority, to have been a school-room." "In this account of a Hia dynasty temple we see that the five elements' philosophy had a voice in the arrangement of rooms. The idea of the architect would be conformity to nature as interpreted by the physical theory of the time."—*Ibid.* xxiv. 257–8.

"In the Imperial temple of the Shang dynasty the idea of a double roof was introduced. The length of the hall was 56 feet. The emperor's platform was raised [to] three feet. The roof was made double on all four sides. The object in this was to lend an air of greater richness and dignity to Imperial buildings."—*Ibid.* xxiv. 258.

Painting.—"With regard to the origin of painting and to the personal history of the painters who go back to the times before the Christian era we know little enough. This secondary information is not of the kind which would have escaped intact in the great destruction of books."—*Rev. Contemp.*, xxv. 243. See also *Giles, Ch. Pict. Art*, pp. 1–3.

"Painting . . . was reckoned among the fine arts."—*Giles, Historic China*, p. 4.

Literature.—"The oldest monuments of the literature are in verse, and the symbol which designates compositions of this kind, according to the opinion of Morrison, indicates their ancient origin. It is the word 詩 *chi* (verse), a character formed of *yen* (speech) and *ssé* (temple), 'the speech of the temple.'"—*Bazin, Théatre Chinois*, Introd. pp. viii-ix.

Tchêng-ki-tong says that traditions were handed down in verse before the invention of writing. "Poetry has been in China, as in Greece, the language of the gods. It was poetry that inculcated laws and maxims; it was by the harmony of its lines that traditions were handed down, at a time when memory had to supply the place of writing, and it was the first language of wisdom and inspiration."—*Chinese Painted by Themselves*, p. 133.

[The rhymed ballads in various metres afterwards collected to form the *Shih ching*, or book of Odes (see LATER FEUDAL PERIOD), were composed between the reign of the Great Yü and the beginning of the 6th century B.C.]—*Giles, Hist. of Ch. Lit.*, p. 12.

"The earliest Chinese poetry, as we find it in the Sheeking, appears certainly to have made use of the embellishment of both measure and rhyme, but with a degree of irregularity very different from the polish of modern versification. The lines are occasionally of all lengths; and the rhyme seems to be subject to little rule. It will occasionally occur for six or eight consecutive verses, and there will sometimes be none at all." "This seeming neglect may partly result from a change of pronunciation."—*Davis, On the Poetry of the Chinese*, pp. 12, 23.

[An ancient song, descriptive of the royal perfection, and stimulating men to imitate it, is given in the *Shu ching*, Pt. V. Bk. IV. 14. "The lines are composed of four characters, and every two lines rhyme together after a fashion" (*Legge, Ch. Class.*, III. ii. 331, note).]

"It has been alleged, with more or less truth, that all Chinese poetry is pitched in the key of melancholy; that the favourite themes of Chinese poets are the transitory character of life with its partings and other ills, and the inevitable approach of death, with substitution of the unknown for the known."—*Giles, Hist. of Ch. Lit.*, p. 121.

"It is impossible to assert that before his [Confucius'] time there was anything in the sense of what we understand by the term general literature. The written language appears to have been used chiefly for purposes of administration."—*Ibid.* p. 7.

Drama.—"Play-actors were driven from the empire, Chinese history relates, in the eighteenth century before Jesus Christ."—*Ampère, La Science et les Lettres en Orient*, p. 223.

"As in the West the miracle play preceded the theatre, so the drama in China was originally sacred, and the music used was reckoned sacred."—*Ch. Rec.*, xxi. 345. *Cf.* following Period.

Music.—"Music in China has undoubtedly been known since the remotest antiquity."—*Van Aalst, Ch. Music*, p. 4.

"The first invaders of China certainly brought with them certain notions of music. The aborigines themselves (the *Li*, the *Kuei*, and the *Féng* tribes, remnants of which are said to be still in existence in South China) had also some kind of musical system, which their conquerers admired and probably mixed with their own."—*Ibid.* p. 4.

"The music is so ancient that at the time of the emperor Chun [Shun], more than 2,200 years before our era, there already existed a comptrollership of music (*Shu ching*, Sect. *Shun tien*, fol. 19)."—*Bazin, Théatre Chinois*, Introd. pp. viii–ix.

Music is "said to have been invented by Huang Ti . . ., but few traces of it survived the Burning of the Books. . . . We know that it was very powerful as an agent of good government; and Confucius himself was so impressed by the execution of a piece composed by the Emperor Shun, sixteen centuries previously, that 'for three months he could not tell one kind of meat from another.'"—*Giles, Gloss.*, p. 157.

"We read in the 通典 (*T'ung-tien*) that the music of the Emperor Fu Hsi was called 扶來 (*fu-lai*) or 立本 (*li-pên*); that of the Emperor Shên Nung, 扶特 (*fu-t'ê*) or 下謀 (*hsia-mou*); and that of the Emperor Huang Ti, 咸池 (*hsien-ch'ih*), or the 'all-pervading influence.' What the real meaning of these names was is not known, and they may be compared to the obscure musical terms of the Bible. At that time music was not regulated by any laws; each Emperor had his own system, and they did not always agree (see Preface to the 闕里舊志 which says: 五帝不相合樂由來尚矣). Beginning with Huang Ti, 'the Yellow Emperor' . . ., Chinese music assumes its characteristic form. A certain note is taken as the base; sounds are fixed, and receive names; comparisons are drawn between the notes and the celestial bodies; music becomes a necessity in the State—a key to good government. Huang Ti hears it (see 韓苑洛志樂, chap. 13). To obey the desire of his human nature, he renders it manifest through all the Empire to comply with the wishes of heaven; he practises it, to be in accordance with the rites of propriety; and he establishes it in the Empire, to render the people better and happier. The succeeding Emperors followed the system of Huang Ti, and composed hymns; the great Shun . . . composed the piece called *Ta Shao*. . . . All the philosophers are unanimous in their praise of ancient music; it was eminently sweet and harmonious, and produced inexpressible sensations of pleasure in the hearers. Therefore they lament and regret that it has been lost." "It is most probable that the merits of ancient music consisted chiefly, like that of the Greeks, in regulating the movements of dances and poetry. Indeed, the Chinese idea is that music without poetry is no music at all."—*Van Aalst, Ch. Music*, pp. 4–5.

[Giles (*Historic China*, p. 4) says both vocal and instrumental music were widely cultivated.]

[For the legendary history of the origin of the notes, see *Ch. Rev.*, i. 326; 326–9; 384–8; ii. 47–50; 257; *Ch. Rec.*, xxi. 305–6.]

The "five notes (聲) constitute the imperfect scale, common perhaps to all nations in their early attempts to form a musical system, into which no interval of less than a tone is admitted. Their names are *kung* (宮), *shang* (商), *kêŏ* (角), *che* (徵, generally read *ching*, but not in this sense), and *yu* (羽). The tubes (律) which produce and subsequently harmonize (和) these notes, are said to measure, in ninths of an inch, 81, 72, 64, 54, and 48 respectively. The next number in this series, corresponding to the octave to *kung*, should of course be ½ of 81 = 40½; and we have thus according to our notation G, A, B, D, E, G. The series is constructed, starting from 81 as a basis, by making perfect fifths ascending (3 : 2), and perfect fourths descending (3 : 4). Thus from 81 is obtained 54; 54 gives, by the second proportion, 72; 72 again gives 48; and 48 gives 64. Carrying on this process, increasing or decreasing each time, as the case requires, the following set of 12 is obtained :—81, 75⅔, 72, 67⅓, 64, 59⅔, 56⅔, 54, 50⅔, 48, 44⅔, 42⅔. (The fractions are not very accurate.) Twelve tubes of these several lengths constituted what I have called 'the standard tubes.' . . . As regards the theory of music, could we be sure that the details which have been given, had really been wrought out in Shun's time, we could not refuse them our meed of admiration. The progress of the Chinese in music has not corresponded to such beginnings. A theoretical difficulty and a practical one have hindered them. They have found it impossible in theory for A to hold the same proportion to D as D to G; and in practice they have found that while their calculations might be applied to stringed instruments, the tube G must be made considerably less than half the length of the tube G in order to sound the octave to it. Their division of the tubes into 6 律 and 6 呂, moreover, has complicated the subject, and thrown around it the perplexity of their reasonings about the *yin* and *yang* principles."—*Legge, Ch. Class.*, III. i. 48, note.

"According to Chinese tradition, the progression of fifths, which was the origin of their scale, was carried on by its inventors, Ling-lun and the Emperor Hoang-ti, until it yielded a system of twelve notes separated by semitones, like the duodecimal chromatic scale of European music. This is the system of the twelve Lu, which according to Chinese ideas is the foundation of the whole art of tone, and which they recognize, not only in theory, but in some of their instrumental forms," notably the *chê* (an instrument like the zither) as described by Amiot (*Mémoires*, p. 58) and the *pien-ching* and *pien-chung* (chimes of bells and resonant stones) as described by Van Aalst (*Ch. Music*, pp. 49, 54).—*Phil. Rev.*, i. 154.

"The use of the scale at different pitches . . . appears to have been reduced to a definite and elaborate system in Chinese theory from time immemorial."—*Ibid.* i. 71.

"Even in the time of Yao and Chun eight kinds of sounds were distinguished, produced by as many different sounding bodies, and . . . there were special instruments, designed to render audible these eight kinds of sounds. . . . Researches had been made to obtain the correct tone of each of these eight sounding bodies."—*Mém. conc. les Chin.*, vi. 33.

"The order most anciently assigned to the eight sonorous bodies which produced the eight kinds of sounds, is 1, metal, 2, stone, 3, silk, 4, bamboo, 5, gourd, 6, baked earth, 7, the tanned skins of animals, 8, wood. This order was reversed, in the lapse of time, by those amongst the literati who wished, after their fashion, to make the eight trigrams of Fou-hi agree with the eight kinds of sounds, but this arrangement did not come down further than the Sung." "1, the sound of skin was produced by drums; 2, of stone, by the *king*; 3, of metal, by bells; 4, of baked earth, by the *hiuen*; 5, of silk, by the *kin* and the *chê*; 6, of wood, by the *yu* and the *tchou*; 7, of bamboo, by the various flutes and the *koan*; 8, of gourd, by the *cheng*."—*Ibid.* vi. 34.

"These same couples of notes [alternate notes of male and female birds] were the key-notes in the music used in the worship of the different spirits."—*Ch. Rec.*, xxi. 306.

"Originally in China as elsewhere music was sacred. It was used at the worship of heaven and earth and at worship of ancestors and of Confucius."—*Ibid.* xxi. 344.

"The Yo Tien (Dictionary of Music) frequently mentions grants of musical instruments to various peoples; the Coreans being mentioned several times. They were usually grants to new temples."—*Ibid.* xxi. 344.

"Music at ancestral worship comes down from the very earliest times. At death of Emperors, Empresses and Imperial concubines, however, all music was stopped for a given time." [*Cf.* FUNERAL RITES.]—*Ibid.* xxi. 344.

"Tradition relates: 'The knowledge of tones and sounds has a close connection with the science of government, and he alone who understands music is capable of governing.' That is why the founders of the Chinese dynasties, to give proof of their intelligence, nearly all inaugurated their accession to the throne by introducing into the empire a new system of music."—*Bazin, Théatre Chinois*, Introd. p. ix; *Li chi*, Sect. *Yüeh-chi*, comm. p. 1. The number of musicians allowed to the feudal barons was proportioned to his assiduity in rightly governing his State (*Journ. N.-C.B.R.A.S.*, N.S. v. 38-9.)

"The Chinese, though they have given to music a very conspicuous place in their social-political system, have not even reached the ancient Greeks in respect to variety and completeness They have only developed one of the Greek systems, and strange to say the worst of them, which, at a later period . . . was called the Lydian Music [see *Ch. Rev.*, ii. 48–9]. The Chinese themselves seem not to be aware of their defects in this respect; they talk even to the present day of their superior music in ancient times, which, as they like to believe, has unfortunately been lost in later ages."—*Ch. Rev.*, i. 325.

"The characteristic features of the Lydian or Chinese music are (*vide* Marx) the H and the sharp fourth (*übermässige Quarte*). In other respects it resembles our Major. Only for this H the Lydic music is deficient of a tonic harmony on the subdominant, and cannot, of course, have modulations to it."—*Ibid.* ii. 48.

"What was the real pitch of the first *huang-chung* tube? The size, capacity, and material of the tubes have so often been changed during the successive dynasties that it has become almost impossible to form any acceptable conclusion on this subject."—*Van Aalst, Ch. Music*, p. 13.

"In our Western music the position of a note on the stave determines its pitch. In ancient Chinese music, with only five characters to represent the different sounds, it must have been next to impossible to read a written piece of music."—*Ibid.* p. 17.

"During the Yin Dynasty . . . and the centuries preceding it, only the five principal tones were in use."—*Ch. Rev.*, i. 386.

[The invention of the following instruments are ascribed to the mythical rules :—*pien ch'ing* (編 鐘), chime of 12 bells, agreeing with the *lü*; *ch'in* (琴), originally with only 5 chords, subsequently increased to 6 and 7; *sê* (瑟), originally with 50 strings; *hsüan* (壎), ocarina; *p'ai hsiao* (排 簫), Pandean pipes, a collection of 10 tubes, gradually decreasing in length and connected together in a rough manner, by a silk cord. In subsequent ages the number of tubes was increased. It was invented before the *shêng* (笙), an instrument consisting of a body or wind-chest made of gourd, and tubes of different length forming the upper part, and may have been its prototype.] —*Van Aalst*, pp. 51, 52, 54, 59, 62, 82; *Ch. Rev.*, Aug. 1882; *Legge, Ch. Class.*, III. i. Prol. p. 75; *Journ. N.-C.B.R.A.S.*, N.S. viii. 113; *Giles, Dic.*, No. 2109. See also description of the *ch'in* in *Williams, Midd. King.*, ii. 99–100, and of the Pandean pipes in *Ch. Rev.*, xiii. 402-3.

"The ancient Chinese had both the lyre, *kin* or *shih*, and the pipes 龠 *yoh*, before historic times, as is evident from the primary ideographic characters, but they also assign a higher antiquity to the lyre than to the wind instrument. Shun's great musical instrument was the lyre or harp which accompanied the singing. The full band introduced afterwards in the *Shooking* may be regarded as an anachronism."—*Ch. Rev.*, xiii. 402.

"The Chinese were the first to give stone a place in music; their classics frequently mention the stone-chime as being known by the ancient Emperors and held in great esteem."—*Van Aalst*, p. 48.

"From the remotest ages the Chinese seem to have been acquainted with instruments of percussion, of which the tanned skin of animals was the vibrating medium. Drums made of baked clay, filled with bran and covered with skin were the first in use. The idea of drums seems, however, to have come from the nations of Central Asia (see 羯鼓錄 by 南卓)."—*Ibid.* p. 75.

"The *tsu-ku*, or *p'an-ku* (盤 鼓), mentioned in the Shih-ching, was a barrel-shaped drum fixed upon an upright with a cross-shaped foot." "It is supposed to date back to about 2205 B.C., being in use at the time of the Great Yü."—*Journ. N.-C.B.R.A.S.*, N.S. viii. 100.

"When music had been instituted, the instruments called the *tau*, or hand-drum; the *ku*, or common drum; the *ky'ang*, or wooden tapper; the *kyih*, or sonorous lion; the *hyün*, or earthen-egg pipe; and the *chz*, or flute, were constructed. These six sorts of instruments produced sounds in harmony with virtue. The bell, the sonorous stone, the *yü* pipe and the *seh*, or twenty-five stringed lyre followed, to harmonize with them."—*Yüeh chi*, trans. *Journ. N.-C.B.R.A.S.*, N.S. v. 48.

"The *Shêng* in course of time lost its original form and was divided into two distinct instruments, the *Ch'ao* and the *Ho*. The scale of these two must have been different, as the one had 19, the other 13 reeds. It seems further that the *Ho* was subordinate to, or only played in connection with, the *Ch'ao*. . . . The *Ho* may have been played in fifths, that is, either a fifth above or below the *Ch'ao*; for . . . the modern performers on the *Shêng* frequently use the fifth as an accompaniment to the melody."—*Ch. Rev.*, ii. 38.

"There is no reason to think that the compass of these instruments extended beyond one octave, at first giving the five principal notes and the octave to the fundamental one, or in later times perhaps two octaves with one or two semitones. Nor is there any reason to think that any of these instruments was tuned or constructed by exact arithmetical calculations, or on any theory at all, but simply by the ear, with of course a general conception that the longer the tube the deeper the note."—*Ch. Rev.*, xiii. 402–3.

Dancing.—"A kind of solemn posturing filled the place that has been occupied by dancing among nations farther to the west."—*Giles, Historic China*, p. 4.

"They danced with shields and feathers between the two staircases of the court" (*Shu ching*, Pt. II. Bk. II. Ch. III. 21). "The 舞 was more a posture-making than what we call *dancing*" (*Legge, Ch. Class.*, III. i. 66, note). See, however, *Giles, Ad. Sin.*, No. 5, p. 119, who quotes Chu Tsai-yii as saying that "the dancers of old did not hold either shields or feathers, but danced with empty hands, and without hats." It seems doubtful if the dance was as yet divided into civil and military, of which the feathers and shields were the respective symbols.

Later Feudal Period (1122 *to* 221 B.C.).—*Table II.*

Object-decoration.—[The ends of horses' reins had metal rings, and there were gilt buckles for the inner reins (*Shih ching*, III. iii. VII. 2, *et al.*); the ends of the shafts of lances were gilt; shields were "feather-figured" or "dragon-figured" and bow-cases were of tiger-skin with carved metal ornaments on the front. The ends of bows were often ornamented with wrought ivory (II. i. VII. 5). See also WEAPONS.]

[For the ornamentation of the royal standard, military banners and flagstaffs, see MILITARY.]

Architecture.—In classical Chinese architecture ***there is no distinction of an essential kind between sacred and secular buildings.*** The farther we go back the more clear does it

appear that the palace was a temple and the temple was a palace. . . . The . . . fact appears in the old Chinese records. . . . The emperors formerly came, when they visited Tai shan, to hold here a great feudal assembly, to sacrifice to ancestors, to sacrifice to heaven and to reside in it [the Ming T'ang] themselves during their stay."—*Journ. N.-C.B.R.A.S.*, N,S. xxiv. 254–5.

"The principal roof of the Ming tang was circular. The building beneath was square at the base. The idea was that of imitating the form of heaven and earth. It had nine rooms and eight windows." "There were two other chief buildings called Pi yung and Ling tai."—*Ibid.* xxiv. 257.

"In the Chow dynasty temple the breadth was 54 English feet and the depth 42 feet. The height of the Imperial dais was six English feet."—*Ibid.* xxiv. 258.

"The double roof mentioned as an accession of luxury, when compared with the simplicity of the Hia, and ascribed to the Shang dynasty, B.C. 1766, has always continued to be a favourite ornament with the Chinese. . . . A desire was felt to increase the appearance of gorgeousness in the Imperial dwelling, and magnify the difference between the king's house and that of the common people. This effort became greatly intensified in the Chow dynasty. Then the palace assumed the majesty and beauty of the Ming tang. Many separate buildings began to be erected for each function of the king. The servants of the king or emperor (we may call him by either title) had the most multifarious duties to perform, and the officers were multiplied almost beyond belief."—*Ibid.* xxiv. 258–9.

"Architecture was at first geometrical. Houses were built to the southward, and they faced north, south, east and west. The circle and the square were both introduced in imperial architecture. The simplest geometrical forms constituted the basis, and ornament was added later. The ancient Chinese built of brick with a wooden framework. The provinces which the nation then occupied are chiefly plains and broad valleys. The chief constituent of the soil is the loess, which is partly a subaerial deposit and has partly become diluvial and alluvial by the action of rivers overflowing every summer. There is also a good deal of yellow clay. Bricks were easily made out of these constituents. The climate was milder than it is now, and the labours of house-building were carried on in the winter. Nothing was found so convenient as brick for house-building and nothing lends itself more readily to geometrical manipulation."—*Ibid.* xxiv. 259.

"Architecture then had nothing to do at first with the imitation of tent forms. The suggestion has been made that the concave shape of the eaves of Chinese buildings shews that the people love to remember the nomade life which they once led when they occupied tents of a conical form or shaped like a house-roof. No such concave curve is seen in any old roofs in sculptures hitherto brought to light. In the Chinese books which contain illustrations to the classics the roofs of temples are indeed turned up at the eaves, but this, I think, must be an error. It would arise partly from an incorrect way of representing in perspective the lines round a corner, and partly from the habit which most people have of carrying the present into the past and making their ancestors responsible for their own peculiarities. The early architecture of the Chinese was plain, geometrical and practically useful. The love of fantastic curves in the lower part of roofs came into vogue later, and must be sought rather in Buddhism."—*Ibid.* xxiv. 259–60. See also pp. 303–6, 311–19.

The grandfather of Wen Wang "built a new home, and in erecting it used the plumb-line and a wooden wall-frame. Boards are roped together and earth is filled in between them. Such earth hammered down constitutes a wall, and this is still the mode of building used in the north in making earthen walls. When the wall is washed away by rain they build another. This simple style was adapted to an undeveloped state of society, and building by this method allowed houses to be very rapidly erected. Two doors were sufficient—the *kau men*, or 'high' gate or outer enclosure gate, and the inner or answering or central gate."—*Ibid.* xxiv. 260.

"Beside the *kau men* and *ying men*, there was a gate called the 'tiger gate,' from a picture of a tiger drawn there, as the symbol of bravery. This was to add to the dignity of the master of the house. It was outside the *kau men*. Within was the 'pheasant gate,' from the representation probably also of that bird drawn there. Outside of it were lofty pillars or flag-posts, and standard measures for markets to follow."—*Ibid.* xxiv. 261.

"The classical architecture had square and round buildings and double roofs, but it lacked the arch, and the modern *t'ing-tsz* was still undeveloped."—*Ibid.* xxiv. 262.

"According to the *Chow-li* the ancient art of house-building was controlled by astronomy. It is mentioned that the mason's rule—*kwei*—was placed level with the sun at his rising and at his setting. The builders also looked at stars by night to ensure a perfect level, and to obtain an exactly south façade. In the old architecture of China this was viewed as very important, as it was also in Egypt and Babylon."—*Ibid.* xxiv. 263–4.

Painting.—"On the walls of the Hall of Light [the audience chamber at Lo] were paintings of the ancient sovereigns from Yaou and Shun downwards, their characters appearing in the representations of them, and words of praise or warning being appended. There was also a picture of the duke of Chow sitting with his infant nephew, the king Shing, upon his knees, to give audience to all the princes. . . . In the hall of the ancestral temple there was a metal statue of a man with three clasps upon his mouth, and his back covered over with an enjoyable homily on the duty of keeping a watch upon the lips."—*Legge, Ch. Class.*, i. Prol. p. 66.

Literature.—"In B.C. 551 Confucius was born. He may be regarded as the founder of Chinese literature. During his years of office as a government servant and his years of teaching and wandering as an exile, he found time to rescue for posterity certain valuable literary fragments of great antiquity, and to produce at least one original work of his own. . . . Many utterances . . . of early, not to say legendary, rulers had been committed to writing at one time or another, and such of these as were still extant were diligently collected and edited by Confucius, forming what is now known as the *Shu Ching* or Book of History. The documents of which this work is composed are said to have been originally one hundred in all, and they cover a period extending from the twenty-fourth to the eighth century B.C. They give us glimpses of an age earlier than that of Confucius, if not actually so early as is claimed."—*Giles, Hist. of Ch. Lit.*, p. 7.

"Those two hundred years [1000–770 B.C.] in the dynasty to which he [Confucius] himself belonged were left by the sage a blank. This fact is sufficient to prove that Confucius did not compile the Shoo as a history of his country, or even intend that it should afford materials for such a history. His design, we may rather judge, was to bring together such pieces as might show the wonderful virtue and intelligence of ancient sovereigns and statesmen, who should be models to those of future ages. But in all the space of time of which I am writing, there was neither sovereign nor statesman to whom it could give him pleasure to refer."—*Legge, Ch. Class.*, III. ii. 613, note.

"The Duke of Chow, whom Confucius regarded as his patron saint and good genius, is credited with the composition of many of the documents of the Shoo, as well as of many poems in the Book of Odes and of the Rites of Chow; but he is the last of the ancient Chinese magnates who aims thus at the direct instruction of the people." "These documents answer to the inscriptions of Egyptian and Assyrian kings, and with their cessation the power of the pen passes into the hands of the literary class, to which the official historiographers themselves belong. The native writers expressly state that the practice of making verses to satirize and condemn the government was introduced in the reign of King E (934–909 B.C.); and a very considerable proportion of the classic odes, the study of which was enthusiastically recommended by Confucius, are of this character."—*Simcox*, ii. 24.

"The two ideas of historical veracity and the sacredness of letters are closely associated in China, and for nearly thirty centuries successive rulers of the Middle Kingdom have been exposed to the tacit censorship exercised by the remorseless faithfulness of the 'pencil of the recorders,'" who have occasionally suffered death rather than not record the truth. "While thus resolute to record all the truth, it was equally a point of honour to set down nothing but the truth, and 'the historiographer would leave a blank in his text' (*Analects*, xv. 25) rather than risk misinforming posterity by guess work."—*Ibid.* ii. 24–5.

"There is so little innovation in China that it is fair to assume this standard of historical virtue also to be derived from antiquity, and there is thus a sort of retrospective witness in favour of the authenticity of documents which can now be neither controlled nor confirmed by direct positive evidence. Chinese self-esteem and Chinese want of imagination together guarantee us against the danger of being seriously misled by accepting as approximately true native traditions, which in any other country would need to be submitted to minute and suspicious criticism."—*Ibid.* ii. 26.

"The modern Chinese speak of 'the three dynasties' as if the records of all alike belonged in the same sense to their ancient history. But for portions of the Chow dynasty . . . contemporary documents and coins are forthcoming in sufficient numbers to exclude all suspicion of legendary inventions. With regard to the preceding dynasties scepticism is possible."—*Ibid.* ii. 29.

"The next of the pre-Confucian works, and possibly the oldest of all, is the famous *I Ching*, or Book of Changes. It is ascribed to Wên Wang, the virtual founder of the Chou dynasty, whose son, Wu Wang, became the first sovereign of a long line. . . . It contains a fanciful system of philosophy, deduced originally from Eight Diagrams consisting of triplet combinations or arrangements of a line and a divided line, either one or other of which is necessarily repeated twice, and in two cases three times, in the same combination. Thus there may be three lines ☰ or three divided lines ☷, a divided line above or below two lines ☳ ☶, a divided line between two lines ☲, and so on, eight in all. These so-called diagrams are said to have been invented two thousand years and more before Christ by the monarch Fu Hsi, who copied them from the back of a tortoise. He subsequently increased the above simple combinations to sixty-four double ones, on the permutations of which are based the philosophical speculations of the Book of Changes. Each diagram represents some power in nature, either active or passive, such as fire, water, thunder, earth, and so on." "The text consists of sixty-four short essays, enigmatically and symbolically expressed, on important themes, mostly of a moral, social, and political character, and based upon the same number of lineal figures, each made of six lines, some of which are whole and the others divided. The text is followed by commentaries, called the Ten Wings, probably of a later date and commonly ascribed to Confucius, who declared that were a hundred years added to his life he would devote fifty of them to a study of the *I Ching*." "No one really knows what is meant by the apparent gibberish of the Book of Changes. This is freely admitted by all learned Chinese, who nevertheless hold tenaciously to the belief that important lessons could be derived from its pages if we only had the wit to understand them. Foreigners have held various theories on the subject."—*Giles, Hist. of Ch. Lit.*, pp. 21–3.

"From . . . examples adduced from the Great Symbolism it is clear that, so far as its testimony bears on the subject, the trigrams of Fû-hsi did not receive their form and meaning with a deep intention that they should serve as the basis of a philosophical scheme concerning the constitution of heaven and earth and all that is in them."—*Legge, Yi King*, Introd. pp. 37–8.

"The stone drums of the Chow Dynasty should probably be counted as authentic monuments of the 9th century B.C., and the Annals of the Bamboo Books may rank with the Babylonian chronicles in authority for the whole of the Chow Dynasty, while for earlier days they are based on materials which the scientific historian will find far from useless."—*Simcox*, ii. 27.

[For a summary of the discovery, wanderings, etc., of the stone drums, see *ibid.* ii. 27–8.]

"The Bamboo Books were discovered nearly four centuries earlier than the drums. In the 5th year of the first emperor of the Tsin Dynasty (279 A.D.), it is recorded that 'some lawless parties in the department of Keih dug open the grave of King Seang, of Wei (who died 295 B.C.), and found a number of bamboo tablets, written over in the small seal character, with more than 100,000 words, which were deposited in the Imperial library' (C.C., iii. Shoo-King, Prol., p. 106)." "The earlier records, from the mythical emperors onwards, have mainly to do with prodigies; but the entries respecting the Shang Dynasty—beginning in the 18th century B.C.—have an historic sound, and contain just such information as one would suppose ancient historiographers to preserve. The founder of the dynasty, Thang the Successful, is said, in the 21st year of his reign, to have cast metal money. In other reigns it is said where the king dwelt, what cities he walled, what sacrifices he ordered, what expeditions he conducted, whom he appointed minister, and so forth. A 'great hunting' is mentioned in the 22nd year of Te-Sin, otherwise the wicked Chou, with whom the dynasty ends, 1049 B.C."—*Ibid.* ii. 28.

"Until the time of the Ming dynasty, A.D. 1368, another and much older work [than the *Li chi*, *v. infra*], known as the *Chow Li*, or Rites of the Chou dynasty, and dealing more with constitutional matters, was always coupled with the *Li Chi*, and formed one of the then recognised Six Classics. There is still a third work of the same class, and also of considerable antiquity, called the *I Li*. Its contents treat mostly of the ceremonial observances of everyday life."—*Giles, Hist. of Ch. Lit.*, pp. 24–5.

The *Ch'un ch'iu*, or Spring and Autumn Annals, the last of the Five Classics as at present constituted, "is a chronological record of the chief events in the State of Lu between the years B.C. 722–484, and is generally regarded as the work of Confucius, whose native State was Lu. The entries are of the briefest, and comprise notices of incursions, victories, defeats, murders, treaties, and natural phenomena." "The Spring and Autumn owes its name to the old custom of prefixing to each entry the year, month, day, and season when the event recorded took place; spring, as a commentator explains, including summer, and autumn winter. It was the work which Confucius singled out as that one by which men would know and commend him, and Mencius considered it quite as important an achievement as the draining of the empire by the Great Yü. . . . Consequently, just as in the case of the Odes, native wits set to work to read into the bald text all manner of hidden meanings, each entry being supposed to contain approval or condemnation, their efforts resulting in what is now known as the praise-and-blame theory. The critics of the Han dynasty even went so far as to declare the very title elliptical for 'praise life-giving like spring and blame life-withering like autumn.'"—*Ibid.* pp. 25–6.

"The importance attached to it may be explained if it were the first example of a general history of China, published independently by a private person, as distinct from the official records kept in each State for the benefit of posterity, and probably quite inaccessible to private citizens."—*Simcox*, ii. 25.

"Such is the *Ch'un Ch'iu*; and if that were all, it is difficult to say how the boast of Confucius could ever have been fulfilled. But it is not all; there is a saving clause. For bound up, so to speak, with the Spring and Autumn, and forming as it were an integral part of the work, is a commentary known as the *Tso Chuan* or Tso's Commentary. Of the writer himself, who has been canonised as the Father of Prose, and to whose pen has also been attributed the *Kuo Yü*, or Episodes of the States, next to nothing is known, except that he was a disciple of Confucius; but his glowing narrative remains, and is likely to continue to remain, one of the most precious heirlooms of the Chinese people."—*Giles, Hist. of Ch. Lit.*, p. 26.

"What Tso did was this. He took the dry bones of these annals and clothed them with life and reality by adding a more or less complete setting to each of the events recorded. He describes the loves and hates of the heroes, their battles, their treaties, their feastings, and their deaths, in a style which is always effective, and often approaches to grandeur. Circumstances of apparently the most trivial character are expanded into interesting episodes, and every now and again some quaint conceit or scrap of proverbial literature is thrown in to give a passing flavour of its own."—*Ibid.* pp. 26–7.

"There are two other commentaries on the Spring and Autumn, similar, but generally regarded as inferior, to the *Tso Chuan*. They are by Ku-liang and Kung-yang, both of the fifth century B.C."—*Ibid.* p. 29.

The first of the Four Books, "as generally arranged for students, is the *Lun Yü* or Analects, a work in twenty short chapters or books, retailing the views of Confucius on a variety of subjects, and expressed so far as possible in the very words of the Master. It tells us really all we know about the Sage, and may possibly have been put together within a hundred years of his death. From its pages we seem to gather some idea, a mere *silhouette* perhaps, of the great moralist whose mission on earth was to teach duty towards one's neighbour to his fellowmen, and who formulated the Golden Rule: 'What you would not others should do unto you, do not unto them!'"—*Ibid.* p. 32.

"Next in educational order follows the work briefly known as Mencius. This consists of seven books recording the sayings and doings of a man to whose genius and devotion may be traced the final triumph of Confucianism. . . . His criterion was that of Confucius, but his teachings were on a lower plane, dealing rather with man's well being from the point of view of political economy. . . . The works of Mencius abound, like the Confucian Analects, in sententious utterances."—*Ibid.* pp. 35–9.

"In the *Ta Hsüeh*, or Great Learning, which forms Sect. xxxix. of the Book of Rites, and really means learning for adults, we have a short politico-ethical treatise, the authorship of which is unknown, but is usually attributed partly to Confucius, and partly to Tsêng Ts'an, one of the most famous of his disciples."—*Ibid.* p. 41.

"One more short treatise, known as the *Chung Yung*, which forms Ch. xxviii. of the Book of Rites, brings us to the end of the Four Books. Its title has been translated in various ways. Julien rendered the term by 'L'Invariable Milieu,' Legge by 'The Doctrine of the Mean.' Its authorship is assigned to K'ung Chi, grandson of Confucius. He seems to have done little more than enlarge upon certain general principles of his grandfather in relation to the nature of man and right conduct upon earth."—*Ibid.* pp. 41–2.

"Names of the authors who belong to this period, B.C. 600 to B.C. 200, and of the works on a variety of subjects attributed to them, would fill a long list. Many of the latter have disappeared, and others are gross forgeries, chiefly of the first and second centuries of our era, an epoch which, curiously enough, is remarkable for a similar wave of forgery on the other side of the world. As to the authors . . . the Chinese even went so far as to create some of these for antiquity and then write up treatises to match."—*Ibid.* p. 43.

"There was Sun Tzŭ of the 6th century, B.C. He is said to have written the *Ping Fa*, or Art of War, in thirteen sections."—*Ibid.* p. 43.

"The *Erh Ya*, or nearing the Standard, is a work which has often been assigned to the 12th century B.C. It is a guide to the correct use of many miscellaneous terms, including names of animals, birds, plants, etc., to which are added numerous illustrations. It was first edited with commentary by Kuo P'o [*d.* A.D. 324] . . . and some Chinese critics would have us believe that the illustrations we now possess were then already in existence. But the whole question is involved in mystery."—*Ibid.* pp. 44–5.

"There are some interesting remains of a writer named T'an Kung, who flourished in the 4th and 3rd centuries B.C., and whose work has been included in the Book of Rites."—*Ibid.* p. 45.

"Han Fei Tzŭ, who died B.C. 233, has left us fifty-five essays of considerable value, partly for the light they throw upon the connection between the genuine sayings of Lao Tzŭ and the *Tao-Tê-Ching*, and partly for the quaint illustrations he gives of the meaning of the sayings themselves."—*Ibid.* p. 71.

"The philosopher Hsün Tzŭ of the 3rd century B.C. is widely known for his heterodox views on the nature of man, being directly opposed to the Confucian doctrine so warmly advocated by Mencius."—*Ibid.* p. 47.

"The *Hsiao Ching*, or Classic of Filial Piety, is assigned partly to Confucius and partly to Tsêng Ts'an, though it more probably belongs to a very much later date. Considering that filial piety is admittedly the keystone of Chinese civilization, it is disappointing to find nothing more on the subject than a poor pamphlet of common-place and ill-strung sentences, which gives the impression of having been written to fill a void."—*Ibid.* p. 48.

"The *Chia Yü*, or Family Sayings of Confucius, is a work with a fascinating title, which has been ascribed by some to the immediate disciples of Confucius, but which, as it now exists, is usually thought by native scholars to have been composed by Wang Su, a learned official who died A.D. 256. There appears to have been an older work under this same title, but how far the later work is indebted to it, or based upon it, seems likely to remain unknown."—*Ibid.* p. 48.

[The *Tao-Tê-Ching* is said to have been written by Lao Tzŭ on leaving the State of Chou at the request of the Frontier Warden Yin Hsi. "Chu Hsi, Shên Jo-Shui, and many others, declare emphatically against the genuineness of the *Tao-Tê-Ching*. . . ." It is interesting as a collection of many genuine utterances of Lao Tzŭ, sandwiched however between thick wads of padding from which little meaning can be extracted except by enthusiasts who curiously enough disagree absolutely among themselves.]—*Ibid.* pp. 57–8.

Chuang Tzŭ "'wrote,' says the historian Ssŭ-ma-Ch'ien, 'with a view to asperse the Confucian school and to glorify the mysteries of Lao Tzŭ. . . . His teachings are like an overwhelming flood, which spreads at its own sweet will. Consequently, from rulers and ministers downwards, none could apply them to any definite use.'" "Here we have the key to the triumph of the Tao of Confucius over the Tao of Lao Tzŭ. The latter was idealistic, the former a practical system for everyday use. And Chuang Tzŭ was unable to persuade the calculating Chinese nation that by doing nothing, all things would be done. But he bequeathed to posterity a work which, by reason of its marvellous literary beauty, has always held a foremost place. It is also a work of much originality of thought. The writer, it is true, appears chiefly as a disciple insisting upon the principles of a Master. But he has contrived to extend the field, and carry his own speculations into regions never dreamt of by Lao Tzŭ."—*Ibid.* p. 60.

"Before [the third and fourth centuries B.C.] Chinese literature was realistic and legend was rare. But Tso kien ming and Lie tsze set the example of writing romance with pleasure. Chinese style became modified by the infusion of creative imagination. . . . Scraps of knowledge, and crude narratives brought from other lands . . . became the basis on which was built up a fairy structure, which pleased the new spirit of the age, and has produced on the literature of the country ever since a permanent impression."—*Journ. R.A.S.*, xviii. 23.

Poetry.—"To the classic epoch belong the Che-King, or Book of Odes, one of the five classics; the ancient hymns and old songs, artless and childish, of primitive times. These imperishable monuments form, so to speak, the key of all Chinese poetry."—*Imbault-Huart, La Poésie Chinoise*, p. viii.

[Forke says that the earliest period of Chinese poetry, the era of genuine folk-song, was the Chou dynasty, the best of whose productions have been preserved in the *Shi-King*.]—*Blüthen chinesischer Dichting*, Introd. p. ix.

"There are three schools of Chinese poetry which may be characterized by three words: Nature, Art, and Genius. The poetry of the Shi-king, the odes before the time of Confucius which he collected and published, are the poetry of Nature. Among their authors, Chow kung was the chief in amount of work and poetic power."—*Journ. P.O.S.*, ii. 203. See also ABSO. MON. and REST. OF UNITY.

"The Book of Verses, or Historical Songs, is a collection of odes, all of which are anterior to the seventh century B.C.; they were sung in town and country. [Their] style is characterized by great simplicity, and at the same time variety. They represent the archaic manners of China with all the natural simplicity of the earliest ages." Some go back to the Shang dynasty. They are frequently sung at the present day.—*Tchêng-ki-tong, Chinese Painted by Themselves*, p. 135; see also pp. 133, 138, 139; and *Giles, Hist. of Ch. Lit.*, pp. 12–17.

"Many of the Odes deal with warfare, and with the separation of wives from their husbands; others with agriculture and with the chase, with marriage and feasting. The ordinary sorrows of life are fully represented, and to these may be added frequent complaints against the harshness of officials, one speaker going so far as to wish he were a tree without consciousness, without home, and without family. The old-time theme of 'eat, drink, and be merry' is brought out." "The Odes are especially valuable for the insight they give us into the manners, and customs, and beliefs of the Chinese before the age of Confucius. How far back they extend it is quite impossible to say. An eclipse of the sun, 'an event of evil omen,' is mentioned in one of the Odes as a recent occurrence on a certain day which works out as the 29th August, B.C. 775; and this eclipse has been verified for that date."—*Ibid.* pp. 12–17.

"It may be allowed that the natural tendency of the She as a whole is not to excite a military spirit, but to dispose to habits of peace; yet as a matter of fact there has not been less of war in China than in other lands."—*Legge, Ch. Class.*, IV. i. Prol. p. 141.

"Rhythm is not allied to innovation, but is in many respects its antagonist. It has received in China a development proportionate to the conservative element of the national character: a love of orderly and periodical recurrence. Life is here a series of returns on familiar tracks; a chant of burdens and refrains, like those which look so childish in the oldest Shi-king odes."—*Johnson, Or. Rel.—Ch.*, p. 511.

"Lines of four words, with a more or less regular observance of rule, is . . . the normal measure of the ancient odes in the Book of Poetry." "While lines of four characters are the rule in the pieces of the She . . . lines of other lengths, from two characters or syllables up to eight, are interspersed in them."—*Legge, Ch. Class.*, IV. i. Prol. pp. 117–8. See also *Ch. Rec.*, ix. 50–1.

The "love of recurrent form is shewn in a trick of the older poets, who liked to use sounds without meaning, merely to emphasize this safe return to the same impression; as if we should add the mere sound, 'alas,' to every line, even where there was no reference to grief. Parallelism, beginning in the four-line strophe of the Shi-king, was extended prescriptively from a rhyming accord of accent and of tone to every word in the two successive lines of a distich; 'full' and 'empty' words must be opposed to each other, and the successive steps by which the idea of the verse must be evolved were defined by rule."—*Johnson, Or. Rel.—Ch.*, p. 512.

"The measure of seven words is well adapted to the language, and is that which, subject to certain regulations . . . , is preferred above all others at the present day. Instances of its use occur in the She and the Elegies of Ts'oo, and in the pieces [given on pp. 13–22 of the Prolegomena] . . . , so that the critics are in error who attribute the origination of the seven-words measure to Pih Lëang (柏 梁) of the reign of Woo in the Han dynasty."—*Legge, Ch. Class.*, IV. i. Prol. p. 120.

"The second of the beautiful religious poems of the fourth century B.C., known as the 九 歌, suggests connection with Semitic thought. The high priest was in the habit of presenting himself in sackcloth and ashes before God (太 一)."—*Ch. Rev.*, xiii. 430.

[For specimens of ancient poetical compositions besides those contained in the Book of Poetry, *v. Legge, Ch. Class.*, IV. i. Prol. pp. 13–22.]

"The poetry which is representative of the period between the death of Confucius and the 2nd century B.C. is a thing apart. There is nothing like it in the whole range of Chinese literature. It illumines many a native pronouncement on the poetic art, the drift of which would otherwise remain obscure. For poetry has been defined by the Chinese as 'emotion expressed in words.' . . . 'Poetry,' they say, 'knows no law.' And again, 'The men of old reckoned it the highest excellence in poetry that the meaning should lie beyond the words, and that the reader should have to think it out.' Of these three canons only the last can be said to have survived to the present day. But in the fourth century B.C., Ch'ü Yüan and his school indulged in wild irregular metres which consorted well with their wild irregular thoughts. Their poetry was prose run mad. It was allusive and allegorical to a high degree, and now, but for the commentary, much of it would be quite unintelligible."—*Giles, Hist. of Ch. Lit.*, p. 50.

"Ch'ü Yüan is the type of a loyal Minister. He enjoyed the full confidence of his Prince until at length the jealousies and intrigues of rivals sapped his position in the State. Then it was that he composed the *Li-Sao*, or Falling into Trouble, the first section of which extends to nearly 400 lines."—*Ibid.* pp. 50–1.

"The Chinese, like the Hebrews, have a typical elegy on the vanity of life, the Li-sao,—a strange, sad poem, made up of faith in duty and unbelief in men, which marks the dismal epochs of the T'sin conquests, but outlived its fires, and has been in highest honor ever since, as the keynote of a favourite national mood. Its allegory takes the flowers for symbols of virtues and emotions, of experiences that the poet gathers up, or fates by which he is drawn. In disgrace for loyalty to the old paths of right, he explores all spaces and elements, the homes of gods and men, philosophy and magic,—vainly searching for sympathy, a good wife, a good prince, sustained only by the perfumes of the flowers at his girdle. Alas! the ideal is not found:—

> 'What is the sun of art and talent in this age of ours?
> To turn the back on square and compass, to follow crooked ways as freedom:
> To lay plots with evil means, and make them serve for laws.
> 'Tis all in vain; there is not one who knows me.'

On the luminous summit his heart gives out; he will go no further. Filled with the thought of his native land, he 'goes to rejoin Pang-kien,'—in death."—*Johnson, Or. Rel.—Ch.*, p. 525.

"The Confucian age produced no poetry brilliant enough to be preserved. The tone of thought was prosaic at that time. After the close of the Book of Odes, B.C. 585, to the year B.C. 312, the date of Ch'ü Yuen's being disgraced at the court of Ch'u, there elapsed 273 years during which there appeared no poetry of any importance. The literati did not encourage it and, if it was written, no students cared to preserve it. There is quite a large space of time to be filled up merely by prosaic literature. No doubt much was written and lost, but if so, no whisper of its existence has been preserved."—*Journ. P.O.S.*, ii. 201.

"From B.C. 312 onwards, much poetry was written and an unbroken succession of poets maintained a position of influence in the literary firmament. He [Chü Yüan] took a position of great distinction as a man of genius and became founder of poetical style, as Tso Chieu-ming had become the founder of prose style." Chü Yüan's "chosen sphere was that of human feeling and duties and speculations." He embodied the ancient traditions "in his verses, and took pleasure in adding the Tauist ideas which then prevailed in that part of China where he lived." He was the founder of the Han and Wei school of poetry.—*Ibid.* ii. 201–2.

"The poetry of the school of Chü Yuen was that of Art. Much greater effort and length of time were spent in composition by this school than by the former [Pre-Confucian]. There is a sustained attempt to complete an elaborate picture."—*Ibid.* ii. 203.

"In the *Li sau*, we find the imagination of Lie tsz and Chwang tsz reduced to an artistic and metrical form. The influence of these writers on the poet must be admitted."—*Ibid.* ii. 204.

"The metre of the *Li sau* may be called the Chinese descriptive metre. It has a cæsura which is constant and is marked by the syllable *hi*. . . . Two lines are joined by *hi* and every two pairs of lines thus joined rhyme together. The whole poem consists of stanzas made up of two pairs of lines formed in this way. Each line is a single sentence which may have from four to ten words. Four words are rather the exception. The poet takes pleasure in long sentences clearly connected and extremely regular in syntax. The greatest number of his sentences, in this poem, are probably of seven words in the first clause and five or six in the second. The tones are regular and agree with those of the Book of Odes. The tones are three and there is no departing tone." "In the use of long balanced sentences, the poet adopts the literary style introduced by Tso Ch'ieu-ming in the *Tso chwen*."—*Ibid.* ii. 207–8.

"Another style of poetry adopted by Chü Yuen was composed of four word sentences. Here he was more descriptive and less passionate in his emotion. One composition of this kind consists of 336 lines in all. It is called *T'ien wên*, 'Question about Heaven.'" "The versification was that of lines usually of four words each made to rhyme with the even, the rising and the entering tones." "We do not find that the 'Questions about Heaven' gave origin to a school as the *Li sau* and other poems undoubtedly did. But as the work of the same man, it received no little attention, and its versification would have a share in fixing the metrical structure of the poetry of the Han period, which also is often formed of four-word lines rhyming together."—*Ibid.* ii. 212.

"The mythology and supernaturalism of the times after Confucius were a powerful factor in originating the school of poetry which Chü Yuen and his fellow poets of the third century B.C. united to establish. It operated on their minds as it did on the minds of Chwang tsï in prose. . . . Our poet gave himself up to be under the control of legend and fancy, and, at the same time, was swayed by the most sincere and deeply laid loyalty and love of country. His fondness for vigorous conceptions, the rapidity of his transitions, his luxuriant imagery, the evident pleasure felt by him in personification of the elements, the agreeable balance of his sentences, the impetuosity of his style, and the richness of his vocabulary are features that command our literary admiration, while his depth of sincerity and patriotic eagerness ensure our moral sympathy." "There were three disciples of Chü Yuen who helped to form the Ch'u school of poets of the period of the Contending States. They were Sung Yü, King Cha and T'ang Le. Among them, the greatest master of rhyme and language was Sung Yü. The impressive grandeur of wild scenery moved him to write charming poetry." "The poems of Sung Yü, the most distinguished pupil of Chü Yuen, may be regarded as an important link between those of his master and those of the Han dynasty."—*Ibid.* ii. 206–7, 212–3.

"The poems of this school are irregular in metre; in fact they are only approximately metrical. The poet never ends his line in deference to a prescribed number of feet, but lengthens or shortens to suit the exigency of his thought. Similarly, he may rhyme or he may not. The reader, however, is never conscious of any want of art, carried away as he is by flow of language and rapid succession of poetical imagery."—*Ibid.* p. 54.

"Several other poets, such as Chia I and Tung-fang So, who cultivated this particular vein, but on a somewhat lower plane, belong to the second century B.C., thus overlapping a period which must be regarded as heralding the birth of a new style rather than occupied with the passing of the old."—*Ibid.* p. 54.

Drama.—"They seem to have had theatrical representations of some kind, though it is difficult to say of what nature these actually were."—*Giles, Historic China*, p. 4.

"Before Hiouen-tsong, there existed amongst the Chinese, as in all the countries of the world, games and festivals, ballets and pantomimes; but these pastimes had nothing in common with the foundation of science plays, a foundation which does not date back further than the 8th century of our era."—*Bazin, Théatre Chinoise*, Introd. p. vii.

"The first Chinese customs of a dramatic nature of which we know are mentioned in the Chou-li, and they were intended by a formidable procession and music to drive away evil spirits. The fiercer the appearance of the masquers, the more effective it was thought would be the performance. The Chinese think evil spirits are easily frightened. . . . The drama began with poetry set to music, and men of poetic genius vied to produce pieces which should most deeply touch the feelings. The basis of the Chinese drama consists of sketches of songs. Between these the story of a play is introduced."—*N.-C. Daily News*, 15th Dec., 1885.

"In a discourse of a celebrated minister under the Tcheou dynasty . . . are found these words: 'The king is considered to know how to govern when he allows poets liberty to make verses, when he permits the people to act plays,'" etc.—*Ampère, La Science et les Lettres en Orient*, p. 223.

Music.—"The next most ancient music (professedly) [*v. supra*, EARLY FEUDAL PERIOD] is that sung to the ancient odes, unless we except the original music of the song of Moses, which the Jews say they still possess. It is from a standard work published in 1544, and purports to have come down through Chu Hi of the 11th century."—*Ch. Rec.*, xxi. 307.

"Be these fabulous stories and ancient music what they may, we know for certain that before Confucius there were national music teachers, that in the time of Confucius (B.C. 500) music was one of the six arts to be learned, and that Confucius accompanied his own songs with musical instruments. Ancient books on education say that thirteen was the proper age for boys to begin to learn the art of music and to read poetry."—*Ibid.* xxi. 307.

"The other particulars regarding music, which we are perfectly certain existed long before the burning of the books (3rd century B.C.), are the following:—1. The twelve semitones composing an octave divided into six male notes and six female notes. 2. The five notes of the ancient Pentatonic scale. 3. The eight different kinds of sounds produced by eight kinds of instruments, viz., metallic, stone, earthen or porcelain, leathern, stringed, wooden, melon or wind, and reed. 4. The six kinds of dances with which music is accompanied."—*Ibid.* xxi. 307.

"In the beginning of the reign of the Chow the two great intervals of A—C and D—F were reduced by the repetition of C and F. But in the repetition they were flattened to *Ces* and *Fas* or *H* and *E*. E is the *Pin-kung* 變 宮, and H the *Pin-chi* 變 徵."—*Ch. Rev.*, i. 386.

"The earliest instrumental notes . . . are 12, equivalent to our chromatic scale of 12 semitones. They are called the 12 *lü* or pitch-pipes . . . These give the names to the key-notes. These existed before . . . 3rd century B.C."—*Ch. Rec.*, xxi. 309.

"It is a striking fact that in the history of the same theoretical scale among the Greeks there arose likewise an alternative usage involving the difference of a semitone in one of its steps, and that the note affected was the same in Greece as in China. This was the note since called Si in the diatonic scale, and its different pitch was the basis of the distinction between the disjoined and conjoined tetrachords of Greek theory. The double intonation continued during the middle ages, and was the germ from which has grown the whole system of modern modulation. While it

is open to us to suppose that the appearance of the same phenomenon in Chinese musical history is due to the influence of Western civilization, we are not told that the Mongols brought the varying usage with them, but that it arose when their scale met that of China. Perhaps both the theory of conjoined and disjoined tetrachords and the story of the Mongol scale are equally unreal hypotheses invented to explain the expedients by which the Greeks and the Chinese met each in their own way a practical difficulty arising in diatonic music."—*Phil. Rev.*, i. 65.

"Up to the time of the Yin dynasty [*v.* previous Period] . . . only five notes—the sounds emitted by the five first *lüs* . . . —were in general use. . . ." "But at the beginning of the Chou dynasty . . . two more notes (the sounds emitted by *lüs* Nos. 6 and 7 . . .) were introduced."—*Van Aalst, Ch. Music*, p. 14.

"The ancient scale was therefore as follows. Like the European diatonic scale, it is composed of five full tones and two half-tones; but one of the half tones is found in the Chinese gamut between the fourth and fifth degrees, whereas in the Western gamut it stands between the third and fourth degrees."—*Ibid.* p. 14.

"This scale remained in use unchanged until the rise of the Yüan dynasty [*v.* Mongol Period]."—*Ibid.* p. 15.

"The period at which their five-toned scale was enlarged to seven tones has been described by Chinese theorists as the commencement of the decadence of their musical system."—*Cassell, History of Music.*

"To the primitive system of the Lu were eventually added another at the octave above and another at the octave below, but the compass of this scale being greater than that of the voice, Prince Tsai-Yü (1596) reduced it from thirty-six to twenty-four Lu by admitting only the lower six of the upper Lu and by admitting the upper six of the lower Lu. This restriction gives a scale having a compass of one semitone less than two octaves, from the sixth semitone below the primitive Huang-chung to the fifth semitone above its higher octave."—*Phil. Rev.*, i. 156.

"In this account of the origin of their five and seven step octaves, the Chinese base them upon an achievement of theoretical grasp and practical skill which must certainly be assigned to a much later date than the appearance of scales in their music. Moreover, the choice of five or seven steps is still unexplained, for the fifth progression affords scales of any number up to twelve. Evidently the opposite derivation is the true one."—*Phil. Rev.*, i. 157.

For the "ancient octave forms themselves another origin must be sought; we may, perhaps, surmise that they are what may be called the natural precipitates of all simpler melody."—*Ibid.* i. 157.

"With the idea of each of the twelve possible embodiments of the scale in the Lu became combined the notion of another, in notes bearing definite relations of pitch (which might be unison) to those of the first. Now this conception of the relation in pitch between two embodiments of the same scale is exactly what is known in European music as a Key. The various possible identifications of the scale with different selections of Lu came therefore through the mingling with them all of the notion of one primal scheme of coincidence, to be so many keys."—*Ibid.* i. 159.

"It is said that a little drum filled with chaff was used to mark the time in the Chow dynasty."—*Ch. Rec.*, xxi. 312.

At the court of the duke of Ts'e "the music of the ancient sage-emperor, Shun, originally brought to T'se from the State of Ts'in [Ch'ên], was still preserved."—*Legge, Ch. Class.*, i. Prol. p. 67.

"In the days of Mencius the ordinary notes in use for singing were 5, called Kung, Hsiang, Kioh, Ty, Yü, equivalent to the 1st, 2nd, 3rd, 5th, and 6th of our modern scale, and can easily be found by playing only the black keys of a piano." The "Pentatonic scale, then, was *certainly* known in China 300 B.C.—how much earlier we cannot tell."—*Ch. Rec.*, xxi. 310.

[The matured theory of music, said to have been introduced about the second century B.C., was, if it existed at all, probably of foreign origin. See *Ch. Rev.*, xiii. 403–5.]

"Music used at worship of Confucius has no time marks. It is so slow, each note seems a bar in itself."—*Ch. Rec.*, xxi. 312.

"Tsz-hya replied [to Prince Wên]: 'The airs of Ch'in lean towards depraved thoughts; the airs of Sûng are full of lewd ideas; the airs of Wéi are lively, and inflame lustful passions; the airs of Tsí excite arrogance and pride. All four kinds tend to drown men in the pleasures of lust, and are an injury to virtue, for which reason they are not used in the sacrifices."—*Yüeh chi*, trans. *Journ. N.-C.B.R.A.S.*, N.S. v. 48.

[Of stringed instruments, the most important was the *ch'in*, or scholar's lute (for description, see *Ch. Rep.*, viii. 39–42); others were the *p'i pa*, balloon-shaped guitar (pp. 42–3); *san hsien*, three-stringed guitar (p. 43); *yüeh ch'in*, full moon guitar (p. 44); *érh hsien*, two-stringed fiddle or rebeck (pp. 44–5). Among instruments of percussion "the great bell claims the first place, both on account of the importance it had in the musical system and the care which the ancient Chinese took to delineate and preserve its proportions. It was the regulator of the harmonic scale, as it gave the fundamental note. . . . In ancient times the bell was used for recording the twelve periods into which a lunation or synodical revolution of the moon was divided, . . . it stood as the regulator of the musical system, as the grand referee in statics and all matters of mensuration, as the recorder of the fleeting periods of the month."—*Ch. Rep.*, viii. 45–8. Others of this class were the *ku*, drum, of different forms and sizes (*Ch. Rep.*, viii. 48) [*v.* following extracts]; *ching*, sounding stones (p. 49); and *lo*, gong (p. 49). Wind instruments were the *huang teh*, large fife; *hsiang teh* and *hao tung*, clarinets; *cha chüeh*, horn; *chih teh*, flute or vocal reed; and *shêng*, reed organ of two kinds, the *ch'ao*, or "bird's nest," and *ho*, or "sweet concord" (pp. 50–4). See also *Du Halde, Desc. de la Chine*, Vol. iii; *Journ. N.-C.B.R.A.S.*, N.S. viii. 93–132; *Williams, Syll. Dic.*, p. 742 (1874); *De Guignes, Dic. Chin.*]

"The Sheng is sacred to Confucius, and on feast-days is carried around the temple in the hands of the priest."—*Ch. Rev.*, ii. 41.

[Besides the above among instruments mentioned in the *Shih ching* are the *shih*, another guitar with 25 strings (I. i. I. 3; II. vi. IV. 4); the *ching*, or jingles, used in war (II. iii. IV. 3); the *hsüan*, or porcelain whistle (II. v. V. 7); the *ch'é*, a kind of cornet made of bamboo, pierced in the side with 6 holes (*ibid.*); the *ch'ing*, or sonorous stone chime, which was used to accompany the flute (II. vi. IV. 4; IV. iii. 1). The *Chou li* gives many details about the instruments of music in Book XXII. See also *Mém. conc. les Ch.*, Vol. VI.]

[Bells are frequently mentioned in the Classics. They were first suspended during this Period.]—*Van Aalst, Ch. Music*, p. 52.

[The Chou dynasty had chimes (編 鐘) of six and nine bells, decreasing gradually in size and diameter.]—*Ibid.* p. 54.

"In subsequent ages various kinds of chimes were made . . . this instrument underwent the same changes as the 'stone chime.'"—*Ibid.* p. 55.

"Anciently the bells were quadrate."—*Ibid.* p. 55. But the *Wei-shan* (雖 鐔) was balloon-shaped (p. 56). They were without tongues, being struck with a stick on the rim, and were ornamented. There were several kinds.—*Journ. N.-C.B.R.A.S.*, N.S. viii. p. 106.

[The *Chan-ku* (戰 鼓), or 'War drum,' was originally used by soldiers only (*Journ. N.-C.B.R.A.S.*, N.S. viii. 102).]

[The *ying-ku* (應 鼓), 'Echoing drum,' *chin-ku* (晉 鼓), *kao-ku* (鼛 鼓), *lu-ku* (路 鼓), *yao-ku* (鐃 鼓), *ti-ku* (鞮 鼓), etc., are mentioned as being used at this Period. Some of them were military drums (*Ibid.* viii. 102–3).]

A Chinese account says that the fife (簥 *yüeh*) "was first used in the time of the Chou dynasty at official sacrifices. The sons of Prince Wan of Chow studied this instrument." It is also, however, said to have been introduced by Fu Hsi.—*Ibid.* viii. 110. *Cf.* previous Period.

[The Su chun, or 'Standard Lute,' of Prince Tsai Yü, in form between the *ch'in* and the *chieh*, belongs to this Period (*Ibid.* viii. 116).]

[According to Chinese authorities, the *ling-ku* (靈 鼓) and *tao ku* (鼗 鼓) both date from the time of the Chou dynasty (*Ibid.* viii. 101).]

The *ling* was "a six-faced instrument, and chiefly used in sacrifices to the 社 or tutelary (stone) gods of hamlets, while the *tao* was more especially used in sacrifices at ancestral temples, and in the Imperial orchestra, where the Emperor conferred titles of nobility upon his subjects."—*Ibid.* p. 101.

Dancing.—[To the sound of music they executed various dances. Military dances were called *wan* (萬) and civil dances *wu* (舞) (*Shih ching*, I. iii. XIII. 1; IV. ii. IV. 4; iii. I.). The dancers held in their hands a flute named *yo* (籥), to the music of which they danced. They varied the position of the body by bending and then straightening themselves. They also danced holding a feather in the right hand and a flute in the left (I. vi. III; iii. XIII. 3). The *Chou li* enumerates various kinds of dances in Chapter XXII.]

"Going back to pre-Confucian or legendary days, we find that from time immemorial the Chinese have danced set dances in time to music on solemn or festive occasions of sacrifice or ceremony. Thus we read in the Odes:—

'Lightly, sprightly
To the dance I go,
The sun shining brightly
In the court below.'

The movements of the dancers were methodical, slow, and dignified. Long feathers and flutes were held in the hand and were waved to and fro as the performers moved right or left. Words to be sung were added, and then gradually the music and singing prevailed over the dance, gesture being substituted. The result was rather an operatic than a dramatic performance, and the words sung were more of the nature of songs than of musical plays. In the *Tso Chuan*, under 545 B.C., we read of an amateur attempt of the kind, organised by stable-boys, which frightened their horses and caused a stampede. Confucius, too, mentions the arrogance of a noble who employed in his ancestral temple the number of singers reserved for the Son of Heaven alone. It is hardly necessary to allude to the exorcism of evil spirits, carried out three times a year by officials dressed up in bearskins and armed with spear and shield, who made a house-to-house visitation surrounded by a shouting and excited populace. . . . Some writers have associated this practice with the origin of the drama in China. All we really know is that in very early ages music and song and dance formed an ordinary accompaniment to religious and other ceremonies, and that this continued for many centuries."—*Giles, Hist. of Ch. Lit.*, pp. 256–7.

"So far back . . . as the Chou dynasty . . . the dance was already divided into military and civil, and these were performed by sixty-four dancers in each case, with shield and banner, feather and flute, respectively. They were accompanied by song, and were known as *wu* . . . 'operatic ballets.' . . . The suzerain was limited to eight, the feudal nobles to six, Ministers of State to four, and ordinary officials to two." "There were six dances officially recognized under the Chou dynasty, namely: (1) the split-feather dance, used for purposes of exorcism or lustration . . . ; (2) the whole-feather dance, used in worship; (3) the regulating dance, used against droughts; (4) the tail dance, an ox's tail, symbol of agriculture, being grasped by the dancers; (5) the shield dance, symbolical of a defensive, as opposed to an aggressive, military attitude; (6) the battle-axe dance, symbolical of preparedness to strike if necessary. To these is added a seventh, humanity dance, in which battle-axes, whole-feathers, and ox-tails are mere ornamental accessories, the purport of the dance being conveyed by means of gesture with hand and foot."—*Giles, Ad. Sin.*, No. 5, p. 121.

"As to dancing, everyone knows that it formed part of the religious worship. It is said in the *Li-ki* that the morals of a nation were judged by its dances" (*Gaubil, Chou-king*, p. 329). "The greater part were figurative, and represented the labours of husbandry, the joys of harvest, the fatigues of war, the pleasures of peace. The dancers carried shields, battle-axes, and standards, according to the different religious ceremonies, as the sacrifices to the mountains, to the rivers, and to the earth."—*Bazin, Théatre Chinois*, Introd. pp. ix–x.

"In his notes on the Chou-king Père Gaubil speaks of a Chinese treatise on dancing. The author there gives the following description of an ancient pantomime: 'The dancers emerged from the northern side. Scarcely had they gone some paces than all at once changing the order in which they had come they represented by their attitudes, their gestures, and their evolutions, an order of battle. In the third part the dancers advanced further towards the south; in the fourth they formed a kind of line; in the fifth they represented the two ministers, Tcheou-kong and Tchao-kong, who aided Wou-wang with their counsels; in the sixth they remained immovable as mountains.' This dance was a history of the conquest of China by Wou-wang, who, entering the empire, defeating king Cheou, penetrates still further, and having assigned boundaries to his states governs them by the wise counsels of his ministers."—*Ibid.* pp. x–xi.

Carving?—"The people of Sung made a mulberry leaf for their king, finishing it in 3 years. If put among real leaves it could not be picked out."—*Lieh Tsü, Yüan chien lei han*, c. 357, *Ch'an yeh pu*, p. 30*v*.

Absolute Monarchy (221 B.C. *to* A.D. 221).—*Table III.*

Object-decoration.—It "appears that there has been a period in which a School of Art existed in China of a very important kind. We are led to think that this art must in some way have had a foreign origin; it so nearly resembles in all its principles the art of the Mohammedan races, that we may presume it was derived from them. It would be no difficult task to take a work of ornament of this class, and by simply varying the colouring and correcting the drawing, convert it into an Indian or Persian composition. There is, of course, in all these works, something essentially Chinese in the mode of rendering the idea, but the original idea is evidently Mohammedan."—*Jones, Ex. of Ch. Orn.*, p. 5.

"The Moors of the present day decorate their pottery under the same instinct, and follow the same laws as the Chinese obeyed in their beautiful enamelled vases. The Moorish artist takes a rudely-fashioned pot or other object, and by a marvellous instinct divides the surface of the object, by spots of colour, into triangles of proportionate area, according to the form and size of the object; these triangles are then crossed by others, formed with spots of a different colour. All these spots are then united by a continuous line, suggested by the peculiar form they have taken on the surface of the object. The spaces thus created are filled in with other spots and lines, in the direction of, or in contrast to, the leading lines, and are then still further filled up by smaller spots, till the whole presents an even tint or bloom." "The Chinese . . . must have proceeded in the same way. The position of the larger flowers was first fixed in the position most suited to develop the peculiar form of the vase, and the whole surface was set out by these flowers into symmetrical proportional areas; here law and order were abandoned, and the instinct and caprice of the artist came into play, in uniting all these fixed centres by a flowing line. This flowing line then dividing the different triangular spaces irregularly, masses of intermediate size, either as flowers or large leaves, were put in, springing from the continuous line; the secondary masses also balance triangularly, but in a less rigid manner than with the larger flowers: the process is continued by the introduction within the intermediate spaces of still smaller forms, buds, or stalks, till the whole is filled up, and repose is obtained by evenness of tint. This method of composition is followed in all the Oriental styles of ornament: what is peculiar to the Chinese, especially in their large enamelled objects, is the large relative size of the principal flowers which mark the triangulation of the areas; and it will be seen . . . how cleverly this apparent disproportion of the principal points of the composition is got over by the detail on the surface of the flower, so that the desirable evenness of tint is preserved." "In the Chinese ornamentation, triangulation is the main feature, the geometrical arrangement is absolute and undisguised, but softened by a free treatment of the intermediate spaces left by the triangulation."—*Ibid.* pp. 5–7.

"The scheme of colouring of the Chinese is peculiarly their own. They deal principally with broken colours; pale blue, pale green, and pale pink for the masses; dark pink, dark green, purple, and yellow and white, in much smaller quantities. There is nothing crude or harsh in any of their compositions; the eye is perfectly satisfied with the balance and arrangement of both form and colour; but there is an absence of that purity in the drawing which we find in the works of the ancient Greeks, Arabs, and Moors, and even in the works of our own day, of all the Mohammedan races."—*Ibid.* p. 8.

"The Chinese learned the effective use of gold in ornamentation from the Buddhists."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 279.

[Swords were ornamented with figures of dragons, bears, and birds; silks and embroidery with figures of the sun, moon, and pheasants; and the "phœnix-flag carriage" had a copper phœnix on its balustrade (an ornament which was thus used from the Ch'in dynasty to the Sung).]—*Ko chih ching yüan*, c. 42, *Wu pei lei*, p. 1*b*, c. 15; *Kuan fu lei*, p. 4*b*, c. 29; *Chou chü lei*, p. 17*a*.

Personal Adornment.—"Ho-tê gave to Tei-yen a spherical jewel ear-pendant."—*Shih lei t'ung pien, Hsi ching tsa chi*, c. 60, p. 34.

"Chu-ko K'o said: 'A mother's love for her daughter is innate, how then can she do violence to this inward and spiritual love by piercing her ears to hang ornaments on them?'"—*Shih wu yüan hui*, c. 26, p. 7.

"In the reign of Wu Ti of the Han dynasty during the summer solstice lizards (or chameleons) were caught and fed on powdered cinnabar. They were then brayed and pricked into the arms of the palace women, so as to resemble [natural] red spots. Washing or soaking would not remove them, but if [the women] committed any indiscretion with the male sex [the spots] vanished: hence the name *shou kung*, 'guarding the palace [maids].'"—*Ibid.* c. 39, p. 16.

Architecture.—"The architecture of the time when the power of the sovereign had declined in China became special by the changed conditions. Feudal chiefs ascended independent thrones and fought with each other for supremacy. A struggle for hegemony became an evil which was chronic. There was a two hundred years' war. . . ." "This state of things led to rivalry in palace building. The imperial revenue was in the hands of the feudal chiefs, and with the peoples' money they built beautiful palaces and surrounded them with pleasure-gardens. Among them may be particularly mentioned the park and palace of the Wizard Mountain, just beyond I-chang, at the entrance to the beautiful land of Szchwen. . . . The fact that the gorges should have been selected as the spot chosen for the site of a feudal palace plainly shows that poetic feeling ruled. In fact, at that time, there sprang up a school of vigorous poetry which has never failed since to influence the literature of this country. The romantic element could not fail, therefore, to appear in architecture, and so we find it."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 266.

"In the palace they recognized the need of depth in the suite of rooms or courts through which the visitor is conducted to the audience-chamber. The architect built with this in view; he had to conceal the sovereign and his family within a succession

of courts. He had to provide him with pleasure-gardens. This was imitated by the sovereigns of all the kingdoms of the Chinese heptarchy. Their palaces and parks became all the property of the Chin dynasty in the end of the third century before Christ. "By the Chin Emperor's command a palace was built in the Wei valley, near Hien Yang, the capital, to represent that of each defunct kingdom, and the peculiar construction employed in erecting the palaces of each with their ornaments would here be reproduced. The Ah fang was the most splendid, being the favourite palace of the Chin Emperors. We can tell the style of the architecture, for it is believed by Chinese critics to be represented in the Chia-siang sculptures. In the scene referred to we find roofs, pillars, low couches, and various architectural details fully represented. There is an audience-chamber in a pleasure-garden; above it is a gallery, and in front of it a large high tree. . . . The gallery of the roof has men for its supports, that is to say, the pillars of the roof are Caryatides, and like Mount Atlas personified. The roof of the audience-chamber is supported by round pillars having three simple straight mouldings above, which relieve the angularity. The round wooden pillar rests on a round stone as now in the modern Chinese style. The roof is tiled without the modern concave. At the ends of the upper roof-line large bricks are deflected upwards and outwards to a point, to remove the angularity there. Peacocks and monkeys are sculptured on the roof-line, as also winged men and various birds walking or resting."—*Ibid.* xxiv. 267–8.

"In the architecture of the Han dynasty there is a most remarkable grouping of romantic creations with a reproduction of historic scenes of an exciting and didactic kind, for there are both."—*Ibid.* xxiv. 266.

"The historic groups on the sculptured walls of the Chia-siang ancestral chapel are an example of how architecture makes use of history as a teacher. The great men of past times live again before the visitor's eye. As he passes along the ancestral chapel in its three compartments the guide points out to him on the eastern wall of the central hall the sculptured form of Fu hi, founder of the national civilization, who was, as I suppose, an ancient Chinese monarch, who received reverently from Babylon certain instructors in architecture and civilization, and to express this thought vividly he appears with the mason's rule in his hand. . . . The termination of his body is partly that of a fish. It ends with a fish tail, denoting that the sculptured idea is foreign. In the classics, Fu hi had not a fish tail. He was a man like other men, but we are now in the age of mythological architecture. He is closely joined by intertwining of the tail with that of Tsang kie, who also holds a mason's rule right-angled. Shen nung follows with the plough, and the Yellow Emperor, who first taught the people in the loess country to dig wells, to divide their fields evenly for irrigation, and to wear dignified robes with broad sleeves and a girdle. The Emperor Yau follows, who taught morality; Shun succeeds him, who taught astronomy; and Yü, founder of a great dynasty, who, when immense floods checked the labours of agriculture and drove the people to the high grounds to live in tents, undertook the control of the rivers, and restored the land to the cultivators. Then the rise of the Chow dynasty is pointed out with scenes from the history and poetry of the classics. This is followed by groups of an exciting character, such as assassinations and battles from the age of Confucius and the two centuries which followed. The rise of the Chin dynasty is also sculptured. Here battles on bridges and in rivers and in the air occur, with tiger-hunts, grotesque groups to excite laughter, and many festive scenes." "With such sculptured groups the emperors and princes of the Han dynasty adorned their palaces."—*Ibid.* xxiv. 268–9.

"Lieutenant D. Mills, in his visit to the Chia-siang inscriptions *in situ*, observed no traces of wooden beams in any of the stones belonging to the original chapel buildings."—*Ibid.* xxiv. 270.

China "was well wooded, and, therefore, wooden pillars and beams continued to be used." "In the case of monasteries, pagodas, tombs and bridges, with certain other structures, stone was held to be better as a material. Civilization, commerce and national intercourse brought more and more wealth to the communities, and these buildings were erected by the gifts of individuals. In such cases there would be a tendency to imitate Western art. This would gradually lead to the arch in bridge-building. So also the broad verandah, necessary in India to shade a bungalow from the sun, would lead to broad roofs, which were afterwards imitated by the Chinese."—*Ibid.* xxiv. 272–3.

"The third period of Chinese Architecture is the Buddhist. When the Hindoo Missionaries came to China to propagate their religion, they were lodged in an official building, called a *sï*, and in consequence of this their monasteries were called *sï* ever after. But the form they took in building was that of the Vihara, the Sanscrit name for a Buddhist monastery. The Buddhist monastery in China may have native Chinese features in some things, as when, for example, we find there the hall for ancestral tablets, in which the deceased priests of the monastery are honoured with worship, wooden tablets being used, just as in Confucian ancestral worship. But the great outline is Indian."—*Ibid.* xxiv. 273.

"The efforts of Buddhist architects were very much directed to the provision of images of a large size and great variety. Several types grew up which had to be constantly reproduced in new erections. Buddhism teaches contemplation, and does so by images as well as by books. The propagators of this religion aimed to gain the popular ear by appealing impressively to the eye."—*Ibid.* xxiv. 276.

"Another effort made by Buddhist architects was to represent the Buddhist world in its completeness, or specially some part of it. Five towers on a lofty terrace represent the universe, as north, south, east, west and centre. Such is the Wu t'a sï, or monastery of the five pagodas, in Peking. When ordered to pray for rain, the Buddhist priests arrange the images in a square in some spot in the fields which appears suitable. The arrangement is made on this principle. Rock-work is much used to represent imaginary worlds. Mud or clay is the material, and paint of many colours is used to deck out in the gayest finery grottos, bridges, winding-ways among mountains, temples and lakes. Some scene may have been drawn by a poet, or a writer of the Buddhist book in prose. A time comes when a decoration is required in a temple under repair. The scene of a book is then realized in mortar and paint."—*Ibid.* xxiv. 276–7.

"Other features in Chinese house-building which are a tradition of the Buddhist age are the screen before the gate, and the figures on the roofs. Both these features are connected with *fêng shui*, which being an article of popular belief, it becomes requisite to protect buildings from the mischief likely to be caused by evil beings moving towards a house and capable of doing harm to the inmates." "The screen of brick-work, built like the character *pa* (eight), does not appear in old sculptures and has no ancient equivalent. It is an unpleasing feature which ought to be dismissed from modern architecture, but *fêng shui*, unfortunately, insists upon it." "So it is with the little monsters seen on the line of the roof or on the projecting ledges below. They must, like the stories of pagodas, be in odd numbers, in order that the *Yang* principle may prevail over the *Yin*. Though their forms are so sinister looking, they are all friendly, and their ugliness is put on for effect's sake. Their office is to deter evil spirits. The dragon and monkey are the types of these figures. Both are in odd numbers; the larger is the dragon, usually one only, while the smaller is the monkey, which may be three, five or more." "The result was disastrous in an architectural sense. The gate-screen conceals the entrance, and is placed where it is not wanted. It must as such be unpleasing. . . . Outside the gate there is the *pa* character wall, within the gate is a screen. On each side is a lion. On the roof of the chief building are metamorphosed monkeys and dragons."—*Ibid.* xxiv. 277–8.

"We also find bridges greatly improved in the modern style by adopting the arch. This came in with Buddhism, for we find it in the pagodas."—*Ibid.* xxiv. 287.

The *t'ing tzŭ* "first occurs in the sculptured halls of the Han dynasty. An ornamented roof rests on pillars. The pillars enclose a space which is open all round. We see it in the baldacchino of Romish cathedrals, in the Kiosk of Constantinople, in the summer-house, or arbour, or bower of a pleasure-garden, and in the building over the stage of a Chinese theatre. The roof of a *t'ing tsï* may be very simple, as when made square with four slopes, or very complicated, as when gables and slopes alternate."—*Ibid.* xxiv. 286.

Kao tsu "embellished his new capital with many fine buildings, among which was a large palace, the grandeur of which was intended to correspond with the extent of his power."—*Boulger, Short Hist.*, pp. 10–11.

Sculpture.—"They learned to take pride at this period in the sculpture, the marble terraces and balustrades, the carved lions and pictured walls which exist in the China of to-day. The new mythology and the many striking scenes of their history found suitable representation in the carved slabs of marble ornamenting their ancestral temples."—*Journ. P.O.S.*, ii. 148.

"Their sculpture is more carving than anything we know by the higher name."—*Fergusson, Hist. of Ind. and East. Arch.*, p. 710.

"Sculpture in stone seems to have made, in China, only a very short appearance before the epoch when Buddhism came to furnish new inspirations. The only relics of the first efforts which have been preserved for us are some bas-reliefs of the province of Chang-tong." "The most important group of these sculptured stones is collected at the foot of the hill called Outche-chan, fifteen kilometers to the south of the sub-prefecture of Ki-siang."—*Chavannes, La Sculp. Sur Pierre en Ch.*, Introd. p. i.

"The art of sculpture on stone . . . reached its highest point in the 2nd century of our era, and it was in Chan-tong that it produced its most remarkable works in decorating either the palaces of kings or the sepulchres of the rich. However, it also showed itself in other provinces."—*Ibid.* p. xxix.

In the Kia-siang sculptures, the "attitudes are as if imposed by tradition, in such a way that two bas-reliefs, if they represent the same scene, will be almost identical; the emotions are expressed in a childish manner: thus terror would be uniformly marked by the rising of the hair; and if the attitudes are wanting in variety, what is to be said of the faces which look like copies of one particular type?—it would be impossible to know whom they represent if a little writing did not frequently enlighten us."—*Ibid.* pp. iii-iv. A history, description, and reproductions of these sculptures are given in this work.

"Besides the sculptures collected at the foot of the mountain Ou-tche, there are to be found in Chan-tong but one important group of bas-reliefs. These are eight slabs which are on the height called Hiao-t'ang-chan, 60 *li* to the north-west of the sub-prefecture of Fei-tch'eng, in the province of Chan-tong." "Wang Tch'ang, the author of the *Kin-ché-tsoei-pien* assigns them to the beginning of the 2nd century of our era."—*Ibid.* pp. xxi-ii. For other bas-reliefs of the Han epoch see pp. xxiii–iv., and note. Chavannes remarks that the art of sculpture was more ancient and widespread than one would at first be led to believe, and "penetrated as far as the most distant provinces of China." See also *Chin shih so*, Vol. ii.

"Another very curious text tells us that this art not only existed 200 years before Christ, but moreover that it was not restricted to the decoration of tombs, and filled with its works edifices which had nothing to do with burial."—*Ibid.* pp. xxv–viii.

"Having reached the conclusion that the art of sculpture on stone had, in China, three or four centuries of original development before Buddhism, we are obliged to confess that the artists show themselves particularly lacking in invention. At a distance of three centuries, the sculptures of the Palace of Supernatural Light and those of the tombs of the family Ou must have been almost identical; in the few bas-reliefs themselves which have been preserved for us, one is struck by the servility with which the artist observes precedent. What is there to wonder at that this faint breath disappeared completely before the powerful inspiration which came from India? It would, however, be worth while to attempt to reconstruct the history of this art which, a fact perhaps unique in history, was from its inception independent of all religion and was most frequently only the figurative expression of the morality taught by history."—*Chavannes*, p. xxxii.

"It is curious that the dynasty which is best known for the destruction of books should be remarkable for the number of its inscriptions, eight of which have been preserved (*Les Inscriptions des T'sin*, par Édouard Chavannes. *Journ. Asiat.* neuvième série, i. 473–521)."—*Simcox*, ii. 100.

"The influence of Greek art would enter as an element in the Han sculptures in the following manner. The country being rich and at peace, many foreign improvements would be adopted. Workmen would be conveyed from a distance to do work for wealthy persons. These workmen would be instructed by skilled masters, who were either Greeks or the pupils of other masters who were taught by Greeks. In this way we may account for sculptured horses represented successfully in attitudes which without a long apprenticeship could not easily be produced."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 273.

[For the subject generally see also *Ou-yang Hsiu* (*Yung-shu*); *Chi ku lu*; *Chao ming ch'êng* (*Tê-fu*); *Chin shih lu*; *Hung Kua* (*Ching-po*), *Explanation of the characters li shih* and *li hsü*; *Wêng T'an-hsi* (*Fang-kang*), *Liang Han chin shih chi*; *Yüan Yüan* (*Yün-t'ai*), *Shan tso chin shih chih*; *Wang Ch'ang*, *Chin shih ts'ui pien*; *Fêng Yün-p'êng* (*Yen-hai*), and *Fêng Yün-yüan* (*Chi-hsüan*), *Chin shih so.*]

Painting.—"Pictorial art received much more attention."—*Journ. P.O.S.*, ii. 148.

"The artists of those times were extremely fond of grotesque scenes and monstrous shapes."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 269. See also *Giles, Ch. Pict. Art*, pp. 4–12.

Literature.—[In 213 B.C. literature received a check owing to the destruction by imperial command of all books except those relating to agriculture medicine, and divination.]—*Giles, Hist. of Ch. Lit.*, p. 78.

"So soon as the empire settled down to comparative peace, a mighty effort was made to undo at least some of the mischief sustained by the national literature. . . . Books were brought out of their hiding places, and scholars like K'ung An-kuo, a descendant of Confucius in the twelfth degree, set to work to restore the lost classics. He deciphered the text of the Book of History, which had been discovered when pulling down the old house where Confucius once lived, and transcribed large portions of it from the ancient into the later script. He also wrote a commentary on the Analects and another on the Filial Piety Classic."—*Ibid.* pp. 79–80.

"The *Li Chi*, or Book of Rites, seems to have been a compilation by two cousins, known as the Elder and the Younger Tai, who flourished in the 2nd and 1st centuries B.C. From existing documents, said to have emanated from Confucius and his disciples, the Elder Tai prepared a work in 85 sections on what may be roughly called social rites. The Younger Tai reduced these to 46 sections. Later scholars, such as Ma Jung and Chêng Hsüan, left their mark upon the work, and it was not until near the close of the second century A.D. that finality in this direction was achieved. It then became known as a *Chi* = Record, not as a *Ching* = Text, the latter term being reserved by the orthodox solely for such books as have reached us direct from the hands of Confucius."—*Ibid.* pp. 23–4.

Li Ling and Su Wu are both said to have written poems. "But most famous of all, and still a common model for students, is a letter written by Li Ling to Su Wu, after the latter's return to China, in reply to an affectionate appeal to him to return also. Its genuineness has been questioned by Su Shih of the Sung dynasty, but not by the greatest of modern critics, Liu Hsi-chung, who declares that its pathos is enough to make even the gods weep, and that it cannot possibly have come from any other hand save that of Li Ling."—*Ibid.* pp. 83–4.

"Ch'ao Ts'o (perished B.C. 155), popularly known as Wisdom-Bag, was a statesman rather than an author. Still many of his memorials to the throne were considered masterpieces, and have been preserved accordingly. He wrote on the military operations against the Huns, pleading for the employment of frontier tribes. . . . 'But arms' he says, 'are a curse.'" He also wrote on the value of agriculture.—*Ibid.* pp. 80–1.

"Liu An, a grandson of the founder of the Han dynasty, became Prince of Huai-nan, and it is as Huai-nan Tzŭ, the Philosopher of that ilk, that he is known to the Chinese people. He wrote an esoteric work in twenty-one chapters, which we are supposed still to possess, besides many exoteric works, such as a treatise on alchemy, none of which are extant. Like the work of Lieh Tzŭ, it is interesting enough in itself; and what is more important, it marks the transition of the pure and simple Way of Lao Tzŭ, etherealised by Chuang Tzŭ, to the grosser beliefs of later ages in magicians and the elixir of life."—*Ibid.* pp. 72–3.

"Liu Hsiang (89–80 B.C.) wrote some secret works on the black art, and carried on the publication of the commentary on the *Ch'un Ch'iu* by Ku-liang." "He also revised and re-arranged the historical episodes known as the *Chan Kuo Ts'ê*, wrote treatises on government and some poetry, and compiled Biographies of Eminent Women, the first work of its kind."—*Ibid.* p. 92.

"His son, Liu Hsin, . . . worked with his father upon the restoration of the classical texts, especially of the Book of Changes, and later on was chiefly instrumental in establishing the position of Tso's Commentary on the Spring and Autumn. He catalogued the Imperial Library, and in conjunction with his father discovered—some say compiled—the Chou Ritual."—*Ibid.* pp. 92–3.

"The works of Lieh Tzŭ . . . profess to contain the writings of a Taoist philosopher who flourished some years before Chuang Tzŭ, and for a long time they received considerable attention at the hands of European students, into whose minds no suspicion of their real character seems to have found its way. Gradually the work came to be looked upon as doubtful, then spurious; and now it is known to be a forgery, possibly of the first or second century A.D. The scholar—for he certainly was one—who took the trouble to forge this work, was himself the victim of a strange delusion. He thought that Lieh Tzŭ, to whom Chuang Tzŭ devotes a whole chapter, had been a live philosopher of flesh and blood (*v. infra*)."—*Ibid.* pp. 68–9.

[Yang Hsiung's (53 B.C.–A.D. 18) writings on ethics take a middle place between Mencius and Hsün K'uang. In his *Tai Hsüan Ching* he glorified the Book of Changes. He wrote also on acupuncture, music, and philology. The *Lun Hêng* by Wang Ch'ung (A.D. 27–97) are essays on a variety of subjects, tilting against the errors of the age and even criticizing Confucius and Mencius. His arguments against the immortality of the soul rank him as a heterodox thinker. A voluminous commentator on the Confucian classics appeared in the person of Chêng Hsüan (A.D. 127–200) the famous pupil of Ma Jung. "The *Lieh Tzŭ*, a forgery of the 1st or 2nd cent. A.D., exhibits a lower level of thought and style than the work of Chuang Tzŭ, but deserves attention as containing much traditional matter and many allusions not found elsewhere. The first Editor of *Chuang Tzŭ* was Hsiang Hsiu (3rd cent. A.D.), but owing to his death his work was not published until, in A.D. 312, Kuo Hsiang, who had purloined the manuscript, issued it as his own.]—*Ibid.* pp. 93–5.

[Though each of the writers of the period wandered into by-paths of his own, the common lode-star was Confucianism—elucidation of the Confucian Canon. "For although, with us, commentaries upon the classics are not regarded as literature, they are so regarded by the Chinese, who place such works in the very highest rank, and reward successful commentators with the coveted niche in the Confucian temple" (*ibid.* p. 96).]

"So far as China is concerned, the art of writing history may be said to have been created during" the Han dynasty. "Ssŭ-

ma Ch'ien, the so-called Father of History, was born about B.C. 145. . . . After devoting some time and energy to the reformation of the calendar, he . . . took up the historical work which had been begun by his father, and which was ultimately given to the world as the Historical Record. It is a history of China from the earliest ages down to about one hundred years before the Christian era, in one hundred and thirty chapters, arranged under five headings, as follows :—(1) Annals of the Emperors ; (2) Chronological Tables ; (3) Eight chapters on Rites, Music, the Pitch-pipes, the Calendar, Astrology, Imperial Sacrifices, Watercourses, and Political Economy ; (4) Annals of the Feudal Nobles ; and (5) Biographies of many of the eminent men of the period, which covers nearly three thousand years. In such estimation is this justly held that its very words have been counted, and found to number 526,500 in all. It must be borne in mind that these characters were, in all probability, scratched with a stylus on bamboo tablets, and that previous to this there was no such thing as a history on a general and comprehensive plan ; in fact, nothing beyond mere local annals in the style of the Spring and Autumn." "Since the Historical Record, every dynasty has had its historian, their works in all cases being formed upon the model bequeathed by Ssŭ-ma Ch'ien."—*Ibid.* pp. 102–3.

"Lexicography, which has since been so widely cultivated by the Chinese, was called into being by a famous scholar named Hsü Shên (d. A.D. 120). . . . It is by his *Shuo Wên* that he is now known. This was a collection, with short explanatory notes, of all the characters—about ten thousand—which were to be found in Chinese literature as then existing, written in what is now known as the Lesser Seal style. It is the oldest Chinese dictionary of which we have any record, and has hitherto formed the basis of all etymological research. It is arranged under 540 radicals or classifiers, that is to say, specially selected portions of characters which indicate to some extent the direction in which lies the sense of the whole character, and its chief object was to exhibit the pictorial features of Chinese writing."—*Ibid.* p. 109.

[Many Buddhist books were brought from India and translated into Chinese from A.D. 67 onwards.]

[Writings of the kind termed "Individual Collections," containing the original productions of single authors, made their appearance at an early period in the Christian era, consisting generally of post-mortem compilations. See also REST. OF UNITY.]

[The system of printing notes or comments in the body of the page, using for that purpose smaller characters cut in double columns, was introduced by Ma Jung (A.D. 79–166).]—*Giles, Hist. of Ch. Lit.*, p. 94 ; *Bio. Dic.*, pp. 567–8.

[The authorized text of the Five Classics was engraved on stone under the superintendence of Ts'ai Yung (A.D. 133–192).]—*Giles, Hist of Ch. Lit.*, p. 95.

Poetry.—"Accounts of fairy islands and plants of immortality had a stimulating effect on Chinese thought. The poetry of the time after Mencius and of the Han dynasty is tinctured with a new mythology which is distinctively Taoist and of foreign origin."—*Journ. P.O.S.*, ii. 145.

"The native critics divide the poets of the early Han, the later Han, and the Three Kingdoms into three classes. Sï ma siang ju limited himself to form and colour. His school was realistic. The second class they mention is that of the Pan family. They introduce human feelings and moral sentiments into their poetry. Poetry has become with them a moral instructor and, at the same time, touches the feelings. Their school is that of *Tsingli*. . . . The third school is that of T'sau tsi kien . . . in the time of the Three Kingdoms." [See *infra* and foll. Per.]—*Ibid.* ii. 238.

[Forke says that the second period of Chinese poetry extends from the beginning of the Han to that of the T'ang dynasty, and includes the most perfect specimens of their lyrics. The first division of this period, that of the Han dynasty, is characterised by a prevailing tendency to description, didacticism, and religious mysticism. Its productions have no great value as poetry, but are highly prized by the Chinese. This school was initiated by Li-sao's celebrated elegy [see previous Per.]. The principal didactic and religious poets of the Han dynasty are Chia-yü and Mei-chêng (also a lyric poet), Sze-ma Hsiang-yu, Yang-hsiang, and Paw-shu-pi (all between 200 B.C. and A.D. 1), Pan-ku, Tsau Ta-chia, Chang-hêng, Ma-yung and Wang Wên-kau (in the first and second centuries A.D.). The Emperor Han Wu-ti not only encouraged literature, but wrote poetry himself. The poems belonging to this and the following period are to be found in "The Jade Terrace," a collection made by Hsü-ling about A.D. 550, or earlier, and in the *Yüeh-fu-shih-chi*, published in 1340.]—*Blüthen chinesischer Dichtung*, Introd. pp. xi–xii.

"The poems of the Han period abounded in marvellous fictions, whose origin was explained by the influence of Lao-tsze's doctrines. Buddhism . . . only increased the tendency to dream of an ideal world. A literary school was formed, which devoted itself particularly to the description of the strangest spectacles of nature, the illusions produced by moonlight, the fantastic appearance of woods and rocks, caves and mountains, clouds and white mists by night,—and this in a new language, laboured, often obscure, and far removed from the simplicity of former times. This school, called *Kouaï*, 'given to be extraordinary,' presents, in its ideas and its style, surprising analogies with our modern 'romantic' poetry."—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, Introd. pp. xxv–vi. *Johnson* (*Or. Rel.—Ch.*, pp. 527–8) says this sensational style was but transitory.

[Poetry as an art probably did not suffer at all through the Burning of the Books. *v. Hervey-Saint-Denys*, Introd. p. xxiv.]

[For a specimen and translation of a poem in lines of three characters sung by young musicians at the sacrifice to Heaven and Earth, see *Legge, Ch. Class.*, IV. i. Prol. pp. 118–9.]

Li Ling (1st and 2nd cent. B.C.) "is said by Yen Yü to have invented the five-character line in poetry."—*Giles, Bio. Dic.*, p. 450. But see foll. extr.

"As the verses written during the last years of the Chou and the first of the Tsin dynasty, disappeared in the Burning of the Books, it is almost impossible to ascertain at what period the first stanzas in five-syllable lines arose from the need of composing regularly in a rhythm less concise than that of four syllables. We see, however, that the celebrated poem of Kin-yuen, almost contemporary with that great disaster, already contains fragments arranged in this way. Li-Ling and Su-wu, half a century later, gave a great vogue to the five-syllable verses ; and at the time of the Three Kingdoms we find them in possession of universal favour."—*Hervey - Saint - Denys, Poésies de l'Epoque des Thang*, Introd. lxv–vi. See also *Legge, Ch. Class.*, IV. i. Prol. pp. 119–20.

The Han and Wei school of poetry "is descriptive in the form known as *tsï fu*. The writing of this particular school is marked by luxuriance of language and symmetry of phrase. . . . The *fu* contains reflections on noble buildings, palaces and parks, the sea, the river, the storm, detailing their salient features and transfusing through the composition an air of sadness, of enjoyment, or of sympathy. These compositions are about as long as Byron's minor poems, and some are as short as the Elegy. They use choice language : they introduce traditional mythology and describe minutely the art of the period. It was at the head of this school that Chü Yuen was placed, and that position he has retained by common consent. It reflected the taste, the art, the sentiment of the age in a more cultured and a more elaborate form than the poets of the Western Chow had ever attempted."—*Journ. P.O.S.*, ii. 202–3.

"The measure of six words has never been a favourite, and has been pronounced ill-adapted to the genius of the language. One or more lines of this length occur occasionally in the She, and in what have been called the Elegies of Ts'oo, but the first who composed whole pieces in the measure was a Kuh Yung of the Ts'in dynasty, whose works are lost."—*Ibid.* IV. i. Prol. p. 120.

"A few fragments of six-word verses are met with in the Books of the Han and succeeding dynasties."—*Ibid.* p. 120.

"The school of Confucius had nothing to do with the development of the new poetry, which grew up in the Ch'u country amidst the beautiful scenery of western China. This new school sprang into existence as a product of the old classical poetry. That poetry was illusive (*pi*) ; or it had a double meaning, the literal and the concealed, the concealed being the more important (*hing*) ; or it was descriptive and meant what it said (*fu*). The *fu* of the Ch'u country poets is an extension of this last kind."—*Journ. P.O.S.*, ii. 218–9.

"There are at least ten eminent names among the Han dynasty authors whose poems of the class called *fu* have been preserved as examples of beautiful composition. There are Kai yi and Mei cheng in the 2nd century before Christ, and Sï ma siang ju in the 1st. Yang hiung and Pan shu pi occur in the latter part of the same century. In the first century after Christ, we meet with Pan ku and his sister Tsau ta kia as distinguished poets. Then come Chang heng the astronomer, Ma yung and Wang wen k'au. These authors all wrote descriptive poems which were presented to the Han emperors. They are of different lengths and embrace descriptions of palaces, of pleasure grounds, journeys, and hunting expeditions. They contain a large number of historical and mythological allusions, and carry the reader through a great variety of the mountain and river scenery of north China. The effect of the example of Sung yü is seen in Sï ma siang ju, whose poetry was admired by Han wu ti." "The Han poets derived the idea of metre and form from Ch'ü yuen and Sung yü. They drew on Chwang tsï for ideal loftiness and wealth of images. It may also be remarked that Mei cheng's poem led to many imitations."—*Ibid.* ii. 220–1, 223.

"The poetical compositions of the western Han poets increased till they were more than a thousand in number. Thus the literary fame of this dynasty came to be like that of the western Chou."—*Ibid.* ii. 230.

"It would be going too far to say that ideal poetry, not being found in Yang hiung, was unknown to the Chinese in the Han period. Chwang tsï had preceded the authors of that age. And some of them consenting to be his disciples, could learn wisdom from nature and make the universe their teacher. This kind of language did not a little to shake the confidence of some of the Confucianists in their idea of seeking wisdom nowhere but from the orthodox sages. But Chwang tsï wrote no poetry, and he could not be fully followed by the poets because the system he taught was not on the lines of Confucian thought."—*Ibid.* ii. 228.

"The sculptured halls of that age are reflected in the poetry, which consisted of long descriptive pieces, like Thomson's 'Castle of Indolence' or the separate books of the *Faerie Queene*."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 269.

"Women now begin to appear in Chinese literature."—*Ibid.* p. 101.

"Under the reign of . . . Hiao-ho-ti (A.D. 89–106) we find a new kind of compositions . . . long poems, half historical, half descriptive, whose origin will, by itself, show their importance. Ho-ti having manifested his intention of leaving Loh-yang, and giving another capital to his empire, an illustrious writer, Pan-ku, undertook the defence of that famous city, and gave in poetical language a detailed enumeration of its traditions and monuments. The emperor gave up his plan, and the success of the poem was such as to give rise to a whole series of works composed on the same model, if not under the same inspiration : the praise of the Southern Capital, by Chang-ping, that of Si-ngan, etc."—*Ibid.* pp. xxvi–vii.

[Seven poets are named between A.D. 196–221.]—*Giles, Hist. of Ch. Lit.*, p. 119.

"The last princes of the Han dynasty were far from showing themselves as docile to the representations of their counsellors. We find in the poetic annals of their epoch an infinity of requests in verse, written in the depths of exile by faithful servants who groaned over their disgrace, and still more over the blindness of their sovereign." These complaints were always dignified.—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, p. xxvii.

Drama.—"And this [self-criticism based on actual history preferred to the creations of the imagination] is the character of most plays previous to the Youen, when history became more popularised, and was treated on the stage in a more serious manner (especially in the *San-koue-tchi*, and the *Judgments of Pao-tching*, a collection of *causes célèbres* ; see *Bazin, Journ. As.*, Feb. and Mar., 1851). The plots are apt to turn on criminal trials, and their contrasts of iniquity and equity. Comedies of intrigue open the secrets of the court and the harem, and all mazes of opportunity for craft and crime in social life. Naturally little use is made of mythology, except in connection with the Tao-sse."—*Johnson, Or. Rel.—Ch.*, pp. 447–8.

Music.—"The mania which Confucianists had of fathering all these [then extant] theories [of music] on some mythical Emperor of the far past, had become such a pest that Tsin Sz-hwang determined to put an end to it by destroying most of their books ; for he had come to the conclusion that it was far better to have no books at all than to be hampered on all sides by would-be precedents. In this catastrophe about 200 B.C. perished the ancient music of China, though some writers claim that a few books on music *did* survive the general conflagration."—*Ch. Rec.*, xxi. 307.

"A long night of ignorance rested on the country, to such an extent that 'at the rise of the Han dynasty the great music-master, Chi, whose ancestors had for generations held the same dignity, scarcely remembered anything about music but the noise of tinkling bells and dancers' drums.'"—*Van Aalst, Ch. Music*, p. 5.

"The scholars of Han, while reconstructing the ancient books of China, labored hard with the theory of music, but to this day almost all declare that ancient music has been lost beyond recovery and always speak of music as a lost art, and this loss of ancient music in China, as in the West, was probably for want of a proper musical notation."—*Ch. Rec.*, xxi. 307.

"Sz Ma-ch'ien, the Herodotus of China, who died 85 B.C., gives the lengths of pitch-pipes for producing the 5 notes as follows :—Taken by 5ths they are : Do or C 81, So or G 54, Re or D 72, La or A 48, Mi or E 64. Or ascending in their order of sound : C 81, D 72, E 64, G 54, A 48. He also gives the simple rule by which he found these figures, viz., starting with 81 and subtracting $\frac{1}{3}$ and adding $\frac{1}{3}$ alternately, he finds the values by fifths. The scholars of the Han dynasty applied this rule to all the 12 semitones, and this is precisely as we reckon vibrations, and on the same principle as our tuning by fifths." "The date of fixing the measurement of strings is not so easily got at, but they got octaves by halving the lengths, and the other notes by subtracting and adding thirds. But as the lengths of octaves by halving are slightly different from the octaves got by progression, by fifths found by subtracting and adding $\frac{1}{3}$ alternately, they have to distribute the difference as best they can to suit their ears, precisely as we have to do, in tuning, with what we call the wolf." "The Chinese seem to have known about allowing a difference in the length of a pipe from that of a string producing the same sound, though perhaps they could not give a scientific reason for it any more than our musical instrument makers in the West."—*Ibid.* xxi. 312–4.

"Great attention was paid to the improvement of music" in the reign of Wu Ti (140–87 B.C.).—*Giles, Bio. Dic.*, p. 492.

"King Fang, first century B.C., is said to be the first to explain the transposition or modulation of keys. But the Yo Tien, published in 1544, says that in A.D. 471 Tow Kung, a blind musician, presented a book with mathematical tables of twelve semitones and modulator to the Emperor Hiao Wên-ti, purporting to have been an ancient book. . . . The modulator, given in Yo Tien of 1544, is a sufficiently interesting fact in itself. The scale is the old one of seven notes that has the semi-tone between 4th and 5th. It is precisely the same principle as Curwen's Modulator, but with the usual reversal of things, counting from top downwards instead of from below upwards as Curwen's does."—*Ch. Rec.*, xxi. 339.

"Hunter says :—'A regular system of notation had been worked out before the age of Panini (350 B.C. ?), and the seven notes were designated by their initial letters.' Possibly these are the same as the Chinese 七始, especially as the concordance says : 'The First Emperor changed the 周 舞 to the 五行, and the Han Emperor Kao Tsu changed the 詔舞 to the 七始 in order not to have any clashing [相襲].' It is difficult, moreover, to account for the meaning of the Chinese musical notes 角羽商徵宮 (with the two half-notes) except on some similar supposition."—*Ch. Rec.*, xv. 188.

"In the Han dynasty . . . other 2 notes were in use [besides the Pentatonic scale], viz., the sharpened 4th, called Pien-tsŭ and the 7th called Pien-kung (*i.e.*, tone below the fifth and below the key). These 7, however, are not the ordinary diatonic scale from C to C, for the semitones were between the 4th and 5th and 7th and 8th, but it is right for key of G."—*Ch. Rec.*, xxi. 310.

"A system of 60 successive tones ascending in fifths (Quints), without regard to Octaves is sometimes given. The inventor was 焦延壽 Tsiau-yen-shiau, of the Han dynasty. The changes of the 12 tones go up to 60. Those of the diagrams illustrating them extend to 64. His renowned pupil 京房 King-fong, multiplied the 60 with 6 to make the tones correspond to the 360 days of the year. It seems that he also formed the list of 12 heptatonic scales which gave 84 調 or connected tones."—*Ch. Rec.*, i. 388.

"The *Hsiao* (簫) is said to have been invented by a certain 耶 仲 (Yeh Chung) during the Han dynasty. . . . Flutes of this kind were formerly made of copper, of jadestone, or of marble, such materials being thought less liable than wood to be affected by changes of temperature."—*Van Aalst*, p. 70.

"Under the Emperor Ch'êng Ti (成 帝) (B.C. 32) a complete stone-chime was discovered in a pool, where it had been thrown, and from this model new chimes were made."—*Ibid.* p. 48.

"Bells of all sizes, from those weighing more than 50 tons down to the small ones which swing on the eaves of pagodas, used to be found all over China. Some are ornamented with characters (mostly sentences in honour of Buddha), some with designs and symbols ; some are round, some are square ; and all are used mainly for religious purposes. At the door of each Buddhist temple a bell is to be seen, which the believers strike 'to call the attention of the sleeping gods.'"—*Ibid.* p. 52.

"It would appear that at some time between the date of the earliest construction of bell racks and that of the eastern Han dynasty the use of the semitones fell into disuse, so that in a set of twelve bells five were, by the musicians of the day, unused—a practice reformed about A.D. 60 by one Pao-ye, then President of the Board of Rites."—*Journ. N.-C.B.R.A.S.*, N.S. viii. 98.

"Of gongs and cymbals but slight mention is made by the old writers ; they seem to have been, if not absolutely unknown, but seldom used."—*Ibid.* viii. 98.

"The elementary form of stringed instruments, said to have been invented by Fu-hi, was in China, as elsewhere, a simple board of dry, light wood, upon which were stretched hand-twisted silken cords. By and by they began to mould the board ; it was made convex and was constructed of certain dimensions and with greater skill, and the number of strings became fixed, until the *Chin* and *Ch'e* were at length developed. We do not find in classical writings any mention of stringed instruments more nearly resembling the guitar or violin."—*Ibid.* viii. 98.

The "flat lute" 箜篌 *k'ung hou* was "an ancient instrument used in the time of the Han dynasty, more especially in sacrificing to the God of Earth. It formerly had twenty-five strings, and was greatly cultivated." It was played with both hands.—*Ibid.* viii. 112.

"The precise origin of the *P'i-pa* is unknown, but there seems

to be evidence that it dates back to the time of the Tsin 秦 dynasty."—*Ibid.* viii. 116.

The Princess of the Wu-Sun (1st and 2nd century B.C.) "is said to have introduced the four-stringed 'balloon' guitar, known as the 琵琶 *p'i-pa*."—*Giles, Bio. Dic.*, p. 889.

Mêng T'ien (d. 209 B.C.) "is the reputed inventor of the 箏 *chêng*, a kind of harpsichord."—*Ibid.* p. 584.

Plastic Arts.—"Of porcelain, called *t'ao*, we first hear in the Han dynasty . . . as a product of the district of Hsin p'ing within the bounds of the little state of Ch'ên, . . . the modern Huai ning hsien, in the province of Honan." "*T'ao* is defined in the older dictionaries as a fine compact *t'ao*, pottery. It is distinguished from earthenware *wa* by the clear musical tone it gives when struck sharply with the finger nail. The term pottery, as with us, includes porcelain and earthenware, both glazed, *liu li wa*, and plain."—*Journ. P.O.S.*, i. 68.

Period of Disruption (221 *to* 589).—*Table IV.*

Object-decoration.—[Military standards were richly ornamented and soldiers' jackets embroidered. See MILITARY.]

"From the Chin to the Sung dynasty there were 'Imperial Swords,' which were made with black scabbards with gold flowers, the sword handle adorned with silver and the head case plaited of reddish-blue silk."—*Sung hui yao, Ko chih ching yüan, c.* 42, *Wu pei lei*, p. 1*b*.

"Mu Tsung was fond of show. Of all the palaces and lofts built by him the walls were ornamented with paper pulp and glue-water mixed with whitewash called 'snowy mud' (雲花泥 *yün hua ni*)."—*Ch'ing i lu, ibid. c.* 20, *Kung shih lei*, p. 14*b*.

"The stools (*chi*) sat on by Shih Hu [see IMPLTS.] were carved and varnished and painted with flowers of various colours."—*Ts'ung chung chi, ibid. c.* 53, *Chü ch'u ch'i wu lei*, p. 2*b*.

Personal Adornment.—[In the reign of Ch'êng Ti girls adorned themselves with white flowers.]—*Chin shu, Shih lei t'ung pien, Kuo pu, c.* 84, p. 5*a*.

Architecture.—"Many pagodas are very pretty objects, and they have come to be a special characteristic of Chinese architecture. The curling eaves of Chinese buildings are probably an imitation of some early pagodas. They were erected in large numbers from the sixth century onwards, and since China has no explanation to offer of curling eaves, it seems necessary to assign them to a foreign source." "The erection of pagodas was a test of the skill of native architects, many of them being lofty, and built without wood. That they have been fairly successful in erecting strong buildings is evidenced by the fact that there are more old pagodas existing than there are old houses or temples."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 275.

Painting.—"The great fame of the [plum] flower only dates from A.D. 300. After this time it began to be a very favourite subject for painters and poets, and was known as the queen of flowers."—*Journ. P.O.S.*, ii. 77.

Literature.—"The centuries which elapsed between A.D. 200 and 600 were not favourable to the development and growth of a national literature. During a great part of the time the empire was torn by civil wars; there was not much leisure for book-learning, and few patrons to encourage it. Still the work was carried on, and many great names have come down to us."—*Giles, Hist. of Ch. Lit.*, p. 119.

"The civil wars following on the close of the Han brought out a spirit of knight-errantry, fruitful in Oriental *minne-singing* (*v. Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, p. xxxii), with such refrains as this:—

'A fair figure captivates men's desires,
But the real perfume of a woman is modesty.'
'There is one of whom I think, a hundred
mountain leagues away;
But the same moon, the same passing wind, is
for both: I muse on our happy times.'

Less suited to the sentimental Chinese muse would seem to be the vigorous war-songs, of which the T'ang has many specimens (*v.* Yang-kiang and Li T'ai-po)." "Two companion ballads celebrate womanly sacrifice and manly devotion with great simplicity and force."—*Johnson, Or. Rel.—Ch.*, pp. 525–6.

[In classical and general literature the authors of the period produced essays, poetry, several important biographical works, works on the classics, music, philosophy, astronomy, divination, history, and a Penal Code. The idea of publishing collections of choice works of a large number of authors, which developed rapidly in subsequent periods, was started by Hsiao T'ung's *Wên Hsüan*, the first published collection of the kind.]—*Ibid. Giles, Hist. of Ch. Lit.*, pp. 137–40. See also *Wylie, Ch. Researches*, pp. 235–6.

"In the fourth or fifth century, when poetry and composition began to be more under the restraints of fixed and conventional laws, critiques on poetry and literature first made an appearance; and to this class we are indebted for a fund of information on the history, changes, internal mechanism, and chief aim of this much cultivated branch of art [see MANCHU PER.]."—*Wylie, Ch. Researches*, pp. 235–6.

The story of Mazdak (*Mohl, Le Livre des Rois*, vi. 109) "shows that Chinese literature was known to serious thinkers in other countries, though the influence of the Middle State, as a civilizing force, was strictly limited to its own subjects."—*Simcox*, ii. 130.

Poetry.—[The poetry of this period bears a certain resemblance to the mediæval romances of chivalry. The themes are now mainly unity, friendship, and gallantry. Some ballads celebrate the devoted friendship of chiefs for each other, others the charms of ladies. The number of poems dealing with love—a number which goes on increasing up to the time of the T'ang dynasty, is a marked feature of this period. They reveal a lower estimate of women than that found in the Shi-king, but, in general the thoughts are more tender and delicate than those of any period subsequent to that epoch. Another striking feature of this period is the sudden appearance of an Epicurean school of poetry consisting of lamentations over the shortness and suffering of life, and exhortations to forget them in pleasure.]—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, Introd. pp. xxix–xxxiv; *v.* also *infra*.

"The third school [of poetry] is that of T'sau tsi kien, of the family of T'sau t'sau, in the time of the Three Kingdoms. The critics attribute to his poetry the quality of *ch'i chü*, 'energy and substantial reality.' In his poem on 'The Goddess of the Lo river,' he begins with representing her as a spirit becoming visible to travellers. He then adds every beautiful and lovely feature causing her to surpass all merely human beauty. He had the power of imparting life to his imaginative creations. Neither of the other schools [of the Han] aimed at this."—*Journ. P.O.S.*, ii. 238.

"Poetry and criticism are flourishing" (5th cent.).—*Ibid.* ii. 149.

"As one advances and reaches the six minor dynasties which preceded that of the Thang, one notices in the versification as well as in the style a refinement which often runs to affectation."—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, Introd. p. xxxii.

"This literary phase, which I have signalised as an era of expansion for erotic poetry, is equally remarkable for the sudden appearance of quite a different kind. I refer to those professions of faith which, in Europe, would be called epicurean, which, most often beginning with complaints about the bitterness and brevity of life, generally end with a eulogy of drunkenness and its benefits."—*Ibid.* p. xxxiii.

"Before and during the continual revolutions which filled the 6th century in Chinese history, literature appears to feel the effects of the uncertainties of the public life. All is hesitation, groping, reminiscence. The greatest anarchy reigns in prosody; all kinds are broached, all subjects treated, but always without method and without determination. The authors seem to wish to compensate themselves for liberty in invention, which is wanting to them, by a prodigality of allusions and images as strange for us as difficult to grasp. From this period date an infinity of figurative expressions, which have passed into the stage of forms of speech in Chinese poetry, and of which the greater part would be truly incomprehensible if we had not a commentary to give the clue to them."—*Ibid.* Introd. p. xxxiv.

"Under the short Liang dynasty of which the chief is reckoned amongst the renowned poets of the Empire, they were obliged to return to the antique method; they imitated the Chi-king, but the simplicity of style is no longer found. Each thus floats undecided amid the innovations with which his rapture inspires him and his models which he admires in the past."—*Ibid.* pp. xxxiv–v.

"Pieces stamped with the Buddhist spirit begin to show themselves in sufficiently large numbers, without one noticing any diminution on that account in the compositions of the tao-sse. Even those who profess neither the doctrines of India nor the philosophy of Lao-tseu do not fail to feel the effects at times of the double influence; it leads them to that vague quietism which makes the poet Pao-tchao say:

Nothing in life is worth troubling about
. . . . . .
Let us then be neither sad nor joyful,

and renders assistance in introducing new expressions, become necessary to express sentiments unknown to the ancient Chinese."—*Ibid.* p. xxxv.

[The more prized forms of versification, which only completed their development in the T'ang dynasty, began to grow up at the time when the tonal system and the more exact definition of the rhyming endings was introduced; that is, all through the many short-lived dynasties which succeeded to that of Tsin. See *Legge, Ch. Class.* IV. *i.* Prol. p. 121, and REST. OF UNITY, *infra*.]

[Forke says that Chinese love-lyrics were most fully developed under the Tsiu and (northern) Sung, and more especially under the Liang dynasty. The Emperor Liang Wu-ti, and his sons, Wên-ti and Yuan-ti, were among the foremost lyrists of their time: Chien Wên-ti, indeed, might be reckoned as the greatest.]—*Blüthen chinesischer Dichtung*, Introd. pp. xi-xii.

[He also says that feelings dealt with in the lyric poetry of the fifth and sixth centuries are simple, and comparatively narrow in range. Most of them are inspired by love, and the number of themes is limited, which must be set down to a want of imagination. The changes are rung on the separation of lovers, and the treachery of one or the other. But they compare not unfavourably with the lyrics of Greece and Rome, of India, of Persia and Arabia. In the first-named, love has a very insignificant share. Indian lyrics are sensual in tone, while in the Persian and Arabian, the poetry is lost in Philosophical reflections, contrasting with the simplicity of feeling in the Chinese.]—*Ibid.* p. xiii.

"True and deep poetical feeling, purity, and tenderness of perception, a loving delight in the beauty of Nature are the leading excellences of a number of the poems reproduced in this volume."—*Ibid.* p. xiii; and v. pp. xiii to xvi.

[In political and allegorical poems authors were obliged, for their own safety, to skilfully veil their allusions. See *Giles, Hist. of Ch. Lit.*, p. 127.]

[The line of five syllables was the favourite measure in this Period.]—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, Introd. p. lxvi.

Music.—"The general disorder which the almost perpetual wars carried on for nearly four centuries after the extinction of the Hans produced throughout the Empire; the manners of the Tartars which the same wars introduced in the provinces lying nearest to these tribes, and the preference there given to arms over literature, caused the study of the ancient principles of music to be neglected. But in the southern provinces some writers of the first rank united for the purpose of preserving the ancient customs in all their purity; and as music was connected with the majority of these customs they preserved it just as they had received it from their ancestors. They made no change in the instruments; but applied themselves on the contrary to develop the method on which they had been constructed; and in comparing them with the statements concerning them in the most authentic books, with the descriptions made in the earliest times, and with that which an uninterrupted tradition assured them had been settled by Hoang-ty himself, they persuaded themselves that in the matter of music, as in everything else, that which came to them from the ancients was preferable to the constant innovations of people of modern times. If, in turning over the leaves of the books and special mémoires treating of the *lu*, they did not re-discover in them the principle in which they were founded and on which the first inventors had based the whole edifice of music, they, at least, by their writings, placed those who would come after them in the way which could lead them to that discovery."—*Mém. conc. les Ch.*, vi. 30.

"Under the subsequent dynasties great efforts were made to revive music. Ancient books and instruments were discovered in the places where they had been concealed at the time of the destruction of books, new books were written, instruments made, but the frequent political changes to which this country has been subject since the beginning of our era has not allowed of much time being devoted to music. Moreover, the authors who then wrote on the subject of music do not agree in their theories, and their successors have confused the different systems."—*Van Aalst, Ch. Music*, pp. 5–6.

"In the reign of Wu-ti (561–78) the K'iu-tsï nation, from Turfan in Central Asia, brought new music to China. Their 7 notes, though called by different names, were the same as those the Chinese already had, with semitones between 4th and 5th and 7th and 8th."—*Ch. Rec.*, xxi. 310.

[During this and subsequent dynasties the *lüs* were no longer made of bamboo, but of copper, marble, or jadestone. See EARLY FEUDAL PERIOD.]

Yüan Chi (A.D. 210–63) "was a fine musician, and made the best *chêng* (a kind of harpsichord), his instruments being the 'Strads' of China."—*Giles, Bio. Dic.*, p. 965.

"In the 6th and 7th centuries original and foreign music was introduced, Indian music being introduced by the Buddhists."—*Ch. Rec.*, xxi. 308.

"As to beating time, when the music of the Shih Liang (near Central Asia) came to China, they beat time and called it 'p'o pan,' that is, striking the board. A time baton is mentioned in one place as among the musical instruments."—*Ibid.* xxi. 312.

Dancing.—"For many centuries after Thespis arranged the Greek stage, and Æschylus wrote, the Chinese were ignorant even of the name of a theatre, and it was not until the sixth century (A.D.) that some travelling gymnasts from India initiated the people into the delights of the rude pantomimic dances and acrobatic performances of their native land. In these exhibitions the actors dressed themselves in the skins of wild animals, and astonished the spectators by the rapidity with which they transformed themselves from the likeness of one beast to that of another, and by the agility with which they danced among upturned naked swords, or walked on the tight-rope. The advance from these wild performances to dramatic recitation was due, as has been the case with many other benefits the world has received, to the misfortunes of an individual.

'Think you if Laura had been Petrarch's wife
He would have written sonnets all his life?'

And in like manner, if a certain Chinaman who disgraced the seventh century had refrained from grossly ill-treating his beautiful and talented wife, she would never have given vent to her feelings in the dramatic recitations she was the first to introduce, and the invention of which might, but for her misfortunes, have been delayed for centuries. The example set by this unfortunate lady was soon improved upon by others, and the further introduction of dialogue with the subsequent dramatic surroundings speedily followed."—*Contemp. R* xxxvii. 123.

From the Restoration of Unity to the end of the Five Dynasties (589 *to* 960).—*Table V.*

589–907.

Object-decoration.—[From the Arab accounts of China in the 9th century (*Ancient Accounts of India and China*, etc., trans. *Renaudot*, p. 20) it appears that the men adorned their girdles with gold, silver, pearls, silk, tortoise-shell and ivory.]

[Military flags continued to be richly ornamented. See MILITARY.]

[Under the T'ang dynasty the imperial chariot began to be ornamented with the "squatting dragon."]—*Po ku t'u, Ko chih ching yüan, c.* 29, *Chou chü lei*, p. 8*a*.

In the construction of the Yü-hua palace "no ornament or painting was applied to the clay-work, and no engraving or carving to the wood-work."—*Shih chi, Shih lei t'ung pien, Kung lei*, p. 4*a*.

Personal Adornment.—[Girls selected for the imperial seraglio were tattooed on the arm with ointment made from cinnamon.]—*Ko chih ching yüan, c.* 12, *Shên t'i lei*, p. 11.

"Women, when dyeing their finger nails, used red [dye]. According to the *Shih wu k'ao*, when Yang kuei-fei was born the nails of her hands and feet were red, and it was said she had the spiritual essence of the silver pheasant. The [maids of the] palace imitated her, and this was the origin of dyeing."—*Shih wu yüan hui, c.* 40, p. 7.

"There was a custom in Po [Chou] of cutting [tattooing] the face, and dyeing [the marks] black."—*T'ang shu Nan Mang chuan, P'ei wên yün fu, c.* 76, p. 24.

"Their fine hair done up hung at the back of their heads, bamboo tubes 3 inches [long] stuck obliquely through their ears, the rich ornamenting theirs with jewel pendents."—*T'ang shu Nan Mang chuan, ibid. c.* 22 *hsia*, p. 154*b*.

"At the end of the Yüan Ho period women did not use rouge or powder but only black grease to spread on the lips."—*Wu hsing chih, Yüan chien lei han, c.* 260, p. 12*b*.

"Artificial flowers and cicadas were worn as ornaments."—*Fang hwai chi, Ko chih ching yüan, c.* 55, *Hsiang lien ch'i wu lei*, p. 11*a*; *Mêng hua lu, ibid.* p. 7*b*.

[Suleyman says that the Chinese women wear ivory combs—sometimes to the number of twenty—and other ornaments in their hair, and go about with their heads uncovered. He further remarks that the women let their hair grow long (instead of cutting it, like the Arab women; see note (98) *ib.* Vol. II. p. 31).]—*Reinaud, Relation des Voyages*, i. 23, 47.

Hsüan Tsung (712–55) forbade "the palace ladies to wear jewels or embroideries, considerable quantities of which were actually burnt."—*Giles, Bio. Dic.*, p. 451.

Architecture.—"From the seventh century onwards, there are still structures of this class [pagodas]. There is an octagonal pagoda in Peking of thirteen stories, and it dates from the year A.D. 600. The sculptured figures are all of moulded brick, and this is the material which has been largely used in erecting this pagoda. It is 275 feet 5 inches in height. This building, so high and so well preserved, is a good specimen of the durability of some Buddhist work in China."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 275–6.

Painting.—"The art of painting was in the 8th century greatly improved. The greatest of Chinese painters, Wu Tau yuen flourished at this time. His execution was such that some god seemed to help him. His most successful picture was a general brandishing a sword, which he painted from the life. The use of the paint brush instead of the goose quill in Chinese education led to beautiful writing and this became the basis of excellent painting which spread into Corea and Japan and the native school of that island empire acknowledges its master to have been Wu Tau yuen."—*Journ. P.O.S.*, ii. 150.

"The older Chinese painters showed a vitality in forms akin to the wonderful Japanese art. The Arab travellers in the ninth century, not very good critics probably, declared that Chinese painting surpassed that of any other race. Painting has embodied the national history quite as earnestly as writing; and the figures on porcelain show so admirably the changes of manners and costume that it is much to be regretted that antique vases in this kind should be so rare; few, it is now said, going back beyond the fourteenth century (*Revue des Deux Mondes*, LXX. 720. The bronzes are probably much earlier; many are claimed to belong to the oldest dynasties. This would be earlier than any bronzes from either Assyria or Egypt). The early art has the advantages of a less minute mechanical formalism, and of greater freedom of conception in the workman."—*Johnson, Or. Rel.—Ch.*, p. 81.

"Under the emperor Min-Wân, of the T'ang dynasty, in the year 720 of our era, mention is made of Wân Wei. . . . His skies were light as air, and the magic of his backgrounds rivalled nature herself."—*Revue Contemp.*, xxv. 246.

"A painted scroll which I have at this moment before me, and which comes from the rich cabinet of Ki-Ing, uncle of the Emperor of China, . . . contains some written characters of the Emperor Sinen-Tsoung who lived in the 9th century. This writing, well authenticated, gives a certain date to the scroll, which is at once a valuable autographical document and a veritable masterpiece of art by an unknown author. The scroll was addressed by the Emperor to a mistress of whom he was hopelessy enamoured. At the side of a water-colour representing the pleasure house of the favourite are verses written by the Emperor to extol his idol. Quite near, on a carpet of grass and flowers, she, of ravishing beauty, listens with downcast eyes to the eulogy of her charms sung by the imperial lips." —*Ibid.* xxv. 248.

Literature.—The Sui emperors "gave some attention to letters, though the attempt to take stock of the surviving literary monuments of former ages ended in the discovery that 60 or 70 per cent. of the works known to have existed under the Hans had been lost beyond recovery."—*Simcox*, ii. 130.

"Chinese writers lay little or no stress on the effect of this invention [printing] on the advancement of literature. But there can be small doubt that the second great epoch of literary activity, which began about a century later, after thirteen hundred years of comparative torpitude, was mainly owing to the spread of education consequent on the cheapening of books."—*Meadows, Ch. and their Reb.*, p. 33-4.

"The period was one of considerable literary activity, and the brilliant original writings of the day distracted attention from the mechanical cares of bibliography, so that many works of repute were found to have disappeared when the erudite compilers and commentators of the Sung Dynasty began their researches."—*Simcox*, ii. 143.

[The classical and general literature of the period continued the tradition of the Hans, and comparatively little was achieved in the line of independent research. Some works and commentaries on the Classical and Taoist texts, on history, and some satires as well as a work on the conservation of vitality, and an elaborate treatise on the constitution appeared, and the havoc wrought by the dreaded Tartars formed the theme of many a poem in prose as well as in verse.]—*Giles, Hist. of Ch. Lit.*, pp. 189–204.

"Lexicography was perhaps the department of pure scholarship in which the greatest advances were made. Dictionaries on the phonetic system, based upon the work of Lu Fa-yen of the sixth century, came very much into vogue, as opposed to those on the radical system initiated by Hsü Shên. Not that the splendid work of the latter was allowed to suffer from neglect. Li Yang-ping, of the eighth century, devoted much time and labour to improving and adding to its pages."—*Ibid.* pp. 190–1.

"Among their other glories, the T'angs may be said to have witnessed the birth of popular literature, soon to receive, in common with classical scholarship, an impetus the like of which had never yet been felt."—*Ibid.* p. 205.

"Although nearly all the dynastic histories have a portion specially allotted to divination, there are few separate works on the subject extant earlier than the Tang dynasty. From that time on there has been no lack of a constant supply, every age having added to the accumulating mass. Under this head are included works on astrology, geomancy, divining by the tortoise, by straws, by diagrams, and in a variety of other ways."—*Wylie, Ch. Researches*, p. 231.

"Another class is termed 'Individual Collections,' containing the original productions of single authors. Writings of the kind made their appearance at an early period in the Christian era [*v.* Absol. Mon.], consisting generally of post-mortem compilations. In the sixth century these began to be divided into several sections according to time or subject. This has been a most prolific class, but one in which comparatively few authors find a place in the ranks of fame. In the bibliographical catalogues of the Sung dynasty there are not found a tenth part of the names of authors in this class contained in those of the Suy and Tang dynasties; and the catalogues of the present day scarcely contain a tenth part of the titles of those recorded as extant during the Sung. Among the most famous is found *Le Tae pih tseih*, the productions of Le Tae-pih, the renowned poet of the T'ang dynasty; also *Tung p'o tseuen tseih*, in 115 books, from the pen of the scarcely less celebrated Soo Tung-po, the Sung poet [*v.* foll. Period]. Both these have been frequently republished with commentaries. The writings of Lüh Kew-yuen, a contemporary and friend of the renowned Choo He, were arranged by his son, and edited by his pupil Yuen Sëë in the thirteenth century, with the title *Seang shen tseih*, in 28 books. This holds a prominent place among the elegant writers of the Sung dynasty, and consists of letters, memorials to the throne, records, prefaces and dedications, miscellaneous pieces, poems, sacrificial documents, epitaphs, and sepulchral inscriptions. . . . Single poems should also come within this category, such as the *Hwa tseen ke*, a love tale written in metrical stanzas."—*Ibid.* pp. 234–5.

"Under the term 'Minor Authors' are included a host of works, chiefly miscellaneous narrations, records of marvels, traditions, and anecdotes. A good specimen of the class is the *Yew-yang tsă tsoo*, in 20 books, written in the eighth century. It treats largely of the strange and the supernatural, but it is useful in the investigation of many archæological questions."—*Ibid.* pp. 232–3.

[The *Hsi yu chi*, "Record of Wanderings in the West," the result of the pilgrim Hsüan Tsang's journey to India by way of Central Asia (*Stanislas Julien, Mém. sur les contr. occid.*, etc.) and the edition of the *Tao tê ching* by the Historiographer Fu I (554–639) were prominent works of the period.]

Poetry.—"After the Sui had prepared the way by reuniting the nation, and put the old treasures into more attractive forms of writing, came a fresh age of *lyric poetry*, the immortal days of the T'ang. . . . The fragrance of this epoch exhaled in an outpouring of lyric poetry by a thousand bards (*Williams*, i. 704)."—*Johnson, Or. Rel.—Ch.*, p. 442.

"The tree of poetry, says one of them [Chinese writers], took root at the time of the Chi-king; its branches appeared with Li-ling and Sou-you; the leaves came forth in abundance under the influence of the Han and the Ouei; but it was reserved to the Thang to see its flowers and taste its fruits."—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, p. xxxv.

"The Odes collected by Confucius are, as we have seen, rude ballads of love, and war, and filth, borne by their very simplicity direct to the human heart. The poetry of the T'ang dynasty shows a masterly combination, in which art, unseen, is employed to enhance, not to fetter and degrade, thoughts drawn from a veritable communion with nature."—*Giles, Hist. of Ch. Lit.*, p. 232.

"The poetry of the T'ang abounds in a vague, melancholy brooding over the transientness of things, and memories of the lost."—*Johnson, Or. Rel.—Ch.*, p. 524.

The poetry of the period is remarkable for its scepticism. "The conviction of the immortality of the soul, the idea of its existence independent of the material envelope, are however reproduced in a thousand forms in the most sceptical verses, as an instinctive protest against their own incredulity. Sometimes it is the spirit of a man asleep which takes advantage of the sleep of the body to travel alone through space, traversing distances with the rapidity of thought, penetrating the walls of an inner apartment or of a dungeon, in order to see some young daughter again or to console some prisoner; sometimes it is the soul of a dead friend which is invoked, that of a killed soldier which bewails its lot; or better still that of a wife devoured by jealousy which succeeds, by a violent effort, in freeing itself from corporeal matter to fly in the wake of a husband on a voyage and to watch over him without his knowledge."—*Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, p. xl.

"It remained for the authors of the Tang dynasty to combine Taoism and Confucianism, with a mixture of Buddhism, in a newly created poetry which was destined to raise literary art to a higher elevation than it had ever attained in China."—*Journ. P.O.S.*, ii. 228.

["The first ages of the T'ang period were under the influence of religion," and many religions and philosophical poems were produced while Buddhism was in the ascendant. Then followed a period of scepticism, doubt and depression, represented by Tu-fu, Li-tai-po, and Tso-ming-tong, specimens from whose lyrics are given. They sing of the beauties of nature, and like Omar Khayyam, console themselves (at least the two last named) for the shortness of life with the enjoyments to be got out of it. There are also longer, narrative poems, of vivid dramatic interest—one such by Pe-Ku-Hi, on the story of the Emperor Ming-Tsung and his favourite.]—*Tchéng-ki-tong, Ch. Painted by Themselves*, pp. 167–184.

"Li Tai-po's poems show, on the whole, the same beauties and defects as those of his predecessors, yet he has more genius than any other lyric writer, and a much more lively fancy. His power of depiction is brilliant and fascinating. The abundance of force and fire, and the joyous, often playful courage, which breathes from his hunting and war-songs, are reached by no other Chinese poet, not to mention the daring and original humour of the drinking-songs. A very poetic effect is produced by the sad feeling of the transitoriness of all earthly things which pervades his brightest poems—since for Li Tai-po no hereafter exists. His life has been often described. It is sufficient to mention that he lived from 699 to 762, was already in his youth summoned to court by the Emperor Hsüan-tsung, and loaded with fabulous honours, but never afterwards reached a high office, as the emperor's favourite, whom he had offended by satirical allusions, intrigued against him; and that he therefore led the life of a genial vagabond."—*Forke, Blüthen chinesischer Dichtung*, Introd. p. xv.

Poems are now and then to be found written in praise of the warrior and of military achievements, such as *The Soldier* of Li T'ai-po, but they are exceptional, and even in times of war the poetry did not change its character. In the midst of the troubles which presaged the end of the reign of Hsüan Tsung "guests who played on the *kin* carried 'a large sword' at their side . . . but if they departed for a time from their peaceful habits, their songs did not show the effects of it. Trees, verdure, 'streams which glide in the shade caressing the flowers on their banks'; 'silent constellations which spread over their heads a starry dais,' that is what charms and inspires them."—*Ibid.* p. xliii.

"About one hundred and eighty years ago, a *Complete Collection of the Poetry of the T'angs* was published by Imperial command. The work consists of 48,900 different pieces of all kinds, arranged in 900 books."—*Giles, Historic China*, p. 55.

"The proportion of descriptive poetry in it is small compared with the sentimental."—*Williams, Midd. King.*, i. 704–5.

"The third school [of poetry] is that of Genius, represented by Li Tai pe and Tu Fu. They returned to nature; but with the simplicity of nature, they combined the greatest possible amount of art. Rapidity of transition, depth of feeling, brevity of treatment, exactness of metre and rhyme, boldness of thought, joined with much artistic beauty in a short space, give to the T'ang poets the palm among the bards of China."—*Journ. P.O.S.*, ii. 203.

Yüan Chên's beautiful poetry "was known as the Yüan Ho style, Yüan Ho being the year title from 806 to 821; and under the Emperor Mu Tsung the ladies of the Imperial seraglio were never weary of repeating the poems which had gained for their writer the distinction of a special school."—*Giles, Bio. Dic.*, p. 964.

"In the 5th and 6th centuries the rhymes were engrossing attention."—*Ch. Rev.*, xiv. 52.

[A reform in prosody took place about A.D. 742–56.]—*Giles, Bio. Dic.*, p. 763. See also *Davis, On the Poetry of the Ch.*, p. 23.

"Chinese work-power is as wonderfully illustrated by the laws of poetic composition that had resulted from ages of incubation in the days of the T'ang, as by any of its industrial achievements. Probably no nation has such a mass of criticism on such an amount of native product in the poetic art (*Wylie*, pp. 203–4)."—*Johnson, Or. Rel.—Ch.*, p. 512.

"In stormy times greater license broke forth, and criticism itself deprecated such formal construction [as that adopted in earlier times]; but the refinement of the T'ang carried rhythm-legislation to such a degree, that Chinese poetry has acquired the bad reputation of being a mere thing of mechanical cadences and measures. A native author says that 'the parallelism should be such a chain, that not a line can be omitted without altering the point of the whole poem.' An art at least of interfusing sound and sense."—*Ibid.* pp. 512–3.

"The measure of four words, so abundant in the She, . . . continued a favourite form down to the T'ang dynasty, after which it fell into disuse, though fugitive pieces by famous names may still be culled."—*Legge, Ch. Class.*, IV. i. Prol. p. 119.

"When we come to the dynasty of T'ang, we find that various writers tried to cultivate the measure [of six words] for short descriptive pieces."—*Ibid.* p. 120. See specimen and translation on same page.

[The *tzŭ*, rhyme (in which the rhyme is repeated at the end of lines of indeterminate length) began to be used in the T'ang dynasty, but was much more common in later times (see Manchu Per.).]—*Wylie, Ch. Researches*, p. 236.

"The more prized forms of versification [measures of five and seven words and poems of not more than 16 lines], the establishment of which is generally dated from the beginning of the T'ang dynasty . . . only received then their complete development, having been growing up from the time that the tonal system and the more exact definition of the rhyming endings had been introduced;—that is, all through the many short-lived dynasties which succeeded to that of Tsin."—*Legge, Ch. Class.*, IV. i. Prol. p. 121. For details see pp. 121–5.

Drama.—"The origin of the present Chinese drama does not date back, according to M. Bazin, beyond the Tang dynasty, though many performances designed to be played and sung in pantomime had been written before that epoch."—*Williams, Midd. King.*, i. 714. It was only "thoroughly inaugurated" in the following Period: See *Journ. N.-C.B.R.A.S.*, N.S. xxiv. 268.

"The Chinese drama originating at this time is best accounted for as borrowed from India and Persia."—*Journ. P.O.S.*, ii. 150.

"The history of dramatic art amongst the Chinese is divisible, according to the evidence of the most trustworthy writers, into three distinct epochs. In the first are generally placed the plays composed under the Thang dynasty . . . called Tchhouen-khi [*chuan chi*]." The other epochs were under the Sung and Yüan dynasties.—*Bazin, Théâtre Ch.*, Introd. pp. i–ii.

"Under the Thang dynasty pieces were played of which the prologne, recited by an actor whom the historians call the *introducer of the comedy*, bore an analogy to the prologues of Plautus."—*Ibid.* p. xxxix.

[For theatrical music see *infra, Music.*]

"It is to the emperor Hiouen-tsong, of the Thang dynasty [who founded a dramatic college], that the Chinese attribute the glory of having raised, in the year 720 of our era, the first dramatic monument really worthy of the name. We should state, however, that this opinion is much controverted. There are writers who claim for Wen-ti, founder of the Sout dynasty . . . the honour of having invented the drama. Amongst the latter stands Ma-touan-lin, . . . but we prefer to the authority of Ma-touan-lin that of the editors of the dramatic masterpieces of the Youen, who appear to us to be more enlightened on this matter and who must have profited by the works published after the death of the celebrated encyclopædist."—*Bazin, Théatre Ch.*, Introd. pp. ii–iii; and see *Wên hsien t'ung K'ao*, sec. xv. p. 1, and *Far East*, i. 91.

Music.—"Music was divided into secular and sacred in the Sui dynasty. . . . The music played at marriages and on birthdays . . . may be regarded as on the borderland between secular and sacred. The music played by bands of troubadours, while one of their number tells a story, is secular." "The music played by the blind is also secular."—*Ch. Rec.*, xxi. 345–6.

"Modern music really dates from the T'ang dynasty."—*Ch. Rec.*, xxi. 308.

"Amongst the literati who applied themselves to disperse the chaos of antiquity, two savants, Sou-sieou-sun and Tchang-ouen-cheou, occupied themselves with music. They gave by means of extracts what was most essential in the works of the authors who had preceded them, and in particular of King-fang, who flourished about the year 48 of the Christian era, and of Lin-tcheou-kieou, a contemporary and friend of Confucius."—*Mém. conc. les Ch.*, vi. 31.

Ching Fang's system of heptatonic scales [see Abs. Mon.] was "objected to by Ho-ching (of the Tang dynasty) as not being in accordance with the changes of the months, which are the same every year. Ma-twan-lin remarks regarding the heptatonal scales that K'ung Shih knew only the table of 64, but that the full list of 84 tones has been spoken of as a pattern from the time of the Tang Dynasty."—*Ch. Rec.*, i. 388.

"Ballads, and ballad music, first came into use during the T'ang dynasty."—*Journ. N.-C.B.R.A.S.*, N.S. vii. 96.

The *Kun ch'iang* "takes precedence . . . of all other Theatrical music, on the score of antiquity. It is supposed to have originated during the Tang dynasty, and to have been handed down to the present time with scarcely any alterations. It is generally in somewhat slow measure and of a plaintive description. Most pieces have some portion where either the singing or music is in this style. It is greatly used in dramas where much posturing and pantomime are required. It is considered easier than the other styles, and seems naturally and appropiately to harmonise with the action of the players and does not require so much breath to sustain the singing after or during action of any kind."—*Far East*, i. 91–2.

"Music also at this time began to be popular in dramatic entertainments. Dramatic performers sang their parts in historic scenes, and music which had been used only in worship and at marriages and funerals was introduced upon the stage. The number of notes in an octave became seven instead of five. This was the result of imitation of forein usages."—*Journ. P.O.S.*, ii. 150.

[Musical notes were adjusted by means of the wooden *ch'ih*, foot measure.]—*Pai shih lei pien, Ko chih ching yüan*, c. 49, *Jih yung ch'i wu lei*, p. 5*a*, and *cf.* Exchange.

"In 785, in the reign of the Emperor Teh Tsung I, jade instruments were brought from India by the Buddhists."—*Ch. Rec.*, xxi. 342.

[The modern *ying-ku* (楹 鼓) is the *chien-ku* (建 鼓) of the Sui dynasty (*Van Aalst*, p. 75).]

"Under the T'ang and subsequent dynasties the bells were oval and were adorned with mammæ in groups of nine each; the mouth was crescent-shaped, and they were hung obliquely."—*Ibid.* p. 55.

[During the Tang dynasty the *fêng-ling* (風 鈴), or 'wind bells,' were suspended in the examination halls (*Journ. N.-C.B.R.A.S.*, N.S. viii. 106).]

[The Princess Man of Choi was famous for her mastery of the 笳 *k'a* (*chia*) (the modern 喇 叭 *hsiang t'i*, flageolet) (*Ibid.* viii. 110).]

[For the College of Music established about the middle of the eighth century see ACCESSORY INST.]

Dancing.—[For religious dancing see ECCLESIASTICAL.]

Porcelain.—"The History of Chinese Porcelain may be divided into four great periods. Period I., of which no specimens exist, extends from the disputed date when porcelain was discovered to the Sung Dynasty, which commenced in A.D. 960. Period II., from the commencement of the Sung Dynasty to the commencement of the Ming Dynasty, when there was no painted decoration (960-1368) and all colour was contained in the glaze. Period III., the Ming Dynasty, during which decoration was mainly confined to painting under the glaze and coloured glazes, but over-glaze enamels were introduced (1368-1644). Period IV., from the close of the Ming Dynasty to the present time, when decoration with over-glaze enamels was brought to perfection (1644-1901)." "We have something like trustworthy evidence that porcelain was made during this [T'ang] Dynasty, if not before." "We have Chinese records of two kinds of ware made under the Sui Dynasty (581-617) which may have approached very nearly to porcelain—(1) a green porcelain manufactured under Ho Chou, or Ho-Kuei-lin, president of the Board of Works, as a substitute for glass, the secret of making which had been lost; and (2) a ware produced by a man named T'ao-Yü, which was like jade (a semi-transparent stone like semi-opaque glass). The reputed name of the workman means 'pottery jade,' and is probably the name of the ware and not of its maker, unless it was a nickname." "At the close of the Sui or the beginning of the T'ang Dynasty a porcelain, white in colour and bright as jade, was made by Ho Chung-ch'u, a workman who came from Hsin-p'ing," a district in the province of Kiangsi corresponding with the modern Fu-liang Hsien.—*Monkhouse, Hist. and Descr. of Ch. Porcelain*, pp.13–15.

Julien's theory that porcelain was "first made between the years 185 B.C. and A.D. 907 is set aside by Dr. Hirth. . . . The latter believes it was first made during the T'ang Dynasty, . . . but there are no specimens extant before the Sung Dynasty, . . . the majority even then being of the class known as 'celadons,' which survived owing to their thickness and strength. The prevailing colour of these celadons is green, the colour of jade; and yellow is mentioned as one of the ingredients used for producing this colour. They were mostly made in the south-west of the province of Chekiang, taken by river to the Amoy waters, and thence distributed by Arab traders to Japan, Borneo, Sumatra, the west of Asia, and the east coast of Africa, in which last, curiously enough, large numbers have been discovered. They have been freely imitated, but the genuine articles may be distinguished by their extreme hardness."—*Little (Mrs. A.), Int. Ch.*, pp. 425-6. Specimens of porcelain dating from the Han period have since been discovered.

"During the T'ang Dynasty no fewer than seven different descriptions of porcelain are enumerated, called after the different places where they were manufactured—Hung-yao, Shou-yao, Yo-yao, Wu-yao, Ting-yao, Yüeh-yao, and Shu-yao. Some of these *yaos* may not have been what we call porcelain, but the Shu-yao, made at the city of Ta-i in the department of K'iung-chou, in the (present) Sze-chuan province, probably deserved this name, as it is described as snow-white in colour, with a clear ring, thin but strong, and graceful in shape."—*Monkhouse, Hist. and Descr. of Ch. Porcelain*, p. 15.

"Finally, any remaining doubt as to the manufacture of true porcelain under the T'ang Dynasty is removed by an Arab traveller of the ninth century, whose narrative is translated by Reinaud, Vol. I., p. 34. 'There is,' he relates, 'in China a very fine clay with which they make vases, which are as transparent as bottles: water is seen through them. These vases are made of clay.'"—*Ibid.* pp. 15–16.

"Porcelain made under the T'ang Dynasty, and the following five short-lived Dynasties . . . resembled the wares fabricated in later times. The majority of pieces were of that sea-green which is known as céladon, but yellow-black, blue, yellow, and white porcelain were also made. The Emperor Shih-tsung (954–960) of the After Chou Dynasty, is specially celebrated in the history of Chinese ceramics for having issued an imperial order that porcelain intended for the palace should be 'as blue as the clear sky after rain.' It was made in the district of Pien, in the province of Honan, and is described as sky-blue in colour, thin as paper, and giving out a clear musical sound when struck. It is said that in subsequent years, when it became exceedingly rare, bits of it were treasured and used as cap ornaments or pendants to necklaces. It was called Yü-yao, 'Imperial porcelain,' and after the accession of the next Dynasty (Sung) Ch'ai-yao, Ch'ai being the Emperor's family name."—*Ibid.* p. 16. *Cf. infra.*

"The safest guide to Chinese porcelain is Hsiang-tse-ching, who was collecting and cataloguing it whilst Shakespeare was writing his early poems, and whose richly illustrated catalogue has been translated. The most exquisite Chinese porcelain seems to have perished from its fragility, and the extraordinarily large demands of the Imperial Palace had apparently in old days the same effect European demands are said to have now. When the Palace ordered a hundred thousand pairs of cups or vases—the Chinese always want pairs—naturally the Government factories were obliged to supplement the most expensive and rare colours by others less costly and more simple, whilst the highest order of artistic excellence had to give way to mechanical repetition."—*Little (Mrs. A.), Int. Ch.*, p. 426.

We "find in the *Ch'a ching*, a treatise on tea, written by Liu Yu, about the middle of the eighth century, several kinds of tea-cups described and classified according to their different coloured glazes and the effect of these in throwing out the tint of the infusion. Those made at Yueh chou, the modern Shao hsing fu in Chehkiang province, were placed highest, being described as transparent like jade and so resonant as to be used in sets of twelve to play tunes upon."—*Journ. P.O.S.*, i. 69.

907–960.

Literature.—"It was not a time favourable to literary effort; still production was not absolutely at a standstill, and some minor names have come down to us." Though the art of block-printing was invented during this period, its full effects were only felt at the beginning of the Sung dynasty.—*Giles, Hist. of Ch. Lit.*, pp. 209-10.

Poetry.—"With the fall of the T'ang dynasty the poetic art suffered a lapse from which it never recovered."—*Ibid.* p. 232.

Drama.—"It is known that from the fall of the Thang dynasty until the epoch of the Song, the history of China, stamped with a monotonous savagery, no longer presents anything but hideous pictures and the spectacle of a country afflicted by all the scourges of heaven at once. Disorders and civil wars interrupted the drama, and the people, to use a Chinese expression, no longer tasted 'the joys of peace and prosperity' (*i.e.*, dramatic representations)."—*Bazin, Théatre Ch.*, Introd. p. i.

Music.—"China again became warlike; and music grew corrupt."—*Mém. conc. les Ch.*, vi. 31.

The smaller kinds of cymbals (鈸 *po*) "were invented by Mu T'u-so 穆 士 素 in the time of Nan ch'i 南 齊 in the after T'ang dynasty. The larger sort were first brought from India."—*Journ. N.-C.B.R.A.S.*, N.S. viii. 107-8.

Porcelain.—"The imperial *Ch'ai*, 柴, ware . . . is described as being as blue as the sky, as brilliant as a mirror, as thin as paper, and as resonant as a musical stone. This was made in the province of Honan near K'ai p'ing fu. There is no allusion to any kind of painted decoration before the Sung dynasty."—*Journ. P.O.S.*, i. 69.

Sung Period (960 *to* 1280).—*Table VI.*

Hui Tsung employed "thousands of workmen upon the production of curiosities in bone, ivory, rhinoceros horn, gold, silver, precious stones, and bamboo."—*Simcox*, ii. 171–2.

Object-decoration.—"Prince Ching of Sung adorned the garments of the four seasons:—for spring and summer with pearls and gems, for autumn and winter with kingfishers' feathers for warmth."—*Shih i chi, Ko chih ching yüan, c.* 15, *Kuan fu lei*, p. 9*b*.

[For ornamental promenades see LANDWORKS.]

[Incense-urns were ornamented with *liao*, white metal.]—*Ko chih ching yüan, c.* 58, *Yên shang ch'i wu lei*, p. 2*b*.

Architecture.—The spread of Taoist worship in imitation of Buddhist worship "implies a rapid spread of temple-building; that is to say, Buddhist architecture was imitated most extensively at this time. It was a foreign art in several respects, and through its being very full of idealism, it won its way to the heart of the Chinese. As to the form of the monastery and the arrangement of the halls, this imitation doubtless began in the Tang dynasty. But there was then no extensive national imitation embracing all parts of the empire. This appears to have taken place in the Sung dynasty." "An extraordinary number of new temples must have been erected in the Sung dynasty by the Tauists. . . . It was the partiality of the Sung imperial family for Tauism, and the tolerant political tone of the Sung literati, which spread this sort of temple and other types of Tauist sacred buildings throughout the empire."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 280–1.

"In the Sung dynasty, the first part of the modern age of Chinese architecture, we have the results of a devotion of the nation to Buddhism during seven centuries. Two great forces have animated the nation since that time. The one was the Confucian and Tauist revival of the Sung dynasty, the other was the school of critical research of the present dynasty. The Confucian revival led to political toleration, and so foreign architecture, for example, might be imitated without offence. The principles of the Chinese Government from the tenth century forward have allowed men of different religions to reside together, and the magistrate is expected to keep the peace between them if they offend. The consequence is, that Hindoo, Moslem and new European architecture, in the erection of the sacred buildings of each religion, are seen together in China. Toleration of foreign religious tenets has favoured the mixing of styles in buildings and in art generally."—*Ibid.* xxiv. 281.

"The Sung dynasty architecture is not specially known by examples, because it has been outshone by the works of the Yuen and the Ming dynasties, but it may be studied, because books printed with engravings exist, and there are much fuller details and materials for research in that age than previously. For the ancestral temple, for example, it is interesting to find that Chu fu tsï made enquiry into it, and determined its essential features."—*Ibid.* xxiv. 282.

Literature.—With the advent of block-printing, "we pass, as the Chinese fairy-stories say, to 'another heaven and earth.' The various departments of history, classical scholarship, general literature, lexicography, and poetry were again filled with enthusiastic workers, eagerly encouraged by a succession of enlightened rulers. And although there was a falling off consequent upon the irruption of the Golden Tartars in 1125–1127, when the ex-Emperor and his newly appointed successor were carried captive to the north, nevertheless the Sungs managed to create a great epoch, and are justly placed in the very first rank among the builders of Chinese literature."—*Giles, Hist. of Ch. Lit.*, pp. 210–1.

"The first move made in the department of history was nothing less than to re-write the whole of the chronicles of the T'ang dynasty. The usual scheme had already been carried out by Liu Hsü (897–946), a learned scholar of the later Chin dynasty, but on many grounds the result was pronounced unsatisfactory, and steps were taken to supersede it. The execution of this project was entrusted to Ou-yang Hsiu and Sung Ch'i, both of whom were leading men in the world of letters. . . . The so-called New History of the T'ang Dynasty . . . is generally regarded as a distinct improvement upon the work of Liu Hsü. It has not, however, actually superseded the latter work, which is still included among the recognized dynastic histories, and stands side by side with its rival."—*Ibid.* pp. 212–7.

"Apparently at this time, though the reigning emperor did not read what was written of his own days, the memoirs of previous reigns were open to inspection, and were edited from time to time, when the moment had come for an impartial revision. In a literary age no doubt the tendency was to abridge increasingly the conventional delays. The official history of the Tang Dynasty was not put in hand till the year 1060 [*Giles, Bio. Dic.*, p. 55, says it was completed in this year], and the incompleteness of the previous works of unofficial writers was explained by the statement that they had not had access to the documents of the Tribunal of History, which were now made public for the first time. The reigning Sung emperors apparently wished to do for their own immediate predecessors what had hitherto only been done for the preceding dynasty."—*Simcox*, ii. 202.

Ssŭ-ma Kuang's *Tung Chien* or Mirror of History, begun in 1066, "covers a period from the fifth century B.C. down to the beginning of the Sung dynasty, A.D. 960, and was supplemented by several important works from the author's own hand, all bearing upon the subject."—*Giles, Hist. of Ch. Lit.*, p. 217; *Bio. Dic.*, p. 78.

"The feuds which had raged for the last generation were inherited and continued by the scholars and politicians of the 12th century." In 1087 "the use of Taoist and Buddhist authorities in the examinations had been forbidden, together with that of Wang-ngan-shi's dictionary; but the revival of the political regulations of the Innovator, in 1093, was naturally followed by the rehabilitation of his literary authority, and ten years later an inscription defamatory of Ssema-kwang and his adherents was ordered to be engraved and posted up in all the towns of the empire," but he was reinstated in 1129. "In 1113 the laws against the Taoists were repealed, and in 1116 the emperor established public schools for the propagation of their doctrines." In 1241, Wang-ngan-shi was again degraded.—*Simcox*, ii. 206.

In 1172 Chu Hsi "completed the classical abridgment or Kang-mou of Ssema-kwang's history, a jejune abstract standing to the full history in the relation occupied by the Chun-tsew of Confucius to Tso's commentary."—*Ibid.* ii. 207.

"The name of Chu Hsi (1130–1200) is a household word throughout the length and breadth of literary China. . . . In addition to his revision of the history of Ssŭ-ma Kuang, which, under the title of T'ung Chien Kang Mu, is still regarded as the standard history of China, he placed himself first in the first rank of all commentators on the Confucian Canon. He introduced interpretations either wholly or partly at variance with those which had been put forth by scholars of the Han dynasty and hitherto received as infallible, thus modifying to a certain extent the prevailing standard of political and social morality. His principle was simply one of consistency. . . . The other best-known works of Chu Hsi are a metaphysical treatise containing the essence of his later speculations, and the Little Learning, a handbook for the young."—*Giles, Hist. of Ch. Lit.*, pp. 228–30.

"Chinese writers, within half a century of the fall of the [Northern Sung] dynasty, complain of the want of the usual records, from which statistical tables and facts of economic interest are normally compiled."—*Simcox*, ii. 189.

"Several dictionaries of importance were issued by various scholars during the Sung dynasty, not to mention many philological works of more or less value. The Chinese have always been students of their own language, partly, no doubt, because they have so far never condescended to look at any other." Ch'ên P'êng-nien (961–1017) "was employed to revise the *Kuang Yün*, a phonetic dictionary by some unknown author, which contained over 26,000 separate characters. This work was to a great extent superseded by the *Chi Yün*, on a similar plan, but containing over 53,000 characters. The latter was produced by Sung Ch'i . . . in conjunction with several eminent scholars." The *Liu Shu Ku* or Six Scripts, an examination into the origin and development of writing, by Tai T'ung, was published in 1250, or, according to some, in 1319.—*Giles, Hist. of Ch. Lit.*, pp. 238–9.

"From the rise of the Sung dynasty may be dated the first appearance of the encyclopædia, destined to occupy later so much space in Chinese literature." Wu Shu (947–1002) "may fairly be credited with the production of the earliest work of the kind. His *Shih Lei Fu* dealt with celestial and terrestrial phenomena, mineralogy, botany, and natural history, arranged, for want of an alphabet, under categories. It is curiously written in the poetical-prose style, and forms the foundation of a similar book of reference in use at the present day. Wu Shu was placed upon the commission which produced a much more extensive work known as the *T'ai P'ing Yü Lan* . . . reprinted in 1812, and . . . bound up in thirty-two large volumes." "As a pendant to this work Li Fang designed the *T'ai P'ing Kuang Chi*, an encyclopædia of biographical and other information drawn from general literature." "Another encyclopædist was Ma Tuan-lin. . . . He left behind him the *Wên Hsien T'ung K'ao*, a large encyclopædia based upon the *T'ung Tien* of Tu Yu, but much enlarged and supplemented by five additional sections, namely, Bibliography, Imperial Lineage, Appointments, Uranography, and Natural Phenomena."—*Ibid.* pp. 239–40.

"At the close of the Sung dynasty there was published a curious book on Medical Jurisprudence, which is interesting, in spite of its manifold absurdities, as being the recognised handbook for official use at the present day."—*Ibid.* pp. 240–1.

Poetry.—"Poetry now began to be, what it has remained in a marked degree until the present day, a department of polite education, irrespective of the particle of the divine gale. More regard was paid to form, and the license which had been accorded to earlier masters was sacrificed to conventionality."—*Ibid.* p. 232.

Su Shih revived "the plain speaking of the satirical odes."—*Simcox*, ii. 201.

Drama.—"The second epoch [in the history of Chinese drama] comprises the plays composed under the dynasty of the Sung . . . and called by the historians Hi-khio [*Hsi chüeh*]."—*Bazin, Théatre Ch.*, Introd. p. ii.

"Dramatic literature has obeyed forces stronger than imperial edict or social prudery, and its productive power went on increasing from the T'ang (eighth century) to its culmination in the Yuen (fourteenth century) when the drama was cultivated by literary people of both sexes (*Ampère, Science en Orient*, p. 227)."—*Johnson, Or. Rel.—Ch.*, pp. 445–6.

"The art of the novelist and the dramatist was remarkably exhibited in the 12th and 13th centuries. The mandarin tongue became an important literary medium."—*Journ. P.O.S.*, ii. 154.

Music.—"To make a show of erudition, some of the literati spoke with emphasis of different instruments of the ancients, but without in any way touching on anything which related to the principles on which these instruments had been constructed. Others descried, at great length, the dimensions of the different *lu*; but all they have said does not tend to make known the principle of these dimensions, the principle of the *lu*. They have also passed over in silence that which deals with sound, considered as a musical tone, as circumscribed within such and such limits by the principle of the *lu*."—*Mém. conc. les Ch.*, vi. 31.

"Leaving this principle on one side . . . they devoted themselves solely to small separate branches, to special systems, and even to parts of systems, because they could deduce from them with greater facility all the relations which they believed ought to be found between the trigrams of Fou-hi and all that exists in nature. It was thus that in wishing to do honour to the ancients according to their own ideas, they laboured without knowing it to deprive them of the glory of having found the true system of music."—*Ibid.* vi. 31–2.

"About the time of the conquest of England by the Normans in the 11th century, Chinese scholars again declared that, however much might be the boast of individuals here and there, ancient music was a lost art. Terribly against the prejudices of the Confucianists (as recorded in the books of that date) they had no other alternative but to adopt what to them was foreign music, or be without it altogether, for it was then that the music of the Northern Liao dynasty was generally introduced, viz., the 工 尺 system equivalent to the sol-fa of the West." "But notwithstanding this adoption of this foreign system, the Chinese throughout the ages have retained the ancient nomenclature and ancient instruments, and try on all great occasions, besides giving modern music, to give what they would fain believe to be ancient music."—*Ch. Rec.*, xxi. 308.

The *kung ch'ih* system "has the 7 notes with semitones between 3rd and 4th and 7th and 8th. . . . The Chinese had the complete names for the diatonic scale 600 years before it was completed in Europe, and . . . its so'-fa system over 900 years before Curwen (about 1840) started his sol-fa system." But "they have not yet in that system a complete scale of 12 semitones. In fact they have only one accidental—the sharpened 4th, called Ken, which was added to the new scale to make it correspond more to their previous scale, in which the sharpened 4th was a very special feature." "Owing to the imperfection of their notations for instrumental purposes, the Chinese have had to invent a new notation for almost every kind of instrument they have. The endless trouble they have had on this score makes us think more highly than ever of Guido's invention of the *stave*."—*Ibid.* xxi. 311, and note.

"It is hard to find out when the time-marks (xo) were introduced into China, but most probably it came with the *kung ch'ih* in the 10th century."—*Ibid.* xxi. 312.

"Music was again re-organized . . . in the year A.D. 964."—*Ch. Rev.*, xv. 54.

"The Emperor Tu Tsung (1056) had a flute from Sz Chuan, made of something like tortoise-shell. About the same time they had some musical instruments of red ivory. Instruments were also made of the bark of beech trees."—*Ch. Rec.*, xxi. 342.

"The Sung provided each bell with a knob, by which it could be hung in a vertical position."—*Van Aalst*, p. 55.

Porcelain.—"During this [Sung-Yüan] period porcelain was decorated with several different colours, yellow, black, purple, blue, etc., but the céladons predominated so much that it may not improperly be termed the Céladon period. They were made at several places and appear to have been of various tints and qualities, pale green, bluish green, deep onion, grass green, and the superior kind of imperial ware, emerald. These have been imitated over and over again from that time to this, and it would appear to be impossible to identify as genuine Sung pieces any except those produced at Lung-ch'üan, which had this peculiarity: The paste was of fine white clay, but where exposed to the fire the unglazed portions turned a rusty red. They are therefore identified by a ferruginous ring on the base or foot where they were unglazed. There are some céladons made of clay which is itself red, and many imitations in which the clay is white and the red ring has been artificially coloured. The same peculiarity seems . . . to have belonged to some later céledons made by the brothers Chang. . . . The older Lung-Ch'üan dates from the end of the tenth or the beginning of the eleventh century, the céladons of the brothers Chang (Ko-yao, or Chang-yao) to the twelth century, but all seem to have been produced in the Lung-ch'üan district. But the most beautiful of all the céladons, superior to the imperial (Kuan-yao) and the Ko, were called pi-yao, and made at Juchou."—*Monkhouse, Hist. and Desc. of Ch. Porcelain*, pp. 17–18.

"The decoration of céladons, and indeed of all Sung porcelain, was confined to engraving and modelling under the glaze, and though the terms painting and shading are used by Tzŭ-ching, it is evident that he refers only to the application of more than one shade of glaze for the sake of variety or for the emphasis of certain parts of the engraved pattern."—*Ibid.* p. 20.

"The coloured glazes other than green used in the Sung period were pale blue (called by the Chinese moon-white, by the French *clair de lune*), white, purple and black, red, deep blue, and glazes, variegated in colour by accidental changes in the kiln. The pale blue was probably an imitation of the Shih-tsung, or Ch'ai 'blue as the clear sky after rain' colour. It is also probably confounded with the céladons. But such pieces of the pale blue of the Sung dynasty as have survived are clearly of a pale cobalt blue tinged with lavender, or light purple from manganese. The pieces are generally finely crackled, and often have streaks or 'clouds' of the warmer purplish colour—sometimes approaching red. The most celebrated of the factories was that of Ting-chou, where brilliant white, purple, and black were produced from 1111 to 1126. This was afterwards called Pei-ting or Northern Ting, to distinguish it from the ware of the same description afterwards made at Hang-chou, which was called Nan-ting or Southern Ting. It often had marks like tears, due, it is supposed, to the glaze being sprinkled or blown on (*soufflé*). The white in Tzŭ-ching's time was the most plentiful, then the purple, and rarest of all the black, of which he had seen only one specimen. He describes this as well as six of the white and four of the purple."—*Ibid.* pp. 20–1. See also *Julien, Hist. et Fabr. de la Porce. Ch.*, p. 17.

"The place at which the greatest variety of colours was produced was Chün-chou. . . . It is evident that Chün porcelain varied much in quality, and had increased in estimation in course of time. The potters of Chün seem to have attempted innovations in both design and decoration, a dangerous thing to do in so conservative a country as China, and the 'transmutation' vases, in which the colours were accidentally variegated by the action of the kiln, were at first looked upon as failures."—*Monkhouse, Hist. and Desc. of Ch. Porcelain*, pp. 22–3.

The Emperor Ching-tê (after whom Ching-tê-chên was named) "ordered date marks to be inscribed under pieces [of porcelain] made for the palace."—*Ibid.* p. 17.

Engraving.—"Wood engravings became common for the illustration of natural history, cosmogony, biography and geography in the form of diagrams, maps, portraits and imaginary scenes."—*Journ. P.O.S.*, ii. 151.

Liao and Kin.

Personal Adornment.—[Ladies in the palace blacked their eyebrows.]—*Yang Chên Wai chi, Ko chih ching yüan*, c. 37, p. 22*b*.

Architecture.—"The Chinese art of the Golden Dynasty in North China remains in a few octagonal pillars inscribed with Buddhist charms. Sanscrit and Chinese characters are here seen cut in limestone."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 282.

Literature.—"In 1176 the history of the eastern Hans was translated into Nutche for Oulo, one of the ablest and most humane of the Kin emperors."—*Simcox*, ii. 175.

Music.—[For the introduction of the *kung ch'ih* system of the Liao into China see *supra*.]

"The Liao dynasty had instruments made of leaves, also of cocoa-nut."—*Ch. Rec.*, xxi. 342.

Mongol Period (1280 *to* 1368).—*Table VII.*

Object-decoration.—[Porcelain painted with flowers was a product of the Fu Chou and Chien Chang Departments.]—*Monkhouse, Hist. and Descr. of Ch. Porcelain*, p. 25.

Personal Adornment.—[Odoric describes the splendid pearls used for the decoration of the ladies of the court.]—*Simcox*, ii. 232.

"When you have left Carajan [Yünnan] and have travelled five days westward, you find a province called Zardandan. The people are Idolators, and subject to the Great Kaan. The capital city is called Vochan [Yung chang fu or Wunchen, in Western Yünnan]. The people of this country all have their teeth gilt, or rather every man covers his teeth with a sort of golden case made to fit them, both the upper teeth and the under. The men do this, but not the women. The men also are wont to gird their arms and legs with bands or fillets pricked in black, and it is done thus: they take five needles joined together, and with these they prick the flesh till the blood comes, and then they rub in a certain black colouring stuff, and this is perfectly indelible. It is considered a piece of elegance, and the sign of gentility to have this black band."—*Yule, Marco Polo*, ii. 69.

Architecture.—"Art rose higher in the Yuen dynasty, and the Chü yung kwan arch and inscription, which has stood for six hundred years, shew that China at that time undertook to develope new types of architectural work."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 282.

"Its date is said to be 1345. It is a triumphal monument erected in memory of a victory." There are eleven voussoirs. "One striking peculiarity is, that the inside of this arch is cut into three plain surfaces; these surfaces being elaborately sculptured with Buddhist figures. This monument has great importance to philologists, because there is an inscription repeated in six different characters."—*Trans. of Ryl. Inst. of Brit. Architects*, 1874, p. 45. See also Land-works.

Painting.—"One still meets with several works of a celebrated painter of horses, who lived about the year 1300. . . . M. Thiers . . . possesses a fine authentic water-colour of this master. The drawing of the horses is of an uncommon firmness, and the grooms attending them have a strength of touch quite unusual, at the same time that, following the Chinese custom, they turn slightly towards caricature."—*Rev. Contemp.*, xxv. 247.

Literature.—"The fame of . . . Wang Ying-lin (1223–96), is likely to last for a long time to come, not because of his association with one of China's greatest patriots, nor because of his voluminous contributions to classical literature, including an extensive encyclopædia . . . but because of a small primer for schoolboys, which, by almost universal consent, is attributed to his pen. For six hundred years this primer has been . . . the first book put into the hand of every child throughout the empire. It is an epitome of all knowledge, dealing with philosophy, classical literature, history, biography, and common objects. It has been called a sleeve edition of the Mirror of History. Written in lines of three characters to each, and being in doggerel rhyme, it is easily committed to memory, and is known by heart by every Chinaman who has learnt to read. This Three Character Classic [*San Tzŭ Ching*], as it is called, has been imitated by Christian missionaries, Protestant and Catholic; and even the T'ai-p'ing rebels, alive to its far-reaching influence, published an imitation of their own."—*Giles, Hist. of Ch. Lit.*, p. 250.

In pursuance of the policy of obliterating the sharp distinction between Mongols and Chinese "we find the tribunal of public Works presenting a Treatise on the Cultivation of mulberries to the Emperor in 1318."—*Simcox*, ii. 230.

"It was also under the Mongol dynasty that the novel first made its appearance—a fact pointing to a definite social advancement, if only in the direction of luxurious reading. Three out of the *Four Wonderful Books*, as four leading Chinese novels are collectively styled, belong to this period; one of these being the *Romance of the Three Kingdoms* . . . another, an apocryphal account of the travels of Hsüan Tsang, the Buddhist priest, to India and back, six centuries before, in quest of books and information relating to the new religion of Buddha."—*Giles, Historic China*, p. 86.

"The origin of the Chinese novel is unknown. It probably came from Central Asia, the paradise of story-tellers, in the wake of the Mongol conquest. Three centuries had then to elapse before the highest point of development was reached. Fables, anecdotes, and even short stories had already been familiar to the Chinese for many centuries, but between these and the novel proper there is a wide gulf which so far had not been satisfactorily bridged. Some, indeed, have maintained that the novel was developed from the play, pointing in corroboration of their theory to the *Hsi Hsiang Chi*, or Story of the Western Pavilion. . . . This, however, simply means that the *Hsi Hsiang Chi* is more suited for private reading than for public representation, as is the case with many Western Plays."—*Giles, Hist. of Ch. Lit.*, p. 276. See *Drama*.

"The Chinese arrange their novels under four heads, as dealing (1) with usurpation and plotting, (2) with love and intrigue, (3) with superstition, and (4) with brigandage or lawless characters generally."—*Ibid.* p. 276.

"The *San kuo chih yen i*, attributed to one Lo Kuan-chung, is an historical novel based upon the wars of the Three Kingdoms which fought for supremacy at the beginning of the third century A.D. It consists mainly of stirring scenes of warfare, of cunning plans by skilful generals, and of doughty deeds by blood-stained warriors. Armies and fleets of countless myriads are from time to time annihilated by one side or another—all this in an easy and fascinating style, which makes the book an endless joy to old and young alike. If a vote were taken among the people of China as to the greatest among their countless novels, the Story of the Three Kingdoms would indubitably come out first."—*Ibid.* p. 277.

[Amongst the other chief novels of the period are:—the *Shui Hu Chuan*, said to have been written by Shih Nai-an of the thirteenth century. "Some of it is very laughable, and all of it valuable for the insight given into Chinese manners and customs." "The graphic and picturesque style in which this book is written, though approaching the colloquial, has secured for it a position rather beyond its real merits." The *Hsi Yu Chi*, or Record of Travels in the West, is "a favourite novel written in a popular and easy style. It is based upon the journey of Hsüan Tsang to India in search of books, images, and relics to illustrate the Buddhist religion; but beyond the fact that the chief personage is called by Hsüan Tsang's posthumous title, and that he travels in search of Buddhist books, the journey and the novel have positively nothing in common. The latter is a good sample of the fiction in which the Chinese people delight."]—*Ibid.* pp. 280–2.

"Kublai Khan, who was a confirmed Buddhist, paid great honour to Confucius, and was a steady patron of literature."—*Ibid.* p. 247.

Poetry.—"The modern epoch embraces a period of nearly eight centuries, from the end of the Soung dynasty (12th century) to our own times. During this period we see some true poets fighting against the commencement of the decadence of poetry in China, and trying to save poetry from vulgarity, from false erudition, from superficiality: few they were in number, but they certainly deserved well of the Chinese muses for their courage and tenacity in struggling in the midst of their contemporaries. They, moreover, raised themselves above the existing mob of versifiers who had neither inspiration, nor ideas, nor imagination, and whose only object was to make correct verses in order to succeed at the literary examinations."—*Imbault-Huart, La Poésie Ch.*, pp. ix–x.

"A considerable amount of poetry was produced under the Mongol sway, though not so much proportionately, nor of such a high order, as under the great native dynasties. The Emperor Ch'ien Lung published in 1787 a collection of specimens of the poetry of this Yüan dynasty. They fill eight large volumes, but are not much read."—*Giles, Hist. of Ch. Lit.*, p. 252.

"One of the best-known poets of this period is Liu Chi" (1311–75). His prose writings "are much admired for their pure style, which has been said to 'smell of antiquity.'"—*Ibid.* p. 253.

The epoch "furnished one hundred and sixty-five poets of sufficient merit to have a place in the imperial libraries."—*Bazin, Le Siècle des Youen*, quot. *Hervey-Saint-Denys, Poésies de l'Epoque des Thang*, pp. xlvii–viii.

[For a specimen and translation of a poem of this period in lines of two characters, see *Legge, Ch. Class.*, IV. i. Prol. p. 118.]

Drama.—The third epoch in the history of Chinese drama "embraces all the plays which were composed under the dynasty of the Kin and that of the Youen . . . and which are now known by the names of *Youen-pen* and *Tsa-ki*."—*Bazin, Théatre Ch.*, Introd. p. ii.

"The great age for the growth of elegant amusements in China was that of T'ang Ming Huang. . . . But what they [the play-actors] learned at the time in the Emperor's school was more music than the drama. China had to wait still for the romance age of her literature before the drama could arise. At last in the thirteenth century novels and plays grew up together with the new colloquial known as *kuan-hua*."—*N.-C. Daily News*, 15th Dec. 1885.

"With the exception of dramatic writing the period of the Mongol dynasty is not conspicuous for any literary excellence."—*Contemp. Rev.*, xxxvii. 124.

"The drama was cultivated by literary people of both sexes (*Ampère, Science en Orient*, p. 227. Eighty-one *littérateurs* are mentioned as authors of four hundred and forty-eight plays)."—*Johnson, Or. Rel.—Ch.*, pp. 445–6.

"If the Mongol dynasty added little of permanent value to the already vast masses of poetry, of general literature, and of classical exegesis, it will ever be remembered in connection with two important departures in the literary history of the nation. Within the century covered by Mongol rule the Drama and the Novel may be said to have come into existence." "Nothing . . . which can be truly identified with the actor's art seems to have been known until the thirteenth century, when suddenly the Drama, as seen in the modern Chinese stage-play, sprang into being. In the present limited state of our knowledge on the subject, it is impossible to say how or why this came about. We cannot trace step by step the development of the drama in China from a purely choral performance, as in Greece. We are simply confronted with the accomplished fact." "It would seem that the drama is not indigenous to China, but may well have been introduced from Tartar sources. However this may be, it is certain that the drama as known under the Mongols is to all intents and purposes the drama of to-day."—*Giles, Hist. of Ch. Lit.*, pp. 256–8.

The number of plays was very great. "The plays written under the Youên dynasty alone already make a collection of five hundred volumes."—*Tcheng-Ki-Tong, Le Théatre des Chinois*, pp. 45–6.

"Generally speaking, whatever strictures may be made upon the management of the plot, exhibition of character, unity of action, or illustration of manners, the tendency of the play is on the side of justice and morality."—*Williams, Midd. King.*, i. 714. See also *Contemp. Rev.*, xxxvii. 124.

"The Chinese plays of the Yuen Dynasty, the period . . . when the art of dramatic writing reached its highest excellence, treat either of historical or domestic subjects. In the historical plays, the chivalrous deeds of the favourite emperors and heroes of bygone ages are narrated, and the vices of sensual monarchs are shown up with no sparing hand. The domestic plays relate to the deeds of every-day life, and may be accepted as very truthful representations of Chinese manners and customs of the present day, since these, being based on the dicta of Confucius, are as unalterable as the laws of the Medes and Persians. The dramas are generally divided into four or five acts, but as these divisions are entirely arbitrary, marking no new departure in the circumstances of the play, and as there is a total want of scenery, they are not noticeable to the spectator."—*Ibid.* xxxvii. 126.

"As a natural expression of this universality [of the Sung dynasty literature], followed the epoch of *dramatic art*. From the Mongol dynasty (Yuen) comes the national collection of the 'Hundred Plays,' from which the most popular pieces have always been taken."—*Johnson, Or. Rel.—Ch.*, p. 442.

"This dramatic literature grew up against the influence of the mandarins, and purely out of *popular impulses*. Few or none of the higher classes have dared to claim authorship in these attractive pictures of common life and genial satire, interwoven with lyric snatches and a familiar use of the old poets that was for them wholly out of order. The Mongols brought their latitudinarianism to letters."—*Ibid.* pp. 442–3.

"The Chinese drama is a thorough self-criticism by the social consciousness of the people. It prefers the materials of actual history to free creations of imagination. It completes the bald annals by giving the form and features of ages, whereof these yield only the facts and names. No pictures of manners can be more vivid than those in the plays of the Youen. The writers have a keen eye for the faults of classes and schools of official and domestic life. In prevalent forms of juggling and superstition, they find no end of comic situations and strange adventure. It was in the popular taste for burlesque and good-natured farce that the Chinese drama, like the Greek and Roman, found its first impulse."—*Ibid.* p. 447.

"The characters of Chinese drama may be drawn indifferently from mythology, fable, or history. In plays of pure fiction, the characters are invented by the authors." From the absence of caste in the Chinese social system "it has resulted that the attributes of dramatic personages have never been limited and fixed beforehand; that no rule emanating from a constitution (founded on caste) which the founder of the Sui dynasty vainly tried to introduce amongst his compatriots, has appeared to fetter the development of the characters, and for this development the Chinese poets have always enjoyed a pretty wide latitude."—*Bazin, Théatre Ch.*, Introd. pp. xviii, xx-xxi.

"It was the Youén period that authors for the first time attempted to depict selected characters in their works."—*Tcheng-Ki-Tong, Le Théatre des Ch.*, p. 181.

"Amongst the dramatic characters there figures a class of voluptuous women who, to the charms of figure and a refined elegance, join all the attractions of manner and a pretty thorough acquaintance with *belles-lettres* and the philosophers. We refer to the *learned courtesans* of China who must not be confounded with those who lavish their smiles in public, as the poets say, and run after lust. The former (and it is rarely that the others are referred to in the drama) are called *chang-ting-hang-cheou*."—*Bazin, Théatre Ch.*, Introd. pp. xxiv–v.

"In the plays of the Yüen dynasty, the prologue is in dialogue and often intermingled with verse. The sections correspond to the divisions which in Europe we call acts."—*Ibid.* p. xxxix.

The *i ch'iang* or *kao ch'iang*, "high tunes, takes its rise from the Manchu Tartars; and is of a peculiarly sad nature—'linked sweetness long drawn out.' Old persons particularly delight in listening to it or singing it. . . . The words of the plays, too, in which this style is sung, generally convey the most melancholy ideas."—*Far East*, i. 92.

"Of all plays of the Mongol dynasty, the one which will best repay reading is undoubtedly the *Hsi Hsiang Chi*, or Story of the Western Pavilion, in sixteen scenes. It is by Wang Shih-fu, of whom nothing seems to be known except that he flourished in the thirteenth century, and wrote thirteen plays, all of which are included in the collection [*Yüan ch'ü hsüan tsa chi*, Miscellaneous Selection of Mongol Plays]. . . . 'The dialogue of this play,' says a Chinese critic, 'deals largely with wind, flowers, snow, and moonlight,' which is simply a euphemistic way of stating that the story is one of passion and intrigue. It is popular with the educated classes, by whom it is regarded more as a novel than as a play."—*Giles, Hist. of Ch. Lit.*, p. 273.

[There was a popular school of dramatic chorus songs, but it did not last long.]—*Journ. P.O.S.*, ii. 239.

Music.—The scale adopted during the Chow dynasty "remained in use unchanged until the rise of the Yüan dynasty. . . . The invading Mongols brought with them a scale and a system of notation different from that used by the Chinese (see scale, p. 15). . . . This new notation rapidly became popular on account of the simplicity of the characters compared with the complicated signs of the ancient scale. But confusion was naturally created by some musicians using F natural, while others used F♯. Kublai Khan, who always paid strict regard to the ancient laws and customs of the conquered Chinese, endeavoured to reconcile the two scales by introducing F♯ in the modern gamut under the name of 六 (*kou*)."—*Van Aalst, Ch. Music*, p. 15.

"The Mongol dynasty . . . had its *national* music" besides that played at the sacred games.—*Ch. Rec.*, xxi. 345.

[The *hsiao* (簫), flute, was introduced into ritual music during the Yüan dynasty (*Van Aalst*, p. 70).]

Porcelain and Pottery.—"The manufacture of porcelain is said to have deteriorated, but little is known about it." "The Shu-fu porcelain . . . was copied from the Ting chou porcelain of the Northern Sung Dynasty."—*Monkhouse, Hist. and Desc. of Ch. Porcelain*, pp. 23–4.

[The 14th century is considered the time when the art of manufacturing hard china reached its perfection.]—*De Courcy, L'Emp. du Mil.*, p. 456.

"Probably many of the porcelains existing during the thirteenth century and previously were of such delicate make as to be unfit to survive even to the Ming dynasty, whereas the strong kinds, such as some of the old céladons, which were of an almost imperishable hardness and thickness, or the heavy Chün-yao porcelains, have lasted to the present day."—*Hirth, Anc. Porc.*, p. 9.

Ibn Batuta "describes the dishes of lacquered ware" he saw in China.—*Simcox*, ii. 235.

Ming Period (Restoration of Chinese Supremacy) (1368 *to* 1644).—*Table VIII.*

Object-decoration.—"Painted on the upper garment were 6 figures, viz., the sun, moon, stars, heavenly bodies, dragon on a hill, and pheasant, and embroidered on the lower garments were [also] 6 figures, viz., the apt, aquatic plant, fire, rice, axe, and 黻—the two together making 12 figures."—*T'ai Shên Shang shu chu, Ko chih ching yüan, c.* 15, *Kuan fu lei*, p. 4*a*.

Personal Adornment.—"All of them do suffer their nails of the left hand to grow very long, but the right hand they do cut; they have long hair, and esteem it very much and maintain it with curiosity: of both they make a superstition, for they say that thereby they shall be carried into heaven [!]. They do bind their hair up to the crown of their head, in cauls [nets] of gold very curious, and with pins of the same."—*Mendoza, Hist.*, p. 30.

Architecture.—"The Yuen dynasty architecture was surpassed by that of the Ming dynasty. It was then that Chinese art rose to its greatest height. The Emperor Ch'eng tsu, of the Yung lo period, was the greatest of the Ming line. It was he that made Peking what it is. The plan of the city, the tombs, the great bell, the fortified passes in the Great Wall are his. These and the grandeur of the city gates and wall belong to the Ming dynasty, and to him in particular. In the time of Shun chi and Kang hi, an effort was made to improve the astronomical observatory."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 282–3.

"The influence of the Emperor Chien lung was directed to the production of substantial architecture in various styles. His Buddhist, Confucian, Moslem and Italian erections were well done in their day." "In the changes made by the Emperor Chien lung in the temple of Confucius there is a distinct aim to restore the ancient classical structure, the Pi yung kung. The brevity of classic texts renders exact restoration to a large extent conjectural. In this case there is a circular marble tank. In the centre is a hall in which is a throne for the Emperor when he expounds the classics. The south face of this hall consists entirely of lofty doors admitting light through thin bamboo paper."—*Ibid.* xxiv. 283.

"In the Ming tombs we have the perfection of Chinese power of arrangement. It is a ride of seven miles from the entrance of the valley to the tomb of Yung lo. The valley is occupied by the thirteen tombs. At the entrance the marble gateway attracts special attention. Ninety feet long by fifty high, composed of marble, and seeming to be roofed with tiles, it is seen from a great distance, and it has stood for three centuries and a half. On nearer inspection it is found that the roof is cut marble, and when this fact is observed, the whole structure is seen to be a remarkable triumph of architecture. The P'ai leu of China takes the place of the triumphal arch of Europe, and this one at the Ming tombs is the best in the country. It was erected at a time when the Chinese building and bell-casting art reached their culminating point. The original red and green colours have long since withered down to a sober grey. Passing this we proceed through several avenues of trees and several gateways till the avenue of animals is reached—a truly striking feature [see FUNERAL RITES]. Lions, unicorns, camels and elephants stand and kneel in pairs. The four elephants are each cut from one stone. They are 13 feet high and 14 feet long. . . . Then the hall for sacrifice is the third great feature. It is 70 yards long by 30 deep. The teak pillars, 12 feet round and 32 feet high, are 32 in number. The building is 64 feet high. It is reached by a marble ascent of 18 steps, and is surrounded by beautifully carved balustrades. The roof juts out 10 feet beyond the walls on which it rests. The fourth great feature of the Ming tombs is the tomb itself, above this passage. In front of it is a mass of solid stone-work which supports the monumental stone on which is inscribed in characters of enormous size the posthumous name of the Emperor Yung lo, who died A.D. 1425. Beneath is the coffin-passage, 39 yards long, conducting to the tomb door, and the visitor arriving there ascends to the platform above by a long staircase. Here the stone, three feet thick, two yards wide, and high in proportion, with the Emperor's name on it, may be observed. It was originally painted with vermilion. Then there is the mound, half a mile in circuit, containing a hemispherical chamber, in which is the coffin. The chamber is large enough to hold probably 400 persons." "In this work of construction we see Chinese architectural skill at its acme of power. So many remarkable features combine in the Ming tombs that we must in this instance award to Chinese architecture the praise of success in imparting to the imperial tombs an air of great dignity and solemnity."—*Ibid.* xxiv. 284–5.

[The Temples of Heaven and Earth at Peking are said to have been erected about the year 1420.]—*Fergusson, Hist. of Ind. and East. Arch.*, p. 691.

"Of those [pagodas] which existed in China in our own time the best known is the celebrated porcelain tower at Nankin [destroyed in the T'aiping rebellion]. Commenced in the year 1412, and finished in 1431, it was erected as a monument of gratitude to an empress of the Ming family, and was, in consequence, generally called the Temple of Gratitude. It was octagonal in form, 236 feet in height, of which, however, about 30 feet must be deducted for the iron spire that surmounted it, leaving little more than 200 feet for the elevation of the building, or about the height of the monument of London. From the summit of the spire eight chains depended, to each of which were attached nine bells, and a bell was also attached to each angle of the lower roofs, making 144 bells in all, which, when tinkling in harmony to the evening breeze, must have produced an effect as singular as pleasing. It was not, however, either to its dimensions or its bells that the tower owed its celebrity, but to the coating of porcelain which clothed its brick walls, as well as the upper and under sides of the projecting roofs, which mark the division of each storey. The porcelain produced brilliancy of effect which is totally lost in all the representations of it yet published, but which was, in fact, that on which the architect almost wholly relied for producing the effect he desired, and without which his design is a mere skeleton."—*Ibid.* pp. 695–6.

"In this kingdom in all places, there be men excellent in architecture, and the necessaries they have to build with is the best that is in the world. . . . They have a kind of white earth of the which they make bricks, of so great hardness and strength, that for to break them, you must have pickaxes. . . . [The viceroys' palaces, built at the emperor's cost] are wrought by marvellous art, and as big as a great village" [enclosing gardens, parks, and woods.]—*Mendoza, Hist.*, i. 26.

"In the city of Fucheo, there is a tower, right against the house of the king's chief receiver, and it is affirmed by those that have seen it, to surmount any building that hath been amongst the Romans; the which is raised and founded upon forty pillars, and every pillar is of one stone so big and so high that it is strange to tell them."—*Ibid.* i. 27–8.

Sculpture.—"The Ming tombs are approached by lines of colossal monoliths in marble for half a mile. Similar avenues are not unfrequent as approaches to tombs (*Girard*, ii. 87; *Pumpelly*; *Hübner*). Jesuit letters of the sixteenth century speak of statues in the temples, of very great size and covered with beaten gold (*Alvarez*)."—*Johnson, Or. Rel.—Ch.*, p. 80.

Literature.—"The literature of the dynasty is copious and correct, but less original and varied than that of the Sung."—*Simcox*, ii. 237.

"The literature of the Ming Dynasty, in so far as it has been made accessible to European readers, does not throw much additional light upon the social and economic condition of the people. Philosophic historians, who had witnessed the expulsion of the Mongols, reproduced in picturesque language the doctrine of the alternation of growth and decay, which was already a commonplace in the time of Ssema-tsien. Nothing human can last for ever, and no human foresight can guard against the ever-varying dangers which prove fatal at last to each State or Dynasty in turn. Even the sages of antiquity had no thought of avoiding this doom of change, and were content if, by following truth and virtue, they might earn so much of the blessing of Heaven that the evil days were deferred to another generation (*Giles, Gems*, pp. 244, 288). This philosophy was not new in China, but some practical difference arises when, as now, it is professed by scholars who find in it an excuse for political inaction, instead of representing the conclusions of statesmen who, having done their best, discern with rational stoicism that even the best action has but a finite scope."—*Ibid.* ii. 252.

In 1369 the first Emperor of the Ming dynasty "appointed Sung Lien (1310–1381), in conjuction with other scholars, to produce the History of the Mongol Dynasty. . . . Apart from the history . . . and a pronouncing dictionary on which he was employed, his literary remains fill only three volumes."—*Giles, Hist. of Ch. Lit.*, pp. 291–2.

"It has long been the custom in China to publish large collections of separate works, under the name of *Ts'ung shoo*, sometimes confined to specialities, but very often ranging over the whole field of literature, and containing some choice or rare treatises in each department, according to the compiler's taste or fancy. These may consist of a few or many volumes, some collections extending to hundreds. By this means many works are preserved, which would otherwise probably be lost sight of altogether. As an example of these, the *Han wei ts'ung shoo* is a collection of 96 works written during the Han and Wei dynasties, and re-published in the Ming dynasty by Ch'ing Yung in the above form."—*Wylie, Ch. Researches*, p. 237.

Hui Ti [1399–1403] "ordered the compilation of a great encyclopædia, which was never printed on the ground of expense; but a single imperfect copy of it was said subsequently to have preserved 385 ancient and rare works that would otherwise have been lost."—*Simcox*, ii. 239–40.

The third Emperor [Ch'êng Tsu, 1403–25] of the Ming dynasty "caused to be compiled what is probably the most gigantic encyclopædia ever known, the *Yung Lo Ta Tien*, to produce which 2169 scholars laboured for about three years under the guidance of five chief directors and twenty sub-directors. Judging from the account published in 1795, it must have run to over 500,000 pages. It was never printed because of the cost of the block-cutting; but under a subsequent reign two extra copies were taken, and one of these, imperfect to the extent of about 20,000 pages, is still in the Han-lin College at Peking [but was destroyed when the College was burnt in 1900]. The others perished by fire at the fall of the Ming dynasty. Not only did this encyclopædia embrace and illustrate the whole range of Chinese literature, but it included many complete works which would otherwise have been lost. Of these, no fewer than 66 on the Confucian Canon, 41 on history, 103 on philosophy, and 175 on poetry were copied out and inserted in the Imperial Library."—*Giles, Hist. of Ch. Lit.*, p. 296.

"Li Shih-chên completed in 1578, after twenty-six years of unremitting labour, his great Materia Medica. In 1596 the manuscript was laid before the Emperor, who ordered it to be printed forthwith. It deals (1) with Inanimate Substances; (2) with Plants; and (3) with Animals, and is illustrated by over 1100 woodcuts. The introductory chapter passes in review forty-two previous works of importance on the same subject, enumerating no fewer than 950 miscellaneous publications on a variety of subjects. The famous 'doctrine of signatures,' which supposes that the uses of plants and substances are indicated to man by certain appearances peculiar to them, figures largely in this work."—*Ibid.* pp. 307–8.

"Hsü Kuang-ch'i (1562–1634) is generally regarded as the only influential member of the mandarinate who has ever become a convert to Christianity. . . . In 1604 he enrolled himself as a pupil of Matteo Ricci, and studied under his guidance to such purpose that he was able to produce works on the new system of astronomy as introduced by the Jesuit Fathers, besides various treatises on mathematical science. He was also author of an encyclopædia of agriculture of considerable value, first published in 1640. This work is illustrated with numerous woodcuts, and treats of the processes and implements of husbandry, of rearing silkworms, of breeding animals, of the manufacture of food, and even of precautions to be taken against famine. The Jesuit Fathers themselves scattered broadcast over China a large number of propagandist publications, written in polished book-style, some few of which are still occasionally to be found in old book-shops."—*Ibid.* p. 308.

"Novels were produced in considerable numbers under the Ming dynasty, but the names of their writers, except in a very few cases, have not been handed down. The marvellous work known as the *Chin P'ing Mei*, from the names of three of the chief female characters, has been attributed to the grave scholar and statesman, Wang Shih-chêng (1526–93); but this is more a guess than anything else. So also is the opinion that it was produced in the seventeenth century, as a covert satire upon the morals of the Court of the great Emperor K'ang Hsi. The story itself refers to the early part of the twelfth century, and is written in a simple, easy style, closely approaching the Peking colloquial. It possesses one extraordinary characteristic. Many words and phrases are capable of two interpretations, one of which is of a class which renders such passages unfit for ears polite. Altogether the book is objectionable and would require a translator with the nerve of a Burton."—*Ibid.* p. 309.

[The following are named among the principal novels of the period:—"The *Yü Chiao Li* is a tale of the fifteenth century . . . of an unusually moderate length. The ordinary Chinaman likes his novels long, and does not mind plenty of repetitions after the style of Homer, which latter feature seems to point in the direction of stories told by word of mouth and written down later on, and may be taken in connection with the opinion . . . that the Chinese novel came originally from Central Asia."—"The *Lieh Kuo Chuan*, anonymous as usual, is a historical novel dealing with the exciting times of the Feudal States, and covering the period between the eighth century B.C. and the union of China under the First Emperor."

—"The *Ching Hua Yüan* is a less pretentious work . . . but of an infinitely more interesting character" dealing with the visit of a young graduate and his friends to the Country of Gentlemen.—"The *Chin Ku Ch'i Kuan*, or Marvellous Tales, Ancient and Modern, is a great favourite with the romance-reading Chinaman. It is a collection of forty stories said to have been written towards the close of the Ming dynasty by the members of a society who held meetings for that purpose. The style is easy, very unlike that of the *P'ing Shan Lêng Yên*, a well-known novel in what would be called a high-class literary style, being largely made up of stilted dialogue and over-elaborated verse composed at the slightest provocation by the various characters in the story."—"The *Erh Tou Mei*, or 'Twice Flowering Plum-trees,' belongs to the sixteenth or seventeenth century, and is by an unknown author. It is a novel with a purpose, being apparently designed to illustrate the beauty of filial piety, the claims of friendship, and duty to one's neighbour in general. Written in a simple style, with no wealth of classical allusion to soothe the feelings of the pedant, it contains several dramatic scenes, and altogether forms a good panorama of Chinese everyday life."]—*Ibid.* pp. 309–24.

Poetry.—"Though the poetry of the Ming dynasty shows little falling off, in point of mere volume, there are fewer great poets to be found than under the famous Houses of T'ang and Sung. Hsieh Chin (1369–1415), chiefly known as the author of what appears to be a didactic poem of about 150 lines, and Fang Shu-shao, who got into his coffin and wrote a farewell poem to the world, are the principal names mentioned."—*Ibid.* pp. 329–34.

"The courtesans of ancient and mediæval China formed a class which now seems no longer to exist. Like the *hetairæ* of Greece, they were often highly educated, and exercised considerable influence. Biographies of the most famous of these ladies are in existence, extending back to the seventh century A.D." "The poetical effusions, and even plays, of many of these ladies have been carefully preserved, and are usually published as a supplement to any dynastic collection." "This small department of literature . . . if deficient in work of real merit, at any rate contains nothing of an indelicate character." —*Ibid.* pp. 332–3.

Drama.—"With the return of the Chinese to power in 1368 the pens of authors were once again employed in the paths of literature, which commended themselves more especially to the inherent classical taste of the nation. Thus it came about that dramatic writing fell into the hands of inferior authors, who proved most conclusively their incompetence, and wrote themselves down dullards or plagiarists on every page of their compositions. Being unable to furnish any scenes of intelligent interest, they attempted to supply the want by the introduction of the grossest indecencies in both speech and action, and, though exceptions are to be found, such has continued to be the characteristics of Chinese playwrights down to the present time." —*Contemp. Rev.*, xxxvii. 124.

"The production of plays was well sustained through the Ming dynasty, for the simple reason that the Drama, whether an exotic or a development within the boundaries of the Middle Kingdom, had emphatically come to stay. It had caught on, and henceforth forms the ideal pastime of the cultured, reflective scholar, and of the laughter-loving masses of the Chinese people." —*Giles, Hist. of Ch. Lit.*, p. 325.

"The *P'i Pa Chi*, or 'Story of the Guitar,' stands easily at the head of the list, being ranked by some admirers as the very finest of all Chinese plays. It is variously arranged in various editions under twenty-four or forty-two scenes; and many liberties have been taken with the text, long passages having been interpolated and many other changes made. It was first performed in 1704, and was regarded as a great advance in the dramatic art upon the early plays of the Mongols. The author's name was Kao Tsê-ch'êng, and the hero is said to have been taken from real life in the person of a friend who actually rose from poverty to rank and affluence." —*Ibid.* pp. 325–6.

Music.—"The Ming . . . adopted the Yüan gamut, but excluded all the notes producing half-tones, and so obtained a pentatonic scale" (see p. 16).—*Van Aalst, Ch. Music*, p. 16.

"There is no such thing as part singing in China, nor have we met tunes harmonized in any book; only the melody is written. But the rudiments of harmony are to be found in a book published as early as 1525; how much earlier they were in possession of these rudiments we cannot tell. Their various instruments in the various keys are tuned in fifths and made to respond to one another in fifths. The *sêng* is often played in fifths and octaves. The Lama priests in Wu Tai San entone their prayers in very deep notes a fifth apart or an octave apart. *When* they began to do this we have no means of knowing." "The only harmony they [the Chinese] think of is the harmony of the different sounds of their eight kinds of instruments, that is, using only the instruments that sound well together and are appropriate to be used on any given occasion."—*Ch. Rec.*, xxi. 340.

"It was from these sources [the works on music preserved by the Sung scholars], as well as from the Classics and from the memoirs which were used in the composition of the three first dynasties, that the illustrious Prince Tsai-yu, of the imperial family of the Ming, assisted by the cleverest scholars of his time, drew the true system of ancient Chinese music, which he set forth in a work on the *lu*."—*Mém. conc. les Ch.*, vi. 32–3.

"In the 5th year (1372) of Hung Wu the Board of Ceremonies was ordered to make musical instruments and distribute them through all the Confucian colleges in the empire."—*Ch. Rec.*, xxi. 342.

Mendoza says that it was common for musicians and singers, both male and female, to perform at banquets; and that Chinese solemnized their festivals "with much music and new inventions." At the New Year, in particular, "all people generally sport themselves with great singing and sounding of instruments, in the which they are very cunning. Such instruments as the Augustine friars did see were lutes, gitterns, viols, rebecks, wayghtes [*sic*], virginals, harps and flutes, and other instruments which we do use, although they do differ something in the fashion of them, but yet easy to be known. They do tune their voices unto their instruments with great admiration; they have all commonly very good voices."—*Mendoza, Hist.*, pp. 138, 139, 140. All the above, except flutes and perhaps "wayghtes" were stringed.

"The 'tub-like drum,' 'stone mortar,' or large earthenware jar, were played with the palms of the hands or soles of the feet."—*Shih wu kan chu, Ko chih ching yüan*, c. 60, *Wan hsi ch'i wu lei*, p. 12*b*.

Porcelain.—"The Ming porcelain is naturally somewhat coarse in make faulty in shape, and decorated with paintings which, though characterised by boldness of design, have usually been executed without much care."—*Little (Mrs. A.), Int. Ch.*, p. 426.

[Great quantities of porcelain of all kinds were produced during the 16th century.]—*Journ. P.O.S.*, i. 99–100.

"Art as well as literature profited by the internal peace which prevailed under the native dynasty, and the sites of the most famous porcelain works were fortunately at a safe distance from the disturbed frontiers. The china made during the reign of the usurper Yung-lo is counted as the third best of the dynasty [*cf. infra.*] The reign of his grandson (1426–35) is the period from which the finest dates. Deep red and sky-blue vases, tea-cups of pure white with exquisite paintings, choice specimens of crackle and enamel and pieces of the most varied colour and design were produced by the artists of the day, and all were equally excellent of their kind. Imperial patronage contributed a good deal to the development of the art, a kind of porcelain known as 'magistrates' china' being now made for the first time, by processes too costly to be tried at the expense of private individuals."—*Simcox*, ii. 256. *Cf. infra.*

"By a curious refinement of dilettantism, the colour of choice cups was designed to blend with that of the liquid for which they were used, so that the description of their beauties always specifies, not merely the colour of the cup when empty, but also the shade which appears when it is filled with tea or wine as the case may be. The imitations of Chinese designs in Persian pottery, with vague scrawls to represent Chinese characters, probably belong for the most part to this dynasty; and their existence shows that the overland export trade in porcelain must have reached a considerable development, to introduce the fashion for forgeries in a country with a vigorous native art of its own."—*Ibid.* ii. 257.

"Among other things for which the reign of Wan li was celebrated were the white censers, made in imitation of the censers of Ting chou of the Sung dynasty, fashioned after antique bronze designs; the red cups of 'liquid dawn tint' and the egg-shell wine cups, weighing only one forty-eighth part of an ounce each, of Hao Shih chiu a famous potter of Ching tê Chên. We have nothing worthy of mention to represent the later reigns of this dynasty, which were fully occupied with combating the rising Manchu power." —*Journ. P.O.S.*, i. 115–6.

"During the long and famous native Dynasty of the Mings the manufacture of porcelain progressed and flourished greatly. In both skill of execution and beauty of decoration it may be said to have grown to full manhood, though it yet had many graces to acquire. Great quantities of polychrome porcelain were produced . . . but the manufacture of what we call 'blue and white' so predominated that it may not be improperly called the 'Blue and white' period." [But it must be remembered that most of the blue and white, and the céladon also, in modern collections, were made during the Manchu period, which began in 1644.] . . . "There is probably no 'blue and white' porcelain of an earlier date in existence, but Chinese writers speak of porcelain painted with flowers under the Yüan dynasty in the departments of Fu-chou and Chien-chang, and both these descriptions (called Liu-ch'üan-yao and Nan-fêng-yao respectively) are said to have been preferred to the productions of Ching-tê-chên. If this be true it would account for the popularity of similar decoration in the early years of the Ming Dynasty. In 1369 a special factory was established at Ching-tê-chên for the use of the palace, where a ware of a specially fine quality was produced for magistrates. In the same reign (Hung-wu, 1368–1399) the Emperor ordered vases to be inscribed with the date mark of four or six characters, the former giving the imperial name, or *nien-hao*, and the latter the name of the Dynasty also. Similar orders had been given by the Emperor Ching-tê (1004–1008) . . . but . . . for practical purposes date marks may be taken as commencing with Hung-wu. . . . In this reign the colours were blue, black, and the purest white, and among the pieces of the special ware manufactured at Ching-tê-chên were: (1) blue flower jars painted, with the dragons sporting among the clouds; (2) large blue jars, with two dragons as above, and flowers of the Nymphœa lotus; (3) jars of white porcelain with blue flowers; (4) large jars, ornamented with four blue dragons arranged in an arch, sporting in the waves of the rising tide; (5) jars with blue flowers for containing fish; (6) porcelain jars, of pea-green colour, etc."—*Monkhouse, Hist. and Desc. of Ch. Porcelain*, pp. 25–6.

"The most celebrated (amongst Chinese connoisseurs) of the earlier Ming periods was that of Yung-lo (1403–1425). The blue and white porcelain produced in this period was regarded as third in rank, being excelled only by those of Hsüan-tê (1426–1436) and Ch'êng-hua (1465–1488). The blue employed is stated in the annals of Fouliang to have been brought from some Mohammedan country (probably Persia) as tribute, and was known as Mohammedan blue, to distinguish it from the inferior native blue. It was called Su-ma-ni blue in the periods Yung-lo and Hsüan-tê, and also Su-ni-po in that of Ch'êng-hua. Further supplies were obtained during the periods Ch'êng-tê (1506–1522) and Chia-ching (1522–1567)." "The period of Yung-lo is also marked by the introduction of very thin or eggshell porcelain."—*Ibid.* pp. 26–7.

"The period of Hsüan-tê (1426–1436) was the most celebrated of all the Ming periods for 'blue and white' on account of the fine Mohammedan blue." "The characteristics of Hsüan-tê blue appear to have been pale, but in that and other periods no doubt there was a deep as well as a pale blue." "The glaze of this period was sometimes marked with faint millet-like elevations, and . . . the blue is described as 'brilliant,' 'dazzling,' and 'deep.'" "Celebrated as was the 'blue' of Hsüan-tê, the 'red' was prized still more highly. So brilliant was it that Tzŭ-ching states, no doubt erroneously, that it was derived from powdered rubies. It was sometimes used to colour the glaze, sometimes for painted decoration under the colourless glaze. Specially celebrated were the cups with red fish or peaches on a white ground, or with red dragons in high relief coiled round the top. It is variously described . . . as 'the colour of fresh blood,' 'brilliant red colour dazzling to the eyes,' and 'vermilion,' and, according to Dr. Bushell, was a copper silicate." "In this reign is said to have been introduced a new method of decoration by perforation, or cutting out of a pattern through the body of a piece, and then dipping it in the glaze and baking it, the result being that the perforations are filled up with a film of glaze, and the pattern is shown in transparency. This has been imitated in Persia, at Worcester, and elsewhere."—*Ibid.* pp 27–31.

"During the reign of Ch'êng-hua (1465–1488) the supply of 'Mohammedan' blue failed, and polychrome decoration was preferred. This decoration was partly under the glaze (blue and sometimes red) and partly with coloured glazes, red, green, yellow, and purple brown, but there was little or no painting over the glaze before the latter part of the period Wan-li" (1573–1620).—*Ibid.* p. 32.

"It would appear . . . that there was a great progress in naturalistic decoration during these reigns, that flowers and insects were the object of fresh studies, and that the best painters were employed to make designs, if not to paint upon the china itself."—*Ibid.* p. 34.

"During the reign of Hung-chih (1488–1506), says Tzŭ-ching, light yellow was the colour most highly valued, but enamelling in other colours was also employed. There were several shades of yellow. That of a freshly husked or boiled chestnut seems to have been the favourite. Others of the colour of the hibiscus flower and of orange are also mentioned. Yellow glazes were continued in the subsequent reign of Chêng-tê (1506–1522). . . . But in this reign the Governor of Yünnan succeeded in obtaining supplies of the Mohammedan blue, and 'blue and white' came into fashion again. So fine was this blue that imitation sapphires were made of it. . . . Two brilliant kinds of red were also prized, and over-glaze decoration is mentioned. In the next reign, Chia-ching (1522–1567), a great deal of 'blue and white' was made. The blue was preferred to be very dark in colour, differing from the pale Hsüan-tê blue, and the best was a mixture of the foreign and native cobalt, as the former was apt to 'run' in baking. . . . The Mohammedan blue, however, failed again in the later years of this reign, and finally disappears from Chinese ceramic history."—*Ibid.* p. 34.

"Dr. Bushell records that the reign [Chia Ching, 1522–1567] was remarkable for pieces with a mottled blue ground lined with canary and coral decoration, and for blue paintings relieved by red, blue, and yellow. He also notes that very large pieces were then made, some round dishes being over three feet in diameter; that a turquoise blue from copper was used; that a coral red glaze produced by roasting crystals of iron sulphate was substituted for the old copper red, and that the designs were principally derived from embroidery and coloured silks." "Although the Chia-ching white is generally yellowish, this reign was noted for a ware like white jade, intended for use on the palace altars." "In this reign were also produced examples of what is probably a much older kind of decoration, by coloured glazes on 'biscuit'—*i.e.* ware baked but not glazed. The pieces were 'washed' rather than painted with coloured glazes, often of very rich tones, red, blue, aubergine, yellow, and turquoise. When the decoration was in relief, or, in the case of a statuette, the differences in level would suffice to keep the different colours distinct. Thus a slightly relieved dragon could be made red, and the parrot in the round could be given a green body and maroon wings, and be made to stand on a yellow rock, and figures could be draped in coloured mantles. In other cases the surface of a vase is often covered with a pattern outlined in relief, making compartments to keep the different colours in their places. The pieces, especially the turquoise pieces, are often curiously carved or perforated."—*Ibid.* pp. 35–6.

"The porcelain produced during these two reigns [Lung Ch'ing (1567–1573) and Wan Li (1573–1620)] is very much alike. The disorder in the empire and the enormous supplies of porcelain ordered for the use of the palace contributed to the deterioration of the wares produced at the imperial factories, and the supplies of good blue and good clay also failed. The production, however, was enormous . . . yet some of the blue is fine in colour. . . . There was also much advance made in painting in colours over the glaze. The pieces so decorated are divided into 'three colour' and 'five-colour' pieces. . . . The 'three' colours are yellow, green, and purple. The yellow is usually dull, of a buff or 'nankeen' colour, and the purple from a brownish or mouse to prune colour. To the 'five-colour' pieces a red over the glaze and blue underneath it were added to the 'three' colours. They are, in fact, 'blue and white,' with other colours added over the glaze. The portions of the design that were meant to remain blue were first painted, and the pieces were then glazed and baked. Then the rest of the decoration in other colours was added over the glaze in enamel colours, and the piece was baked again at a lower temperature. . . . Over-glaze decoration is mentioned . . . as early as the reign of Hung chih (1488–1506), and Dr. Bushell states that in the reign of Chêng-tê (1506–1522), blue and red under-glaze were combined with over-glaze decoration. It is probable, however, that this kind of decoration was imperfectly developed till Wan-li's time, when the beautiful class of Chinese porcelain, happily named *famille verte* by M. Jacquemart, may be said to have commenced. It is not so perfect in execution, and it is rougher in design than the exquisite *famille verte* of the period of K'ang-hsi (1662–1723) but it is essentially the same in artistic intention. It has one difference, however . . . the blue is always under the glaze, whereas in the K'ang-hsi period a blue vitreous enamel was used over the glaze. In Wan-li's time the inequality of glaze-surface, sometimes compared to orange-peel, was much prized." —*Ibid.* pp. 36–7.

"The remaining reigns of the Ming emperors count for little in the history of ceramics. They were constantly at war with the Manchu Tartars, and the factories at Ching-tê-chên fell into decay and were finally closed. The marks of T'ien-chi (1621–1628) and Ch'ung-chên (1628–1644) are found on a few pieces of porcelain," but "they do not say much for the ceramic skill of the period."—*Ibid.* p. 37.

[The Ch'ai and Ju porcelains had ceased to exist before the end of the Ming dynasty.]—*Hirth, Anc. Porc.*, pp. 10–11; but see *Journ. P.O.S.*, i. 70, 80–1, 84.

Manchu Period (1644 *to* —).—*Table IX.*

Object-decoration.—"In their decoration, both painted and woven, the Chinese exhibit only just so much art as would belong to a primitive people. Their most successful efforts are those in which geometrical combinations form the basis; but even in these, whenever they depart from patterns formed by the intersections of equal lines they appear to have a very imperfect idea of the distribution of spaces. Their instinct of colour enables them, in some measure, to balance form, but when deprived of this aid they do not appear to be equally successful [see plates in work quoted]. . . . The Chinese are certainly colourists, and are able to balance with equal success both the fullest tones of colour and the most delicate shades." "They are not only successful in the use of the

primaries, but also of the secondaries and tertiaries; most successful, perhaps, of all in the management of the lighter tones of pure colours,—pale blue, pale pink, pale green prevailing."—*Jones, Grammar of Ornament*, ch. xiv. p. 2.

"In their ornamentation, with which the world is so familiar through the numerous manufactured articles of every kind which have been imported into this country, they do not appear to have gone beyond that point which is reached by every people in an early stage of civilisation; their art, such as it is, is fixed, and is subject neither to progression nor retrogression. In the conception of pure form they are even behind the New Zealander; but they possess, in common with all Eastern nations, the happy instinct of harmonising colours. As this is more a faculty than an acquirement, it is just what we should expect: the arriving at an appreciation of pure form is a more subtle process, and is the result of either more highly endowed natural instincts, or of the development of primitive ideas, by successive generations of artists improving on each other's efforts."—*Ibid.* ch. xiv. p. 1.

"Of purely ornamental or conventional forms, other than geometric patterns, the Chinese possess but very few. . . . They have no flowing conventional ornament—such as we find in all other styles; the place of this is always supplied by a representation of natural flowers interwoven with lineal ornament. . . . In all cases, however, their instinct restrains them within the true limit; and although the arrangement is generally unnatural and unartistic, they never, by shades and shadows, as with us, violate consistency. In their printed paper-hangings, the whole treatment, both of figures, landscape, and ornament, is so far conventional that, however we may feel it to be unartistic, we are not shocked by an overstepping of the legitimate bounds of decoration. In their floral patterns, moreover, they always observe the natural laws of radiation from the parent stem, and tangential curvature; it could not well be otherwise, as the peculiarity of the Chinese is their fidelity in copying: and we hence infer that they must be close observers of nature. It is the taste to idealise upon this close observation which is wanting."—*Ibid.* ch. xiv. p. 2; and see plates.

"The Chinese frets are less perfect than any of these [Greek, etc.]. They are formed, like the Greek, by the intersection of perpendicular with horizontal lines, but they have not the same regularity, and the meander is more often elongated in the horizontal direction. They are also most frequently used fragmentally,—that is, there is a repetition of one fret after the other, or one below the other, without forming a continuous meander."—*Ibid.* ch. iv. p. 3.

"On the whole, Chinese ornament is a very faithful expression of the nature of this peculiar people; its characteristic feature is oddness,—we cannot call it capricious, for caprice is the playful wandering of a lively imagination; but the Chinese are totally unimaginative, and all their works are accordingly wanting in the highest grace of art,—the ideal."—*Ibid.* ch. xiv. p. 2.

"Ranged in octagon form, these eight trigrams [the *pa kua*, *v. Divination*] are very extensively used as decorative objects, on dishes, vases, bells, utensils, the lintels of doors, the gables of houses, the ceilings of rooms, and a numberless variety of other positions, being rated to comprise a vast amount of hidden wisdom."—*Wylie, Ch. Researches*, pp. 209-10.

"The symbolism of the Chinese has not attracted the notice of foreign writers so much as it deserves. It meets us everywhere—on plates and crockery, on carpets, rugs, vases, wall pictures, shop signs, and visiting cards. Certain animals stand for well-understood characters in the language, and convey their sense to the native without any confusion. Owing to the similarity of sound, *fuh* denotes *bat* and *happiness*, and *luh* stands for *deer* and *official emolument*. The character *shao* [*shou*], meaning 'longevity,' is represented in many ways—an old man leaning on his staff; a pine tree cut into the form of the character; a tortoise, which is among the longest-lived reptiles; a stork, supposed to be a bird which attains a great age, and a fabulous peach which is a thousand years ripening. A dragon and a phœnix, or *lung-whang* [*lêng-huang*], are emblems of a newly wedded pair, and various modes of combination are adopted to represent marriage relations." "A rug will sometimes tell a story very neatly to the eye. In the centre is the *swastica*, or 'hammer of Thor,' which denotes *all*, and symbolizes all happiness that humanity desires. On the right is the *luh*, or 'deer,' which denotes honor and success in study, carrying the *yü-i*, or Buddhist sceptre, in its mouth, meaning success in literary labors. On the left is pictured a goose, indicating domestic felicity, and two bats complete the rug, with its good wishes." "The visiting card and note paper often indicate in their adornments a good wish and a motto which does credit to the taste and heart of the designer. A most graceful and not uncommon way of wishing a guest good luck is to depict some happy emblem or a sentence of the language with a fortunate meaning on the bottom of his tea-cup. The characters 'May your happiness know no bounds' frequently occur in this position, and the oft-recurring five bats or three peaches can be employed with like signification. The mandarin duck is a well-understood emblem for conjugal affection; again, a cock and hen standing on an artificial rock-work symbolize the pleasures of a country life. Sometimes the eight symbols peculiar to the Buddhist sect, or the *pah sien* [*pa hsien*] ('eight genii') indicative of their protection, are seen in the border of a plaque amid a device of running arabesques. The favorite dragon, in an infinite diversity of shapes, adorns the finer qualities of cups, plates, bowls, and vases, to represent imperial grandeur, but common people are not wont to use such patterns."—*Williams, Midd. King.*, ii. 111–3.

[Lanterns were variously and often beautifully decorated.] —*Ibid.* i. 817-8.

"However admirable and ingenious the modern Chinese may be, it is in the minor arts—such as carving in wood and ivory, the manufacture of vessels of porcelain and bronze, and all that relates to silk and cotton manufactures" that they certainly excel and in these "reached a high degree of perfection while Europe was still barbarous, but in all the higher branches of art they take a very low position, and seem utterly unprogressive."—*Fergusson, Hist. of Ind. and East. Arch.*, p. 710.

"The Chinese workmanship in chased, repoussé, and carved work of gold and silver—baskets, card-cases, teapots, combs, etc.—is almost unequalled. Their jewellery, too, admirably exhibits the delicate filigree work which agrees so well with their genius. Flower-baskets with chased flowers and figures of various sorts enamelled on the outside of the open work of wire, and set with precious stones, may perhaps be regarded as the masterpiece of native art in the working of metals."—*Williams, Midd. King.*, ii. 19.

"Fans and card-cases are carved of wood, ivory, and mother-of-pearl in alto-relievo, with an elaborateness which shows the great skill and patience of the workman, and at the same time his crude conception of drawing, the figures, houses, trees, and other objects being grouped in violation of all propriety and perspective. Beautiful ornaments are made by carving roots of plants, branches, gnarled knots, etc., into fantastic groups of birds or animals, the artist taking advantage of the natural form of his material in the arrangement of his figures. Models of pagodas, boats, and houses are entirely constructed of ivory, even to representing the ornamental roofs, the men working at the oar, and women looking from the balconies. Baskets of elegant shape are woven from ivory splinths; and the shopmen at Canton exhibit a variety of seals, paper-knives, chessmen, counters, combs, etc., exceeding in finish and delicacy the same kind of work found anywhere else in the world. The most elaborate coat of arms, or complicated cypher, will also be imitated by these skilful carvers. The national taste prefers this kind of carving on plane surfaces; it is seen on the walls of houses and granite slabs of fences, the woodwork of boats and shops, and on articles of furniture. Most of it is pretty, but the disproportion and cramped position of the figures detract from its beauty when judged by strict rules of Western art."—*Ibid.* ii. 60.

"Few products of their skill are more remarkable than the balls containing ten or twelve separate spheres one within another. The manner of cutting them is ingenious. A piece of ivory or wood is first made perfectly globular, and then several conical holes are bored into it in such a manner that their apices all meet at the centre, which becomes hollow as the holes are bored into it. The sides of each having been marked with lines to indicate the number of globes to be cut, the workman inserts a chisel or burin with a semicircular blade, bent so that the edge cuts the ivory, as the shaft is worked on the pivot, at the same depth in each hole. By successively cutting a little on the inside of each conical hole, the incisures meet, and a sphericle is at last detached, which is now turned over and its faces one after another brought opposite the largest hole, and firmly secured by wedges in the other apertures, while its surfaces are smoothed and carved. When the central sphere is done, a similar tool, somewhat larger, is again introduced into the holes, and another sphere detached and smoothed in the same way, and then another, until the whole is completed, each being polished and carved before the next outer one is commenced. It takes three or four months to complete a ball with fifteen inner globes, the price of which ranges from twenty to thirty dollars, according to the delicacy of the carving." —*Ibid.* ii. 59–60.

Besides numerous articles worn on the person (see *Pers. Adornt.*), ornamental silver work comprised "household ornaments, such as match-boxes, ash-cups, joss-stick bowls, sandal-wood urns, plates for opium-pipes, button-boxes and so on without end." Another class "includes filigree-work and tissues made from fine silver wire and is marked by the highest eloquence. It is a favorite kind of work among the Chinese and has been so for centuries. . . . One from Foochow consisted of a bouquet over which was loosely wrapped a silk veil. It was so perfectly done that the veil looked as if it might blow away at any moment. Through its filmy folds, the flowers and leaves were all visible. Another gem was a slight bouquet, in which ferns, lilies of the valley and similar delicate organisms were practically photographed in metal."—*Hongkong Telegraph*, Aug. 17, 1892.

"Nothing is wasted in China. The stones of various fruits and the shells of nuts are cleaned, dried and carved into ornaments of the most graceful kind. Among the stones used are the olive, plum, peach, laichee and cherry; and of the shells the walnut and cocoanut."—*Ibid.* Aug. 17, 1892. For process see *ibid.*

"A third class, and by far the most interesting, comprises groups of human figures representing scenes in history, poetry, mythology, and the drama. The workmanship is often so fine as to be microscopic in its delicacy. In fact the finishing touches are made by the artist while using a magnifying glass of at least fifty diameters. On stones not over an inch in length along their major axis, it is not uncommon to find eight, nine and ten characters in different attitudes and costumes. Unlike most phases of Chinese art, there is much regard paid to perspective and shortening. Some of these pieces might have been made by Hindoo or Italian artists, so free are they from local or racial conventionalism. Nevertheless, in the main, conventionalism is all-prevailing. Dignity always wears a beard and low comedy with villainy are disguised with queer markings and quaint attitudes. The horse has a head twice too large and the dragon carries a tail which in real life would have insured his prompt destruction. Gods wear queues and goddesses stroll about with compressed feet. But was there ever a school of art of any sort free from conventionalism? Even were there one, it would probably be as unsatisfactory as the most artificial systems of our own civilization or of this strange and mighty one upon the borders of the China Sea." —*Ibid.* Aug. 17, 1892.

"'Wind Glasses,' 嗡 碼 *Hsiang-ma*, fancifully called 'the hibiscus suspended by golden threads,' are small pieces of glass suspended from hoops by silken strings, and driven against each other by the wind, so producing a tinkling noise. About ten or twenty are generally suspended from one hoop. They are a common ornament of summer houses, etc."—*Journ. N.-C.B.R.A.S.*, N.S. viii. 108.

"With these flowers [water-lily], the Chinese decorate their houses."—*Gray, China*, ii. 195.

"Each garden is provided with its complement of garden houses. Some of these bowers are built in the form of pagodas; others of flower boats, and not a few of domed towers. They are furnished with chairs, couches, and tables, remarkable for their simplicity and neatness."—*Ibid.* ii. 197.

"'They like to bring together in gardening, in the same view, cultivated grounds and arid plains; to make the field uneven and cover it with artificial rock-work; to dig caverns in mountains, on whose top are arbors half overthrown, and around which tortuous footpaths run and return into themselves, prolonging as it were, the extent of the grounds and increasing the pleasure of the walk.'"—*Williams, Midd. King.*, i. 735.

"A fish-pond, supplied by a rivulet running wildly through the grounds, forms a pretty feature of such gardens, in which, if there be room, a summer house is erected on a rocky islet or on piles over the water, accessible by a rugged causey of rock-work. The nelumbium lily, with its plate-like leaves and magnificent flowers, is a general favorite in such places; carp and other fish are reared in their waters, and gold-fish in small tanks. Whenever it is possible a gallery runs along the sides of the pond for the pleasure and use of the females in the household. A tasteful device in some gardens, which beguiles the visitor's ramble, is a rude kind of shell or pebble mosaic inlaid in the gravelly paths, representing birds, animals or other figures. . . . The pieces of rock-work are cemented and bound with wire; and in fish-pools, grottos, or causeways this unique ornament has a charming effect, the moss and plants which grow upon it adding rather to its appropriateness."—*Ibid.* i. 735.

"In the style of their notes and letters, the Chinese show both neatness and elegance; narrow slips of tinted paper are employed, on which various emblematic designs are stamped in water lines, and enclosed in fanciful envelopes."—*Ibid.* i. 600.

Personal Adornment.—A "species of ornamentation resorted to by girls and young women, till middle life is reached or widowhood ensues . . . the painting of the face, a practice which is so universal in China among the [wealthier] classes. . . . Much time is in this way spent at the toilette by Chinese ladies. . . . The three marks of beauty in the female are from the Chinese point of view coral or peach lips, almond-shaped eyes, and dark high eyebrows. These it is sought to obtain by artificial means. . . . They do not as a rule paint their own faces artistically according to Western ideas, great daubs of rouge being laid upon the centre of the lower lip and the upper eyelids. . . . According to the European taste, the painting of the face is excessive, and the coiffure is laden with flowers and ornaments of gold, silver, and jade. The brilliancy of the colouring of the rich silks and satins lends additional lustre to the decoration. The painting of the lips red is unlike the pricking of them and dyeing them blue of the Arab women, although both doubtless have the same object, that of being considered handsome. The one chooses the arterial, the other the venous, colour of the blood as the distinctive mark of beauty. . . . The palms of the hands and the white lunated portions of the nails of the fingers are also painted [or, in the North, dyed with the Henna flower]. The different estimate in which moles are held by Eastern and Western sisters is perhaps here worthy of remark. The former have recourse to medicines—will endure any pain or give any money to get rid of these dark spots which spoil the complexion. The same holds good of freckles. . . . Another mark of beauty . . . is the long finger nails, which require protectors, at Peking made of silver, richly ornamented, and with hanging chains, to ensure them against injury. The literary classes also strive after long nails, it being an indication of literary tastes and a position in life above the necessity of earning a living by the labour of the hands. The Chinese are very fond of long nails. They sometimes extend to one, two, three or more inches."—*Dudgeon, Diet, Dress, etc.*, pp. 150–1. See also *Journ. N.-C.B.R.A.S.*, N.S. xviii. 2.

"Chinese ladies who wish to retain their beauty, and also the better class of the demi-monde," use human milk (sometimes sold by nursing mothers) "to beautify and soften the skin, and give a complexion similar to the milk itself."—*Ch. Rec.*, iii. 79.

"The decoration of the official classes consists in their figured silks and satins, peacocks' feathers, sable tails attached to their hats, their rosaries, their extensive fur lining and edging, their girdles with their clasps, to which are attached their embroidered cases for fans, spectacles, money, watch, flint, tobacco pipe and pouch, etc.; the embroidery of the *p'u tse* on the breast and back of their outer robe, their variously coloured buttons indicating their rank, etc."—*Dudgeon, Diet, Dress, etc.*, p. 151.

"Silver jewellery and curios in China are universal. The poorest coolie's wife has usually an argent bracelet and earrings."—*Hongkong Telegraph*, Aug. 17, 1892.

"In curios and bric-à-brac, the number of silver articles is legion. The greatest manufacturing centre is Canton, but Amoy, Foochow, Nanking and Peking possess artists and guilds whose workmanship is famous over the Empire. . . . One class . . . consists of miniature reproductions of features of daily life and is adapted for earrings, watch-chains, pendants and bangle-attachments. Among the more familiar objects are the pagoda, sampan (or native boat), junk, the sedan-chair, the small-footed lady's shoe, the Goddess of Mercy, the Celestial Poodle, the king of the fishes, the sitting Buddha, the dragon, the flying serpent, the begging bonze, the tiger, lion, horse, pig, buffalo, elephant, turtle, crocodile, monkey, cat and dog. The largest does not exceed two inches in length and from this figure they diminish in size down to dainty little objects no larger than peas. The finish is admirable, the features and hair of the human beings and animals, the scales of the fish and crocodile, the markings of the carapace being reproduced with the utmost care and skill."—"Another class consists of imitation cordage . . . used for bracelets, anklets, necklaces, belts, sword-hangings and horses' harness."—*Ibid.* Aug. 17, 1892.

Architecture.—"It is extremely difficult, in the present state of our knowledge, to write anything, either conclusive or satisfactory, about the architecture of China. This may arise partly from the incuriousness of travellers, and partly because there really are no buildings in the country worthy of the people or their civilization. . . . The Chinese never had either a dominant priesthood or a hereditary nobility. The absence of the former class is a very important consideration, because, in all countries where architecture has been carried to anything like perfection, it is to sacred art that it has owed its highest inspiration, and sacred art is never so strongly developed as under the influence of a powerful and splendid hierarchy. Again, religious and sectarian zeal is often a strong stimulus to sacred architecture, and this is entirely wanting in this remarkable people. . . . In the same manner the want of a hereditary nobility, and indeed of any strong family pride, is equally unfavourable to domestic architecture of a durable description. At a man's death his property is generally divided equally among his children. Consequently the wealthiest men do not build residences calculated to last longer than their own lives. The royal palaces are merely somewhat larger and more splendid than those of the mandarins, but the same in character and erected with the same ends."—*Fergusson, Hist. of Ind. and East. Arch.*, pp. 685–8. Fergusson ascribes the absence of fortified mansions to the comparatively small risk of invasion and infrequency of internal feuds.

"In one respect, however, it [the architecture] is instructive, since the Chinese are the only people who now employ polychromy as an essential part of their architecture: indeed, with them, colour is far more essential than form; and certainly the result is so far pleasing and satisfactory, that for the lower grades of art it is hardly doubtful that it should always be so. For the higher grades, however, it is hardly less certain that colour, though most valuable as an accessory, is incapable of that lofty power of expression which form conveys to the human mind."—*Ibid.* p. 688. See also *infra.*

"Another celebrated pagoda is that known as 'Second Bar Pagoda,' on the Canton river. It is a pillar of victory, erected to commemorate a naval battle which the Chinese claim to have gained near the spot. It is, in design, nearly identical with that of Nankin, but of smaller dimensions, and is now fast falling to ruin."—*Ibid.* pp. 696–7.

"These two are of the usual and most typical form, and so like hundreds of others, that it is impossible to deduce any sequence from them with such representations as we now possess. Though pleasing and purpose-like, as well as original, they are somewhat monotonous in design. A tower divided into nine equal and similar storeys is a very inferior design to that of the minars of the Mahomedans, or the ordinary spires of Christian churches; and, if all were like these, we should be forced to deny the Chinese the faculty of invention in architecture. In the north, however, the forms seem much more various." See the instances given.—*Ibid.* pp. 697–8.

"It is extremely difficult to form a correct estimate of the artistic merits of these towers. Edifices so original and so national must be interesting from that circumstance alone, and it seems almost impossible to build anything in a tower-like form of great height, whether as a steeple, a minar, or a pagoda, which shall not form a pleasing object from its salience and aspiring character alone, even without any real artistic merit in itself. Besides these qualifications, I cannot but think that the tapering octagonal form, the boldly-marked divisions, the domical roof, and general consistence in design and ornament of these towers, entitle them to rank tolerably high among the tower-like buildings of the world."—*Ibid.* p. 698.

"In the architectural works of the present dynasty, as of the Ming, the *feng shui* ideas have never been abandoned. China has ceased to build new pagodas for the sake of riches and prosperity to a locality, but she puts the old ones in repair when money can be obtained for the purpose. The roofs of temples are still ornamented with a view to *feng shui* opposite to the openings of lanes in Peking. Lions are set up, or stones with the powerful name of the Tai shan god, to frighten away demons who might be intending to come that way. The superstition of *feng shui* is retained in house architecture even in this age of growing knowledge. In judging of Chinese architecture there are two chief divisions of work to be looked at. The one is its general excellence, the effect of dignity, solemnity, richness and grandeur on the whole. The other is the special excellence of the parts. . . . In regard to the former, it may be noticed that the greatest triumph of Chinese architecture is in the effect on the whole."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 283–4.

"Their architecture stands on the same low level as their other arts. It is rich, ornamental, and appropriate for domestic purposes, but ephemeral and totally wanting in dignity and grandeur of conception. Still it is pleasing, because truthful; but, after all, its great merit in the eyes of the student of architecture will probably turn out to rest on the light it throws on the earlier styles, and on the ethnographic relations of China to the surrounding nations of Eastern Asia."—*Fergusson, Hist. of Ind. and East. Arch.*, p. 710.

"It is not so much on its forms that Chinese architecture depends as on its colours—the pillars being generally painted red, the friezes and open work green; blue marks the floors and stronger lines, and gilding is used profusely everywhere. Whether this would improve a finer or more solid style of art may admit of doubt; but it is certainly remarkably pleasing in China, and singularly appropriate to the architecture . . . and grouped as these buildings usually are around garden courts, filled with the gayest flowers, and adorned with rock-work and fountains more fantastic than the buildings themselves, the fancy may easily be charmed with the result, though taste forbids us to approve of the details."—*Ibid.* p. 704.

"Almost the only architectural variety displayed by the Chinese is to be found in their tombs. These mansions of the dead assume every possible variety of shape, and are very commonly decorated with ill-carved representations of lions, tigers, elephants, horses, etc."—*Laou-seng-urh*, p. 114, note 15.

[For tombs see FUNERAL RITES.]

"In erecting the Pailoo, or monument, in a conspicuous place apart from the sepulchre, they seem to have shown their usual common sense, though an architect must regret that the designs of their tombs suffered in consequence, and have none of that magnificence which we should expect among a people at all times so addicted to ancestral worship as the Chinese."—*Fergusson, Hist. of Ind. and East. Arch.*, pp. 701–2.

"The cheapness of land in Chinese districts proper, allows of the great lateral extension of their buildings."—*Cycle*, 1st series, p. 487.

"The style of architecture in China deals with base buildings with no loft or storey above them. . . . Although the most settled of all the peoples of the world, the buildings of the Chinese are like those of a nomadic tribe. They resemble in fact the form of a tent with its poles and ample spread of canvas or felt. . . . The only architectural monuments in China worthy of the name are those which are occasionally raised to those who are gone to the other world. The *p'ai-fang* [or *p'ai-lou*], or honorary portals, raised to the memory of living and dead women of alarming virtue, and looking a good deal like an extensive gallows upon which to hang delinquent passers-by, are of a somewhat similar character. Their mortised masses of stone, treated as so many pieces of wood, represent the only bit of peculiar Chinese architectural mannerism which is worthy of being advanced to the dignity of a 'style.' Not a single work is known to be devoted to the subject of architecture proper in the whole range of Chinese literature. The only books containing anything bearing on the subject are those which treat upon the selection of sites for tombs. . . . With the exception of such buildings as the Altar to Heaven in Peking, the tombs to Emperors, and a few others, the entire architectural display in China, not excluding imperial palaces, is made up of mere lath and plaster."—*Ibid.* p. 487. For causes see *ibid.*

"Their origin is as distinctly Indian as the other, though, from their nature, being easily overthrown, but few examples can be found in a country that has so long ceased to be Buddhist. Fortunately, however, we still possess in the gateway of Sanchi . . . the typical example of the whole class; and we find them afterwards represented in bas-reliefs and in frescoes in a manner to leave no doubt of the frequency of their application." "In China they seem almost universally to be employed as honorific monuments of deceased persons—either men of distinction, or widows who have not married again, or virgins who have died unmarried. Frequently they are still constructed in wood, and when stone is used they retain to this hour the forms and details of wooden construction. Whatever the material they consist of either two or four posts, set either on the ground, so as to allow a passage through, or on a platform. . . . This is as usual a form as the other, and shows how inapplicable the term gateway is to these monuments. The posts always carry a rail or frieze, bearing an inscription, which is, in fact, the object for which the monument was erected. Above this are various architectural details, which complete the design in a manner both original and artistic."—*Fergusson, Hist. of Ind. and East. Arch.*, pp. 700–1.

"In an historical point of view, the most curious thing connected with these Pailoos seems to be, that at Sanchi, about the Christian Era, we find them used as gateways to a simulated tomb. In India both the tumulus and the Pailoo had at that time passed away from their original sepulchral meaning; the one had become a relic-shrine, the other an iconostasis. Two thousand years afterwards in China we find them both still used for the purposes for which they were originally designed."—*Ibid.* p. 702.

"So far as we know, no great structural dagobas ever existed in China, so that their form is generally unfamiliar to the people."—*Ibid.* p. 701.

"The ordinary form of a temple, as seen in the villages or towers in China, is extremely simple, and seems to be the same, whether dedicated to Buddha or to the Queen of Heaven, or to any other deity of the strange pantheon of the Celestial Empire. It generally consists of a square apartment with a highly ornamented roof, and with one of the side-walls removed. The entrance is never at the end, nor the end wall ever removed, as would be the case in the West, but always the side; and it is by no means clear that it is not the right and reasonable way of arranging matters. In very small temples a single beam supports the eaves, and a screen inside forms the back of the porch and the front of the temple. In larger temples two or more pillars are introduced, but the other arrangements remain the same. . . . As architectural objects, they depend for their effect principally on colour, which is applied with an unsparing hand in the form of glazed tiles, painted ornaments, and frequently also paintings, such as landscapes and figure subjects. Gilding is also employed to a great extent, and with good effect."—*Ibid.* p. 694.

"It is in their domestic architecture, if in any, that the Chinese excel; there we do not look either for monumental grandeur or for durability, and it is almost impossible to resist being captivated by the gaiety and brilliancy of a Chinese dwelling of the first class, and the exuberant richness and beauty of the carvings and ornaments that are heaped on every part of it."—*Ibid.* pp. 702–3.

"One of the most remarkable peculiarities of their houses is the almost universal form of roof, which writers on the subject have generally referred to as a reminiscence of the tent of the Tartars, who are supposed to have introduced it. The authors of this theory, however, forgot that the Chinese have been longer out of tents, and know less of them, than any other people now on the face of the globe. The Tartar conquest, like our Norman one, has long been a fusion rather than a subjection, and does not seem to have produced any visible effect on the manners or customs of the original inhabitants of China. It may also be observed that the typical form of the roof of a Tartar tent was and is domical, like those represented in the Assyrian sculptures, and seldom, if ever, constructed with a hollow curve; so that the argument tells the other way. Be this as it may, the form of roof in question arose from a constructive exigence, which others would do well to imitate. In a country like China, where very heavy rains fall at one season of the year, tiled roofs, such as they almost universally use, require a high pitch to carry off the water; but the glaring sunshine of another season renders shade to walls and windows absolutely necessary. If . . . the slope of the roof is continued so far out as to be effective for the last purpose, the upper windows are too much darkened, and it is impossible to see out of them. To remedy this defect, the Chinese carry out their eaves almost horizontally from the face of the walls, where a leak becomes of slight importance; and then, to break the awkward angle caused by the meeting of these two slopes, they ease it off with a hollow curve, which not only answers the double purpose of the roof more effectually, but produces what the Chinese think—and perhaps rightly—the most pleasing form of roof."—*Ibid.* p. 703.

"The only parts of such a roof that admit of decoration by carving are evidently either the central or angular ridges; and here they exaggerate their favourite hollow curve to an extent unpleasing to a European eye—the angles being, in some instances, actually turned back, and the ridge being also ornamented by upturned ornaments at its ends, to an extent we cannot reconcile with our notions; nor indeed is it possible we should, when they are overloaded with grotesque ornaments to the extent too often found."—*Ibid.* pp. 703–4.

[For further details as to roofs, plan of construction, etc., see *ibid.* p. 704.]

"Columns are, at least, as frequent in the buildings of the Chinese as in those of Europe. They serve to support the roof, and are commonly of wood, with stone or marble bases. They have no capitals; but instead thereof the upper part of the shaft is pierced by the beams, and generally surrounded with several little consoles that help to support them. Their height is from eight to twelve diameters; they are diminished gradually from bottom to top, and the bottom of the shaft finishes in a quarter-round, turned inwards: a particularity which is likewise to be met with in some of the designs lately published by Capt. Norden of the antiquities of Egypt. The bases are of a number of different profiles, none of them very beautiful."—*Chambers, Designs of Ch. Buildings*, pp. 11–12; and see Plates.

"In the modern style we find the shaft of a column carved with dragons, and this mode of ornamentation has lately become commoner than it was. It is observable in the guild-houses of Ningpo and Hankow."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 286.

The architecture "is essentially wooden, and these wooden forms may be found, as in other countries, repeated in stone and marble. Many important buildings are yet wholly of wood. Stone is largely used for bridges, gateways, and for public works; while ornamental structures in gardens, for balustrades, surrounding tombs and important buildings are generally of marble. Brick may be said to be the principal building material of China."—*Trans. of Ryl. Inst. of Brit. Arch.*, 1874, p. 33.

"At present it [the arch] is used when it is desired to span rivers by bridges. Made with an arch for foot-passengers, such structures look well to the eye, but they are inconveniently steep, being often 30 feet in height. Such bridges are made with steps so that they are crossed easily by burden-bearing coolies. Beasts, however, cannot easily use them, which is a great defect. . . . These bridges . . . last long, because the superincumbent weight is efficiently sustained in the most economical manner by the arch. Many bridges in modern style would be better for not being so steep as they are, and for not being made with steps."—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 287.

"One very distinctive feature of this Architecture is what I may call the 'frieze,' but I confess that the term is doubtful when applied to this part of Chinese construction. It reminds one of the bracket capital of Hindoo architecture, and no doubt it had a similar origin. It is now a complicated triple succession of small brackets, which project forward, giving increased breadth on the top for the support of the roof. . . . Although evidently constructive in its origin and purpose, it is the most ornamental portion, and its complexity makes it perhaps the most striking feature of Chinese architecture. All buildings with anything like architectural pretensions will be found to have this peculiar frieze. . . . Its origin is evidently wooden, but I have seen it repeated in stone, marble, majolica, brick, bronze and iron. . . . There are some varieties in the tiles of China; but those of Peking, particularly when they were of the Imperial yellow tint, suggested that bamboos had first been used for roofs, and had given origin to the round form of the upper tiles. In these cases the terminals are round, with an ornament within."—*Trans. of Ryl. Inst. of Brit. Arch.*, 1874, p. 35.

"To one who is intimate with the architecture of India, that of China seems poor in comparison. And yet it is important from its links of connection, and as illustrating a similar wooden development, more particularly the bracket, which, as a wooden piece of construction, became in both cases an ornamental feature of the architecture."—*Ibid.* p. 47.

"The Umbrella is an old symbol of dominion and power, and the Chatta of Buddha is triple, implying, no doubt, sovereignty over 'the three worlds,' which are so often referred to in the ancient classics of India. They are as old as the Ramayana. One of the most important of the insignia of the Emperor of China is a triple umbrella; and . . . the circular building on the north altar of the Temple of Heaven has a triple roof. The north and south altars have a triple terrace."—*Ibid.* p. 40.

"We also find in modern style a special development of the *t'ing tsi* [*v. supra*, ABS. MON.]. . . . Examples of rich variety in the roofing are seen in many theatres and in the corner towers of the Peking Palace wall." "In the Temple of Heaven the altar is carried to its highest point. Its circularity, its marble pavement and its numerical arrangement deserve attention." See description, pp. 286–7.—*Journ. N.-C.B.R.A.S.*, N.S. xxiv. 286–7.

"The same ephemeral system of construction which prevailed in dwellings of the rich merchants and mandarins was carried out in the royal palaces without any increase of monumental character, but, of course, with greater richness of ornament, and upon a larger scale. Like most Oriental palaces, however, those at Pekin consist of a number of detached pavilions, rather than of numerous suites of apartments grouped under one roof, as is usually the case in Europe; and they consequently never attain the magnitude essential to architectural dignity. In the Summer Palace at Pekin there were many detached pavilions . . . which, when interspersed with trees and water and rocky scenery, aid in making up a very fairy-like landscape, but in themselves can hardly be considered as objects of dignified architecture."—*Fergusson, Hist. of Ind. and East. Arch.*, pp. 704–5. For examples see *Williams, Midd. King.*, i. 730–1.

"In lighter edifices, as pavilions, rest-houses, kiosks, and arbors, there is . . . a degree of taste and adaptation that is unusual in other buildings, and quite in keeping with their fondness for tinsel and gilding rather than solidity and grandeur."—*Ibid.* ii. 117. Fergusson (pp. 706–7) says the pavilion "cannot be praised either for the elegance of its form or the appropriateness of its ornamentation."

"Perhaps their most successful efforts in this direction [solid architecture] were when they combined a solid basement of masonry with a light superstructure of wood, as in the Winter Palace at Pekin. . . . In this instance the height and solidity of the basement give sufficient dignity to the mass, and the light superstructure is an appropriate termination upwards."—*Ibid.* p. 707.

"A few years hence it may be possible to attempt to write a history of architecture in China. . . . It is still doubtful whether the materials exist in China for any extended history of the art. Such facts as have come to light are not encouraging. Wood has been far too extensively used throughout for any very permanent style of architecture ever having been employed. But there are things in Cambodia, and other neighbouring states, which seem to have come neither from India, nor from any other country we are acquainted with, but are nevertheless of foreign origin, and must have been imported from some extraneous land; and it is difficult to say where we are to look for their originals if not in central or western China."—*Ibid.* pp. 708–9.

[See also *Cycle*, 1st series, p. 487; *Chambers, Designs of Ch. Buildings*, Pref. and pp. 7–8; *Williams, Midd. King.*, i. 726–7; *Journ. N.-C.B.R.A.S.*, N.S. xxiv. 285–7; and *Trans. of Ryl. Inst. of Brit. Arch.*, 1874, pp. 33; 44–6; and for process of building, ARTS.]

Sculpture, etc.—"Statuary is confined chiefly to moulding idols out of clay or cutting them from wood, and carving animals to adorn balustrades and temples. Idols are generally made in a sitting posture and dressed, the face and hands being the only parts of the body seen, so that no opportunity is afforded for imitating the muscles and contour of the figure. The hideous monsters which guard the entrance of temples often exhibit more artistic skill than the unmeaning [*sic*] images enshrined within, and some even display much knowledge of character and proportion. Among their best performances in statuettes are the accurate baked and painted models of different classes of people;

Canton and Tientsin artists excel in this branch."—*Williams, Midd. King.*, ii. 114–5.

"Even purely human statues do not often stand free,—the Chinese not apprehending individuality as the Greeks did,—but rest on a background of wall. Yet China is sprinkled with popular statuary; mainly of symbolic Buddhist or other imagery, generally in grotesque or exaggerated forms. . . . Their allegorical sculpture is described as no less charming than it is in appearance burlesque; its lions and tigers certainly suggesting the fact that these creatures do not frequent the Chinese Empire. But, like every other product, it is almost without limit in amount and elaboration. Bastian saw stone figures of men and animals at intervals all the way to Kalgan."—*Johnson, Or. Rel.—Ch.*, pp. 79–80.

"Even more astonishing is the quantity and quality of minute sculpture. The great pagoda of Nan-king was beset with innumerable images. The Chinese are elaborate workmen in ivory, horn, mother-of-pearl, jade, and bronze. The cutting of many a jade vase must have cost the labour of a lifetime, and this toilsomeness, hinted in their jade the emblem of all virtues, enforced at last the substitution of their equally beautiful porcelain (*Chefs d'Œuvres of Industry*, p. 132)."—*Ibid.* p. 80.

"The proportions of the human body are almost unknown to the Chinese, and never, at any time, have painting and sculpture of the kind which studies beauty in the nude had any place in their customs. The whole empire does not contain two statues worthy of mention. They adorn their temples with colossal idols, covered with enamelled terra-cotta or with porcelain; the fronts of palaces, the gates of cities, the balustrades of bridges, with immense stone statues which have for their sole merit a certain expression, when they are not deformed and monstrous."—*Revue Contemp.*, xxv. 236–7.

"Animals are sculptured in granite and cast in bronze, showing great skill and patience in the detail work. . . . Images of lions, tigers, tortoises, elephants, rams, and other animals ornament bridges, temples, and tombs. The elephants in the long avenue of warriors, horses, lions, etc., leading up to the tomb of the Emperor Hungwu at Nanking are the only tolerable representations of their originals; the gigantic images guarding the tomb of Yungloh, his son, at Changping, near Peking, are noticeable for size alone. The united effect of the elaborate carving and grotesque ornaments seen upon the roofs, woodwork, and pillars of buildings is not devoid of beauty, though in their details there is a great violation of the true principles of art, just as the expression of a face may please which still has not a handsome feature in it. Short columns of stone or wood, surmounted by a lion, and a dragon twining around the shaft, the whole cut out of one block; or a lion sejant with half a dozen cubs crawling over his body, are among the ornaments of temples and graves which show the taste of the people."—*Williams, Midd. King.*, ii. 115.

"By far the best specimens of sculpture are their imitations of fruits, flowers, animals, etc., cut out of many kinds of stone, from gnarled roots of bamboo, wood, and other materials; but in these we admire the unwearied patience and cunning of the workmen in making grotesque combinations and figures out of apparently intractable materials, and do not seek for any indications of a pure taste or embodiment of an exalted conception. Inscriptions of a religious or geomantic character are often cut upon the faces of rocks, as was the case in India and Arabia, and the picturesque characters of the language make a pretty appearance in such situations."—*Ibid.* ii. 115–6.

Painting.—"Painting is rather behind sculpture, but neither can be said to have advanced beyond rude imitations of nature." "Even the best painters have no proper idea of perspective or of blending light and shade, but the objects are exhibited as much as possible on a flat surface, as if the painter drew his picture from a balloon, and looked at the country with a vertical sun shining above him. As might be inferred from their deficiencies in linear drawing and landscapes, they eminently fail in delineating the human figure in its right proportions, position, and expressions, and of grouping the persons introduced into a piece in natural attitudes. The study of the human figure in all its proportions has not been attended to by painters any more than its anatomy has by surgeons. Shadows upon protraits are considered a great defect, and in order to avoid them a front view is usually taken. Landscapes are also painted without shading, the remote objects being as minutely depicted as those in the foreground, and the point of view in pieces of any size is changed for the nearer and remote parts. There is no vanishing point to their pictures, as might be inferred from their ignorance of perspective and the true elements of art."—*Ibid.* ii. 105–6.

"As for painting, ornamentation is its triumph: it concerns itself at the present day only with colour, very little with form, still less with the human soul." "The reason of this art is what it has been. Quite in keeping with the laws, customs, and moral character of the Chinese people, it interdicts the smallest innovation; and instead of asking themselves how things should be done, the artists trouble themselves as to how things were done at the dawn of the ancient dynasty of the Sung, the epoch of the creation of the style which flourishes at the present day."—*Revue Contemp.*, xxv. 237.

"Their colouring is executed with great skill and accuracy—too much, indeed, in many cases, so that the painting loses something of the effect it would otherwise have from the scrupulous minuteness of the detail, though it looks well in paintings of flowers, animals, costumes, ornaments, and other single objects where this filling up is necessary to a true idea of the original. The tints of the human countenance are no better done, however, than its lineaments, and the lifeless opacity suggests the idea that the artist was not called in until his patron was about to be entombed from the sight of his sorrowing family. The paintings obtained at Canton may, some of them, seem to disprove these opinions of the mediocrity attained by the artists in that country, but the productions of the copyists in that city are not the proper criteria of native uneducated art. Some of them have had so much practice in copying foreign productions that it has begun to correct their own notions of designing. These constitute, however, a very small proportion of the whole, and have had no effect on national taste. The designs to be seen on plates and bowls are, although not the best, fairer specimens of art than the pieces sometimes procured at Canton. The beautiful fidelity with which engravings are copied at Canton is well seen in the paintings on ivory, especially miniatures and figures, some of which fully equal similar productions made elsewhere."—*Williams, Midd. King.*, ii. 106–7.

"Their painting never rose much above the scale of decoration."—*Fergusson, Hist. of Ind. and East. Arch.*, p. 710.

"Without perspective, shadows, or emphasis in tone,—all of which are rejected as optical illusions,—their paintings excite our wonder by skilful management and intense purity of colour; whether heightened by the soft hazy texture of their pith paper, or imitating the primal greens, golds, and blues of earth and sky on their pagoda roofs. There are descriptive accounts of celebrated painters, one of which enumerates fifteen hundred names (*Wylie, Ch. Literature*, pp. 108, 110); and full treatment on painting as an art. Their devotion to ornamental work is mechanized by the use of classic books of conventional forms, and each workman gives his whole attention to one kind of pattern (*Chefs d'Œuvres*, p. 146). So much is art a matter of mechanical dexterity, that the painters have learned a wonderful sleight in managing two brushes at once. Artists lecture to crowds by the blackboard, and execute pictures of birds and beasts with their finger tips, with great address (*Lockhart, Med. Miss.*, p. 105). Paintings from Buddha's life in the recognized attitudes cover the temples."—*Johnson, Or. Rel.—Ch.*, p. 80. For a description of the paintings on pith-paper, or rice-paper, see *Williams, Midd. King.*, ii. 113–4.

"In general, pettiness and confusion of details, defect of dramatic grouping, isolation of forms, absence of shadow and perspective, a constant and rigid turn of portraits to face the spectator, with other ever-recurring childish traits, show that the fine arts are stunted by constitutional absorption in concrete things."—*Johnson, Or. Rel.—Ch.*, p. 81.

"After numerous viscissitudes, painting flourished again to some extent under the Emperor Khang-Hi; but under Khien-Loung, there remained only paint-boxes, there were no more artists, and the European missionary painters were almost the only ones in the Celestial Empire who retained some artistic feeling. To idea had succeeded imitation; to invention, the knowledge of how to do it; to composition, counterfeiting and copying. In fact, from the time of Gherardini, of Castiglione and of Attiret, the system of painting in China had become for many long years a kind of game of patience. By means of pieces selected from the masters, they had composed courses of drawing, cut on wood, sometimes illuminated, which furnished models of everything living or dead, a kind of encyclopædia of practical art full of recipes for procuring genius." Some examples showing great skill are quoted on pp. 250–1.—*Revue Contemp.*, xxv. 248–9.

"If the modern painters, Europeanised or non-Europeanised, possess much of the lustre of the colouring of the ancients, with some of their imagination, they have neither the originality of invention and of character, nor the felicity of composition, movement, line, and outline of the masters. Anyone who has seen the productions of some has seen those of the others, for all, every one of them, follow the same routine and shake from their horns of plenty albums always renaissant with mandarins, birds, landscapes, flowers, butterflies, junks, gallant and immodest rarities, in a word with the curious and superfine illuminations with which Europe is inundated. In their better moments, they paint on screens, cartels, and scrolls for Chinese apartments, youthful divinities rising from leaves or from lotus flowers, mythological personages surrounded by figures of talismans, which preserve them from all harm; mandarins extending at their ease the dignity of their large stomachs, or riding in sadness by hills and valleys towards the deserts of snowy Tartary; poets seeking inspiration, at the expense of their nails and their foreheads, on the borders of an azure lake; slender young girls playing on the jade flute," etc.—*Ibid.* xxv. 258.

"Art in China is only but a sad memory of itself. Following times and circumstances it flourished or faded, rose or subsided. It is in the epoch anterior to the Soung, and above all during their dynasty, that one sees opening out in China the most abundant efflorescence of masterpieces. Then, without any apparent reason, the sap grows cold in the veins of the painters. For a moment it regains some fecundity in the XVIIIth century, but this factitious renaissance was only a distant reflection, a more or less clever copy of the past. Thus and worse still is the art of our day. . . . The Soung painters were artists; those who hold the brush to-day are scarcely more than artisans, veritable painting machines."—*Ibid.* xxv. 260. See also generally *Giles, Ch. Pict. Art.*

Drawing.—"Outline drawing is a favourite style of the art, and the wealthy adorn their houses with rough sketches in ink of figures and landscapes; but the humblest of such compositions as are common in the galleries and studios of Western countries have never been produced by Chinese artists. Some of their representations of abstract ideas are at least singular to us, and, like many other things brought from their country, attract notice from their oddity."—*Williams, Midd. King.*, ii. 106.

"The qualities which most please the Chinese in drawing are "largeness of feature and bold touches."—*Lay, Chinese As They Are*, p. 269.

"The Chinese never seem to have had any turn for geometrical investigation. . . . In theory, I believe, they do not [recognize] the art of perspective, and not always in practice. Still, they are not altogether strangers to the subject, for, while in China, I saw views exposed for sale in a painter's shop, wherein objects diminished in size as they receded from the point of view; and in a work which I have on Chinese husbandry there are many landscapes which show that the artist felt himself obliged to lessen the more distant objects, lest he should fail [to get them into] his picture. . . . [But all the lines are as distinct in the background as in the foreground.] Of practical perspective the Chinese know a little; [of] the mathematics of stereographic projection, nothing; and I know not whether they have surmises about aerial perspective. This is about the sum of the matter, taken from a reference to some of their best productions. . . . I have several native treatises on drawing, wherein the art is treated with great minuteness and particularity; but the arrangement of objects, so as to secure the maximum of pictorial truth and emblazonry, is not touched upon in any part of them; which is a little surprising, as the Chinese have long been celebrated for their skill in combining objects in a garden or pleasure-grounds, so as to render the art and design recognizable by the spectator. As draughtsmen [they copy details faithfully]. The human face has been dissected, its parts severally named, and their relative proportions and general harmony keenly studied. . . . The principal varieties of each feature are enumerated, and marked by proper epithets. . . . The head is supposed to revolve upon an axle, and to present itself under ten different phases. . . . They hold [the pencil] nearly perpendicular to the paper, and are therefore able, from the delicacy of its point, to draw lines of the greatest fineness, and at the same time, from the elastic nature of the hairs, to make them of any breadth they please. The broad sweeps in the drapery, and the fine strokes for the eyelash and the beard, are alike executed by a single effort of the pencil. . . . A few [curves], well selected, and exactly drawn afford a portrait at once. . . . A Chinaman . . . takes several preparatory sketches in succession, till he is satisfied, and then . . . [copies] all the perfections of his last trial, without any of its blemishes. A few lines [suffice for] the rest of the figure, and all the labour is reserved for the dress. . . . The sentiments and occupations of men are faithfully pourtrayed, and with so much feeling, that each one at first sight tells its own story. Excessive grief, rage, and terror [are seldom depicted]. The ordinary employments of life, and their attendant satisfactions, are the general themes. . . . [Great attention is paid to the drawing of birds. Their outline is divided into 9 or 10 different parts, each of which is studied separately; then the living bird is drawn in every possible attitude. The same method is followed in flower-painting, first, accurate study of every detail, then faithful copying of the plant, as it grows.] The Chinese are not contented with a faithful outline of a plant, tree or shrub; they watch its bearing and attitude when acted on by the wind, and go so far as to tell us how much each particular kind of wind will modify . . . the flowers and foliage."—*Ibid.* pp. 219–23.

Literature.—"In spite of war and rebellion, which must have encroached seriously upon his time, he [K'ang Hsi] found leisure to imitate and carry out, with the aid of the leading scholars of the day, several of the greatest literary enterprises the world has ever seen. The chief of these are (1) the *K'ang Hsi Tzŭ Tien*, the great standard dictionary of the Chinese language; (2) the *P'ei Wĕn Yün Fu*, a huge concordance to all literature, bound up in forty-four large closely-printed volumes; the *P'ien Tzŭ Lei Pien*, a similar work, with a different arrangement, bound up in thirty-six large volumes; (4) the *Yüan Chien Lei Han*, an encyclopædia, bound up in forty-four volumes; and (5) the *T'u Shu Chi Ch'êng*, a profusely illustrated encyclopædia, in 1628 volumes of about 200 pages to each. To the above must be added a considerable collection of literary remains, in prose and verse, which, of course, were actually the Emperor's own work. It cannot be said that any of these remains are of a high order, or are familiar to the public at large, with a single and trifling exception. The so-called Sacred Edict is known from one end of China to the other. It originally consisted of sixteen moral maxims delivered in 1670 under the form of an edict by the Emperor K'ang Hsi. His Majesty himself had just reached the mature age of sixteen. He had then probably discovered that men's morals were no longer what they had been in the days of 'ancient kings,' and with boyish earnestness he made a kindly effort to do something for the people whose welfare was destined to be for so many years to come his chief and most absorbing care. The maxims are commonplace enough, but for the sake of the great Emperor who loved his 'children' more than himself they have been exalted into utterances almost divine."—*Giles, Hist. of Ch. Lit.*, pp. 385–6.

"K'ang Hsi's son and successor, Yung Chêng, caused one hundred picked scholars to submit essays enlarging upon the maxims of his father, and of these the sixteen best were chosen, and in 1724 it was enacted that they should be publicly read to the people on the 1st and 15th of each month in every city and town in the empire. This law is still in force. Subsequently, the sixteen essays were paraphrased into easy colloquial; and now the maxims, the essays, and the paraphrase, together make up a volume which may be roughly said to contain the whole duty of man."—*Ibid.* p. 387.

"New editions of important historical works and of encyclopædias were issued by Imperial order, and under the superintendence of the Emperor [Ch'ien Lung] himself. In 1772 there was a general search for all literary works worthy of preservation, and ten years later a voluminous collection of these was published, embracing many rare books taken from the great Encyclopædia of the Emperor Yung Lo. A descriptive catalogue of the Imperial Library, containing 3460 works arranged under the four heads of Classics, History, Philosophy, and General Literature, was drawn up in 1772–1790. It gives the history of each work, which is also criticised. The vastness of this catalogue led to the publication of an abridgment, which omits all works not actually preserved in the Library. The personal writings of this Emperor are very voluminous. They consist of a general collection containing a variety of notes on current or ancient topics, prefaces to books, and the like, and also of a collection of poems. Of these last, those produced between 1736 and 1783 were published, and reached the almost incredible total of 33,950 separate pieces. It need hardly be added that nearly all are very short. Even thus the output must be considered a record, apart from the fact that during the reign there was a plentiful supply both of war and rebellion." "His Majesty's poetry, though artificially correct, was mediocre enough."—*Ibid.* pp. 387–8.

Ku Chiang's "writings on the Classics, history, topography, and poetry are still highly esteemed. To foreigners he is best known as the author of the *Jih Chih Lu*, which contains his notes, chiefly on the Classics and history, gathered during a course of reading which extended over thirty years. He also wrote many works upon the ancient sounds and rhymes."—*Ibid.* p. 391.

Chu Yung-shun "was the author of commentaries upon the Great Learning and the Doctrine of the Mean, and of other works; but none of these is so famous as his Family Maxims," which owe "much more to literary form than to subject-matter."—*Ibid.* pp. 391–2.

Lan Ting-yüan's "complete works have been published in twenty small octavo volumes, of which works perhaps the best known of all is a treatise on the proper training of women, which fills two of the above volumes. This is divided under four heads, namely, Virtue, Speech, Personal Appearance, and Duty, an extended education in the intellectual sense not coming within the writer's purview. The chapters are short, and many of them are introduced by some ancient aphorism, forming a convenient peg upon which to hang a moral lesson, copious extracts being made from the work of the Lady Pan of the Han dynasty." "Two more of the above twenty volumes are devoted to the most remarkable of the criminal cases tried by him during his short magisterial career." He also wrote on trade and general intercourse with foreign nations.—*Ibid.* pp. 392–5.

"The *Ming Chi Kang Mu*, or History of the Ming Dynasty, which had been begun in 1689 by a commission of fifty-eight scholars, was laid before the Emperor only in 1742 by Chang T'ing-yü (1670–1756), a Minister of State and a most learned writer, joint editor of the Book of Rites, Ritual of the Chou Dynasty, the Thirteen Classics, the Twenty-four Histories, Thesaurus of Phraseology, Encyclopædia of Quotations, the Concordance to Literature, etc. This work, however, did not

meet with the Imperial approval, and for it was substituted the *T'ung Chien Kang Mu San Pien*, first published in 1775. Among the chief collaborators of Chang T'ing-yü should be mentioned O-érh-t'ai, the Mongol (d. 1745), and Chu Shih (1666–1736), both of whom were also voluminous contributors to classical literature." "These were followed by Ch'én Hung-mou (1695–1771), who, besides being the author of brilliant State papers, was a commentator on the Classics, dealing especially with the Four Books, a writer on miscellaneous topics, and a most successful administrator."—*Ibid.* pp. 404–5.

"Yüan Mei (1715–1797) is beyond all question the most popular writer of modern times. At the early age of nine he was inspired with a deep love for poetry, and soon became an adept at the art. . . . His letters, which have been published under the title of *Hsiao Ts'ang Shan Fang Ch'ih Tu*, are extremely witty and amusing, and at the same time are models of style. Many of the best are a trifle coarse, sufficiently so to rank them with some of the eighteenth-century literature on this side of the globe." "Yüan Mei's poetry is much admired and widely read. He is one of the few, very few, poets who have flourished under Manchu rule." "It sounds like an anti-climax to add that this brilliant essayist, letter-writer, and composer of finished verse owes perhaps the chief part of his fame to a cookery-book. . . . His cookery-book is a gossipy little work, written, as only such a scholar could write it, in a style which at once invests the subject with dignity and interest."—*Ibid.* pp. 405–9.

[A work on gardening was published in 1783 by Ch'én Hao-tzŭ. Chao I (1727–1814) wrote a history of the wars of the present dynasty, a collection of notes on the current topics of his day, historical critiques, and other works. He was also a poet. Yüan Yüan (1764–1849) was a voluminous writer on the Classics, astronomy, archæology, etc., and various important collections were produced under his patronage. Among these may be mentioned the *Huang Ch'ing Ching Chieh*, containing upwards of 180 separate works, and the *Ch'ou Jên Chuan*, a biographical dictionary of famous mathematicians of all ages, including Euclid, Newton, and Ricci, the Jesuit Father. He also published a Topography of Kuangtung, specimens of the compositions of more than 5000 poets of Kiangsi, and a large collection of inscriptions on bells and vases. He also edited the Catalogue of the Imperial Library, the large encyclopædia known as the *T'ai P'ing Yü Lan*, and other important works.]—*Ibid.* pp. 413–8.

[Giles gives an account of some popular educational works, such as may be bought for a few cash at stalls in the street. Among these is a treatise on Ethnology and Zoology, published in 1783, full of descriptions of fabulous beings, such as the headless, three-headed, feathered, long-legged, etc., nations. Works on topography are numerous, but geography, properly so-called, is almost entirely neglected, and the only European treatise known to the scholars Giles had met was the mutilated edition of Verbiest's hand-book. Other popular books for children are "a guide to the Fauna and Flora of China, and "Philosophy for the Young," which demonstrates that it is better to work than to be idle, "and that the strength of three men is powerless against *Li* ('abstract right')."]—*Ch. Sketches*, pp. 27–30.

"Two religious works, associated with the Taoism of modern days, . . . have long been popular throughout China. . . . They are not to be bought in shops, but can always be obtained at temples, where large numbers are placed by philanthropists for distribution gratis. The first is the *Kan Ying P'ien*, or Book of Rewards and Punishments, attributed by the foolish to Lao Tzŭ himself. Its real date is quite unknown; moderate writers place it in the Sung dynasty, but even that seems far too early. Although nominally of Taoist origin, this work is usually edited in a very pronounced Buddhist setting, the fact being that Taoism and Buddhism are now so mixed up that it is impossible to draw any sharp line of demarcation between the two. . . . Prefixed to the *Kan Ying P'ien* will be found Buddhist formulæ for cleansing the mouth and body before beginning to read the text, and appeals to Maitrêya Buddha and Avalôkitêsvara. . . . The text consists of a communication said to have been uttered by Lao Tzŭ, and directed against evil-doers of all kinds." "The second . . . is the *Yü Li Ch'ao Chuan*, a description of the Ten Courts of Purgatory in the nether world."—*Giles, Hist. of Ch. Lit.*, pp. 418–20.

[Giles says that most educated Chinese are fond of books of travel, and many have taken long journeys to distant parts of the empire in order to compose such works. These books abound in incredible marvels, some at least of which would seem to have been deliberately invented; but all are implicitly believed by Chinese readers. Lin-ch'ing (Acting Governor-General of the two Kiang), father of Ch'ung-hou, wrote a book of travels in six thin quarto volumes, containing, among other wonders, an account of the *Loom Rock*, in the Chang-chow prefecture in Hunan, which is described as perfectly inaccessible to man, yet a loom, and other articles used in housekeeping, such as tea-pots, &c., can be distinguished in the caves hollowed out in its sides.]—*Ch. Sketches*, pp. 161–3. See also *Balfour Waifs*, pp. 149–52.

"The present age has seen the birth of no great original writer in any department of literature, nor the production of any great original work worthy to be smeared with cedar-oil for the delectation of posterity. It is customary after the death, sometimes during the life, of any leading statesman to publish a collection of his memorials to the throne, with possibly a few essays and some poems. Such have a brief *succès d'estime*, and are then used by binders for thickening the folded leaves of some masterpiece of antiquity. Successful candidates for the final degree usually print their winning essays, and sometimes their poems, chiefly for distribution amongst friends. Several diaries of Ministers to foreign countries and similar books have appeared in recent years, recording the astonishment of the writers at the extraordinary social customs which prevail among the barbarians. But nowadays a Chinaman who wishes to read a book does not sit down and write one. He is too much oppressed by the vast dimensions of his existing literature, and by the hopelessness of rivalling, and still more by the hopelessness of surpassing, those immortals who have gone before."—*Giles, Hist. of Ch. Lit.*, pp. 429–30.

"All literature in China is pure. Novels and stories are not classed as literature; the authors have no desire to attach their names to such works, and the consequence is a great falling off from what may be regarded as the national standard. Even the *Hung Lou Méng* contains episodes which mar to a considerable extent the beauty of the whole."—*Ibid.* p. 433.

As an example of the critiques on poetry and literature (which first made their appearance in the fourth or fifth century: see PER. OF DISR.) "may be noticed the *She hëŏ uen ke hwo fa ta ching*, in eighteen books, by Yu Seang, issued in 1697. The various objects of the themes of poetry are detailed in the order of a cyclopædia. The theme is first explained, then its various applications, followed by quotations from the poets, the ideas embodied, and the application in the successive parts of a poem. This is followed by a kind of rhyming dictionary, in which a number of quotations are given, under each rhyme, and notes for the artistic management of the same."—*Wylie, Ch. Researches*, pp. 235–6.

"A notable work of this kind [anthologies: see PER. OF DISR.], with the title *Koo wăn yuen keen*, in 64 books, was published by imperial commission in 1685. It gives an uninterrupted succession of choice literary selections, from the time of the Tso chuen down to the end of the Sung dynasty. The annotations of five eminent scholars are appended. A huge compilation of the poetry of the Tang dynasty, under the title *Tseuen t'ang she*, in 900 books, was issued in 1703, by imperial commission."—*Ibid.* pp. 235–6.

[Giles, in his article headed "Literature," says that Chinese literature, as a whole, is not worth translating, and its value has been greatly exaggerated, by Gumpach and others.]—*Ch. Sketches*, pp. 23–6.

Romance.—"Although native scholars altogether exclude novels from a place in their literature, yet they are in fact a very important and influential class of reading, forming as they do the views and opinions of the large mass of the people on the history of their own country, being almost the only source from which they gather any ideas on the subject at all. They are not so numerous, however, as might be expected under the circumstances; nor do they to their readers lose any of their freshness with age. They are more or less colloquial in language."—*Wylie, Ch. Researches*, p. 226.

"Works of fiction are amongst the most popular and exceptionable books the Chinese have, and those which are not demoralizing are, with some notable exceptions, like the *Ten Talented Authors*, generally slighted. The books sold in the streets are chiefly of this class of writings, consisting of tales and stories generally destitute of all intricacy of plot, fertility of illustration, or elevation of sentiment. They form the common mental aliment of the lower classes, being read by those who are able, and talked about by all; their influence is consequently immense. Many of them are written in the purest style, among which a collection called *Liao Chai*, or 'Pastimes of the Study,' in sixteen volumes, is pre-eminent for its variety and force of expression. The preface is dated in 1679; most of the tales are short, and few have any ostensible moral to them, while those which are objectionable for their immorality, or ridiculous from their magic whimsies, form a large proportion." "Rémusat compares the construction of Chinese novels to those of Richardson, in which the 'authors render their characters interesting and natural by reiterated strokes of the pencil, which finally produce a high degree of illusion. . . .' He briefly describes the defects in Chinese romances as principally consisting in long descriptions of trifling particulars and delineations of localities, and the characters and circumstances of the interlocutors, while the thread of the narrative is carried on mostly in a conversational way, which, from its minuteness, soon become tedious. The length of their poetic descriptions and prolix display of the wonders of art or the beauties of nature, thrown in at the least hint in the narrative, or moral reflections introduced in the most serious manner in the midst of diverting incidents, like a long-metre psalm in a comedy, tend to confuse the main story and dislocate the unity requisite to produce an effect." "Chinese novels, however, generally depend on something of a plot, and the characters are sometimes well sustained. 'Visits and the formalities of polished statesmen; assemblies, and above all, the conversations which make them agreeable; repasts, and the social amusements which prolong them; walks of the admirers of beautiful nature; journeys; the manœuvres of adventurers; lawsuits; the literary examinations; and, in the sequel, marriage, form their most frequent episodes and ordinary conclusions.'" "There is little or nothing of high-wrought description of passion, nor acts of atrocious vengeance introduced to remove a troublesome person, but everything is kept within the bounds of probability; and at the end the vicious are punished by seeing their bad designs fail of their end in the rewards and success given those who have done well. In most of the stories whose length and style are such as to entitle them to the name of novel, and which have attained any reputation, the story is not disgraced by anything offensive; it is rather in the shorter tales that decency is violated."—*Williams, Midd. King.*, i. 692–6. See also *Johnson, Or. Rel.—Ch.*, pp. 451–2; *Giles, Hist. of Ch. Lit.*, pp. 341–3.

"The *Hung Lou Méng*, conveniently but erroneously known as 'The Dream of the Red Chamber'" is a work "touching the highest point of development reached by the Chinese novel. It was probably composed during the latter half of the seventeenth century. The name of its author is unknown. It is usually published in 24 vols. octavo, containing 120 chapters, which average at the least 30 pages each, making a grand total of about 4000 pages. No fewer than 400 personages, of more or less importance, are introduced first and last into the story, the plot of which is worked out with a completeness worthy of Fielding, while the delineation of character—of so many characters—recalls the best efforts of the greatest novelists of the West. As a panorama of Chinese social life, in which almost every imaginable feature is submitted in turn to the reader, the *Hung Lou Méng* is altogether without a rival. Reduced to its simplest terms, it is an original and effective love story, written for the most part in an easy, almost colloquial style, full of humorous and pathetic episodes of everyday human life, and interspersed with short poems of high literary finish."—*Ibid.* pp. 355–6.

[Other well-known romances are minutely described in *Johnson, Or. Rel.—Ch.*, pp. 452–61. For illustrations of character of romance, see *Davis, Sketches; Duhalde and Julien's* translation of the *Kan-ying-p'ien; Wuttke, Geschichte d. Heidenth.*, ii. 130, 132; *Mayers*, in *Notes and Queries*, i. 10–12.]

"The short stories, of which the number is immense, combine moral interest with fanciful belief. These generally purport to be historical, and abound in admirable maxims. The larger portion are of Tao-sse origin, and embody the peculiar supernaturalism of this school. Spiritist machinery is exploited to the fullest extent, in apparitions, resurrections, judicial remandings back and forth between the worlds, and transmigrations into human bodies, which bring the departed into as intimate connection with this world as the strongest believer in Western séances could imagine (see *Plath, Bay. Ak.*, Feb. 1868; *Ch. Repos.*, April and May, 1842). Scarcely more rational, though more refined, is the large class of stories which substitute a subtle special providence for the direct intrusion of genii and dead people into human affairs. Good actions, shaped in this way from above, with such manipulations as are familiar to the editors of Christian manuals and Sunday-school books, bring about shifts of fortune, preservations, deliverances, or justifications, highly agreeable to the popular taste for ethical finish. It is the *imperium in imperio* which belongs to virtuous maxims. Events are set in form of riddle for providential solution. The philosophy is of the 'poor Richard' type, and never was honesty proved 'the best policy' with more unshrinking inventiveness, which might even afford many shrewd suggestions to our own artists in this line. A merchant, finding money, restores it, and thereby recovers a lost son. With the reward received from the owner, he is about to make a religious donation; but, reflecting that 'saving life is better than maintaining priests,' he offers it to any who would save a shipwrecked company: one of the rescued is found to be his own brother, returning from a vain search for him made at the entreaty of his wife. Further, the wife's fears for his safety have been aggravated by the persecuting suit of a relative, which drives her to attempting suicide. A curious turn of events foils this offender; while the arrival of the husband and long-lost son puts all to rights, and shows what blessings hang on a single honest or benevolent action." "A dreadful series of misfortunes in which a poor scholar is involved by the craft of an enemy, to the point of death, is cleared away by providential skill; whereat magistrates are warned to regard the life of a man more than that of a plant, and never to act as if at child's play, but as performing the duties of a parent (*Du Halde, Hist.*, iii.)."—*Johnson, Or. Rel.—Ch.*, pp. 457–9.

Poetry.—"The poetry of the present day is based on old rules and old sounds. The freedom which genius loves is checked. The consequence was that there was first a popular school in the Yuen dynasty of dramatic chorus songs, but it did not last very long. When this dramatic school of popular poetry died away, China returned to the five-word and seven-word versification and has ever since held to the poetry of the T'ang dynasty as a standard."—*Journ. P.O.S.*, ii. 239.

Tcheng-ki-tong says that modern poets have not kept to the metres of the Shi-King. In Chinese prosody, each word counts a foot, and lines consist of either 5 or 7 feet. "Chinese poetry admits rhyme, but it occurs only in alternate lines. Thus in a stanza of 4 lines there are two rhymes,—at the second line and the fourth. Our poets also use pretty often a particular form which is called parallelism and consists in the correspondence of one line with another, or in the opposition of words expressing two contrary sentiments." Ancient poetry was purely religious and moral, the modern became sentimental and descriptive. However, later on (p. 139) he says that "sentimental poetry begins to make its appearance" before the age of Confucius.—*Ch. Painted by Themselves*, pp. 133–9.

"The poetry of China, from the Tāng dynasty (when this art attained its highest perfection) down to the present time, is in point of *mere versification* a vast improvement on the Sheeking. It would be strange indeed, if this people were an exception to a rule so general; if an art, in which they took so much delight, had not improved by cultivation, or were, at the present day, devoid of so essential a qualification as the harmony of numbers."—*Davis, On the Poetry of the Ch.*, p. 13.

"Now, in modern times, although every student 'can turn a verse' because he has been 'duly taught,' the poems produced disclose a naked artificiality which leaves the reader disappointed and cold."—*Giles, Hist. of Ch. Lit.*, pp. 232–3.

"Taken altogether, the poetry of the present dynasty, especially that of the nineteenth century, must be written down as nothing more than artificial verse, with the art not even concealed, but grossly patent to the dullest observer. A collection of extracts from about 2000 representative poets was published in 1857, but it is very dull reading, any thoughts, save the most commonplace, being few and far between. As in every similar collection, a place is assigned to poetesses."—*Ibid.* pp. 416–7.

"Without extensive knowledge of their ancient poetry, and the customs and manners of the country, it is very difficult to understand their poetical compositions. The very point and beauty of the piece often depends on some slight allusion, which a foreigner does not perceive; added to which, the style is peculiarly concise, and unusual words are introduced."—*Morrison, Gram. of the Ch. Lang.*, p. 275.

"The usual charge brought against Chinese poetry, of pedantry, is very unjust. People with such strong national instincts will always . . . refer to their national heroes, and there must consequently be many allusions in their poetry that, to foreigners not imbued with the same historical enthusiasm, must seem pedantic."—*Ch. Rev.*, i. 250.

"In poetry and poetic literature, the writings of the Chinese are very voluminous. Their poems are most frequently descriptive of nature and natural scenery, domestic life, or the cares of the world. Martial odes are not infrequent. Epic poetry is almost unknown in China; but we find occasional details of historical events."—*Wylie, Ch. Researches*, p. 234.

"With the exception of the epic, which implies ability to combine all experiences under inspiration of a great religious faith and national ideal, the Chinese have worked up their syllabic signs and meagre rhymes into every form of poetic composition. In odes, idylls, epigrams, ethical and didactic poems, proverbs, effusions of all moods, their fertility has equalled, if it has not greatly surpassed, that of any nation in the world."—*Johnson, Or. Rel.—Ch.*, p. 513. See also p. 516, and *Davis, Poetry*, p. 83.

"The old measure of four words, or feet, is now seldom adopted, being from its shortness unsusceptible of much melody. At the same time it does occasionally occur, chiefly for moral and didactic purposes."—*Davis*, p. 13.

"The improved system of versification consists in lines of *five* words or feet, as well as in the longer and still superior measure of *seven*. These now constitute what are properly called *Shee*, or regular poems."—*Ibid.* p. 14. See also *Ch. Rev.*, xii. 204.

"Verses containing the number of six, or eight, or more words form no part of regular poetry in modern times; though they are occasionally found alternated with others, in pieces which do not aspire to regularity of structure, but whose figurative style elevates them above the level of mere prose. Lines of every length are used in those measured couplets, or sentences in pairs, so nicely balanced both in words and sense, which are adopted in the inculcation of ethical precepts."—*Davis, Poetry*, pp. 16–17. See also *Legge, Ch. Class.*, IV. i. Prol. pp. 120–1.

"No *sentential* pause ever occurs in the middle of a verse; at least, none which could be punctuated with anything beyond a comma in English. Every line is complete within itself; there is nothing of what the French call *enjambement*." But a marked

second caesura occurs near the middle of the line.—*Davis, Poetry*, p. 47.

"Of rhymes, it is chiefly to be observed, that they occur, in regular poetry, at the end of the alternate verses which answer to the even numbers,—that is, at the termination of every second verse. The first one of all frequently gives the rhyme to the whole stanza; but the rest of the uneven-numbered lines seem subject to no rule, and end with any sounds indifferently. The length of the stanza is determined by the recurrence of the same rhyme, and, in a poem of any continuity, it is generally of four lines only—that is, a quatrain, whose second and fourth lines rhyme together; but occasionally it consists of eight verses, of which four have the same ending. Stanzas, however, or rather short pieces of poetry, are very common of twelve, and even sixteen lines, some of which might, with no great impropriety, be assimilated to what we call sonnets. In the stanza of four lines it cannot be objected that the rhyme is too frequent; and even in that of eight, it should be considered, that only the second line of every couplet possesses the rhyme; while the intermediate ones are blank, and thus afford a relief to the ear. . . . The Chinese, however, do not seem to have a very nice ear for the perception of true rhymes; and this inaccuracy may partly arise from their not possessing such precise symbols, or marks of sound, as our alphabetic letters."—*Ibid.* pp. 22–3.

Rhymes "are by no means confined to regular verse; . . . being very apparent in . . . a species of composition called *Tsze*, something between prose and poetry, in which the rhyme is repeated at the end of lines of indeterminate length."—*Ibid.* p. 25.

"A large work of this [it is] class is the *Yu kung k'ih tsz' pu*, in 100 books, published by imperial commission in 1707. This is a comprehensive collection of the choicest rhymes, from the commencement of the art in the Tang dynasty down to the end of the Ming, comprising 1,340 articles, making upward of 9,000 verses." A list of rhymes is included. "The *Tsz' k'ih*, or songs, embrace dramatic compositions, these being in great part lyrical effusions. These are barely acknowledged by literary men as forming a part of the literature of the nation, although they are to be found in every book store. A much valued work of the kind is the *Yuen jin pih chung k'ih*, or 'Hundred Plays of the Yuen Dynasty,' being a selection from the productions of more than 200 dramatists who wrote about that period. As a dramatic composition the *Se siang ke*, or 'Record of the Western Pavilion,' holds the highest place in native estimation, and next to it ranks the *Pi-pa-ke*, or 'Tale of a Guitar.' A well-known collection of recent date is entitled the *Chung pih k'ih*, numbering several tens of dramatic pieces."—*Wells Williams, Ch. Repository*, p. 236.

"There is a common species of composition called *Kwo* which cannot be better rendered than by Song or Rhapsody. Its structure is as wild as the thoughts and imagery which it generally contains, the lines being of every length, but distinguished by recurring rhymes at intervals."—*Davis, Poetry*, p. 48.

"The antithesis is perfect in sentiment, both in sentiments and terms." "But the antithetic parallel is used not merely to give a force to aphorisms. It appears occasionally, though perhaps somewhat less often, in the course of poetry; and is found to exist in every degree, from the strong sentinel opposition of *all* the corresponding words in a couplet, to that of only *some* of them." The kind of parallel in which "noun answers to noun, verb to verb, member to member, negative to negative, interrogative to interrogative" "is by far the most common species of parallelism with the Chinese." The parallel *synonymous* and the parallel *antithetic* (p. 28) "are generally accompanied by this last [the *synthetic*]—the correspondence of sense, whether consist in equivalency or opposition is almost always preceded by correspondence of construction; the latter is often found without the former, while the converse seldom takes place. It pervades their poetry universally, forms its chief characteristic feature, and is the source of a great deal of its artificial beauty."—*Ibid.* pp. 29–30, 32.

"If the epithets habitually employed by Chinese poets are less varied and frequent than those used by the Latins, the number of figurative expressions is perhaps not so great in any other poetic language than in that of China. The majority are drawn from history, mythology, popular usages, traditions, or sacred books."—*Hervey Saint-Denys, Poésies de l'Epoque des Thang*, p. xxiii. See also *Davis*, pp. 65–71.

"Besides the *Tsz'* . . . there is a still less lettered species—a kind of impassioned prose, into which the writer of a narrative now and then breaks forth, when inspired by the occasion."—*Ibid.* pp. 70–1.

"In modern times, if odes are expressly composed for great court ceremonials, . . . [no] proof yet met with any—such ceremonials are frequently accompanied by music, but that there are words to the music has not been as clearly ascertained."—*Ibid.* p. 48.

"Popular songs and ballads hold but a low rank in the literature of the country; and if we should even go so far as to include under this denomination the detached snatches of irregular verse (also called *Kwo* [*v. supra*]) which are met with in their drama, the truth of the position would not be materially affected. . . . The Chinese cannot strictly be said to possess *dramatic* poetry, in the sense which the term bears among ourselves. . . . They make no distinction between tragedy and comedy in their stage pieces, the dialogue of which is composed in ordinary *prose*: while the principal performer now and then chaunts forth, in unison with music, a species of 'song or vaudeville.'"—*Ibid.* pp. 50–1.

"There is another description of poetry which we should not look for in China, namely, the Pastoral."—*Ibid.* p. 58.

There is "a large class of poetry which may be properly styled Moral or Didactic. . . . There are innumerable poems, or rather metrical essays, whose object it is to convey the doctrines and precepts of the great national sages and others."—*Ibid.* pp. 61–2.

"In the course of their lighter works, Chinese writers frequently introduce moral reflections in verse with very good effect. A couplet, a quatrain, or a passage of eight or more lines, agreeably engages the reader's attention in his progress through a romance or novel, and generally accompanies the transition to some other part of the story. They are not altogether unlike the rhymes at the close of the scenes in our older plays, and usually consist, as those did, of some reflection upon what has gone before, or what is immediately to follow."—*Ibid.* pp. 62–3.

"Satire, viewed as a means of recommending virtue by discrediting vice, cannot be said to exist in any regular form, or to constitute a particular branch of literature. Some of the ancient pieces in the Shooking have been considered as levelled at persons existing when they were composed; but they have no more claim on this account to the name of satire, than Horace's ode 'In Mœviam.' There is no country, at the same time, in which anonymous lampoons, and similar vehicles of invective or ridicule, are more common. They form one of the most ordinary outlets for the ebullitions of public feeling; and must be considered by every person who has had opportunities of making the observation, as a very important check, under so absolute a despotism, upon the conduct of Chinese rulers. The highest officers of Government are not exempt from these covert attacks, which are constantly made, notwithstanding the severest punishments in case of detection."—*Ibid.* pp. 63–4.

Drama.—The sacred character of the drama survived, at least generally. "To the present day, with the exception of the theatres at the ports, Peking and perhaps large provincial capitals, theatricals . . . are generally given as an expression of thanksgiving, *e.g.*, for rain or good harvest."—*Ch. Rec.*, xxi. 345.

"In the department of plays and dramas, Chinese literature shows a long list of names, few or none of which have ever been heard of away from their native soil." "Besides plays in the higher walks of the drama, which form the principal part of the performances at theatres, there are by-plays or farces, which, being confined to two or three interlocutors, depend for their attractiveness upon the droll gesticulations, impromptu allusions to passing occurrences, and excellent pantomimic action of the performers. They are usually brought on at the conclusion of the bill, and from the freedom given in them to an exhibition of the humour or wit of the players, are much liked by the people."—*Williams, Middl. King.*, i. 714–5.

"No nation has such a store of plays in constant use, although . . . sometimes have suffered contempt, and have even been persecuted by special edict. Many plays have been written by women, though the sex is forbidden to act, and the female parts are taken by boys."—*Johnson, Or. Rel.—Ch.*, p. 445.

"The great Manchu, Kien-lung, did not share the prejudices of his scholars, who are said to have excluded plays from his library; he even took a player for a second wife. This passion for the stage has grown with time; the superstitions of Buddhists and Tao-sze have furnished machinery, and the history of China is quarried for material. Such is the force of nationality in the popular mind. Plays are the cheapest things circulated, and are even sometimes used as currency (*Grard*, ii. 301)."—*Ibid.* p. 448.

"The merit of the plays performed is not on a level with the skill of the performers. A Chinese audience does not go to hear the play, but to see the actor." "Most plays are simple in construction and weak in plot. They are divided into 'military' and 'civil,' which terms have often been wrongly taken in the senses of tragedy and comedy, tragedy proper being quite unknown in China. The former usually deal with historical episodes and heroic or idiot acts by historical characters; and Emperors and Generals and small armies rush wildly about the stage, sometimes engaged in single combat, sometimes in turning head over heels. Battles are fought, and rivals or traitors executed before the very eyes of the audience. The 'civil' plays are concerned with the entanglements of every-day life, and are usually of a farcical character [*cf. Far East*, i. 91]. As they stand in classical collections or in acting editions, Chinese plays are, as unobjectionable as Chinese poetry and general literature. On the stage, however, actors are allowed great licence in gagging, and the direction which their gag takes is chiefly the reason which keeps respectable women away from the public play-houses."—*Giles, Rest. of Ch. Lit.*, p. 201.

"Even the longer and more elaborate plays are proportionately wanting in all that makes the drama piquant to a European, and are very seldom, if ever, produced as they stand in print. Many collections of these have been published, not to mention the acting editions of each play, which can be bought at any bookseller's for something like three a penny. One of the best of such collections is the *Yuan-chen hsien-tsa chi*, or Miscellaneous Selection of Mongol Plays, bound up in eight thick volumes. It contains one hundred plays in all, with an illustration to each, according to the edition of 1615. A large proportion of these cannot be assigned to any author, and are therefore marked 'anonymous.' Even when the authors' names are given, they represent men altogether unknown to what the Chinese call literature, from which the drama is rigorously excluded."—*Ibid.* pp. 268–9.

"There is apparently no attempt whatever at passion or pathos in the language—at any rate, not in the sense in which these terms are understood by us. Nor are there even rhetorical flowers to disguise the expression of common-place thought. . . . There is much, too, of a primitive character in the setting of the play. Explanatory prologues are common, and actors usually begin by announcing their own names and further clearing the way for the benefit of the audience."—*Ibid.* p. 270.

"As far as I am able to judge, the Chinese have the exact equivalents for all our different styles of plays. They have Tragedies, Comedies, Operas, Farces, Burlesques, etc."—*Far East*, i. 91.

"We have not in our drama religious plays properly so-called; but there exists a great number of comedies which are concerned with Buddhism and Taoism."—*Tcheou-Ki-Tong, Le Théâtre des Ch.*, p. 122.

"The majority of our celebrated comedies, I mean those which are of value on account of their style, contain piquant satires on our morals and are interesting on that account if on no other."—*Ibid.* p. 211.

"Chinese dramas have usually an ethical purpose. Like the histories and the political writings, they generally assert poetic justice. Elaborate villainies, often woven into a complex web which betrays real familiarity with crime, are constructed so as by their natural consequences to justify the righteous side through whatsoever sufferings they cause. . . . Nowhere is the marriage tie disparaged, amidst the satire that assails all classes and sects. The national reverence for those natural relations on which society is based is always treated with respect. Gratitude, defence of the wronged, humanity, power of 'the right way' to deliver from life-weariness and despair, are all enforced in special plays (see *The Deliverance of Ts'ai-hing*, and Design of *Lan-shang-yin*, *Journ. Asiat.*, 1851)."—*Johnson, Or. Rel.—Ch.*, pp. 449–7.

"Chinese plays seem to be the most realistic to be found in any country. They do not transcend the actual. Nor do they make any use of supernatural elements. They aim to exalt virtue, to exhibit the pathetic and the comic, and to hold up fidelity and self-sacrifice to admiration."—*Journ. N.C.B.R.A.S.*, N.S. xx. 195. See also *Johnson, Or. Rel.—Ch.*, pp. 445–9.

"Theatrical pieces are divided into sets or 折 (*chê*), and are often preceded by a prologue or 楔子 *(hsieh tzŭ)*, in which the various personages come on the stage to explain their names, qualities, and the part they are to play."—*Van Aalst, Ch. Music*, p. 37. See also *Laou-seng-urh*, pp. xliii-iv.

"Singing is the privilege of the principal actor in the piece. He represents generally a person of great virtue and moral qualities, and his singing consists in pompous eulogies of what is good and commendable. The singing is not unfrequently in the 'recitative' style, and the way the orchestra accompanies, in broken, sudden chords or in long notes, bears a striking resemblance to our European recitative."—*Van Aalst*, p. 37.

"If they are unable to reach a high standard of dramatic writing they show considerable skill in inventing incidents and in introducing clever and humourous dialogues. Thus they startle and amuse more than they interest, and cater for the eye and ear rather than for the mind."—*Contemp. Rev.*, xxxvii. 126–7.

"The lyrical compositions, which prevail more in tragedy than in comedy, certainly bear a strong resemblance to the chorus of the old Greek tragedy; like the chorus too, they are sung with an accompaniment of music."—*Laou-seng-urh*, p. xlii.

"One defect in Chinese Theatricals that strikes foreigners is the introduction of so many gods, demons, fairies, etc. This, to our modern rationalistic notions, detracts greatly from the interest we would otherwise feel, and makes what ought in reality to be an historical piece of sterling worth, descend to a mere spectacle, or worse still, a burlesque."—*Far East*, i. 93.

"There are no plays in which are depicted any of the events that have occurred during the present dynasty. This is accounted for by the fact that the historical records of one dynasty are not published until it is superseded by another. . . . It is only at a theatre that costumes worn by the various classes of men in any particular dynasty, or in ancient times generally, can now be seen, as well as the curious weapons used by them—queer head-dresses and armour, with all the paraphernalia of court or camp."—*Ibid.* i. 92–3.

"The best . . . Plays relate to events which occurred during the Han, T'ang, Sung and Ming dynasties: the most popular of all with northerners, are derived from the San-kuo Chih—'History of the three kingdoms,' and represent the famous deeds of the heroes of the Han dynasty; every character of which is known and dear to the heart of the play-goer, and indeed to all Chinese."—*Ibid.* pp. 93–4.

"The heroes of Chinese plays are performed by the 生, who are divided into 小 老 and 武, according to the parts they play, like our 'first' and 'walking' gentlemen. The female characters are always performed by the 旦, of whom there are very similar sub-divisions. The 淨 take the parts of ghosts, great criminals, monsters, savages, etc., and paint their faces black and red. The favorite roles of thieves, clowns, etc., are taken by the 丑. Finally the 'lowest' comedy is performed by the 末, who act the parts of beasts, rustics, and persons of low degree."—*Ch. Rec.*, xxii. 30.

[For a description of the five kinds of theatrical music see *Far East*, i. pp. 91-2, and for dramatic poetry, *see supra, Poetry.*]

Music.—"There are two kinds of music, known as the Southern and the Northern, which differ in their character and are readily recognised by the people. The octave in the former seems to have had only six notes, and the songs of the Miaotz and rural people in that portion of China, are referable to such a [five-step] gamut, while the eight-tone scale [seven-step] generally prevails in all theatres and more cultivated circles."—*Williams, Midd. King.*, ii. 95.

"During the present dynasty the Emperors K'ang Hsi and Ch'ien Lung have done much to bring music back to its old splendour, but their efforts cannot be said to have been very successful. . . . The musical art, which formerly always occupied the place of honour, is now deemed the lowest calling a man can profess. There is still in Peking a Board of Music connected with the Board of Rites (just as the Romans had a college of flute-players), but the officers seem little anxious to distinguish themselves." "Serious music, which according to the classics is considered a necessary complement of Education, is totally abandoned. Very few Chinese are able to play on the *ch'in*, the *shing*, or the *pan-hu*, and still fewer are acquainted with the theory of the *lüs*."—*Van Aalst*, p. 6.

Modern music is "sub-divided into ritual music, which is generally of a minor character; and popular or theatrical music. The notation is cumbrous. . . . [see *infra, Van Aalst*]. The characters 合 四 乙 上 尺 工 凡 六 五 correspond to our five lines and four spaces. Rests are marked, but their duration is a matter of taste."—*Giles, Gloss.*, p. 157.

"The Chinese have various kinds of music to suit the five kinds of etiquette: 1. For joyful occasions. 2. To be used under calamities. 3. That for hosts welcoming their guests. 4. Martial music. 5. That used for congratulations."—*Ch. Rec.*, xxi. 345.

"The music used at worship of Confucius is very slow, and the notes within a small compass. The reason given for this is that as Confucius was the great exponent of the 'Doctrine of the Mean' it was not proper to have notes either too high or too low!" The notes range generally from A second line below the treble stave to A second space of treble stave, exactly one octave. Confucian music of the last and present dynasties is still preserved."—*Ibid.* xxi. 344.

To perform popular music (theatrical, ballad, processional, and ordinary street music), "none but common instruments are used. In the principal cities there are concert-halls, to which Chinese are admitted for a few cash to hear a song or a ballad. The orchestra ordinarily consists of two balloon-shaped guitars (played by girls who sing at the same time), one three-stringed guitar, one or two violins, one small drum to beat time, one flute, and one *yang-ch'in*. All these instruments play, or at least try to play, in unison; still it seems to a foreigner not acquainted with their music that each performer has a part of his own, and that each aims to distinguish himself above his colleagues by making as much noise as he can. The impression produced on foreign ears is anything but favourable. Still, if patient attention be paid, it is soon discovered that the performers play in time and well together!"—*Van Aalst*, p. 36.

"What information we possess about later Chinese musical theory gives reason to believe that the Chinese recognise either of two notes as the fundamental one in the diatonic scale; that these two are Do and La; and that in theory, therefore, music in China exhibits the same division into a major and minor system which it appears to have reached in Europe only after a long course of development into an entirely different form from that of the Chinese art."—*Phil. Rep.*, i. 167.

"The Chinese scale may be said to be neither major nor minor, but to participate of the two. Chinese melodies are not majestic, martial, sprightly, entrancing, as is our music in the major mode; and they lack the softness, the tenderness, the plaintive sadness of our minor airs."—*Van Aalst*, p. 22. See also *Ch. Rec.*, x. 530–40.

"The Chinese have a scale composed of 12 semitones (that is, the 12 *lü*), which may be called the chromatic scale. This scale is used to transpose their diatonic gamut in any of the 12 keys, but never to play chromatic runs on the instruments, nor to write music proceeding with half tones." "Each degree is named from the *lü* producing its sound, but in its name only the first syllable is used. . . . . "The 12 *lüs*, originally monotones of three sounds, are now eleven unknown. Nevertheless certain instruments created on the principle of the *lüs*, as the *pien-k'ing*, the *pien-chung*, etc., are still in use, and so the guardians of the 12 semitones." "The transposition of the diatonic scale from one tone to another is very curious, and is worthy of the Chinese." "The scientific Chinese have a circular diagram . . . on which the names of the *lüs* are written in order, with the names of the hours, moons, etc., to which they correspond. . . . their aim being to prove the profitable analogy of their music with astronomy and Nature." "When playing or singing, the Chinese succeed perfectly in flattening or sharpening certain notes. The players on the *ch'in* are especially fond of producing such effects." "In ordinary performances the existence of something resembling a chromatic scale is not even suspected."—*Van Aalst*, p. 23.

"Most of the instruments required in ritual music have a particular kind of musical notation adapted to the exigencies of their conformation. For instance, a piece written for the *ch'in* presents a complicated combination of strokes difficult to learn and to decipher. Still it is an ingenious and abbreviated kind of notation." "Neither time nor movement are ever mentioned at the beginning of a piece; and crescendo, decrescendo, legato, etc., are utterly unknown to the Chinese."—*Ibid.*, p. 21.

"The [hieroglyphic notation, permitting the recognition of the pitch, as well as of the name of a written note, has spared the Chinese the use of a stave. Besides, their habit of writing characters in columns from top to bottom would never admit of the adoption of a stave-like one." "They [have not] forbidden several figures expressing its value or height. "These notes indicate simply a certain sound at a certain height, but leave the master in the most complete doubt as to their value. Sometimes signs or dots are added on the right of a note to signify that it is to be held longer than the others, but still this system is not uniform, and is found only in manuscripts."—*Ibid.*, pp. 17–18.

"This is decidedly the weakest point in Chinese musical notation. The total absence of signs showing the value, the rests, the bars, &c., makes it quite impossible to learn a tune by merely reading the written notes. The best Chinese musician could only conjecture the general form of a written piece shown to him for the first time; to be able to decypher it he must *first hear it played*."—*Ibid.*, p. 18.

The Ch'ing "reverted to the Yüan gamut, leaving out, however, the note *lan* (2*d*), which was the real *pivot-tone* of the ancient scale."—*Ibid.*, p. 16.

"Not only have the names of the notes been changed but also the principle of the scale is no longer the same. The two *pien* or half tones of the ancient scale are no longer in use; they have, it is true, never been well understood by the majority of Chinese, but now, to avoid all possible confusion, they have been carefully put aside. The present Chinese theoretically admit seven sounds in the scale, but practically they only use five, and that as well in ritual music as in popular tunes."—*Ibid.*, p. 16.

"Only the modern names of notes are used." "The ancient denominations of the notes are now only met with in books. They are the scientific terms of the five sounds. The modern names are much easier, and besides present the advantage that by means of a little sign affixed to the left of the note, the octave higher is at once expressed." "But this custom is not general, and, owing either to negligence or ignorance, many pieces are found in which there is no means of distinguishing the notes E, R, L from their respective octaves. But . . . this is the least important imperfection of Chinese solmisation."—*Ibid.*, pp. 17–18.

"The modern Chinese have a special sign for nearly every note of their melodic system. Their characters not only express the sounds, but also indicate the pitch—that is, their position in the gamut. The music of the Chinese, like their language, is written in vertical rows of characters from right to left. They never [explore beyond the limits of 14 sounds], having within this compass of that scale an infinite variety of tunes to which Chinese ears only can become accustomed."—*Ibid.*, p. 17.

"The present pitch approaches our D (901½ vibrations per second) as nearly as possible. The principal fixed instruments, as the *yün-lo*, the *shêng*, the flute, all give the *D as basis*."—*Ibid.*, p. 13.

"The Chinese gamut also contains eight degrees, but these being a series of perfect fifths brought within the compass of an octave, without having undergone any temperament, they form irregular intervals incompatible with our tempered instruments."—*Ibid.*, p. 21.

"The chief time marks in common use by the Chinese are two—a cross, thus × (called pan) and a circle, thus ○ (called yin)—the first put at side of the accented and the second at side of the unaccented note, equivalent really to the beats in our bars. If they want more than one note to be sung to the one beat, they just crowd in the number of notes to be sung to fit to the side of the pan or yen, it may be 2, 3, 4, 5, or even more. The awkwardness of this must be apparent at once. . . . On the other hand, if they want a note to last two or more beats, they crowd in the × or ○ at the side of that note." "Other times marks are used variously in different Chinese books, but there is no uniformity. The fact of the indistinctness of the time-marks, and certainly the want of them altogether (see Sung dyn.), accounts for the fact that a musician has to *hear* a tune before he can play it, and also for the fact that we hear the same tune rendered so differently in different parts of China." *Ch. Rec.*, xi. 11 *ff.* *Cf. infra.*

"The Chinese have only simple common time; so triple and compound times are novelties to them."—*Ibid.*, xxix. 312.

"The only measure scientifically recognised by the Chinese theorists is that in four time. In practice, however, several measures are admitted, especially that in three time." "Each fourth time is indicated by a small circle (○) written at the right side of the note; the three other times are marked by dots (. . .). But time and measures are not always indicated, and this deficiency, together with the total absence of signs marking the value of notes, compels the musician to learn all the tunes by tradition. The tunes, modified by the individual taste of the performer, may after a lapse of time become quite different from what they were originally."—*Van Aalst*, pp. 18–19.

"The Chinese have nothing approaching what we call sharps, flats, or naturals. . . . They remain faithful to their pentatonic scale, and find therein all the variations necessary to satisfy their ear." "In our music the number of flats or sharps at the beginning of a piece indicates the key-note or tone in which it is to be played. To attain the same end the Chinese state at the beginning of a piece to what *lü*—that is, to what tone—the key-note must correspond. This indication is used in sacred music only, this being the only systematic music of China."—*Ibid.*, p. 19.

"By means of the 12 *lüs* the Chinese are enabled to transpose their scale of 11 sounds in any of the 12 tones."—*Ibid.*, p. 20.

"Some instruments, . . . the *shêng*, the *ti*, and the *pien-chung* require, on account of their special construction, quite a different musical notation." See *infra*.—*Ibid.*, p. 17.

"It is difficult to give a correct idea of Chinese vocal music. Few foreigners are able to imitate Chinese vocalisation. The sounds seem to proceed from the nose; the tongue, the teeth, and the lips have very little to do, except for the enunciation of some labial words. Persons men and women generally sing in the kind of voice known as *voix de tête*. Chinese singing is always in unison, and usually accompanied by the guitar." "In plaintive songs the singing is of a tender, languishing character, in a kind of minor key. It is also in unison, and therefore bears a striking resemblance to the first Christian *cantus planus*. It is generally accompanied by a kind of mimed dancing, to which the different attitudes and evolutions of the persons present appear to the eye what the voice and instruments convey at the same time *to the ear*." "A remarkable peculiarity in the Buddhistic service is that although all the choristers utter the same words and follow the same rhythm, still each sings in the key most convenient to his own voice." "In theatres the singing is mostly a kind of recitative, confined to common and metaphorical language."—*Ibid.*, p. 24.

[Dr. Colquhoun says that the Chinese "do not understand *harmony*, and always play or sing in unison." In singing, they use "kind of abrupt transitions and jarring modulations," the voice "continually goes up or down, three, five, or eight tones at a time. They usually play and sing by ear, or from memory, seldom from the written notes. . . . Yet they very seldom sing out of tune."—*L'Empire du Mil.*, pp. 400–11.

"The only distinction of time or simultaneous sounds recognised by them is that produced by playing two strings (at a distance of a fourth, a fifth, or an octave) together on the *ch'in*, the *se*, or the guitar."—*Van Aalst*, p. 24. See also *Ch. Repos.*, viii. 43–4.

"I had often been kept awake by them [Chinese] by the 'catch' songs exchanged between lovers, and the airs being later attracted my attention amongst the Miao-tsz in North-West Chien. The music is shrill and weird; not without melody, but from its very nature, of course, destitute of harmony. It is quite free from the squeakiness and discord of Chinese music."—*Parker, John Chinaman*, pp. 280–7.

"The Chinese divide their *instruments* into eight kinds—1. metal, 2. stone, 3. earthen or porcelain, 4. leather, 5 silk or stringed, 6. melon or wind, 7. bamboo, 8. wood." "The Pa Yin—'eight sounds'—which the Chinese often speak about and which so many think refers to the eight notes of the scale, really means the eight sounds produced by their eight different kinds of instruments." "But of these eight kinds there are varieties, commonly—of metal 8 varieties, of stone 5, earthen 2, leather 6, silk or stringed 7, wooden 3, melon-stopped 6, and bamboo 5; in all 45 common varieties." "Besides these there were unusual kinds."—*Ch. Rec.*, xx. 341–2.

"Among the stringed instruments the *kin* is the most ancient and honorable. The *pipa*, a guitar, is of foreign origin, but has been in China considerably over 1,000 years." "Among the wind instruments is the *sw-cho-tsiang* sing with its perfect reeds." "Among the curiosities of Chinese musical instruments are the musical stones, made in the shape of a carpenter's square and suspended in two rows of six, each giving one of the twelve semitones. In a Chinese book of the 12th century there is a picture of the Jew's harp. . . . That book has a picture, too, of Pan's pipes."—*Ibid.*, xxx. 342.

"The modern Shang differs in many essential points from the ancient Ch'ao and Hsia. . . . While it preserves the general outline of the ancient instrument, it has done away with the clumsy mouthpiece and has only thirteen sound-giving reeds."—*Ch. Rec.*, ix. 39.

K'ang Hsi "abolished the ancient forms and adopted round bells, ornamented with the *po-kua* symbols, and having on the top a dragon, by which they could be suspended. Chimes were made of 16 bells, all of the same size and diameter, but differing in thickness and weight. These are the chimes now in use."—*Van Aalst*, p. 55.

"In ancient times the 16 stops represented the sounds of the 12 ordinary *lüs* and of the first four *lüs* of the same series. The present dynasty has abolished the four *sonte lü* (the four 倍 *chʻing* as they were called) and in their place the four *lüs* immediately below *kung-chʻeng* have been selected: these are called 清 (*tsʻi*) that is 'double.'"—*Ibid.*, p. 50.

The *Hun-Tun-ku* (魂敦鼓) "is used chiefly in the southern provinces at theatricals, processions, etc., and is seldom met with in North China."—*Journ. N.-C.B.R.A.S.*, N.S., viii. 402.

"*Instruments of percussion* included 30 kinds of drums, tambourines, gongs, and cymbals; several kinds of bells, sounding stones, oblong plates, whistling-pipes, clasped cups, sounding vases, musical boxes, music boxes, castanet boards, Buddhist fish, wooden fish, chalk balls, harmonicon, etc.; *stringed instruments*, the scholar's and 3 other kinds of lute, 3 kinds of guitar, 2 stringed fiddle, bass fiddle, violin, etc.; *reed instruments*, several kinds of trumpets, usually made of copper, the clarion, clarionet, flageolet, flute, fife, the conch, pandean pipe, double pandean pipe, earthen cone, organ, small music boxes, etc.; *instruments for sacking*, 2 or 3 kinds of reed-organs, etc. See *Bridgman, Ch. Chrestomathy*, pp. 338–65; *Van Aalst*, pp. 47–83; *Journ. N.-C.B.R.A.S.*, N.S. chs. 93–132.]

[For theatrical music see *Drama*.]

Dancing.—"In the present dynasty women neither play, sing, nor dance on occasions of worship."—*Ch. Rec.*, xxx. 343–4.

"A sort of mummer or posture-making is practised by persons attached to theatrical companies. . . . As acrobats the Chinese are equal to any nation, and companies have performed in many western capitals within a few years past. Some of their performances are highly exciting. . . . In dancing and other forms of graceful motion they are entirely wanting, and one would almost as soon think of associating music and medicine as that Chinese music should be accompanied by quadrilles and cotillons, or that men with shuffling patent leather feet could feel oil women with feet like hoofs through the turns and graces of a waltz or fandango."—*Williams, Middle Kingd.*, ii. 104–5.

"The use of and taste for ballets and pantomimes has always been preserved amongst the Chinese. But . . . these ballets, which were religious in origin, became so obscene, and the license of them was carried to such a point, that it often excited the attention of the Emperors, ministers, and mandarins, and drew forth all the severity of the law."—*Rémy, Théâtre Ch.*, Introd. ii. xi.

Porcelain.—"There is an interval of about half a century between the death of Wan-li and the reign of K'ang-hsi, when the imperial potteries were reopened, and it is generally easy to distinguish the painted porcelain of the two periods. This decoration in enamel colours of the new dynasty is characterised by the addition of a brilliant blue colour over the glaze to the old colours which seems never to occur in a Ming specimen. Towards the end of the reign of K'ang-hsi a new style of decoration appears in the *famille rose*, distinguished by a totally different tone of colouring with its prevailing half tints and broken colours, including pink and ruby enamels derived from gold."—*Journ. R.A.S.*, i. 418–9.

"The general forms of some of the Chinese porcelain vases are remarkable for the beauty of their outline, but not more so than the rude water-bottle of porous clay which the unlettered Arabian potter fashions daily on the banks of the Nile, assisted only by the instinct of his gentle race, and the pure form of the Chinese vase is often destroyed by the addition of grotesque or other unmeaning ornaments, built up upon the surface, not growing from it, from which so many that they can possess an appreciation of form but in a minor degree."—*Jones, Grammar of Orn.*, Ch. xv. pp. 1–2.

"Under the present [Ch'ing] Dynasty . . . the porcelain of China has culminated and declined. Under the reign of K'ang-hsi (1662–1723) it reached its zenith in the beauty of colour and artistic feeling, and in that of Ch'ien-lung (1736–1796), though with some of the finest specimens, perhaps a still greater perfection of technical execution. After that time it gradually decreased, so that till the factories of China-town were destroyed in the Taiping rebellion. Since then, at least till quite recently, no Chinese porcelain has been produced that is worthy the attention of the collector, and the latest 'revival' has been rather commercial than artistic, having produced little except coloured imitations of those old wares which realise high prices in Europe, such as the so-called 'mazarine' bits and pieces of *sang-de-bœuf*, or peach-blow. Some of the latter are described as very good, and capable of deceiving experts."—*Moseley, Hist. and Descr. of Ch. Porcelain*, p. 38.

"In addition to the imitation of all kinds of old ware great progress was made in manufacture, which reached its highest perfection, next to that of porcelain in over-glaze vitreous enamels, fixed in small kilns (muffle kilns) of lower temperature. To this Dynasty belong the perfection of the *famille rose* and the introduction and development of the *famille noire*, with its beautiful series of reds from carmine to *peau rose* pink produced from gold and also finer particles of refined and elaborate workmanship the extremely thin plates, saucers, etc., of 'eggshell china' decorated with delicately drawn figures and landscapes surrounded with many 'borders' of different but rich patterns borrowed from woven and brocaded silks. All these are decorated with over-glaze enamels in the same way as enamels on metal, and so the period may properly be called the 'enamel' period. . . . Although it produced great quantities of celadon and other coloured glazes, and blue and white ware, . . ."—*Ibid.*, pp. 38–9.

"During the . . . reign of . . . Shun-chih (1644–1662), the factories at Ching-te-chen were re-opened, but the disturbed state of the country naturally gave the Government plenty to do without paying great attention to improvements in the ceramic art." "The porcelain of the Shun-chih period was of much the same character as that of the Wan-li. But the Tartar conquerors, who were scholars as well as warriors, adopted the civilisation and the culture of the conquered, and the next emperor (K'ang-hsi) not only revived the manufacture of porcelain, but raised it to such a pitch of artistic excellence as was never reached before, and has never been reached since." "During his long reign of sixty years great advances were of course made, and the finest pieces belong probably to the latter half of the reign, but it started well, for the imperial factories at Ching-te-chen were under the superintendence of Lang-ting-shen, the Viceroy of Kiang-si, a name great in Chinese ceramic history, as the inventor of the coloured glaze called *sang-de-bœuf*. In composition it did not differ from that of other reds derived from copper, but it was so brilliant and lively as to excel them all. . . . The term *sang-de-bœuf* has been (and often is) applied to other reds and crimsons, which are streaked with blue in parts, but the *sang-de-bœuf par excellence* shows no blue, although from ruby into dense colour and it opens into a brownish red."—*Ibid.*, pp. 39–40.

"Under Lang-ting-shen was also produced a fine crackled apple-green, and both the red and the green are called by the Chinese Lang-yao, or 'Lang porcelain,' after the mandarin, who retained his office till 1688. . . . In 1675 the imperial factory was burnt during the rebellion of Wu San-kuei, but it was soon rebuilt, and in 1680 such a large order was received from the Palace that it was deemed necessary to appoint a Commissioner to see that it was properly carried out. A second Commission was appointed in 1682, and in the year afterwards Tʻang-ying-hsiian was appointed superintendent of the imperial factory. To him is credited the chief honour of the splendid renaissance of ceramic art in China in the reign of K'ang-hsi. "T'ang-yao, as the porcelain produced under the superintendence is called, is rich, thin, and translucent, and the glaze colours in which he specially excelled were an opaque green called 'snake-skin,' a brownish yellow called 'celadon,' besides a turquoise blue and a variegated yellow; but he also produced fine monochromes of other greens and yellows, and purple and red and blue, the last two being *soufflé*, or blown on to the piece through gauze. This *soufflé* blue is the famous colour called 'powder,' or 'mazarine' blue."—*Ibid.*, pp. 39–40.

ean 'blue, and by the French *fausse*. 'Peach bloom,' the colour which now fetches such extravagant prices . . . , is also said to have been first produced in the reign of K'ang-hsi, but this is doubtful. . . . Another glaze-colour, called 'metallic' or 'mirror' black, was also produced for the first time in this reign. It is much more lustrous than previous blacks, and is produced by mixing cobaltiferous manganese with the ferruginous clay used for the brown known as *fond brique*. This brown colour, which is very familiar from its employment on pieces decorated with blue and white, varies greatly, and has shades which are called 'bronze,' 'old gold,' 'chocolate,' 'dead leaf,' 'café-au-lait,' 'chamois,' and others. It is sometimes decorated with white slip, and sometimes by cutting a pattern through the bronze glaze on to the white paste—an effect which has been imitated in Persia, Holland, and elsewhere.' Among imitations of ancient wares were 'the 'turquoise,' 'peacock,' or 'Kingfisher' blue (used often in contrast to the rich 'aubergine,' or 'ripe-grape,' purple), and the soft white known as Fen-ting, after the Sung ware of the same name. There are two sorts of Fen-ting, one reticulated with brown lines and sometimes mottled with light buff clouds, and the other more delicate, like eggshell, and approaching the ivory-white of Fuchien, the *blanc de Chine*. . . . When this Fen-ting is used with blue it becomes what is known as 'soft paste' Chinese porcelain, now so greatly prized in America. It is generally crackled. The ordinary blue and white made in the K'ang-hsi period is of unequalled purity in paste and colour. The white is whiter than that of the Ming period and less chalky than that of the following reigns. The blue is of every shade and of the finest quality, varying from the very deepest sapphire to the pale *clair-de-lune* and pearly grey. The best artists were employed for the designs of decoration, which was of every kind. . . . Though more delicate and refined than that of the Ming period, K'ang-hsi 'blue and white' had a vigour which subsequently declined. It should also be noted . . . that the blue was not 'Mohammedan' but native, and that the greatest care and skill were employed in the purification of the cobalt from manganese and other constituents of the ore in which it was found.'—*Ibid.* pp. 40–2; and see pp. 70–116.

"The great progress in the reign was, however, in polychrome decoration. Large quantities were produced of the 'three-colour' pieces (green, purple, and yellow), which was imitated so cleverly in pottery by the Japanese at Kutani, while the 'five-colour' pieces differed from the Ming 'five-colour' in the use of a blue (cobalt) pigment enamel over the glaze. The greater perfection to which over-glaze painting in enamels was brought was shown especially in the glasses called *famille verte*, and for once in a way that the ceramic art of China gained something from a Japanese initiative. The beautiful, but short-lived, class of Japanese porcelain known to the French as the *première qualité ancienne*, with its charming chord of blue, apple-green and red, was made at Hizen in the seventeenth century, before the Chinese knew how to paint so delicately in those clear, crisp, vitreous enamels of the middle kiln which they afterwards brought to such perfection. This Japanese porcelain was imitated in China in the second half of K'ang-hsi's reign.'—*Ibid.* p. 42.

"The period of Yung-ching (1723–1736) is transitional in style, carrying on the traditions of K'ang-hsi, and aiming at a still more delicate and perfect execution. Dr. Bushell describes the period as one in which the strong colours and vigorous decoration of K'ang-hsi are gradually toned down until they merge into the half-tints and broken colours which mark the more regular and carefully finished designs of Ch'ien-lung. . . . During this reign [Yung-Ching] the colours were brilliant [chiefly monochrome], the forms pure, and the workmanship delicate. . . . Decoration with white flowers and gold designs on a black ground is also characteristic of this period. In *flambé* or splashed vases (*Yao-pien*) great advance was made. The chance was employed to produce effects which had at first been due to the caprices of the kiln. . . . New effects and combinations of colour were introduced. The great control they acquired over such effects is nowhere shown more clearly than in the combination of colour called 'tiger-skin.' This is found in patches of more or less regularity, dabbed with spots of yellow, green, purple, and white. It was not, however, invented under Yung-cheng, but under K'ang-hsi."—*Ibid.* pp. 43–4.

"The imitation of old wares was greatly practised as usual, a great number of genuine pieces of the Sung and Ming Dynasties being sent from the palace by Ch'ing-tê-chen for the purpose. It was in this reign that European influence began to affect the decoration of Chinese porcelain. This was greatly due to the influence of the Jesuits and to the trade with Europe, especially Holland." "The Chinese artists imitated Limoges enamels and European engravings. The manufacture of dinner and tea services of special shapes to suit the European market, often decorated with armorial bearings, was largely developed. Even on the highest class porcelain made for Chinese consumption a class of painting was introduced which was called foreign by the Chinese themselves. This represents more or less the *famille rose*, decorated with pink and crimson derived from gold, bright yellow, pale green, and a general preponderance of soft tints. Grounds of a lemon-yellow and a reddish violet appear to have been introduced in Yung-cheng's time, and to have been used in the so-called 'foreign' decoration. The colours employed in this over-glaze decoration were the same as those employed for enamelling on copper, which flourished in China at the same time. The reign of Yung-cheng was also noted for decorating in *pâte-sur-pâte*, but perhaps the most remarkable of all the innovations of the reign was the production of a highly vitreous porcelain in imitation of a kind of opaque glass made by Hu or Ku-Yüh. Hu's glass is what is known as 'Chinese glass,' that beautiful semi-transparent substance, used for those snuff-bottles and other small articles which are now so highly prized by collectors. The finest specimens are composed of layers of different colours carved cameo fashion. It is said that the Emperor Yung-cheng expressed his high admiration of their beauty, but at the same time a regret that it should not be possible to obtain the same brilliant transparency upon a ground of porcelain, and that T'ang-ying's energies were immediately devoted towards fulfilling the emperor's desire. The result was the production of a porcelain of exceptional brilliancy, which is very rare and held in great esteem."—*Ibid.* pp. 44–5.

"In the long reign of Ch'ien-lung (1736–1796) a large quantity of very beautiful porcelain was produced, much of which is prized by collectors on account of the refined beauty of its decoration, its great range of colour and perfect workmanship. It fails, however, in comparison with that of K'ang-hsi from want of vigour, from its too great formality, regularity, and insistence on complete symmetry. It is therefore comparatively mechanical and uninteresting, notwithstanding its excellence in technique. The 'blue and white' of this reign is carefully executed, but the decoration is generally conventional, the blue of a dull quality and the white pure but inclined to chalkiness. The famous director in this reign was T'ang-ying. . . . Besides making the celebrated glass-like porcelain he restored the 'Chün-chien' porcelain of the Sung Dynasty, produced new tints of turquoise and rose-red glaze, and succeeded in making again the large dragon fish-bowls, which had not been sent up to Peking for the imperial gardens since the Ming period."—*Ibid.* pp. 45–6.

"Elaborate and naturalistic floral decoration were also carried to a pitch unknown before. . . . Pieces called 'Hundred flower' vases have their surface entirely covered with leaf and blossom in a brilliant mosaic of enamels. This kind of decoration was continued with great skill under succeeding reigns. The reign of Ch'ien-lung is also noted for the introduction of the deep *gros-bleu*, known to the Chinese as 'sapphire,' for great improvements in the iron or 'coral' reds, and the invention of some new *flambé* combinations, such as 'robin's egg' and 'peadust.' Moreover, the desire to imitate other substances which had from the first animated the ceramic artists of China culminated in this reign with their mastery over colours and combinations of them. Amongst other things they copied with wonderful closeness, rare gold, silver, jade, lacquer, mother-of-pearl, shells, rhinoceros horn, bamboo, wood, gourd-skin, marble, pudding-stone, carnelian, agate, copper, rusted iron and bronze overlaid with all kinds of *patina*. They imitated also, at least in pattern and colour, bottles of Venetian glass. On the whole, the note of the Ch'ien-lung period was mastery of material, from the plain 'self-glazed' piece to the 'hundred flower' enamellings, and from the simple surface to the most elaborate modelling, carvings, and perforations."—*Ibid.* p. 46.

"Under the reign of Chia-ch'ing (1796–1821) the factories went on turning out a good deal of fine porcelain. Some of his pieces were covered with elaborate blue scrolls on a gold background, and the monochromes were highly finished; but . . . there is no new invention or special improvement to be ascribed to this period."—*Ibid.* pp. 46–7.

Tao Kwang (1821–51), in spite of political disturbances, "managed to bestow some attention on the ceramic industry. . . . The bowls made in this reign, called in the trade 'Peking bowls,' . . . have a ground of red covered with reserves decorated with sprays of flowers and fruit. . . . Other colours—pink, yellow, blue, and French grey—were also used as grounds in the decoration of these medallion bowls and small vases of similar character."—*Ibid.* p. 47.

"[The productions] of the reign of Hsien Fêng (1851–62) are marked by signs of rapid decadence. Chingtê Chên and its factories having been destroyed by the rebels, the manufacture of porcelain ceased."—*Ibid.* p. 47.

"[During the period 1862–90 the manufacture of porcelain was renewed, and much attention paid to its improvement, some decorations in sepia and a style consisting of flowers and butterflies in black and white upon a pale turquoise ground, showing considerable artistic merits. The greatest measure of success was, however, gained in the reproduction of the *famille verte* decoration of the first half of K'ang-hsi's reign, and of this ornamentation and of plum-blossom on black grounds; but the porcelain of the period still falls far short of the classic periods of Yung Chêng and Ch'ien Lung."—*Ibid.* pp. 47–8.

"More recently, . . . the so-called 'hawthorn' ginger jars, . . . *sang-de-bœuf*, and other kinds of highly prized Chinese porcelain have been imitated with such closeness as to deceive all but the most expert."—*Ibid.* p. 48.

Plastic Arts.—"An odd art-industry in Annoy is the making of tiny images, which are variously known as 'figurettes' or 'little devils.' They are statuettes ranging from ¾ inch even to three inches in length and are modelled from a paste whose composition is a trade-secret. It would be better to use the plural than the singular for each community of modellers uses a paste different from that of the others. Among the ingredients employed are hard wax, insect-wax, glue, vegetable gum, linseed gum, papier-maché, burned umber, sepia, kaolin, ultramarine, yellow ochre, chrome yellow, vermillion, white of egg and pulverized egg-shells. . . . The backbone of the figure is a stick of hard, dry wood, left rough to give a better purchase to the paste. Upon this are moulded the head, torso and one leg. The other leg and the arms are stiffened by wires or thin pieces of wood. The coarse work is done by boys, girls, women, or apprentices, who are remarkably quick and skilful. They use their fingers in outlining and a variety of little wooden tools in producing textures, hair, beards, and weapons. The figures are then handed over to the artists, who are always men. They finish off the features, give an expression to the face, and remedy any defect or mistake of their subordinates. The figures are then carefully dried. According to the composition of the paste, this is done in a warm room, in a cool current of air, a kiln, or the open sunlight. The best kinds are dried in a warm room, and require from three to eight weeks before they are thoroughly done."—*Hongkong Telegraph*, Aug. 17, 1892.

"The figurettes are divided into two classes, toys and art-objects. The former are built upon long sticks, like 'jumping jacks.' The wired arms are joined loosely to the body, so that when the stick is whirled, they gyrate in a very amusing manner. The workmanship is coarse and the cost a mere trifle." "The other kind are built upon short sticks, which are fastened into small wooden platforms so as to stand upright. Their workmanship varies, some being rude and clumsy and others very fine. Their variety is infinite. One set of 100 represents all the characters in a great classic drama. Another set of the same number embodies the various types in the armies of a heroic Chinese king and a savage monarch whom he conquered. A third consists of two hundred figures of the various vocations of daily life. 'Other sets are those of distinguished generals,' famous kings, heroic queens, poets, lawgivers, engineers, and admirals. The leading artist in this quaint industry claims to carry 5,000 separate faces in his memory, and to be able to reproduce any one of them in paste at the word."—*Ibid.* Aug. 17, 1892.

"The figurettes are made in colour or monochrome. When colors are employed, the greatest care is bestowed upon the correct tinting of details. The crown is gilt, the bracelets silvered, the coats, undercoats and trousers colored according to the style and age to which they belong. The historic accuracy in many cases is admirable. On the other hand, the modelling of colored figures is usually mediocre or worse. The features are poorly outlined and the fingers, weapons, and ornaments indicated rather than moulded." "In monochrome, the reverse is the case. The paste is dark red, brown or brown-black, and every detail is wrought out with the greatest care. On a figure an inch in height, the eyelids, earring-holes, and finger-nails are often so well executed as to bear scrutiny with a strong magnifying glass."—*Ibid.* Aug. 17, 1892.

Engraving.—"The great encyclopedia *San-thsai-thsi-hoei* contains portraits engraved on wood. But one of the most curious books of this kind is the work, in 8vo, either in three or in two volumes, according to the edition, entitled: 'Biographies illustrated by portraits by Tchou-Tchoueng, in the house of happy evenings' (*Wen-kien-Tchang-Tchou-Tchoueng-hoa-chouan*), a bizarre title like those the Chinese often use. This book, which goes back to the reign of Khien-houng, contains a text with full-length figures which excel by an infinite variety of attitudes, by the freedom and power of design, above all by the life and character. It goes without saying that these figures, cast, according to the ancient custom, on to the middle of the paper, without resting on any ground, are not shaded and recall the famous character of the German romances, Father Schlemil who had lost his shadow. They are all great men or illustrious women of ancient times, classed in the order of the dynasties."—*Rev. Contemp.*, xxv. 251.

There is "a set of engravings collected in a Chinese work entitled *Shih Sih* (1800) in which are represented [the] sculptures [in] the sacrificial temple of the Wu family [at] Kia-seang in . . . Shantung. . . . The Marquis Tsong, who had visited the Wu temple, . . . [states] that the engravings are truthful reproductions of the originals."—*Journ. N.-C. B.R.A.S.*, N.S. xviii. pp. 266–70.

"Quotations from native catalogues of collections made in the 11th century A.D., are met with in recent native works, and M. Terrien de la Couperie refers to five such of the present century which 'are remarkable for the accuracy of their reproductions of coins, engraved from actual rubbings.' (*Cat. of Ch. Coins*, p. cxvii)."—*Ibid.* p. 155.

Embroidery.—"Probably the art and industry carried to the greatest perfection in China is that of embroidery. . . . 'The best has always been done by ladies, working to hang, and putting all the fancy of a lifetime into a portiere or bed-hanging.'"—*Little* (*Mrs.*, 1), *Int. Chi.* p. 441.

Those workers in embroidery "who find chain-stitch [is] too long and troublesome, curtail the labour by means of the head which they sew in a pattern on the surface of the silk, and with which they thus make very pretty embroideries of several kinds."—*Hôu. conn. les arts*, v. 504.

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六書故 *Liu shu ku.*
劉昫隋唐嘉話 *Liu Hsü Sui T'ang chia hua.*
六韜 *Liu t'ao.*
六帖 *Liu t'ieh.*
六典注 *Liu tien chu.*
劉子書 *Liu Tzŭ shu.*
劉元卿賢奕論 *Liu Yuan-ch'ing Hsien i pien.*
羅願物原 *Lo Yüan wu yüan.*
洛中紀聞 *Lo Chung chi wên.*
洛神賦注 *Lo Shên fu chu.*
羅天經鶴林玉露 *Lo T'ien-ching hao lin yü lu.*
洛陽伽藍記 *Lo Yang chia lan chi.*
陸璣詩疏 *Lu Chi shih su.*
陸機與弟書 *Lu Chi yü ti shu.*
陸珽傳 *Lu Mao chuan.*
盧貢傳 *Lu Pên chuan.*
祿山事迹 *Lu shan shih chi.*
盧諶祭法 *Lu Shên chi fa.*
陸游老學庵筆記 *Lu Yu Lao Hsüeh An pi chi.*
綠雲亭雜言 *Lu Yün T'ing tsa yen.*
論語 *Lun yü.*
龍江夢餘錄 *Lung Chiang mêng yü lu.*
呂靜集韻 *Lü Ching chi yün.*
呂氏春秋 *Lü shih ch'un ch'iu.*
馬總通歷 *Ma Tsung t'ung li.*
毛詩 *Mao shih.*
毛詩指南圖 *Mao shih chih nan t'u.*
孟子 *Mêng Tzŭ.*
米芾畫史 *Mi Fei hua shih.*
明紀 *Ming chi.*
明制 *Ming chih.*
明皇雜錄 *Ming Huang tsa lu.*
明會典 *Ming hui tien.*
明史 *Ming shih.*
明堂位 *Ming T'ang wei.*
明德馬皇后傳 *Ming Tê Ma Huang Hou chuan.*
名物考 *Ming wu k'ao.*
墨客揮犀 *Mo k'o hui hsi.*
慕容晟與顧彪書 *Mu Jung-ch'êng yü Ku Ho shu.*
墨子 *Mo Tzŭ.*
木草 *Mu t'sao.*
南齊書 *Nan Ch'i shu.*
南楚新聞 *Nan Ch'u hsin wên.*
南中八閩郡志 *Nan Chung Pa Min chün chih.*
南康記 *Nan K'ang chi.*
南部新書 *Nan pu hsin shu.*
南史 *Nan shih.*
南唐近事 *Nan T'ang chin shih.*
南唐書 *Nan T'ang shu.*
南嶽記 *Nan Yo chi.*
南粵志 *Nan Yüeh chih.*
妮古錄 *Ni ku lu.*
農桑通訣 *Nung sang t'ung chüeh.*
女孝經 *Nü hsiao ching.*
歐公試筆 *Ou kung shih pi.*
歐陽修積弊錄 *Ou Yang-hsiu chi pi lu.*
霸州志 *Pa Chou chih.*
稗史 *Pai shih.*
稗史類編 *Pai shih lei pien.*
潘子貞詩話 *P'an Tzŭ-chên shih hua.*
抱樸子 *Pao P'u Tzŭ.*
北齊書 *Pei Ch'i shu.*
北驅記 *Pei Ch'ü chi.*
北戶錄 *Pei hu lu.*
北里志 *Pei li chih.*
北夢瑣言 *Pei Mêng so yen.*
北史 *Pei shih.*
北堂書鈔 *Pei T'ang shu ch'ao.*
北魏記 *Pei Wei chi.*
裴金刑傳 *Pei Chin hsing chuan.*
裴景仁前秦記 *Pei Ching-jên Ch'ien Ch'in chi.*
裴榮期語林 *Pei Jung ch'i yü lin.*
貝尼藏經 *Pei ni tsang ching.*
裴汶茶述 *Pei Wên ch'a shu.*
佩文韻府 *Pei wên yün fu.*
本草 *Pên t'sao.*
筆塵 *Pi chên.*
避暑錄話 *Pi shu lu hua.*
皮日休伍唳詩序 *Pi-Jih-hsiu Wu Huang shih hsü.*
避寒錄 *Pi han lu.*
琵琶記 *P'i p'a chi.*
博雅 *P'o ya.*
譬喻經 *P'i yü ching.*
辨正錄 *Pien chêng lu.*
辨正錄辨 *Pien chêng lu pien.*
兵書 *Ping shu.*
平營傳 *P'ing Ying chuan.*
百家詩注 *Po Chia shih chu.*
白集 *Po [Chü-i] chi.*
白居易墓志 *Po Chü-i mu chih.*

白伯白白博博卜三三三三三三三三三僧僧山山山上尚商身神神神沈沈升聲詩史史釋詩詩詩詩十石詩小詩序食拾詩士事事世世史史釋事事事蜀書書書述蜀庶水說說撰搜四四司四蘇蘇蘇

虎通 *Po hu t'ung.*
夷列傳 *Po I Lieh chuan.*
六帖 *Po liu t'ieh.*
妙 *Po miao.*
勿雅 *Po wu ya.*
大齊家洁記 *Ta Ch'i chia chieh chi.*
秦洲記 *San Ch'in chi.*
輔國國禮通考 *San Chow chi.*
通考 *San fu chih shih.*
通飲食 *San fu huang t'u.*
禮圖 *San Kuo chih.*
考輯要 *San Kuo tien lueh.*
飲食 *San li t'u.*
飲帖 *San t'ung k'ao chi yao.*
史 *San yu ch'uei pi.*
史畧 *San yu t'ieh.*
家清事 *Sang shih.*
鈎詩話 *Sang shih lueh.*
堂考索 *Shan chia ch'ing shih.*
居雜考 *Shan hu shih hua.*
林賦 *Shan T'ang k'ao so.*
書故實 *Shan T'ang tsa k'ao.*
子 *Shang lin fu.*
章總要 *Shang Shu ku shih.*
仙傳 *Shang Tzu.*
仙服食經 *Shang chang tsung yao.*
仙食經 *Shen hsien chuan.*
異經 *Shen hsien fu shih cheng.*
農氏紀 *Shen hsien shih ching.*
文初政記 *Shen i ching.*
約晉書 *Shen Nung shih chi.*
笈外集 *Shen Wen ch'eng chi.*
類 *Shen Yueh chin shu.*
義 *Sheng Ai wai chi.*
正義 *Sheng lei.*
記 *Shih ching t'i.*
史記河渠書 *Shih chi.*
記自序 *Shih chi Ho ch'u shu.*
方志 *Shih chi tzu hsu.*
風 *Shih chia fang chih.*
經 *Shih Ch'in fêng.*
經疏注 *Shih ching.*
洲記 *Shih ching shu chu.*
畧 *Shih Chow chi.*
要 *Shih hsing yüan chih.*
,私誌 *Shih hsüeh T'ang tsa chi.*
雅 *Shih hsüeh T'ang tsa chi.*
序 *Shih lei ya.*
志 *Shih hsu.*
記 *Shih huo chih.*
義問 *Shih i chi.*
禮 *Shih i wen.*
類統編 *Shih li.*
錄 *Shih lei t'ung pien.*
論畧 *Shih lu.*
本 *Shih lun lueh.*
始 *Shih pen.*
說 *Shih shih.*
語 *Shih shuo.*
通 *Shih shuo hsin yü.*
子 *Shih t'ung.*
文 *Shih Tzu.*
類聚 *Shih wen.*
紀原 *Shih wen lei chü.*
珠 *Shih wu chi yüan.*
原會 *Shih wu lun kao.*
志 *Shih wu yüan hui.*
經 *Shu chih.*
經揭要 *Shu ching.*
記 *Shu ching chieh yao.*
都賦注 *Shu i chi.*
名疏 *Shu to fu chu.*
經注 *Shu wu i ming shu.*
寶 *Shui ching chu.*
苑 *Shuo pao.*
錄 *Shuo yüan.*
神記 *So ts'ui lu.*
記 *Sou shen chi.*
馬溫公書儀注 *Ssu Kung chi.*
王遺事 *Ssu-ma Wen Kung shu i chu.*
杜陽編 *Ssu Wang i shih.*
易簡紙譜 *Su Tu Yang pien.*
軾宴奎閣碑記 *Su I-chien chih pu.*
Su Shih Ch'en K'uei Ko pei chi.

蘇頌圖經本草 *Su Sung t'u ching pên ts'ao.*
隋志 *Sui chih.*
隋遺錄 *Sui i lu.*
歲時雜記 *Sui shih tsa chi.*
隋書 *Sui shu.*
隋唐嘉話 *Sui T'ang chia hua.*
孫公談圃 *Sun kung t'an p'u.*
孫子 *Sun Tzu.*
孫子算術 *Sun Tzu suan shu.*
宋朝營陣圖 *Sung ch'ao ying chên t'u.*
宋會要 *Sung hui yao.*
宋高宗御墨志 *Sung Kao Tsung hsin mo chih.*
松漠紀聞 *Sung mo chi wên.*
宋史 *Sung shih.*
宋史河渠志 *Sung shih Ho ch'ü chih.*
宋書 *Sung shu.*
宋書禮志 *Sung shu li chih.*
宋元進人姓氏錄 *Sung Yuan hsüeh jên hsing shih lu.*
太學 *Tai hsüeh.*
太學衍義補 *Ta hsüeh yen i pu.*
大戴禮 *Ta tai li.*
大唐新語 *Ta T'ang hsin yü.*
大業拾遺記 *Ta yeh shih i chi.*
大業雜記 *Ta yeh tsa chi.*
戴墳鼠璞 *Tai ch'ih shu p'o.*
太眞外傳 *T'ai chên wai chuan.*
太公金匱 *T'ai Kung chin kuei.*
太公兵法 *T'ai Kung ping fa.*
太平御覽 *T'ai P'ing yü lan.*
太白陰經 *T'ai-po yin ching.*
丹鉛總錄 *Tan ch'ien tsung lu.*
丹陽記 *Tan Yang chi.*
檀弓 *T'an kung.*
譚數 *T'an shu.*
譚子化書 *T'an Tzu hua shu.*
唐職林 *T'ang Chih lin.*
唐秦婦傳 *T'ang Ch'in Ch'i fu chuan.*
唐車服志 *T'ang chü fu chih.*
唐玄奘西域記 *T'ang Hsüan-Chuang hsi yü chi.*
唐會要 *T'ang hui yao.*
唐國史補 *T'ang kuo shih pu.*
唐李師古傳 *T'ang Li Shih-ku chuan.*
唐六典 *T'ang liu tien.*
唐明皇雜錄 *T'ang Ming Huang tsa lu.*
唐南蠻傳 *T'ang Nan Man chuan.*
唐本草 *T'ang pên ts'ao.*
唐兵制 *T'ang ping chih.*
唐書 *T'ang shu.*
唐書食貨志 *T'ang shu shih huo chih.*
唐書地理志 *T'ang shu ti li chih.*
唐書世系表 *T'ang shu Shih Hsi piao.*
唐宋遺史 *T'ang Sung i shih.*
唐王績傳 *T'ang wang chi chuan.*
唐語林 *T'ang yü lin.*
刀劍錄 *Tao chien lu.*
道山新聞 *Tao shan hsin wen.*
陶弘景古今刀劍錄 *T'ao Hung-ching ku chin tao chien lu.*
德宗紀 *Tê Tsung chi.*
滴露漫錄 *Ti lu man lu.*
帝王世紀 *Ti wang shih chi.*
鐵圍山叢談 *T'ieh Wei Shan ts'ung t'an.*
天中記 *T'ien chung chi.*
天寶遺書 *T'ien Pao i shu.*
雜兵書 *Tsa ping shu.*
雜俎 *Tsa tsu.*
採蘭雜志 *Ts'ai lan tsa chih.*
蔡邕胡女傳祠前銘 *Ts'ai Yung Hu Nü chuan Tzu Ch'ien Ming.*
蔡邕獨斷 *Ts'ai Yung tu tuan.*
曹植七啓 *Ts'ao Chih ch'i ch'i.*
曹植寶刀賦序 *Ts'ao Chih pao tao fu hsü.*
藻林 *Tsao lin.*
草木子 *Ts'ao mu tzu.*
冊府元龜 *Ts'e fu yüan kuei.*
增註人物類典 *Tsêng chu Jên wu lei tien.*
增一阿含經 *Tsêng i a han ching.*
曾三異同話錄 *Tsêng San i t'ung hua lu.*
左傳 *Tso chuan.*
左傳注 *Tso chuan chu.*
左傳句解 *Tso chuan chü chieh.*
昨夢錄 *Tso mêng lu.*
左思吳都賦 *Tso Ssü Wu [Kao] tu fu.*
節長倩與公孫弘書 *Tsou Chang-ch'ien yü Kung-sun Hung shu.*
纂文 *Tsuan wên.*
崔寔四民月令 *Ts'ui Shih ssu min yüeh ling.*
叢談 *Ts'ung t'an.*
都城紀勝 *Tu ch'êng chi shêng.*

獨異志 *Tu i chih.*
杜牧詩 *Tu mu shih.*
杜陽雜編 *Tu Yang tsa pien.*
屠隆考盤餘事 *T'u Lung k'ao p'an yü shih.*
退耕錄 *T'ui kêng lu.*
遯甲開山圖 *Tun chia k'ai shan t'u.*
燉煌張氏家傳 *Tun Huang Chang shih chia chuan.*
東城雜記 *Tung ch'êng tsa chi.*
董謹續儒章記 *Tung Chin hsu yü chang chi.*
東華錄 *Tung hua lu.*
東觀漢記 *Tung Kuan Han chi.*
洞冥記 *Tung ming chi.*
東坡集 *Tung P'o chi.*
東坡仇池筆記 *Tung P'o Ch'ou ch'ih pi chi.*
洞天清錄 *Tung T'ien ch'ing lu.*
通鑑 *T'ung chien.*
通鑑類纂 *T'ung chien lei tsuan.*
通鑑外記 *T'ung chien wai chi.*
同話錄 *T'ung hua lu.*
通考 *T'ung Kao.*
通禮義纂 *T'ung li i tsuan.*
通俗編 *T'ung su pien.*
通典 *T'ung tien.*
通典輯要 *T'ung tien chi yao.*
通典禮篇 *T'ung tien li p'ien.*
通雅 *T'ung ya.*
資治通鑑綱目 *Tzu chih t'ung chien kang mu.*
資暇錄 *Tzu hsia lu.*
詞林海錯 *Tz'u lin hai ts'o.*
子史精華 *Tzu shih ching hua.*
外書 *Wai shu.*
宛署記 *Wan shu chi.*
萬物原始 *Wan wu yüan shih.*
王屋國老讀莵 *Wang Chih kuo lao tu t'u yüan.*
王符潛夫論 *Wang Fu ch'ien fu lun.*
王晉果譜 *Wang [Hsiang-]chin kuo p'u.*
王逸注 *Wang i chu.*
王勃之滕水燕談 *Wang Po chih Shên shui yen t'an.*
王忱魏書 *Wang Shên Wei shu.*
王氏揮麈錄 *Wang shih hui ch'u lu.*
王世懋閩部疏 *Wang Shih-mao Min pu su.*
王逵椒宮舊事 *Wang Tê Chiao kung chiu shih.*
外臺秘要 *Wai t'ai pi yao.*
王德甫開元遺事 *Wang Tê-fu K'ai Yüan i shih.*
王度古鏡記 *Wang Tu ku ching chi.*
王應麟地理通釋 *Wang Ying-lin ti li t'ung shih.*
魏志 *Wei chih.*
衛公兵法 *Wei Kung ping fa.*
尉繚子 *Wei Liao Tzu.*
魏畧 *Wei lüeh.*
魏名臣傳 *Wei ming ch'ên chuan.*
魏收後魏書 *Wei shou Hou Wei shu.*
魏書 *Wei shu.*
魏子貧賤書雜鈔 *Wei Tzu Wang tê shu tsa ch'ao.*
魏文帝詔 *Wei Wên Ti chao.*
魏武內式令 *Wei Wu nei shih ling.*
魏武上雜物疏 *Wei wu shang tsa wu su.*
魏武與楊彪書 *Wei Wu yü Yang Piao shu.*
文房四譜 *Wên fang ssu p'u.*
文獻通考 *Wên hsien T'ung k'ao.*
文獻通考詳節 *Wên hsien T'ung k'ao hsiang chieh.*
文懋昭金志 *Wên Mou Chao chin chih.*
温大雅創業起居注 *Wên Ta-ya ch'uang yeh ch'i chü chu.*
伍胥之從征記 *Wu Hsü chih ts'ung chêng chi.*
武經總要 *Wu ching tsung yao.*
五行志 *Wu hsing chih.*
吳萊集 *Wu Lai chi.*
物類相感志 *Wu lei hsiang kan chih.*
吳錄 *Wu lu.*
吳時外國傳 *Wu shih wai kuo chuan.*
吳書 *Wu shu.*
五代會要 *Wu Tai hui yao.*
五代南漢劉龔世家 *Wu Tai Nan Han Liu Kung shih chia.*
五代桑維翰傳 *Wu Tai Sang Wei-han chuan.*
五代史 *Wu Tai shih.*
五代史補 *Wu Tai shih pu.*
武當山記 *Wu Tang Shan chi.*
五雜俎 *Wu tsa tsu.*
吳子 *Wu Tzu.*
無爲經 *Wu wei ching.*
楊妃外傳 *Yang fei wai chuan.*
楊維酒箴 *Yang Hsiung chiu chên.*
楊雄方言 *Yang Hsiung fang yen.*
養痾漫筆 *Yang K'o man pi.*
楊慎外集 *Yang Shên wai chi.*
楊子 *Yang Tzu.*

鄴中記 *Yeh chung chi.*
鄴侯家傳 *Yeh-how chia chuan.*
葉隆遼志 *Yeh-lung Liao chih.*
嚴棲幽事 *Yen ch'i yu shih.*
演繁露 *Yen fan lu.*
炎徼紀聞 *Yen-hsi chi wén.*
燕翼貽謀錄 *Yen-i i mou lu.*
嚴櫻幽事 *Yen Lou yu shih.*
顏師古注 *Yen Shih-ku chu.*
晏數類要 *Yen Su lei yao.*
因話錄 *Yin hua lu.*
音樂旨歸 *Yin yueh chih kwei.*
瀛涯勝覽 *Ying yai sheng lan.*
岳陽風土記 *Yo Yang feng t'u chi.*
楹軒絕代語 *Yu hsien chueh tai yü.*
幼學須知 *Yu hsueh hsü chih.*
游宦紀聞 *Yu huan chi wen.*

幽民錄 *Yu ming lu.*
游南城記 *Yu Nan Ch'eng chi.*
酉陽雜俎 *Yu Yang tsa tsu.*
游羨雜字 *Yu Yang tsa tzŭ.*
永昌記 *Yung Ch'ang chi.*
佘靖雷州學記 *Yu Ch'ing Lei Chou hsüeh chi.*
玉燭寶典 *Yü chu pao tien.*
瑪傳竹樓記 *Yü Ch'uan chu lou chi.*
輿服志 *Yü fu chih.*
輿服雜事 *Yü fu tsa shih.*
玉海 *Yü hai.*
魚豢魏畧 *Yü huan wei lüeh.*
御覽通鑑類纂 *Yü lan t'ung chien lei tsuan.*
虞譚筆記 *Yü t'an pi chi.*
玉藻 *Yü tsao.*
餘冬序錄 *Yü tung hsü lu.*
淵鑑類函 *Yüan chien lei han.*

元豐九域志 *Yüan Fêng chiu*
原化記 *Yüan hua chi.*
員半千射訣 *Yüan pan ch'ien*
元史 *Yüan shih.*
袁子正書 *Yüan Tzŭ chêng shu.*
元晏春秋 *Yüan Yen ch'un ch'iu*
越記 *Yueh chi.*
月令 *Yueh ling.*
閱微草堂 *Yueh wei ts'ao t'ang.*
粵雅堂叢書 *Yueh Ya T'ang ts*
雲溪友議 *Yün chi yu i.*
韻府拾遺 *Yün fu shih i.*
雲仙散錄 *Yün hsien san lu.*
筠軒釋畧 *Yün hsien shih lüeh.*
韻會 *Yün hui.*
雲麓漫抄 *Yün lu man ch'ao.*
雲烟過眼錄 *Yün yen kuo yen lu.*

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